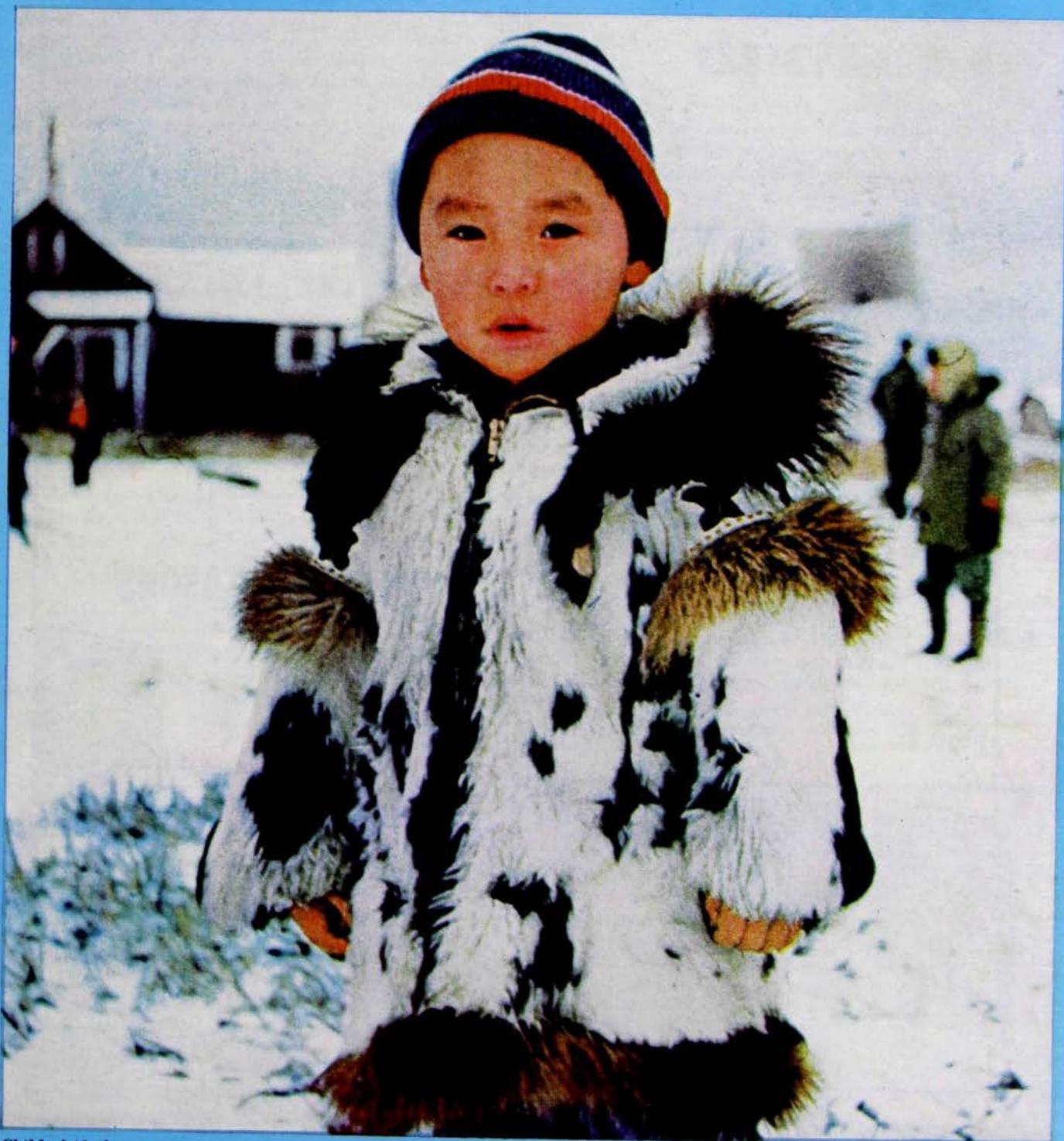


World Outlook



Child of Alaska

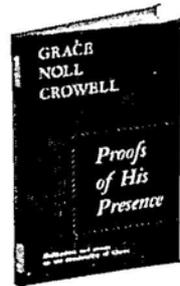
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OCTOBER 1958

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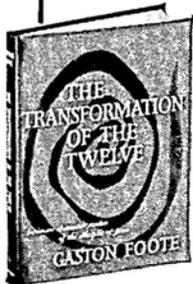


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LETTERS

METHODIST MISSIONS MAKE A DIFFERENCE

It seems that only superlatives can rightly be used to describe Korea—so kind are the people, so desolate the orphans, so needy the country, so eager the Christians, so cooperative the missionaries.

In Taejon there is the Kindergarten Training School, the Holston Girls' School, the Community Center, the public health work, the National Christian Council literacy program, and evangelistic work. What a difference it makes in the lives of the people of South Korea, to have these and other church projects!

Seiwa Joshi Tanki Daigaku is the only school in Japan which exists for the sole purpose of training women as directors of religious education, social workers, and Christian kindergarten teachers. This institution merits high praise.

I am still haunted by the poverty, the crowds, and the beauty of Hong Kong. How grateful I was for the milk which I saw being distributed by Church World Service, and for the rooftop kindergartens and playgrounds which the churches maintain.

In a brief visit to Taiwan I met with officers of the Taipei Church Woman's Society, visited Soochow Law College, and saw the kindergarten work at Taichung—a happy memory.

I am grateful to all who encouraged me to make this trip.

ELIZABETH STINSON

Secretary of Missionary Education
Woman's Division of Christian Service
150 Fifth Ave.
New York City

EDITORS' NOTE: Miss Stinson spent the summer of 1958 visiting mission work in Japan, Korea, Hong Kong, Taiwan, Manila, and Hawaii.

PROBLEMS IN SINGAPORE

On the surface, Singapore is a city of sophistication. Planes bring a steady stream of tourists, businessmen, and government officials. Ships come on regular schedules. Cinemas do a landslide business.

But in this city, girls are still forced into arranged marriages. There are men and women who have never been outside the city block in which they live. There are places where whole families measure their living space in inches. There are people who do not have enough to eat, or to wear, or places to sleep. There are thousands who worship idols—or nothing at all.

Education has become very important, because an educated person has more prestige, is able to make a better marriage, and to get a better job.

One of the greatest handicaps is the large number of languages used here.

Singapore has three official languages, with many more in daily use.

Later this year Singapore is to receive internal independence. Leaders here are working hard to write the constitution and to work out the details for this new venture.

EUNICE KIRKHOLM

12 Mt. Sophia
Singapore, Malaya

A BLIND "MADONNA" IN TAEJON

One of the most beautiful performances that I saw during my visits to different Christmas programs was by a blind girl who portrayed Mary, at the colony for the blind. She was dressed in white, with a crown on her head.

On Christmas Eve we visited several of the churches where singers were preparing for Christmas caroling that would take them walking many miles, and would last all night.

MARJORIE YARBOROUGH

Methodist Mission
137-5 Sun Wha Dong
Taejon, Korea

BHURI HAS LEARNED TO SMILE

Although the hospital here in Vrindaban has been functioning under the Board of Missions since 1897, and the School of Nursing since 1912, the village work is comparatively new. We feel that this projection of our service to needy people is a great advance.

Powdered milk and multi-purpose food, sent to India by the Methodist Committee for Overseas Relief, are a great blessing to the children in the villages.

Little Bhuri, aged four, used to come regularly for her milk ration. At first she looked very pale, and there was no smile on her too-old face. We told her to ask her mother to come with her, but each time the poor child came alone. It was the coldest time of year, but still this little girl had beads of perspiration on her face. Finally we examined her, and found that she was suffering from rickets. She weighed only 24 pounds.

We fed her on shark-liver oil, and on sample vitamins. After two weeks of our treatment, Bhuri's mother came with her, to see who was being so kind as to give her medicines even if she was not able to pay for them.

It takes a long time to get a child over such a "hump," but our patience is being rewarded, for Bhuri is slowly putting on weight, her lips and finger nails are showing a healthier color, and what is more, she can now give us a cute, shy smile.

MRS. MILDRED S. ALDRICH
ASSISTANT SUPERINTENDENT

Creighton Freeman Christian Hospital
Vrindaban, U. P., India

CIRCUIT SUPERINTENDENT IN URUGUAY

The days of the circuit rider are passing away, but his modern representative, the district superintendent, still carries on.

Last year I began circulating around Uruguay in a district which includes all the country except the capital city of Montevideo.

In Paso de los Torros we met with the congregation to hold quarterly conference. The group is made up largely of German Swiss people, nearly all of whom are ranchers or farmers. They keep many old-world traditions. For instance, one family gave us a whole home-made cheese, over a foot across, and five inches thick.

In Sarandi we have the only Protestant church in the city. There a group of capable laymen urged us to send a resident pastor. We agreed to do our best, although we knew that getting a resident pastor there would mean that some other congregation would have to go without a pastor.

In Santa Lucia an old church building has been repaired, and a congregation is growing steadily, thanks to the vision of a young pastor.

In Trinidad an old church is coming to life. A young lay preacher has started Sunday schools in two of the poorest areas, and, with an attention to detail which reminds one of John Wesley, he has resolved to win some hundreds of people to Christ and the church.

At home in Paysandu, we thought back over the year. Nine trips to Montevideo, three to six visits to every church on the district, nearly a hundred days away from home, and more than 13,000 kilometers by airplane, train, bus, and pick-up truck. It has been a great year. The challenge is tremendous.

God rides the circuit with us.

LAWSON LEE

Paysandu, Uruguay
in *Paupa Breezes*

OBSTACLES TO PARACHUTES

Concerning your editorial (June issue, page 5) "Why Not Provide Parachutes?" I feel compelled to answer in defense of the airlines. If parachutes for airline passengers and crews would help, the airlines would have long since provided them voluntarily, or the federal government would have forced them to do so.

There are at least three major obstacles to prevent the use of parachutes in airline planes:

Passengers, including elderly people and children, who are untrained in the basic skills required in successful jumping.

The large numbers of people to escape from one or two doors, usually in a limited few seconds under ideal conditions.

The high airspeeds involved, which make an "old fashioned" jump impractical if not impossible. High-speed

EDITORIALS

Alaska— Forty-Ninth State

Alaska, forty-ninth state, will bring great riches to the United States. In sheer size it brings an area twice as big as the state of Texas. It has, in its frozen ground, all but two of the thirty-three minerals which the United States needs. It will open, under the laws of statehood, 100 million acres for homesteading. And in the wake of the homesteaders outside capital will pour into the state.

But this spate of national wealth can be dangerous unless the human values are maintained.

The Methodist Church, long established in Alaska, has a signal role to play here. It is to be hoped that the strategists in missions will begin now to make plans for strengthening the present work in Alaska, and to plan for future work. This is the year to bring forth such strategy when two studies are being held in the church—one a church-wide study on Alaska and Hawaii, the other the interdenominational study on North American Neighbors. Methodism is peculiarly adapted to frontiers. It is to be hoped that she sets out for this one.

Nuclear Weapons in Swiss Church Debate

A few days ago Rebecca West in *The London Times* suggested that the two greatest dangers to the world today were over-population and weapons that would do away with population altogether.

Today we have just heard that the Swiss churches have entered into the debate on the second issue. There are today proposals to introduce nuclear weapons into the Swiss army.

Before the Swiss cabinet recently in principle approved nuclear armament, controversy had already been going on for some time in the Swiss Protestant Federation and in the various regional church bodies.

Wide publicity has been given in

the churches to the appeal of Albert Schweitzer calling for a halt to nuclear tests. Statements by the well-known theologians Emil Brunner and Karl Barth have also set the stage for a brisk and widespread exchange of views. Brunner warned against the dangers of absolute pacifism as possibly paving the way for the coming of war. Barth, taking a different view, said: "It is not a question of principles, ideologies, or systems. It is a question of life and death."

He went on to say that people in both East and West should rebel and take a stand against "the madness which is running amok." A stand of this kind, would, he said, become a political fact of importance and governments and the press would have to take notice of it.

A resolution drawn up by the social study commission of the Reformed Pastors' Federation said: "We must ensure that under no circumstances or conditions will any more atom bombs be exploded in East or West either in war or peace." The pastors expressed regret that the appeal of Albert Schweitzer was not recognized with one accord as the voice of the Church.

In Geneva fifty-three citizens, including fifteen pastors, have signed a protest against arming the Swiss forces with atomic weapons, calling the proposal "an act of madness."

Drawing attention to the effects of unloosing nuclear power in this way as catastrophic for the whole of mankind, the group said that "Switzerland, through its neutrality, is today one of the few nations which is in a position to make a real appeal for peace. Let us realize our privilege by rejecting preparations for total war. . . . Switzerland must now take definite action, otherwise it will betray its finest traditions. If we have the courage to say why we take it, this step of insight and liberty will act as an effective counter to the present despair psychosis and be a contribution to the coming of a true international community."

The Churches and International Crises

On another page of this issue we bring the stand taken by six members of the Commission of the Churches on International Affairs in relation to the Middle East. The stand was taken in the early days of the crisis. Its worth is shown by the fact that in spite of the veering and shifting of policies and procedures, the church stand remains solid and workable as a plan.

One thing that is becoming increasingly apparent in the developments of these sudden crises, and that is that the ultimate settlements have to be done within the framework of the United Nations to make the settlements have any value in the eyes of the world. There has been no other group which has pointed this out so consistently as has the church. There is probably no other one non-governmental group that has more influence today within the United Nations than the C. C. I. A.

Mrs. W. H. C. Goode

After we had gone to press last month word came of the death of Mrs. W. H. C. Goode of Sidney, Ohio. Last May, in this magazine, we paid tribute to Mrs. Goode as one of the women who had set the standards for the Woman's Society of Christian Service. That in itself is a great contribution to the church. But Mrs. Goode did more than that.

During her fourteen years as president of the former Woman's Home Missionary Society, there was not one missionary project under the Society that did not get her personal attention. She was quick to see opportunity for service. She had a steadfast devotion to detail which raised mission institutions to new stature. She was not, at the same time, so committed to detail that she could not see large issues. This gift of sight has broadened the concept of the missionary program of the church more than many persons now in the church know.

Mrs. Goode had a long life. She would have been one hundred years old this month of October. The Methodist Church is richer for that life.

Methodism in Red China

In this issue, we publish an article by William Worthy on Methodism in Communist China. Mr. Worthy was one of three American newsmen who defied the United States Department of State ban on travel to China. For this, he has had his passport revoked by our government and he is now suing to force issuance of a new passport. In this suit, he is supported by the American Civil Liberties Union.

In publishing this article, we do not take sides in this issue which is before the courts. Certainly, no one has ever impugned Mr. Worthy's competence as a reporter and we are happy to present his report on his contacts with Methodists in China.

It is not to disagree with Mr. Worthy to interject an editorial word about reaction to the interview with Bishop Kaung and the three pastors. It would be a serious mistake to merely brush off the criticisms expressed by them as "thought control" or "brain washing." We have heard these criticisms and others like them too often from Asiatics and Africans to dismiss them as mere Communist fabrications. We trust and pray that they have been and are being taken to heart so that whatever truth there was in such criticisms is outmoded.

Mr. Worthy writes of the pressures and difficulties under which the churches in China operate. This is all true but, in God's providence, it may not be all the truth. "The blood of the martyrs is the seed of the church" has been proved again in our generation. The spiritual rebirth of many churches under persecution is a fact of our lifetime. With God's grace, this may be true in China. Let us pray so.

Mr. Worthy speaks of the interest displayed by Chinese churchmen in renewed contact with churchmen from other lands. This is a ticklish business but one that we Christians must continue to work for and pray for. As brothers in Christ, we yearn to see each other's faces. Until this is possible, "may God be with us till we meet again."

Bishop Kaung

Since preparing this issue, including Mr. Worthy's article on China (see above), news has come of the death of Bishop Z. T. Kaung in Shanghai.

Thus ends the earthly life of an extraordinary man and a dedicated Christian. We cannot refrain from paying our own inadequate tribute to a man who was so central to Methodism in China in this century.

In all the upheavals that have made the modern history of China so tragic, Bishop Kaung played a part. During the Japanese occupation, Kaung served as bishop of the occupied city of Peking and the area of North China. When the Communists came to power in China, he remained in his country rather than flee.

For much of this, Bishop Kaung was criticized. He was called by some "pro-Communist," by others "pro-Japanese," by yet others "pro-Western." He was, in fact, one thing and one thing alone—a dedicated Christian personally and a courageous pastor whose concern was with the well-being of his flock. Where those Christians were for whom he had responsibility there was their bishop also. What they suffered he suffered. Now that he is gone we realize anew what a leader God raised up in China. May he rest in peace.

And Whose Little Boy Are You?

Mr. William Saroyan, a writer who makes a great deal of his love for all of humanity, apparently does not include missionaries in his supposedly boundless affection. Or at any rate, missionaries as parents.

This seems to be the burden of a column written this summer from Yokohama by Mr. Saroyan. This column begins, "Perhaps the greatest disadvantage in the world for any boy or girl is to have a missionary for a father instead of a drunkard, a gambler, or a dealer in rare counterfeit currency."

Well, the poor missionary today must be prepared for almost anything but it seemed a bit unfair for Mr. Saroyan to so castigate thousands of overworked, underpaid,

dedicated people. We were rising in our righteous wrath to cite statistics on the number of missionary children listed in *Who's Who* and other such respectable organs of achievement when it occurred to us that this was entirely the wrong approach. Missionaries as parents may have their drawbacks (men and women as parents have their drawbacks, for that matter) but, as parents, there is one group from whom they do not have to fear criticism. That group is professional writers.

Mr. Saroyan makes the not unknown point that children of missionaries are expected to be better than any child can normally be. But at least they don't have to be **interesting** all the time. A writer's child whose father keeps eying him speculatively, pencil in hand, is apt to have more problems about his identity than some kid who only has to get dressed and go to church.

Then again, Mr. Saroyan claims (although here he quotes) that missionaries are "scared to death of themselves so they keep rushing out to pass their fear along to others." An apt description of writers, as nervous a group of people as you'd ever want to meet, very much like Sweet Alice Ben Bolt in the old song "who trembled with fear at your frown." Missionaries haven't got time to get that scared—they're too busy learning Swahili or how to get along without electricity.

No, Mr. Saroyan, it won't do. Columns such as yours are valuable, however, just the same for they show how missions will, in a sense, always be a "scandal" in purely secular eyes. "Who would dare," you ask, "to tell another man—a total stranger in another part of the world, with another culture—what is right and what is wrong? . . . Only an idiot."

In humanistic terms, this is precisely correct. Only an idiot would, or a writer. It is only as the Christian dares to hope that God works in him that he presumes to attempt the missionary task which is never to tell another what is right and wrong but to tell the wonderful news of the Christ to our brothers. For we are all sons of the one Father whose love does truly embrace mankind. Even missionaries, Mr. Saroyan. Even you.

RED CHINA

By WILLIAM WORTHY

IN Communist China it would be easy to be naïvely beguiled by the still existing forms of religious freedom. The churches throw open their doors on Sundays and carry on on a busy round of activities on weekdays. Under Communism the Chinese YMCAs—a story in themselves—conduct a thriving, variegated program. It is necessary to probe beneath the surface to turn up the state's political meddling. The truth is that substantive changes in China in the last nine years have put all religious believers under a sword of Damocles that mocks any true concept of religious freedom. The present tightly knit and incorruptible Communist hierarchy has extended its rule into the farthest villages and into the intimate private life of every citizen.

Especially in conversation with foreigners the citizens of totalitarian countries develop a second-nature trait of round-the-clock caution. No thought remotely political or dissident pops out spontaneously. Instead, each word and phrase are automatically screened and censored by the keenly attuned instinct for self-preservation.

One may well ask, however, whether we with our constitutional safeguards, our independent judiciary and our freedom to slam the door on policemen who arrive without search warrants, have the right to pass holier-than-thou judgment on religionists in China who, for the moment, are "playing it safe"? What would we do if ruled by a regime that last year got around to admitting its responsibility for four hundred thousand "liquidations" since 1949?

The Sunday morning that I attended Moore Memorial Methodist Church in Shanghai, the preacher was the Rev. Huang Pei Yuang, as-

Mr. Worthy, foreign correspondent for the Baltimore *Afro-American* and a special correspondent for CBS News, was one of three American newsmen who entered Communist China in 1957 against the wishes of the American State Department. This article is based upon that trip.

sistant pastor of the church. His text was from Romans 13:8—"Be in debt to no man," he read in Chinese—"apart from the debt of love one to another. He who loves his fellow man has fulfilled the law."

On that sunny Sabbath morning the church was not at all crowded, as are the few churches remaining in Russia. But the turn-out was respectable—probably close to the 400 that Pastor Zia Zong San quoted to me as the average attendance on Sunday mornings. So long as my operations did not interfere with the service I had carte blanche from Mr. Huang to tape-record and photograph the choir, the congregation and himself preaching in the pulpit. After five months in Russia I was conditioned to expect elderly congregations in China's churches. In the Soviet Union most believers appear to be men and women whose early, formative years pre-date the 1917 communist revolution and whose memories thus go back far enough to enable them to evaluate the anti-religion indoctrination they have received from Stalin and his successors. By contrast, the generations born since then know only what the State has taught them.

But in China communism has ruled the roost for only nine years, and enough Christian parents still rear their children in the life of the church for Sunday school to continue as a going institution. A decade is far too short a time for even a dictatorship devoid of scruples to eradicate an ancient culture and deeply rooted patterns of behavior. Members of that

Shanghai church choir, who seemed to throw their hearts into everything they sang, were for the most part young people, neatly clad in the usual black and white robes. Some of the women in the congregation rested infants on their laps. Intermittent baby cries punctuated the sermon and provided off-key counterpoint for the hymns. Possibly the cotton-quilted tots cried because they felt chilly, as I certainly did even with my 'possum fur coat on. None of the churches that I visited in China were receiving any fuel allotment from the government. Precious coal, in short supply, went to secular institutions with a higher priority rating on the communist scale of values.

Aside from the discomfort of a clammy interior the church building, like all but one of the Protestant and Catholic churches that I personally saw, was well kept up. In contrast to the frazzled, dog-eared tomes that I had come across in Russian churches and synagogues, the Bibles and prayer books in China seemed in reasonably good condition. The one exception was a dilapidated, poorly attended Salvation Army church in Peking that I stumbled into one Sunday morning, to the distress and embarrassment of Mr. Yen, my interpreter. Mr. Yen's command of English was fairly good. But, understandably, it took a few scratches of the head before he could translate the complex-looking Chinese ideographs on the church door into their two-word "Salvation Army" equivalent. (Oddly enough, the English-language sign outside Moore

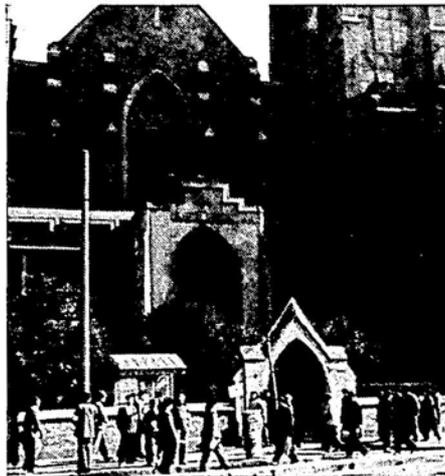
Memorial Methodist Church has neither been removed nor blotted out by Chinese characters—not even during the bitter days of the Korean War when anything specifically reminiscent of American missionary influence was almost tantamount to subversion and “counter-revolution.”)

When I asked Pastor Zia and Pastor Huang, his tall, thin, thirty-nine-year-old assistant, for an interview, I was not at all sure from their non-committal answer that it would materialize. I surmised that they had to clear it with the Bureau of Religious Affairs—the government agency that keeps a cold and watchful eye on the clergy and parishioners. To its credit, the Chinese bureaucracy, less wooden than its Russian counterpart, does not pass every buck all the way up to the highest authorities in Peking. This means that in any given community the local officials can, and often do, reach common-sense decisions expeditiously. The next morning Pastor Zia telephoned me from his home to set a time late that afternoon for the three of us to meet for a talk.

On arrival at the church I found the two men flanked by Bishop Z. T. Kaung and the Rev. George Wu, heavy-set fifty-two-year-old general secretary of the Central Conference. Erect despite his seventy-three years, courteous and dignified Bishop Kaung today spends most of his time in Shanghai and leaves the circuit riding to younger assistants. It is now ten years since the gentle, white-haired bishop was in Boston attending the 1948 Methodist General Conference. As we sat around a table and talked, language was no barrier. Mr. Huang and Mr. Wu, a 1932-1934 graduate student at the University of Southern California, were especially fluent in English. Pastor Zia, who attended Auburn Theological Seminary in New York for three years during the nineteen-twenties, “lost” me in conversation only when I spoke too rapidly or used American colloquialisms of post-Coolidge vintage.

Here again was a striking—and hopeful—difference from what I had encountered among the bottled-up, insular, misinformed Soviet people. Across that Shanghai church table from me were four Chinese pastors who had either studied in the West or

had traveled enough to know the West firsthand. Whatever may gush forth intermittently from the Peking propaganda spigots, these men, and uncounted thousands of other Western-educated Chinese, plus millions of others who knew Westerners inside China, know that we are not all ogres or war-mongers or the embodiment of the Devil. Inside Russia I was always deeply moved by the simple faith and patent religious fervor of Jews and Christians, clergy and laymen, whom I saw stand for hours in seatless houses of worship, with the world’s loveliest peasant-lined faces uplifted in expressions of holy rapture. But, religious inspiration aside, those poor out-of-touch Russian folk, locked for centuries inside their country’s borders, are sad-



Most worshipers at Shanghai's Moore Memorial Methodist Church arrive by foot. The church is located in the center of the downtown commercial section of the city.

dled with the horrid and lurid image of the outside world as drawn by the Kremlin mythologists.

In West Germany, as recently as the summer of 1956, Mr. Huang represented the Chinese Student Christian Movement at a meeting of the General Committee of the World Student Christian Federation. So far as I could ascertain, this was the first time the Peking government had allowed Christians inside China to journey abroad and re-knit ties in the non-communist world. With happy faces the four men went on to tell me of visits to China by non-communist Christians in the West: Pastor Nyström of the Swedish Covenant

Church and Lutheran Bishop Manikam of India, both in 1956; a British Quaker delegation (which had a long audience with Premier Chou En-lai) in 1955; and an Anglican delegation from Australia at the end of 1956. “These visits,” declared Mr. Wu, “are concrete evidence of the desire of Chinese Christians for visits by Christians from abroad. There is no Bamboo Curtain as such.”

For several hours, warmed only by a portable oil heater and interminable cups of tea—Chinese symbol of hospitality—I plied these Methodist spokesmen with questions which were designed, with minimum embarrassment to them, to draw out the facts of church affairs in China today. In evaluating the replies one must re-



Entering church. Note the children and young people.

member that a Negro living in Ku Klux Klan territory would not unburden his heart to a strange white reporter who might turn out to be irresponsible and indiscreet. In the same vein I could not expect Chinese Christians, caught in an impossible political framework, to tell a strange American reporter the whole truth and nothing but the truth. What’s important, and what emerges from the totality of the conversation, is that they and many others are carrying on as the human race has always carried on, in freedom and in tyranny, in times of fear and in eras of hope, eternally proving that governments come and governments go but the

people remain. When and whether and how much conditions will improve for the bishops and pastors and their flocks depends in large part on a relaxation of world tensions. Repressive internal measures are always more readily justified if a government can point to foreign devils allegedly menacing its frontiers. In that sense we in the West, and especially in America, are their far-away keepers. By working for peace and understanding between our two countries we can somewhat lighten the heavy hand of secular authority now laid on religion in China and help make possible a little more breathing room for the several million Chinese Christians and their more numerous brothers of the Buddhist and Moslem faiths.

realize that the churches are now our own, and they are taking a greater part in the life and work of the churches—which of course is a very healthy thing.

Q. Why have the missionaries left China?

A. (Wu): Both East and West are parts of the world, and we are not trying to divide. The chief reason for the missionaries not being here is for the wholesome growth of our Christian church here. The Chinese church ought to stand on its own. That's one side.

Historically speaking, another side is that the so-called missions unfortunately were closely related with colonialism.

Q. Was this conscious or unconscious, in your opinion?

A. (Wu): We couldn't say it was conscious on the part of all missionaries. I

Q. Did the missionaries condone, practice or go along with color discrimination?

A. (Huang): I believe in general they were prejudiced against the Chinese people. The best example is the segregated schools they had for their own children and for Chinese children.

In most places in China they had their own "mission compounds." Their own schools were inside the compounds. Wherever they were they had their own missionary gatherings for discussion and work purposes, to which they sometimes invited a Chinese pastor as speaker. Socially, their parties, dinner parties, etc., were segregated.

For many years the Methodist missionaries had their annual meetings parallel to the annual conferences, and only the missionaries attended the former where the important business was transacted.



Assistant pastor Huang Pei Yuang preaches at a Sunday morning service. There were about four hundred worshippers at this service.



The choir sings during the service which was filmed and tape recorded for CBS news.



Staff and parishioners of Moore Memorial Church pose outside the building.

Here, in question-and-answer form, is the principal information I was given in that protracted afternoon conversation:

Q. In the Methodist Church of China, what are some of the changes that have taken place since 1949?

A. (Wu replying): The biggest change is that our Methodist churches are self-governing, self-supporting and self-propagating. This means that we Chinese Christian workers propagate the Gospel ourselves, whereas formerly missionaries participated. It is only appropriate that we Chinese Christian workers ought to do our own part in building the Church of Christ here.

The laity has become more aware of its responsibility for church work. They

think we can differentiate the ex-missionaries into three groups:

1. Those who were devoted and called by God to preach the Gospel and do Christian work.
2. The majority: sincere but not conscious of the close relation of mission work with colonialism.
3. The group, very few in number, who came to China not really for the Christian cause. They had political rather than religious motives.

Of course the whole mission system has been closely related to colonialism. Mission work and enterprise in China was protected under the "unequal treaties." The missionaries from each country were more or less connected with their government's policies.

In Shanghai, for example, there was a European (white) YMCA and a Chinese YMCA. Both had very similar programs. They were only a five-minute drive apart, but there was very little contact between them.

(Bishop Kaung cut in here to say): Some missionaries did go so far as to invite some Chinese to stay with them.

(Mr. Huang continued): The houses in the mission compounds were well built, Western style, very comfortable. But the Chinese co-workers of the missionaries lived on a very much lower scale, even though they were doing the same work and sometimes were technically in charge (but not actually).

Also, missionary salaries were very high.

(Here Pastor Zia broke in to say):

They bore no comparison to the salaries of Chinese pastors. I know from personal experience.

(Pastor Zia added): Whenever there was some quarrel or litigation between Chinese church members and non-Christian Chinese, the missionaries, probably with good intentions, tried to help the church members.

The missionaries would intervene with Chinese district officials, and because of the "unequal treaties" the Chinese officials would not hand down equal justice and would favor the Chinese Christian. Because of the weakness of China then the people did not show their resentment.

These were called "church cases" or "mission cases." In intervening, the missionaries sometimes demanded favored treatment for their church members even when the church members were in the wrong.

Q. Why did even the dedicated missionaries have to leave after 1949?

A. Most of the missionaries in The Methodist Church left of their own volition. The government issued no orders. They felt that for one reason or another there was no work for them left in New China.

Q. Were they correct?

A. Of course not. We now have more to do than we can handle. Their mission societies evacuated them. The main reason I think they left is that they were hostile to the new regime. The majority left in 1948 and 1949. A minority left in 1950-1951. After 1951 there were very few left. The Korean War helped to make them decide to leave.

Q. Did fear of imprisonment make them leave?

A. Maybe, but if they were obeying our laws they had no reason for fear.

There is one Danish woman missionary in the Northeast (Manchuria) still. Here in Shanghai a woman missionary—a Canadian, I believe—operates a bookstore selling Christian books. I've also heard that two Britishers have a church called Kingdom Hall in Shanghai still. They preach in English and use a Chinese interpreter. Among the Catholics there may also be some missionaries still.

Our main difficulty is that we lack enough workers to do the church work. There are many opportunities.

Q. Do you have sufficient finances?

A. In Moore Memorial Church yes. In 1956 the budget was around 15,000 yuan. (One yuan equals about 43 cents in U.S. currency.) At the end of the year we had a surplus of about 1,000 yuan. At Christmas, 1956, we raised a charitable fund. Our goal was 500 yuan. Result! 1,100 yuan. It was designed to

help unfortunate church members, and it went as gifts to the elderly, the ill and the unemployed.

The big churches have sufficient funds, and they help to support the others. We have a Mutual Aid Fund to help other churches in the Central Conference.

Q. You receive no subsidy from the government?

A. No actual cash subsidy, but the government exempts us from land and building taxes.

Q. In general, what are the relations of the Christian church in China to the government?

A. Very good relations since 1949. In China's new constitution (1954) and previously in the government's "Common Platform" (which was a sort of provisional constitution) one article guarantees freedom of religious faith. The government has very faithfully carried out this article.

Chinese Christians feel this government is the best we've ever known in the modern history of China. It is honest, efficient and really doing good for the people. We feel we should support it although it is led by the Communist Party.

(Bishop Kaung is a member of the Shanghai Municipal People's Congress [city council]. Pastor Zia and Pastor Wu were on the District Congress, here in the commercial district of Shanghai where the church is located.)

Q. How are persons elected to such bodies?

A. By popular vote.

Q. Is there an opposition slate?

A. No, we have a different system. We call it "new democracy." Before the list of candidates is published for the voters, there is consultation between the different parties (nine parties in China besides the ruling Communist Party) and between persons in different walks of life, including the religious bodies. There is a sort of weighted system, with the commercial groups here getting larger representation than they do elsewhere. The candidates are selected and their names are then published for the voters, who can send in their criticisms if they wish and can vote for others.

Q. In the Municipal Congress and District Congress do most matters pass by unanimous vote?

A. Before an issue comes to a vote there is a day or two to deliberate and debate. Then we come to an agreement. Some members change their mind. One purpose controls: the people's interest. By the time it comes to a vote, the agreement is usually unanimous.

Q. What is your relationship to the Bureau of Religious Affairs?

A. Formerly we didn't know what the Bureau's purpose was, and personally I was afraid that it might interfere with church business.

The church has many needs: building, repairing, etc. We must have contact with the government. If we have any difficult problem we take it to the Bureau. For example, this church formerly operated several schools: primary, middle school for girls, evening school for young people. In 1950 the government decided to take over all educational institutions because the right of education belongs to the State. Of course we didn't quarrel.

We get paper allocations for our Bibles from the government. Recently a district official of the Bureau told Pastor Zia that soon the government bookstores will sell religious literature. Even now the government's second-hand bookstore sells religious literature. This official said there will soon be a special Moslem bookstore in Shanghai. (In the last several years China has made a big bid on the world stage for friendship with the Arab and Middle East countries, and Chou En-lai, at the Bandung Asian-African Conference, promised President Nasser of Egypt to build a new mosque in Peking. This most likely would account for any new Moslem bookstores in China.)

If there should be any religious conflicts between any of China's many sects, the Bureau would try to mediate. Formerly, there was no contact between Catholics and Protestants here. But last Christmas, as a result of opportunities provided by the Bureau for inter-denominational contact, the Catholics invited us Methodists to attend their mass.

The Bureau does not send representatives to attend our church services. It leaves religion to the church workers.

Q. Do churches make reports to the Bureau?

A. Not as a usual thing. In the spring of 1951 the churches were required to register with the Bureau. Mission-sponsored institutions, such as schools and hospitals, were also required to register. Later, the registration requirement was cancelled.

From my considerable contact with Methodists and other Christians in China two small but significant incidents stand out in my memory. One of them, I think, bespeaks the underlying and traditional base of Chinese-American friendliness which miraculously still survives in spite of all the enormous errors on both sides since 1949. Partly out of age-old Oriental courtesy but mainly, I

ELSEWHERE DURING MY SIX WEEKS IN CHINA, I PICKED UP ODDS AND ENDS OF METHODIST AND PROTESTANT "INTELLIGENCE":

1. Chinese Methodists now number about 50,000. In 1947, I was told, the figure stood at 60,000.

2. Today there are nine annual conferences (regional) and one Provisional annual conference (where insufficient pastors for a full conference).

3. Methodist membership is still concentrated in the Shanghai area and in Fukien province where The Methodist Church in China was started.

4. Methodist leaders receive *The Christian Century* magazine, but not with any regularity. Some church literature also arrives from the World Council of Churches.

5. Moore Memorial Church, one of the biggest, carries 1,000 members on its roster, but some, now scattered, are members in name only.

6. Shanghai, where the imprint of Western influence is still quite pronounced, counts some dozen big Protestant churches and five or six Catholic churches. One synagogue still stands; once there were three.

7. The government can, and does, use church buildings to hold some of the many "voluntary" political indoctrination meetings. Both in the churches and at other places the clergy and church workers "voluntarily" attend these propaganda sessions.

8. "We Chinese Christians would welcome contact with American Christians, and would welcome a delegation of American churchmen to China." This unhesitating statement by several Protestant leaders was made when I showed them a clipping from the *New York Times* reporting a proposal by John A. Mackay, president of Princeton Theological Seminary, for a delegation of American church leaders to visit China to re-establish relations with colleagues there. The Chinese churchmen, immensely interested, borrowed the clipping overnight in order to copy it.

sensed, out of kindly feelings toward Americans, Bishop Kaung and his colleagues would not let me tape-record their own voices making the sharp and pointed criticisms of missionary activities in China. The most I could get from them was permission to quote their critical remarks. Obviously the criticisms as spoken by four Chinese clergymen would have produced a greater psychological impact on an American audience. But the men were willing to record on tape only their personal greetings to old friends in the United States.

The other small episode spells out

the domination of the Chinese church by the Chinese government. I made one day an unscheduled stop at a Catholic church that I happened to spot while driving along a road. It turned out that the Chinese priest had been friendly, in the old days, with one of the American missionaries still serving a long prison term on unspecified charges of "anti-state activity" and "espionage."

A week or two earlier I had been permitted by the Chinese government to interview a Baltimore Lutheran missionary in Shanghai Jail. But I was unable to see any of the other prison-

ers even though their health and welfare and their prospects of winning pardons would have been major news stories for the American public. Naturally, then, I sought from the Chinese priest every scrap of information he might have about his prisoner-friend.

It quickly developed, however, that he knew practically nothing of his friend after the imprisonment of the missionary early in the communist regime. Initially, my political reflexes were sluggish. I was forgetting that this priest, to survive, had to tiptoe around on easily-broken eggs.

"Have you not visited your friend in jail in all this time?" I asked incredulously.

"No, I haven't," he told me through my interpreter. (*Footnote to readers by the author:* My interpreter, for whose services I paid, accompanied me only when I so requested. He was *not* with me, for example, when I interviewed the four English-speaking Methodist leaders.)

"Have you asked permission of the government to pay him a pastoral visit?"

His momentary hesitation in replying brought me back to reality. One could almost hear a suppressed and hopeless sigh acknowledging the cold hard fact that it would be dangerously reckless of a priest to apply to visit a "foreign agent" and "spy" serving a prison term under government lock and key.

"No," he finally replied. "I never thought of asking the government."

I left China convinced that all religionists there know only too well that they survive on sufferance alone—or, if you will, by grace of Chairman Mao. Sizing up the realities of the implacable "Big Brother" apparatus that fence them in, bishops, pastors and laymen alike have probably concluded that, for the present, the best they can hope for is to keep bodies and souls together.

For a decade now Fortune has ridden hard on these modern Jobs. With not much inside their homeland to sustain their spirits and precious little more on the volcanic world horizon to encourage them to keep going, they stand in need of whatever moral support we, in humility, are able to mobilize.

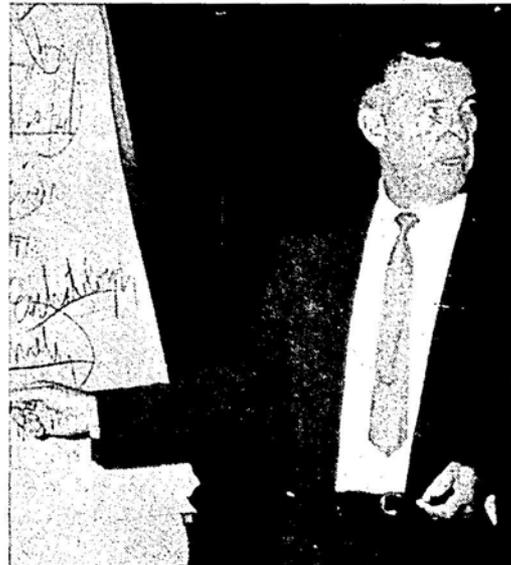
Missionaries Get Together at Greencastle



Notable was the large number of new missionaries present, including both regular and short term personnel.

Each day began with Bible study, conducted by James K. Mathews.

Roy Smyres Photo





Roy Smyres Photo

Discussion centered around problems missionaries face. This is a dramatization of clash in approach between old and new missionaries.



Roy Smyres Photo

This dramatization showed suspicion of South African police at an interracial meeting of missionaries and pastors.

Each year the Furloughed Missionaries Conference is held at Greencastle, Indiana, on the campus of DePauw University. Staff members, furloughed missionaries, and new missionaries get together for worship, study, discussion, and just getting to know one another. This year, for the first time, the short-term missionaries preparing to go overseas were included in the conference. Here are some highlights of this year's conference.

Roy Smyres Photo



Missionaries' families were much in evidence. One father takes time out to do a little arbitrating.

High spot of the conference was a commissioning service held by Bishop Richard C. Raines at which President Helen Kim of Korea's Ewha College spoke.

R. Rickarby Photo



Roy Smyres Photo



Stunt night provided an opportunity for some pointed comment. Here the "staff" of the Division of World Missions is thunderstruck by cable from first interplanetary missionary to Mars. Cable, read by "General Secretary Eugene Smith," relates that Southern Baptists had already landed when Methodists arrived.



Ward Wells Photo

Part of the crowd at the dedication service listen to Bishop A. Frank Smith, president of the Division of National Missions, who presided at the ceremony.

Christian Adventure in the 49th State

By
WILLIAM W. REID

Mr. Reid, director of the Department of News Service, attended the dedication service at the campus of the Alaska Methodist University and witnessed the territory's jubilation at the favorable statehood vote taken in Washington.

THE Alaska that is in the process of becoming the forty-ninth state in the American Union seems a far different area, as we view it today, from the Alaska of our childhood geographies. The difficulty is not all that the textbook editors too readily believed what William H. Seward's opponents ignorantly said about Alaska in 1867 (though those myths have persisted), but that Alaska has itself greatly changed in the last decade or two. It might be more factual to say that world conditions, plus man's reaching out to new frontiers, has changed the old Alaska. And let us be honest and admit that the realization that the outposts of Russia's Siberia

are only five miles from the American line in the Bering Sea has given the land new importance in governmental eyes.

As Alaska becomes a star on the American flag, as Alaska Methodist University seeks to give a Christian bias to higher education in a growing land, and as the Methodist Church seeks to minister to native and newcomer in this "last frontier," the true picture should be brought into clearer focus. We need to dispel myths and misunderstandings. We need to see the land as one of the world's potential sources of food, of wealth, of peaceful and prosperous living. We need to know the people who live

there now, who will be citizens of a great state, who will need all the ministries that a church alone can provide for stable community life and for world Christian citizenship.

"Seward's Icebox" (as opponents of paying two cents per acre for this land called it) actually is not "a land of perpetual snow and ice," though it has plenty of both. It is in the same latitudes as Scotland, Norway, and Sweden; its climate has been likened to that of Maine, Minnesota, and Montana. It has rugged mountains, ancient glaciers, and mighty rivers; but these and the valleys will sustain an abundant agricultural and industrial way of life. One-fifth the size of continental U.S.A. in area, and stretching 3,000 miles from east to west (with total coastline greater than that of the U.S. mainland), it can house and feed millions of people.

Perhaps we have been thinking too long in terms of Eskimos and related peoples living in igloos, and dependent upon kayaks and dog sleds for transportation. Actually, today most of Alaska's population is of the white race, and lives in or near the "greater cities" that have grown amazingly in recent decades. Its cities could be cities in any American state so far as people and living conditions are concerned. The non-white population lives in the Aleutian Islands (the Aleut people), along the Arctic Ocean and the Bering Sea (the Eskimos), and in the southeastern island area (the Indians).

Population (civilian) has increased

in Alaska from 60,000 in 1930, and 72,000 in 1940, to 128,000 in 1950, and an estimated 161,000 in 1956. Including the military, there are an estimated 215,000 people in Alaska today. And the military are not to be discounted: they and their families constitute a good share of church membership and of school enrollment, and cause a good share of the city prosperity and the housing boom. But there are two other factors that have helped the population growth and the industrial-commercial development: One meets everywhere young men who "fell in love with Alaska" during their military service there, and who returned after discharge to become part of its pioneering adventure. And the growth of the small plane, including the amphibious plane and the helicopter, has "opened up" Alaska, even as the automobile made all America accessible. While Alaska awaits the building of super-highways, no community is cut off from any other: in relation to population. Alaska has more private planes than has any of the other forty-eight states.

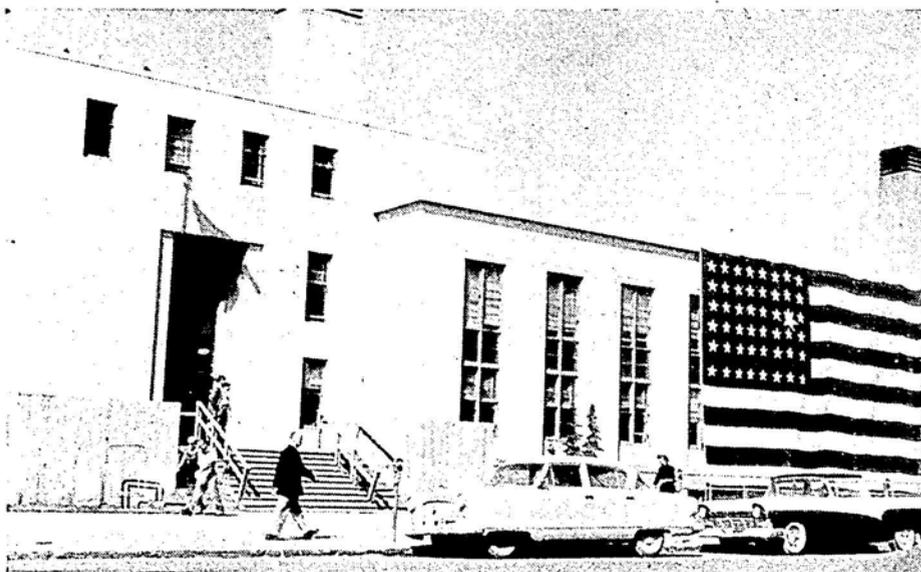
While it is true that Alaska is still more rural than urban, it is noted that most of the increased population is crowding the cities and towns. According to the Bureau of the Census, Anchorage has 11,000 residents—but "greater Anchorage" (Anchorage and its environs) has 32,000; greater Fairbanks has 19,409, or more than three times those within the city limits; greater Juneau has 8,758; greater

Ketchikan has 9,455; greater Kodiak has 6,264. Incidentally, these are the principal cities and districts in which The Methodist Church has churches and church institutions. About two-thirds of this increase in population comes from the excess of births over deaths, and one-third by immigration, almost entirely from the other states.

One other fact stands out when we think of the need for and the future of a Christian college or university in Alaska: Alaska's population is a young population and a married population. Forty-two per cent are between the ages of twenty to forty years. This means that the rapidly growing population of young people of school age is going to be a continuing phenomenon for some years. The birth rate is higher and the death rate lower than in any one of the other states of the Union. The school population is growing so that city fathers have problems in keeping up with the need for new school seats. Anchorage, Fairbanks, Juneau, and Ketchikan—Methodist centers—all have built new multi-million-dollar high schools within the last year or two—and some are already overcrowded. A government study shows that 7.5% of Alaska's people now have had four or more years of college education, while the average for the U.S.A. is 6.2%. These people will want their children to receive college education.

Now it is a fact that the territorial government of Alaska has poured millions of dollars into the development of a great technological institution on the outskirts of Fairbanks—the University of Alaska. This is one of the best of the sixty-nine land-grant colleges established by the U.S. Congress. Its location in the heart of the rich resources of an undeveloped territory has given it exceptional opportunity to organize and conduct colleges and schools majoring in mining, in chemistry, in forestry, in agriculture, in geological and metallurgical engineering, in wildlife management, and in the military-related sciences.

Twenty-four hours after the dedication of the campus, Alaska was voted statehood by the U.S. Senate. This flag with a giant forty-ninth star was outside the Federal Building in Anchorage.



It has extension service into other areas of Alaska, especially in mining and in agriculture, and draws some specializing students from other states. In a word, it is a great *technological* university.

Certainly in the decades just ahead, the State of Alaska will need all the modern technological knowledge and skill that its sons can attain. There is still fish and wildlife that must be known for purposes of food and industry: but the conservation of these for future generations must also be taught. New industries will need new and more metals, and the mountains of Alaska are rich in them: will men be exploited in the digging of the mountains, or will concern for man's well-being be as great as for the ore he mines? And the "natives" of Alaska: will they be treated as "sons of America and sons of God"—or will they be subjected to the fate of the American Indian and trampled under the feet of onrushing white men? Will the last century's sordid stories of "man's inhumanity to man" in the conquest of new territory be repeated in Alaska as we approach the year 2000 A.D.?

To such questions, which basically concern men and women, technologi-

cal studies at their best are neutral: the "latest techniques" in the extraction of copper or in the manufacture of a missile are not too closely related to concern for the welfare of the miner, or to what the missile may do to the group against whom it is projected. It is in the area of the humanities—in philosophy and in religion—that these questions are considered important. And that is why the Christian college must stand alongside the technological college in Alaska or anywhere else. Its teachings—no less scientific than those of the technological school, but tempered by the best of the arts—must present that balance and give that expression of concern that modern life requires. Alaska, as every other state, needs Christian-motivated teachers, artists, writers, preachers, leaders in government and business and industry, as well as technological experts, if its life is to be balanced.

It seemed something more than chance that the campus for the new Alaska Methodist University, at Anchorage, was dedicated just twenty-four hours before the U.S. Senate voted statehood to Alaska. The dedication was, of course, the first step in

the culmination of a dream long held by Alaska-born Peter Gordon Gould, and infused by him into the staff and members of the Division of National Missions of the Board of Missions. But somewhere in the back of it all was and is the realization of Methodists and other Christians that the leaven of this Christian institution—and its emphasis upon the people rather than upon the expendable resources of the land—will be needed for the shaping of the destinies of this largest state. "A technology tempered by concern for men"—men present and to come—can make this largest our greatest state.

Dr. Donald F. Ebricht, president-elect of Alaska Methodist University, is now at the helm in the building and development of this new Christian-centered university. He hopes to begin erecting the first building (for classes, administration, and dormitory) in the spring of 1959, and to enroll the first students in the fall of 1960. But he needs the support of every Methodist and of every Methodist church in carrying out the plans. The Division of National Missions is still seeking funds: for building, for endowment, for scholarships—some of them as memorials; while the Board of Lay Activities, through "Methodist Men" groups, is seeking to provide funds for the University's library.

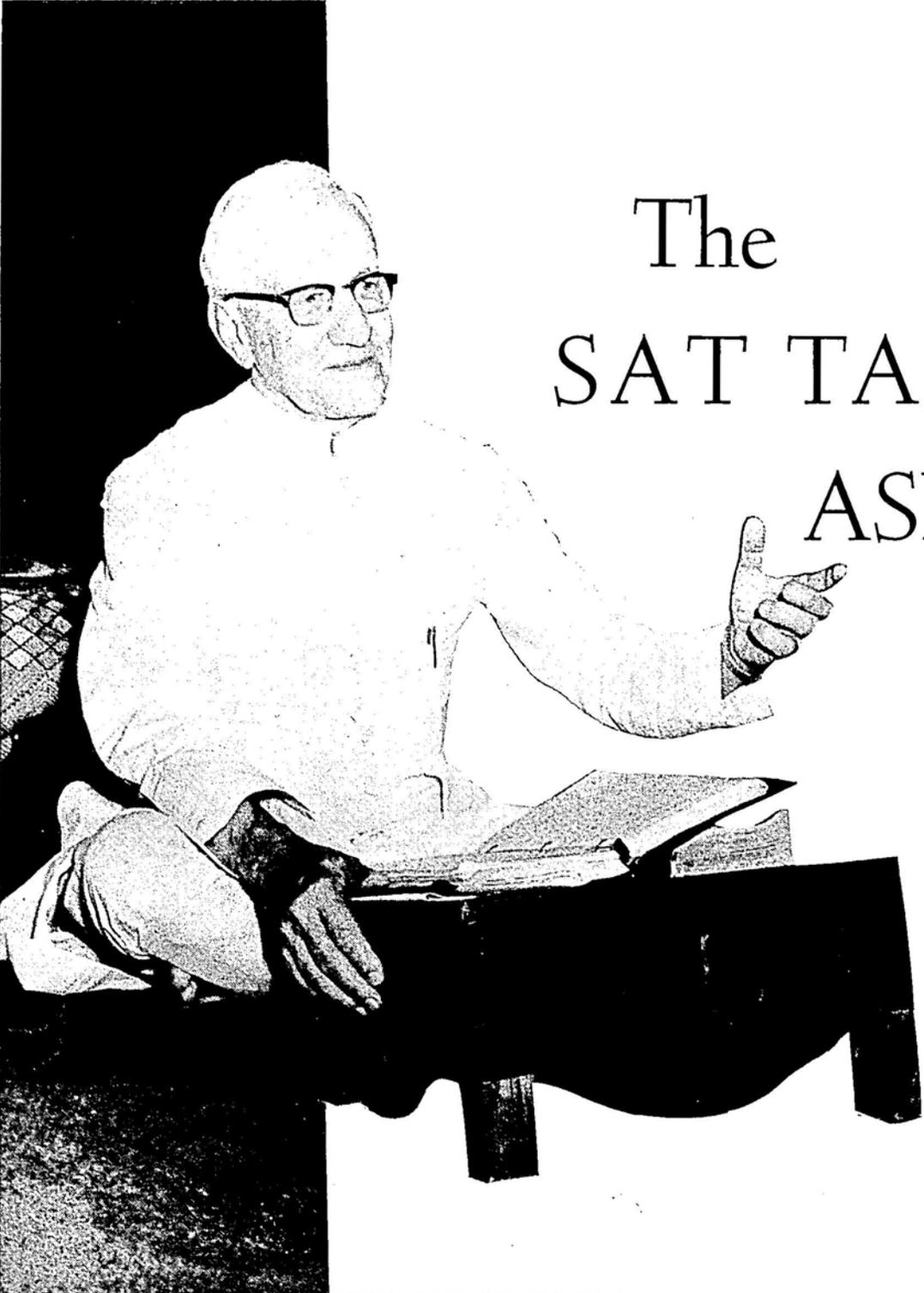
While the University-to-be is Methodism's present major contribution to the new American state, other missionary and church extension projects are under way. Seven young missionary couples from other states were appointed in 1958 to serve growing churches in as many communities in Alaska. Practically all of Methodism's twenty-four preaching places—including the larger cities—have had new church edifices or remodelled buildings during recent years. But, more important yet, church membership is growing everywhere, and the claims of Christ in and for Alaska are being gladly heard.

Yes, the new, and adventurous, and pioneering young State of Alaska needs the teachings of Christ and his way of life woven into the fabric of its future. The Methodist Church is set in church and school to weave that pattern with your help.

President-elect Donald F. Ebricht gave the main address at the dedication ceremony.

Ward W. Wells Photo





The SAT TAL ASHRAM

PICTURE
SECTION

Photographs
by
VENU
MACWAN

THE man shown above is familiar in many parts of the world. He is E. Stanley Jones, seventy-four-year-old evangelist, author and missionary. One of the places he is best known is in the foothills of the Himalayas where for twenty-eight years he has served as the "Acharya" (spiritual leader) of the Sat Tal Ashram which he founded. An "ashram," as many in the United States now know, is a Sanskrit term meaning "spiritual sanctuary." At the Sat Tal Ashram, usually held in late May and early June, men and women from different walks of life and different language groups come and live together under the leadership of Dr. Jones. These pictures were taken at this year's ashram by Venu Macwan, associate director of the Audio-Visual and Radio Department at Leonard Theological College.



Upon arising in the morning, there is a corporate greeting. Dr. Jones, known at the ashram as Brother Stanley, raises three fingers and says, "Jesus is Lord." The participants respond by doing the same. This greeting is known to Christians throughout the world where Dr. Jones has preached.

PICTURE SECTION

Morning devotions are held in the chapel and the group marches back to breakfast singing.





This is the main building where the ashram drawing room and dining room are located. The height here in the foothills of the Himalayas is about 4,500 feet above sea level.

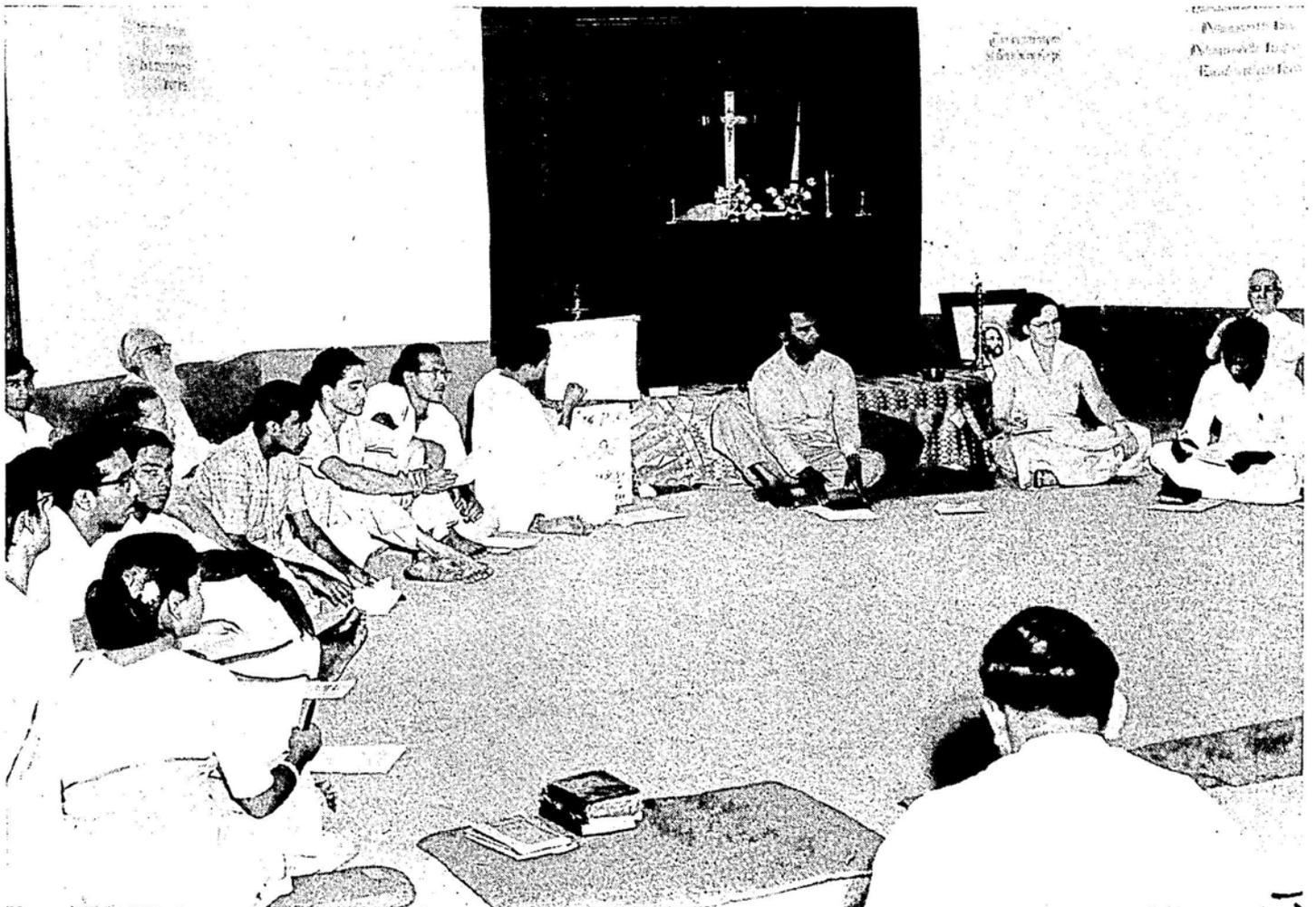
Breakfast and all meals are served at low tables while everyone sits on the floor. Members of the ashram serve the food. Everyone goes barefoot in the chapel and the dining hall.





After breakfast is a period of manual labor. Everyone helps by cleaning up roads, chopping wood, etc.

In the first period of study, Dr. Jones leads Bible study and discusses the new book he is writing with the group.





In the second discussion period, groups such as students or pastors discuss their own problems. Here a missionary counsels with a group of students.



After an afternoon of rest and games, evening vespers are held by the lake side. Hymns are sung and prayers are said: Dr. Jones concludes with a talk.

PICTURE SECTION



Christ is the Guru
of this Ashram.

This large painting is hung in the ashram drawing room. The legend says, "Christ is the Guru (Master) of this Ashram." After dinner, prayer cells are formed in smaller groups.

PICTURE SECTION

Arranging the altar in the chapel. Each Thursday is observed as a day of silence. Some participants spend the day in private devotions while others take short hikes through the hills.





People not only from India but from other countries attend the ashram which seeks to break down all barriers between men. This year's group included persons from Africa, England, Switzerland, Australia and the United States.

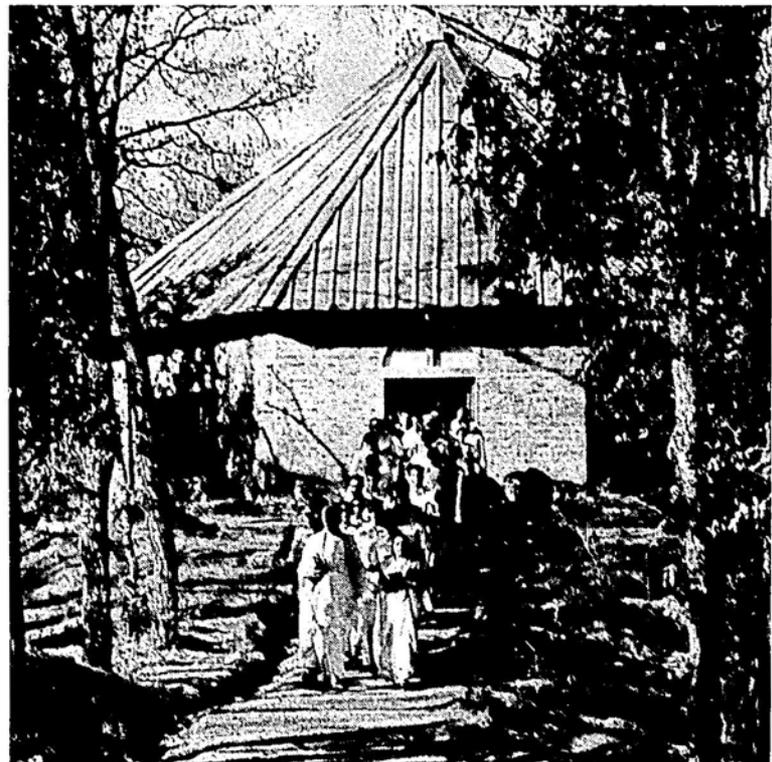


This man talking to Dr. Jones traveled fifteen hundred miles and was on the train six days to reach the ashram.

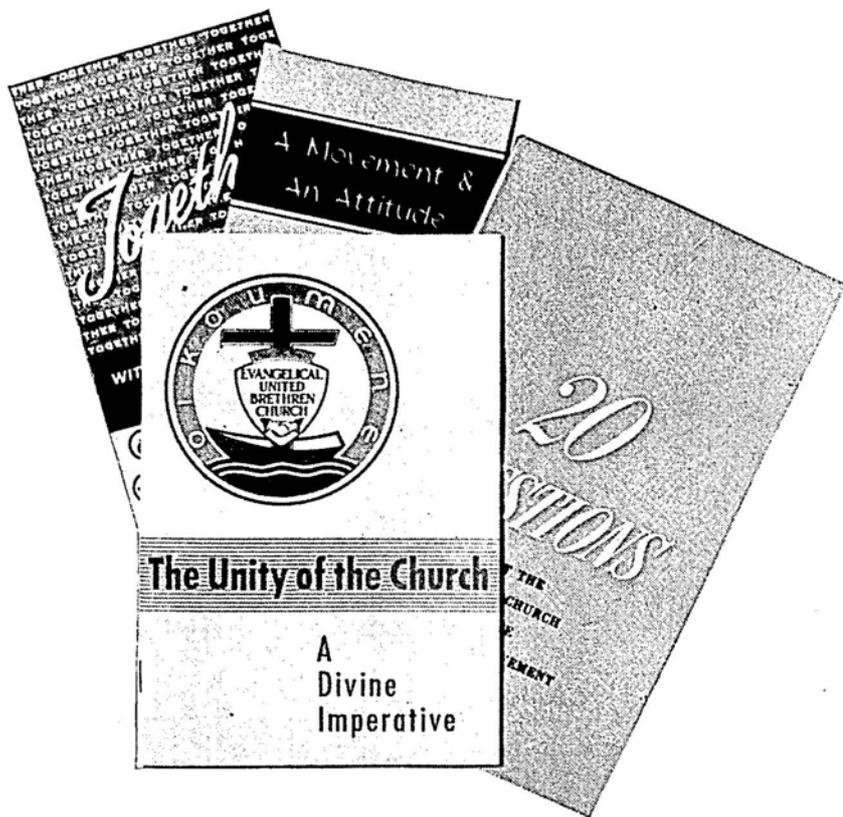


On Sunday mornings, the Lord's Supper is celebrated in the chapel.

The ashram over, the group leaves the chapel singing "I Will Not Be Afraid." The Sat Tal Ashram is now administered by a group of twelve who are attempting to achieve financial support by the Indian church. When Dr. Jones eventually retires, he will be succeeded by an Indian "Acharya" and the ashram he founded will continue.



PICTURE SECTION



Brethren, and the Christian Churches (Disciples of Christ) have published leaflets and pamphlets which can be got down to the last local church. These materials give practical day-to-day programs. In the Protestant Episcopal church each parish is asked to do three things:

One. Include in the parish budget an item for ecumenical relations.

Two. Find one concerned person in the parish to assume responsibility for bringing to the attention of the parish whatever news and matters are passed on from the diocesan chairman for ecumenical relations.

Three. Pray regularly for our Christian brothers in all the churches around the world.

The Christian Churches (Disciples of Christ) go farther in suggestions. They outline in a leaflet called *Together* how one can witness and work in a local church, a local council, a na-

Ecumenical Education

THE only way the Protestant laity of the United States are to know about the ecumenical movement is from their own churches.

No matter how much material, excellent material, is produced by the offices of the World Council of Churches in Geneva, it will never percolate to the men and women who are members of the Christian churches unless the churches themselves see that it does.

In 1948 The Methodist Church, through its Woman's Division of Christian Service of the Board of Missions, published a study book and a leaflet with questions and answers about the ecumenical church. Since that time, except for occasional articles, there has been no widespread education on the ecumenical movement within the Methodist laity.

Meanwhile the Protestant Episcopal Church, the Evangelical United

tional council and a world council.

In the local church they suggest among other projects, using prayers, orders of worship, hymns, and special music from other churches; planning and participating in united services with other churches on special occasions; exchange of preachers, and laity.

The Evangelical United Brethren gives an excellent reading list to their constituency in a booklet, *The Unity of the Church*. Again they are practical. "Ecumenicity," they say, "means coming to grips unitedly with basic human needs." They emphasize the "broad inclusiveness" of the ecumenical movement and insist that "ecumenicity is a spiritual gift."

Until The Methodist Church catches up on its ecumenical education, or even after it does, these booklets will be exceedingly useful in education in the local church.

IF THERE HAD BEEN NO

Eliza Bowman School

By FRANCES GABY

HOW proud I was of Hilda as I watched her preside with so much dignity and ability as Conference President of the Woman's Society of Christian Service! As I observed her, my thoughts went back over the years to the time when she was a slender, nervous young girl struggling hard to learn to pronounce English words the way I did. She was then a pupil in Eliza Bowman School in Cienfuegos, Cuba, one of the daughters of a family prominent in the church there. I remembered, too, the mutual attraction between her and one of the boys, also a student in the school, their courtship, and years later, when he had finished his ministerial training, their marriage. And now, she stood with poise before the Annual Conference of the Cuba Woman's Society of Christian Service.

Hilda is the mother of two adolescent children and the wife of a prominent minister of our church, who is also superintendent of one of the six districts in Cuba, and director of a Methodist school, as well as Conference treasurer. Hilda was just back from the Assembly in St. Louis, and was full of what she had seen and heard there and of plans for the work of the Woman's Society of Christian Service in Cuba.

As I looked at her and these thoughts ran through my mind, I wondered, "What if there had been no Eliza Bowman School in Cienfuegos? Would Hilda have developed into this charming leader? And would there have *been* this capable minister who is her husband?"

Then I began to think of others



A spacious porch at Eliza Bowman School, Cienfuegos, Cuba.



Methodist Prints by H. Riekarby

Miss Mary Woodward, director, has served Eliza Bowman School ably for more than 15 years.

who have been educated in this same school, which is supported by the Woman's Division of Christian Service. Were Hilda and Angel the only graduates to make a contribution to the church or to the country?

Immediately I remembered a young couple who were present in the Annual Conference with their precious little boy. They, too, had been graduated from Eliza Bowman School. How well I remembered the first morning that Reynaldo and his little sister, Eloisa, came, hand in hand, on the first day of school. I had been asked to provide a scholarship for them, two little first-graders. I knew their mother and their aunts—they were church people. There happened to be a scholarship to grant, and so they came to school. Little did I think, as I smiled at them when they passed me that morning, that both would become ministers of the Gospel one day! Nor that Reynaldo would marry one of my "daughters" from Omaja, for whom I later secured a scholarship in Eliza Bowman School—where she met and fell in love with *him!* Both of them studied in the States later, Reynaldo at Emory and María at Scarritt. Eloisa graduated from the Union Theological Seminary in Matanzas, Cuba.

What if there had been no Eliza Bowman School in Cienfuegos? What if there had been no scholarship for either of them? Would all three of

them have been lost to the work of the church in Cuba?

I thought of a young lady who has worked in our rural centers for about twelve years. Dinorah is also a graduate of Eliza Bowman School. She began to go to the school to learn English. She was from a Roman Catholic home, but she became interested in the Methodist Church, and later became a member. Once when I was left alone in Omaja (because the other missionary was called home), I asked Dinorah to come to stay with me. She accepted, and ever since has been in full-time service for the Church.

I thought of Gudelia, the faithful secretary in the office of Eliza Bowman School, who, ever since her graduation there, has served in this capacity.

And I thought of a number of the teachers in our Methodist schools in Cuba who have come out of Eliza Bowman School. I thought of the group of twenty-five teachers, students, and former students, in Cienfuegos, who give of their time and energy each week to the large rural circuit surrounding Cienfuegos, in volunteer service for the Church.

I remembered other preachers and church workers, some of them in service in the States, others serving in their own country, and I thought, "Surely God has used the lives of the missionaries who through the years have taught the youth of Cienfuegos, not just book learning, but also Christian principles and qualities of char-

acter that make them good workers for Christ and His church. Surely He is working through this school to help provide the Christian men and women so much needed for the church in Cuba."

Eliza Bowman School. . . . I have a mental picture of it, located on a hill overlooking Cienfuegos Bay in the distance, with its beautiful campus that is a riot of color most any time of the year! Located eight or ten blocks from the center of the city, it is probably the most popular school in Cienfuegos, and with its present enrollment of more than four hundred, it is literally "bursting at the seams." It is necessary to have two rooms for each grade, and even then some of the rooms have forty to fifty pupils—rooms originally built for a maximum capacity of twenty-five. Last year a new building for the English department was constructed and it helped to take care of some of the congestion in the classrooms. One of the chief reasons for the school's popularity is the fact that it has an English department where all the subjects are taught in English, as well as the regular government course in Spanish.

The tiny ivy-covered chapel, built to accommodate the school almost thirty years ago, is now entirely inadequate. It is necessary to have two crowded chapel groups, and graduation is a serious problem to be faced each year, as there is no place large enough for the graduation exercises. For several years it was the custom to rent one of the theaters at a prohibitive price and charge admission for the graduation exercises. A gymnasium is greatly needed, as during the rainy seasons, it is impossible to have outdoor sports and Physical Education classes. So one of the urgent needs of the school is for a combination auditorium-gymnasium, and it is for this that the funds received from the 1958 Week of Prayer Offering are to be used.

Eliza Bowman School makes an excellent contribution in helping to train Christian leaders for the church, and in exerting Christian influence in the city of Cienfuegos. Who knows how much? We cannot answer that question until we answer the question, "What if there had been no Eliza Bowman School?"

DEAR CHRIST of North and South, of East and West, help us to make thee a reality to thy people everywhere through our prayers, our love, our gifts. Bless them, we pray. Amen.

Week of Prayer and Self-Denial

OCTOBER 25-31, 1958

“THAT GOD IS LIGHT”



Dorn's Photo Shop, Red Bank, N.J.

At the close of active service, deaconesses need financial security. Today, we have 475 active deaconesses in The Methodist Church; 325 retired deaconesses. At the time of retirement, the 325, all who were able, reenlisted in voluntary Christian service. Many a church and many a community have been helped by these professional workers turned volunteer. These retired workers receive a pension check according to their years of service. Years of service, blessed and fruitful years of retirement, with not too pressing financial worries—to make such years possible is a duty and a privilege of Methodist women.

DEAR LOVER of all ages, may the years of limited physical strength be happy ones for our deaconesses because our offering helps make possible the use of skills in volunteer service, and comforts when rest is necessary. Amen.

THE Week of Prayer and Self-Denial always sets a time apart for consideration of special projects and for the giving of gifts for those projects.

The gift offerings come from an outpouring of Christian concern, and are not a part of the regular giving of the Woman's Societies of Christian Service. We present to our readers an outline of the projects to which this year's offering will go.



Eastern Publishers Service

School children in Bolivia. Bolivia is called "a beggar sitting on a chair of gold." It is quite possible that the gold may be in the released potential for creative lives made possible through the mission program. The Woman's Division of Christian Service has begun its work in Bolivia at two places—one with Aymara girls on the Altiplano in cooperation with the Latin-American Confederation of Women. The other place is in a hostel at the national normal school in Sucre.

The work with the Aymara girls is to keep them from becoming, in the rush of today, culturally and religiously displaced persons.

The work in Sucre is with the most cultured girls in the country. It is an opportunity to deepen their insights and warm their spirits as they prepare for educational leadership.

Three Lions, Inc. N.Y.C.

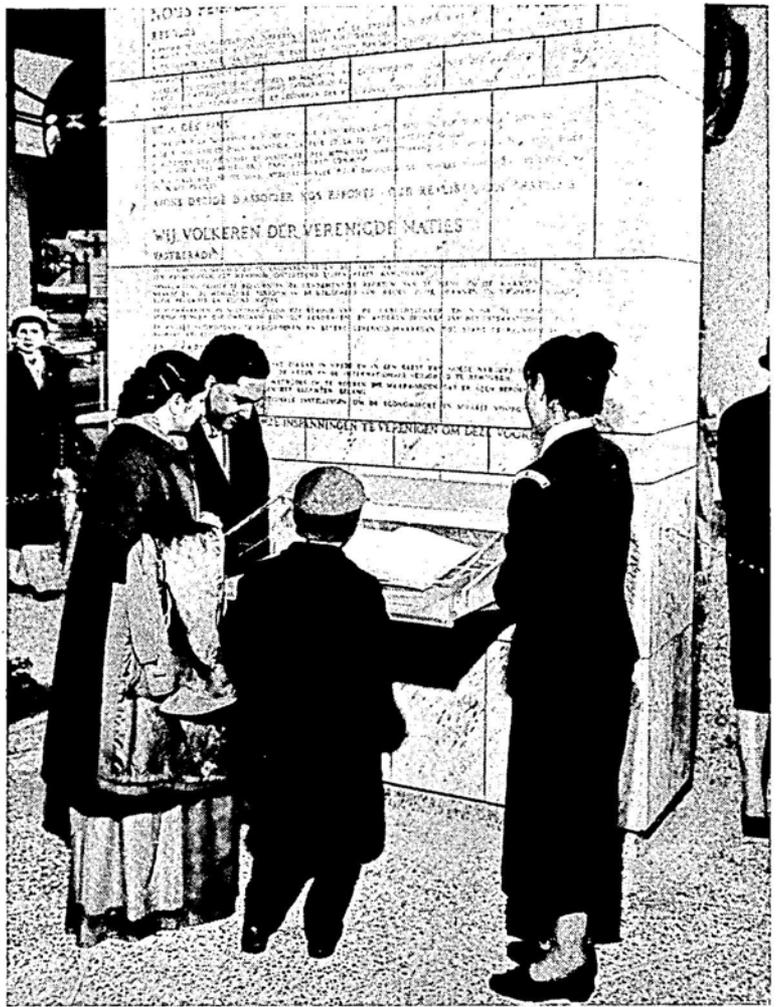


At Eliza Bowman School in Cienfuegos, Cuba. The city of Cienfuegos is known as the pearl of south Cuba. Eliza Bowman is a beautiful school. But the chapel is no longer large enough to hold the students. The faculty does not think of the chapel as only for the school—it thinks of it as a cultural center for the whole community.

Philip Gendreau.



A little girl in Mexico. In Mexico Christian hostels serve a distinct need for such girls. Girls come into the cities where the better schools are located, and they find in Christian hostels happy families in which to find the security necessary for such an adjustment. The Christian atmosphere gives ideals that are translated into national and church life. One of the most important tasks is teaching young people to live together. It is important for the girl. It is important for her nation and for other nations.



The charter of the United Nations attracts visitors at the World's Fair in Belgium. ". . . have resolved to combine our efforts to accomplish these aims" is the last sentence of the famous document seen on the display.

UNITED NATIONS

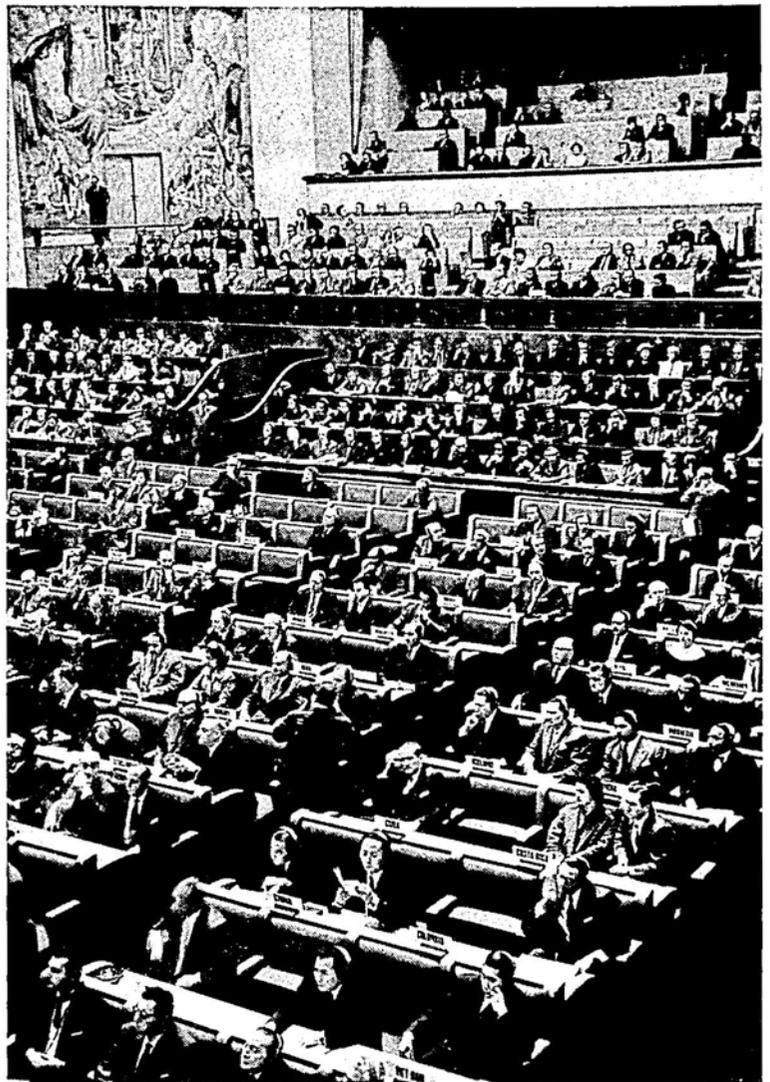
Photos By EASTERN PUBLISHERS SERVICE

OCTOBER 24th is the day in which the United States pays special tribute to the United Nations.

During the past months the United Nations Security Council has been on front pages all over the country. But behind the important decisions that are made in emergencies affecting international peace in the Security Council is the labor of special agencies working to improve health, to use atomic energy for peace, to agree on rules for the use of ocean floors and outer space that may alleviate disharmonies. These agencies are the living examples of the combination of efforts to accomplish peace.



Mr. Rasgota of India and Mr. Coliacopoulos of Greece attend a preparatory meeting looking toward the first assembly of the Intergovernmental Maritime Consultive Organization (I. M. C. O.) which will meet in January. This becomes the twelfth specialized agency of the United Nations.



For the first time a great conference on the Law of the Sea is held under the auspices of the United Nations, eighty governments came together to evolve the first international agreement on the law of the sea. The most controversial issue was the breadth of the territorial sea.



Dr. Sigvaud Eklund, Secretary General of the second United Nations International Conference on Peaceful Uses of Atomic Energy, which was held in Geneva the first two weeks of September, talks with Mr. John H. Waters, Chief Editor of the Conference Proceedings.

(Right) Henry Cabot Lodge, permanent representative of the United States to the United Nations, presents a proposal to establish an international inspection zone north of the Arctic Circle.





Adam Pepito Stultus

Students and Mission of

By
R. C. SINGLETON *

COLLEGE and university students have a variety of attitudes and opinions about the church. Some are the same old questions. But at the same time very pertinent and urgent questions are sincerely asked. Within the life of the World Student Christian Federation and its related units there has developed a healthy concern about the life of the church. This has been sharpened with reference to the whole program of missions and the nature of the Christian mission. Last year the Federation announced a gigantic undertaking on the Life and Mission of the Church. Related Student Movements in many countries of the world have been challenged to enter into this special concern of Christian students.

From its beginning the World Student Christian Federation has had a missionary purpose. This was stated in its first constitution which said, "To enlist students in the work of extending the Kingdom of God throughout the whole world." But what is God calling college and university students to be and do today? What is the gospel, and how are students to witness to Jesus Christ in a revolutionary world? Is the church to have a role in redeeming our world, and what is this to be?

Christian students around the world

are beginning to enter into the life and mission of the church project as if this is important business. Last Christmas the students of India, Pakistan, and Ceylon were represented in a Triennial Student Conference at Guntur, India. They were excited about their plans for Bible study, prayer and the general life of the church on their campuses as they discussed the Federation project. Students in places like Burma, Singapore, Manila, Tokyo, and Honolulu are beginning to talk about the mission of the church in a new perspective. It would seem that the Holy Spirit is moving through the minds of some students to call them to life and mission. This could bring an effective revival into the life of the church. The haystack prayer meeting started a chain reaction which has not ceased even to this day. The Holy Club and the "Methodist" at Oxford University proved to be significant. Likewise the Life and Mission project has infinite possibilities.

Here in the United States there are some ten student movements which along with other related agencies form the United Student Christian Council. This has been called "a more than human fellowship" among students. At the General Assembly of the United Student Christian Council

in 1957 the uppermost issue was the Life and Mission of the Church project. After studying the project, the Methodist Student Commission had this to say:

"The MSM shares a great responsibility and feels a real sense of participation in the especially significant emphasis of WSCF on 'The Life and Mission of the Church.' We . . . pledge our full support to this plan. We feel that much work needs to be done in involving each Methodist student vitally in this pulsing demand for stringent and humble re-examination of our life and mission as part of the living body of Christ in our alien world."

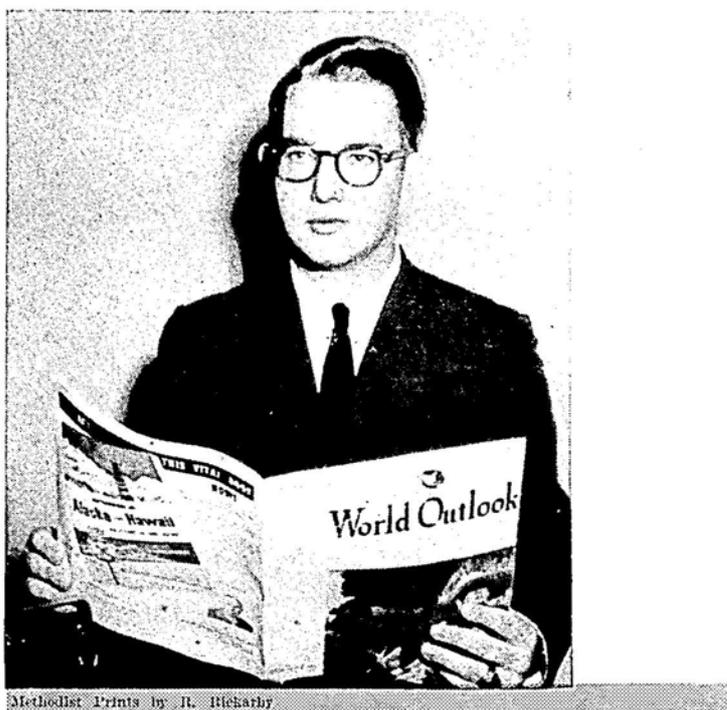
A program was outlined by the United Student Christian Council with special themes for several academic years as follows:

- 1958-59 "The Biblical Faith and the Calling of the Church"
- 1959-60 "The Mission of the Church in the Whole World"
- 1960-61 "The Church's Mission within our Colleges and Universities"
- 1961-62 "The Church's Mission in America"

There is to be a great student conference in Rangoon, Burma, during Christmas at the close of the year 1958. It is believed that many of the

the Life and The Church

* Mr. Singleton is one of the directors of Student Work in the Methodist Board of Missions, 150 Fifth Avenue, New York City.



questions which ought to be asked can be formulated in that conference against the Asian background. There will be a significant teaching conference in England in 1960. This will be followed by a large series of conferences on the Life and Mission of the Church in many countries of the world.

Student movements in local, state, regional, national and international programs are called upon to give their creativity to the effort. The emphasis is to form the heart of program building and student action at many levels. Bible study materials, mission study books, visual aids, service projects, vocational needs, international understanding, peace, brotherhood and whatever God calls students to in these days will contribute to the life and mission.

Wherever one may go around the world Christian students are dissatisfied with stale, sentimental answers. They are seeking insights which can only come from God. They demand a church which will be pertinent to the present world revolution. True and eternal ideas are sought. The old religions are experiencing a kind of revival as can be seen in Indian Hinduism. One can also observe these trends in the Hawaiian Islands, Burma, and other Asian countries as

the young Buddhists take on new life. Then when one considers the challenge of Communism to students in many lands, it becomes evident that there is a struggle for the loyalty of college and university students. Now is the time for the church to speak convincingly by both word and action to the truth of the Christian gospel. The hour demands that the church really be the "body of Christ" and that his distinctive nature shine through. The search for life and mission may help to purify and bring forth the kind of church which would be relevant.

People in the United States must not allow themselves to feel that the mission is to be expressed only in missions overseas. There are issues and situations in every community here which must feel the impact of the gospel. Every church and every Christian is both a mission field and at the same time a part of the saving mission. Christian students, faculty and administration people in colleges and universities must seek to find the most effective ways of witnessing in the university community.

But there is a prior question. What is the message? To whom do we witness? What can we say in the academic community which makes sense? If we believe there is a distinctive

nature to Jesus Christ which makes him relevant for this day, we must be prepared to support the contention adequately.

Both here in the United States and in other lands one finds strange combinations of religions and ideologies. Some people are quite honest in feeling that, cafeteria like, they can take a little from these various philosophies and develop the basis of an adequate way of life. It is a basis that is brought forward by some modern writers. Students will face this kind of problem in the project on Life and Mission.

As students discover the real nature of the mission this may lead into many things as evangelism, missions, education, social action, etc. Old activities may become new and fresh insight may bring new patterns. But the search is beginning as if God is calling for it. Student movement groups are asked to relate all kinds of programs and activities on the campus and in the church to the themes already suggested. If the Holy Spirit moves through all of this so that God can really use it, something will happen. Things will then be done from a sense of Christian motivation. Other things will not be very important. This whole matter could be an instrument in God's hands to bring a true revival.



Killingsworth Home

Killingsworth Home, Columbia, South Carolina

A Home Away from Home

By AMY LEE

THEY call Killingsworth Home, Columbia, South Carolina, "a home away from home."

That description is often adopted by hotel, motels, resorts, and institutions—for obvious reasons.

Applied to Killingsworth Home it means just what it says—because Killingsworth is a real home, and the only one of its kind in this history-flavored, progressive Southern capital city of nearly 110,000. Under its protecting roof live twenty-four young girls, the majority experiencing their first living away from home. They come to Columbia from the farms and small towns of the state to further their education and to find greater business opportunities.

Columbia, on the Congaree River within three miles of the geographical center of the state, is an educational, agricultural, and industrial center. Textile manufacturing leads the city's industry, with lumbering, quarrying, printing, and power generation of importance to its economy. It is the site of the Southeast's largest free farm market. The area's main crops are cotton, tobacco, and corn. The city's wholesale and retail trade is the largest of any city in South Carolina. In addition to six colleges—the University of South Carolina, Columbia College, Lutheran Seminary, Columbia Bible College, and two Negro in-

stitutions, which are Allen University and Benedict College—Columbia has two commercial and business colleges.

Because Killingsworth Home is maintained by the Woman's Division of Christian Service and the South Carolina Woman's Societies of Christian Service, the girls pay only a modest sum for room and two meals a day. Girls of all religious faiths are welcome, though most come from Methodist and Baptist homes. To accommodate as many different girls as possible, there is a two-year residence limit. Often before that time romance steps in and whisks these attractive Killingsworth girls off to the great adventure of marriage and homes of their own. Weddings are held frequently at Killingsworth—a gracious setting for this all-important event.

Since 1954 Killingsworth Home has occupied the imposing brick residence on the corner lot at 1831 Pendleton Street.

A home environment and neighborhood comparable to what Killingsworth provides is out of the financial reach of most business-world and academic "freshmen." Consequently, they have little choice beyond a furnished room in less favored areas.

At Killingsworth the girls find the qualities of spirit and the material comforts and advantages that combine to make a normal, happy home. A

move to the city with its sometimes frightening pace calls for adjustments. Girls who live at Killingsworth enjoy the companionship of family and friends—girls their own age with similar backgrounds, interests, and ambitions; an understanding director and her assistant—their "family."

They have a refuge from the day's problems—their Killingsworth home has a spacious, beautifully appointed living room, where they can entertain their friends; and a den where they can get together to talk or watch television or play the piano and sing.

The girls have a place to learn living from its humblest to its noblest aspects—they have pretty rooms (for two, three, or four), with comfortable beds, fresh linen, portable radios, pictures, books; they have ample bathrooms with showers and tubs; in the basement they have modern laundry facilities; they have a dining room where good, carefully prepared food is provided. It is a forum for ideas, for the exchange of news, for the practice of good manners and hospitality to guests and to each other.

Their friends are always welcome. Before dinner is over the phone and the front doorbell start their nightly contest—the battle of the bells. Fiancées are calling. Boy friends are at the door. They usually come in and stay awhile with the "family" in the den.

Then they're off with their special girls to the movies, or a church meeting, or a visit with friends. The boys are invited for holiday dinners and special events, just like "family."

Life at Killingsworth is like life in any normal family. There are nights when the whole family is busy at the tasks that never seem to be finished—washing, mending, ironing, putting up hair, writing letters, sandwiching in a little TV before bedtime. There are quiet times, too, for reading and spiritual refreshment. There's homework for the girls taking study courses, and some work-late nights for the girls employed in retail stores.

Killingsworth is not just a house with rooms and furniture. It exemplifies the Christian standards of charity and kindness within its walls, the charity that begins at home. Killings-

worth grew out of the missionary work begun by Methodist women in Columbia in the early 1900's.

organized a children's clinic. Volunteer workers were called for through the various church groups. Of course Methodist women responded. From these activities and other small beginnings a Methodist Board of City Missions was formed with representatives from the various churches of the city. This board was organized in 1915 in Washington Street Church where I was and still am a member.

"The board had no funds, but plenty of faith. Friends came to the rescue and we applied to the Woman's Missionary Council for a deaconess. One came and did excellent work but had to give up after two years because of poor health. No one was available to take her place, so the first Wesley House of Columbia was closed and the contents disposed of.

"There was a lapse of several

county, and city were all providing the same kind of help to children in all areas, and on a much larger scale than we were able to do. They also learned, however, that housing accommodations for out-of-town girls, in school or in low-paying jobs, were greatly needed.

"The situation presented a challenge to church women. We began looking for a suitable house to buy for a girls' boarding home. The house at 1830 Senate Street was at that time a boarding house. It was very nice outside, very bad inside, but we went ahead with the purchase of it. It could accommodate just sixteen girls. At the same time the YWCA decided to close its boarding facilities and offered us the furnishings and equipment, which were practically new. Strangely enough, there were exactly fifteen beds and the same number of chests with mirrors. Another bed was donated, and we were able to buy a sufficient number of heavy dropleaf tables and chairs for the dining room. Various church societies sent gifts of bed linens, spreads, towels, canned goods, rugs, curtains—all the things we needed to complete the furnishing of the house.

"Before the house was ready for occupancy in September, 1947, girls were begging for admission. However, it was February, 1948, before we had a deaconess and felt that we were prepared to make a real, happy Christian home for the sixteen girls who were registered."

Making a "real, happy Christian home" is the purpose of all those associated with Killingsworth in its larger quarters. In the happy bustle and little dramas of everyday life, as important and poignant at Killingsworth as in any home, two devoted women, the director and her assistant, are "on the job," the interests of their family and home forever uppermost in their hearts. The smooth running of the home is in their capable hands. It takes prayer and practicality to run a home and family of this size, and they exercise plenty of both.

No wonder Killingsworth is "a home away from home" and a haven for its family and those who find a place in its family circle as friends and guests.



Amy Lee

Special story hour: The girls at Killingsworth Home gather round to hear Mrs. S. F. Killingsworth, one of its founders, tell about the early days of Methodist women's work in Columbia.

worth grew out of the missionary work begun by Methodist women in Columbia in the early 1900's.

Mrs. S. F. Killingsworth, to whom the home has long been dear and for whom it is named, was telling the girls about it one evening. She had been their dinner guest and they had gathered around her in the den after dinner for some music and talk.

"When I first became identified with Columbia Methodist women," she told them, "they were sponsoring a home missionary, a young lady who served the Richland Hill community. Soon after this work was underway a group of public-spirited citizens or-

months in the board's activities, but no lapse in interest! We made plans to continue the work somewhere else and finally purchased a house at 1310 Huger Street in November, 1919. The work prospered there for ten years. Interest was keen. We lent linens when people had sickness, paid their drug bills, took care of their little ones in our nursery school.

"Then the board realized that a change was necessary—this Wesley House had outlived its usefulness. We made extensive surveys of every section to the city to find an appropriate new field of endeavor. The survey committee learned that federal, state,

Current Issues in the Middle East

WE call attention to certain considerations which may help to further an understanding of Middle East problems as a basis for constructive action:

1. Given the currents and cross-currents of a complex and rapidly changing scene, we must recognize that adequate solutions may be unattainable under present circumstances and that governments, faced by limited alternatives, have the difficult responsibility of choosing those measures which hold greatest promise of furthering more permanent settlements in the interest of peace and justice. We should pray that all leaders in positions of responsibility may be guided and strengthened by Almighty God to make wise decisions, wise both in relation to immediate dilemmas and in relation to the longer-range interests of the peoples concerned.

2. In face of the military measures now in process, we should urge diligent effort promptly to contain and alleviate highly dangerous tensions in the region. The significance of the Middle East in the world balance of power and the temptations which its vulnerability presents to contending power blocs, underscore the importance of frank and persistent consultations at every available level. To this end the procedures and instruments of the United Nations should be utilized to the full, together with both the regular channels of diplomacy and such special modes of consultation as a conference of heads of state within the U. N. framework.

3. In such consultations, full consideration and place should be given to the interests and desires of the peoples of the region. Greater effort should also be devoted both to bilateral and multilateral consultations with the governments of the Middle East, so that greater understanding and cooperation may develop.

4. We in the churches should both support the principle of non-interference in the domestic affairs of Middle Eastern nations and promote alertness to the extent to which the response of national governments falls below the needs and aspirations of their own people. It is possible for Western diplomacy to deal correctly with governments in power, and at the same time to support in assistance

In response to requests from colleagues in the United States for advice on the present crisis in the Middle East, a small and informal group of missionary leaders met in New York on 22 July 1958 with officers of the C.C.I.A., International Missionary Council and Division of Foreign Missions of the National Council. The group designated those signed below to prepare a brief unofficial memorandum in the light of the discussion.*

policies those reforms which are essential to make assistance effective and conducive to the welfare of Middle Eastern peoples.

5. Measures taken in the Middle East by friendly governments to preserve order and orderly process, in response to the request of a government in power, should be subject to international review and should be terminated when the United Nations is in a position to insure the political independence and territorial integrity of the state concerned. When friendly governments or international authorities take such measures, they should seek in all appropriate ways to assure that the peoples involved will, with reasonable promptness, be offered opportunity freely to choose their own government and determine their own future with due regard to their responsibilities as members of the international community.

6. We should encourage an awareness that the practice of self-determination may result in solutions different from those desired in the West. It is not essential to Western interests that the governments of the Middle East be "pro-Western." What is important is that they should be willing and able to maintain and develop the genuine interests of the Middle East in harmony with those of the world community.

7. We must further recognize that while the political foundations of contemporary states in the Middle East are relatively new and often unstable, there are strong linguistic and cultural ties which transcend national lines. The cultural appeal of the ideal of Arab unity, for which the term "nationalism" is inadequate, is one of the strong undercurrents of the Middle East which must be taken into account and helped to grow in constructive ways. The values in some form of Middle Eastern federa-

tion of sister states are too important to be ignored because of the dangers.

8. Some form of regional association is doubly important from an economic point of view, because the Arab states separately are for the most part not viable economically, at least in terms of the justified aspirations of the awakening peoples. Developmental assistance should be geared to the needs and possibilities of regional economic development, as well as to programs designed to improve the livelihood of the common people.

9. The festering bitterness between the Arab states and Israel requires firm and courageous action by the international community. International security commitments to provide mutual protection against aggression are essential to remove the threat of hostile action from one side or the other.

10. The tragic plight of the Arab refugees is an unremitting claim on Christian service. It is also a concern calling for action at the political level. Plans for developmental assistance should give particular attention to constructive programs for resettlement or repatriation of those made homeless by past events in Palestine.

Finally, we would say a word about the attitude of Christians in the West toward the peoples and problems of the Middle East. In a rapidly changing situation heavily overlaid with propaganda and clichés, we have a responsibility to seek the facts necessary for a clear comprehension of the real issues. We need always to remember that behind the problems are fellow human beings, who need our sympathetic understanding. We have a duty to cultivate attitudes of patience and forbearance. We have an obligation to be alert to opportunities for Christian service and works of reconciliation.

*Roswell P. Barnes, Alford Carleton, Richard M. Fagley, Elizabeth K. Kinncar, O. Frederick Nolde, Glora M. Wysner

THIS MONTH

THIS MONTH there are many church observances. There is World-wide Communion Sunday with its call on Methodists to give for the needs of the world. There is the Week of Prayer and Self-denial. Layman's Sunday, United Nations observance, World Temperance Sunday, and Reformation Day, all fall within the month of October.

WORLD OUTLOOK cannot give special space to all these observances. But we do feel that World Communion Sunday, Week of Prayer, and the United Nations observance must be mentioned specifically.

A pastor will know what to do with the material on World Communion Sunday. If you have that bulletin board we mention so often on this page, mount the pages at least a week before the service. It will be a help to the giving.

Women who are preparing for the Week of Prayer may find the Week of Prayer spread useful as supplementary pictures, and the material on deaconess pensions can be used in any observance. These pensions have been raised in recent years, but the pension fund can hardly keep step with the shrinking of the dollar's buying power. When any one is accepted into life service in the church the church is responsible for that person during her lifetime.

The article on a mission school in Cuba by Miss Gaby can be used during the Week of Prayer celebration, too, since Cuba is one of the places to receive help from the Week of Prayer offering this year. If there is no place on your program for a review of this article, mention it for home reading by the members of your Woman's Society. Often such articles are not connected with such an observance unless somebody emphasizes the connection.

Any one who has had a daughter go away from home to make her living in a strange city will feel the importance of the article on Killingsworth Home in Columbia, South Carolina. The Board of Missions, through its Woman's Division, has

a number of these homes across the country. The outstanding feature of all the homes is that they become more than a safe place to live. They become a home away from home to hundreds of girls. Get acquainted with this part of the mission work by getting acquainted this month with Killingsworth Home.

The United Nations appears in WORLD OUTLOOK in some form almost every month. How could it not be? The United Nations has its concern for places where the mission board has concern. Use the United Nations spread in connection with a United Nations program, a mission program, or a program for young adults. If any of your members are preparing to take part in one of the church-sponsored United Nations seminars tell them about the pictures. If any have taken part in the past, tell them about the pictures. It is good to see the faces that one will see or faces one has seen.

No one could have foreseen how appropriate the study of the Middle East would be for this year. The purpose of the study, stated in a Friendship Press publication, says: "It is the aim of our study to understand the revolution that is halfway across the world and yet so close, and to discover its significance in the wider context of the 'one world' we seek."

And further to the member of the study class: ". . . your job is to channel informal thinking into the context of the world mission of the church. This is of the utmost importance. Indeed, this is the aim of the whole program. A study is important insofar as it will help to present the Christian witness at home and abroad more effectively. The end is to witness for Christ intelligently, effectively, humbly and fervently, believing that if Christ be lifted up he shall draw all men unto himself."

Not couched in such theological terms the statement on the church and current issues in the Middle East is also a statement of witness. It is a witness in international strategy and plan of action.

Any member of the program committee of the Woman's Society of Christian Service will know ways that the discussion on the Middle East can be used in the monthly program of the society.

The Middle East is not just a Methodist study. The statement on current issues is not a denominational statement. Both can be used by Protestant churches anywhere. It is a good time to bring the statement to other Protestants in your town. It may be that all Protestant papers do not carry the statement.

More and more opportunities are arising where one can study in ecumenical fellowship. Your students this year are being invited to enter the study of the Life and Mission of the church. The secretary of Student Work in your local church knows about it. But it is quite possible that others do not. Mr. Claude Singleton's article in this issue will inform your members of what the study is and something of the philosophy back of it. We recommend it to you.

This, of course, brings us to consideration of the page called "Ecumenical Education." These leaflets and pamphlets published by other denominations are prepared for local churches. By writing to World Council of Churches, 156 Fifth Avenue, New York, N. Y., you can find how to get them. Each has been prepared with one denomination in mind, but all can be used in any denomination connected with the World Council. In one of the leaflets, prepared by the Christian Churches (Disciples of Christ), there is an excellent section on the local councils of churches, and what denominations should be a part of them. It would be interesting for a Methodist church to "join" the ecumenical movement through the publications of another denomination. Perhaps your church may be the one to do this.

WORLD OUTLOOK office is just finishing the recording of its new subscribers. They are a large number, and we welcome every one of them. We have said this before, but we will say it again. WORLD OUTLOOK is your paper—you support it. We want to meet your needs. If we do not, tell us. But please tell us, if we are meeting them!

BOOKS

THE MAN IN THE MIRROR, by Alexander Miller. Garden City, N.Y., 1958: Doubleday and Company, Inc.; 186 pp., \$3.95.

Subtitled "Studies in the Christian Understanding of Selfhood," this is the eighth volume in the Christian Faith Series. These books, published by Doubleday with Reinhold Niebuhr serving as consulting editor, are aimed at the intelligent and interested Christian layman and have been marked to date by a high level of both readability and relevance.

Since the first book in this series was *The Renewal of Man* by Dr. Miller, the Scot and/or New Zealander who now teaches religion at Stanford University, it is no surprise to find that this present book is one of the more stimulating in this series. Dr. Miller has ideas, he is not afraid to express them, and he has the literary style to express himself very well. This book derives from a series of lectures given in 1957 at Harvard University and one regrets having missed the personal flavor (still apparent in the printed page) that must have been present when these lectures were given.

The subtitle is accurate enough but maybe a bit misleading for all that. The mania for psychology-and-religion-without-tears that has only recently begun to slacken off in this country has rendered the terms "person" and "self" so meaningless as to hinder understanding. Perhaps Dr. Miller can do something to restore these terms to good repute for it is apparent from the first crisp page of this book that its author has no use for pious vagueness.

Rather than explore the convolutions of the personality structure, Miller maintains that it is through history that man comes to an understanding of what he is through what he has been and has done. Within our history in the West, the Christian element is crucial even in purely historical terms. Thus we come to face the fact of Jesus Christ through whom alone can we discover the true meaning of our selves. Thus, oddly enough, it is only as we lose our selves in Him that we discover who we are.

In addition to the main line of discussion, there are stimulating points of view on the church, society, and many other topics. Highly recommended.

WAR IN ALGERIA: IS CONFEDERATION THE ANSWER? by Lorna Hahn. New York, 1958: American Committee on Africa; 32 pp., 50 cents.

One of the most important political problems of the present day is Algeria. The long-simmering revolt there, now and then exploding, has had and is having

profound and almost incalculable consequences in many areas. Events there seem to have dealt the death blow to the Fourth Republic of France and it is not yet clear what the final outcome of the DeGaulle government will be. Reports of French torture and rebel atrocities have not only poisoned relations within Algeria and France itself but have caused revulsion among many naturally sympathetic to the French people and their aspirations. There are times of despair when the problem literally seems insoluble.

Certainly one of the things most desperately needed in such a situation is responsible examination. Some of the French have reached the point of hysterical self-justification where they will not listen to anything said from outside; many more, fortunately, retain their sanity.

In this pamphlet, Lorna Hahn traces the background of the rebellion and offers a tentative solution. Mrs. Hahn, a teacher at Temple University and a specialist in North African affairs, proposes a union of Algeria, Morocco, and Tunisia. This has been often suggested and it is a sensible proposal even though it is impossible of realization until the French-Algerian conflict ceases. Mrs. Hahn is well aware of this unhappy fact and does not minimize the problems that will remain under any solution.

This pamphlet was largely written before DeGaulle took power but his intentions toward Algeria, although crucial, are still unclear enough to make this analysis useful reading. It is particularly timely during the study on the Middle East. (Copies may be ordered from the American Committee on Africa, 4 W. 40th Street, New York 18, N.Y.)

THE BIBLE WHEN YOU NEED IT MOST, by T. Otto Nall. New York, 1958: Association Press; 127 pp., 50 cents.

DENOMINATIONS — HOW WE GOT THEM, by Stanley I. Stuber. New York, 1958: Association Press; 127 pp., 50 cents.

FORTY QUESTIONS AND ANSWERS ON RELIGION, by Jack Finegan. New York, 1958: Association Press; 128 pp., 50 cents.

MODERN MAN LOOKS AT THE BIBLE, by William Neil. New York, 1958: Association Press; 128 pp., 50 cents.

RELIGION AND HEALTH, edited by Simon Doniger. New York, 1958: Association Press; 127 pp., 50 cents.

These five little books, the latest in Association Press's series of paperbacks, illustrate well the scope of this series. Dr. Nall gives a series of Bible verses and explication on such subjects as alcohol, guilt, death and other common causes of worry. Stanley Stuber gives an elementary (very), thumbnail description of the major religious groups in the United

States. Dr. Finegan gives answers to such questions as "Can a miracle happen?" and "Did Jesus really live?" William Neil examines what the Bible is and says. Simon Doniger, editor of *Pastoral Psychology*, presents seven articles from that magazine on such topics as faith healing and the relation of religion and health. These are all in a sense introductory books but within that category perform a useful service.

LUTHER'S WORKS, Vol. 40, Church, and Ministry II, edited by H. T. Lehmann. Philadelphia, Pa., 1958: Muhlenberg Press; 410 pages, \$5.00.

The publication of an American edition of the works of Martin Luther in 55 volumes is the laudable fifteen-year undertaking of the Concordia Publishing House and Muhlenberg Press. This second volume of writings on "Church and Ministry" covers the period 1523-1532. Luther was confronted in this period not only by papal opposition but dissension in the ranks of his followers. The nature of the reformed church and of the reformed ministry were subjects for debate and decisions of the greatest importance.

Even if one cannot afford to buy this entire edition of Luther's works (which when complete will be the best available, certainly in English), the present volume commends itself to readers who wish to understand the Protestant conception of the church and ministry.

CHRISTIANS IN THE ARENA, by Allan A. Hunter. Nyack, N.Y., 1958: Fellowship Publications; 108 pp. \$1.50.

In this little paperback, the vice-president of the Fellowship of Reconciliation tells the story of eight contemporary men and women who are outstanding pacifists. All eight are either British or European and several of them suffered heavily for their beliefs in World War II. The most widely-known of the eight, Martin Niemöller, was not a pacifist at the time of his imprisonment under Hitler but has since become one.

Despite the rather heavy-handed propagandizing for pacifism in this book, there is no question that the persons treated are remarkable and admirable people. Methodists will be particularly interested in Donald Soper, firebrand of British Methodism. In fact, the people are so interesting that it is rather a pity that they are used only as pegs for a point of view.

For pacifists and those interested in pacifism, this should be a useful book. Others may find the proselytizing too strenuously pushed.

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.

THE MOVING FINGER WRITES



WCC Photo

Representatives of Moscow Patriarchate of the Russian Orthodox Church and of the World Council of Churches are shown during their recent talks in the Netherlands. Facing the camera are (left to right): Metropolitan James of Melita; John Lawrence, serving as interpreter; Dr. Franklin Clark Fry, chairman of the WCC Central Committee; and Dr. W. A. Visser 't Hooft, WCC general secretary. All represented the World Council. Moscow group back to camera included (left to right): Archbishop Michael of Smolensk; Metropolitan Nikolai of Krutitsky and Coloma (white headdress); and Mr. Buevsky. (See accompanying story.)

These twenty grandmothers were baptized in a single day recently in the Seoul Old Ladies Home in Seoul, Korea, by the Rev. Kim Choo Pyun and the Rev. Mrs. Maud Jensen, who are shown with them. Most of those baptized were over seventy-years of age and the oldest woman was one-hundred-and-two.



ful exchange of information and to "fuller understanding."

Items discussed included Christian unity and world peace. It was decided to suggest further discussions aiming at agreement on ways of preventing war, as a follow-up of exchanges between the WCC and the Moscow Patriarchate in recent years on the "great international problems of our time, such as disarmament, atomic warfare and nuclear weapon testing." At the same time it was noted that at present "different ways" toward peace are being followed.

The meeting, which was held throughout in private, also discussed "specific problems" of religious liberty.

Metropolitan Nikolai of Krutitsky and Coloma, head of the foreign affairs office of the Moscow Church, and Dr. Franklin Clark Fry, chairman of the WCC's Central Committee, took the chair in turn. The other members of the Russian Church's delegation were Archbishop Michael of Smolensk and Mr. Alexis Buevsky, a layman. The WCC group was completed by Metropolitan James of Melita, a member of the Council's Central Committee, and Dr. W. A. Visser 't Hooft, its general secretary.

Following the conversations, which were described as based on "brotherhood in Christ" and as "frank," the delegates will have to report back before firm decisions are made about future meetings. The reports will be presented to the meeting of the WCC's Central Committee at Nyborg, Denmark, August 22-29, and to the Patriarch and synod of the Russian Church.

ONE NEW CHURCH EVERY THREE DAYS

THE METHODIST CHURCH has organized at least 1,053 new congregations in the last eight and one-half years, an average of 124 a year or about one new church every three days.

That report on church extension is contained in a survey entitled "Methodism's New Churches, 1950-1958" just released by the Division of National Missions of the Methodist Board of Missions. The survey, covering the period from January, 1950, to April, 1958, was prepared by the Division's Department of Research and Survey, Philadelphia, Penn., at the request of the Council of Secretaries of The Methodist Church.

WORLD COUNCIL OF CHURCHES, RUSSIAN CHURCH HOLDS TALKS

LEADERS from the World Council of Churches will recommend that observers should attend meetings of the WCC's Central Committee if the synod of the Moscow Church agrees.

The proposal was announced in a statement issued at the close of the first meeting to be held between representatives of the two bodies at Utrecht, The Netherlands, August 7-9.

The statement said that the three-man Russian delegation would report to their Patriarch and Holy Synod "in a spirit of full sympathy with the fundamental principles of the ecumenical movement." They will also report favorably to the other Orthodox autonomous churches in Eastern Europe which decided not to join the World Council when it was formed in 1948.

Expressing gratitude for the meeting, the participants said it had led to a use-



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Based on a questionnaire sent to 560 Methodist district superintendents, the survey was intended not only to determine the number of new churches organized but to gauge the growth of those churches in membership, Christian education and giving.

The survey revealed that if church extension is any guide, the South is the fastest growing section in Methodism. By far the largest number of new churches was organized in the Southeastern and South Central Jurisdictions. The number of new churches by jurisdiction, according to the survey, were:

Southeastern—377 or 36 per cent (Virginia, North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Kentucky, Tennessee)

South Central—319 or 30 per cent (Nebraska, Kansas, Missouri, Arkansas, Louisiana, Texas, New Mexico, Oklahoma)

Western—155 or 15 per cent (Montana, Wyoming, Colorado, Utah, Arizona, California, Nevada, Oregon, Idaho, Washington)

North Central—113 or 11 per cent (North Dakota, South Dakota, Minnesota, Iowa, Wisconsin, Illinois, Indiana, Ohio, Michigan)

Northeastern—52 or 5 per cent (Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Maryland, West Virginia, District of Columbia)

Central—37 or 3 per cent (All Negro annual conferences of Methodism).

The survey revealed that four of the 103 annual conferences of Methodism organized 40 or more new churches in the 8½-year period. They were:

Virginia Conference—54; Florida Conference—48; Southern California-Arizona Conference—48; Texas Conference (Houston and southeastern Texas)—42.

The compilers of the survey material were the Rev. Dr. Roy A. Sturm, director of the Department of Research and Survey, and the Rev. Dr. Robert L. Wilson, assistant director. In a commentary on the survey, they said the results should reflect an accurate picture of Methodist church extension, since 532 of the 560 district superintendents returned questionnaires. That was a 95 per cent response.

In replying, 339 superintendents, or 64 per cent, said at least one new church had been organized in their district in the eight and one-half years. Of the 193 superintendents who replied that no new church had been organized in



Missionary June Green (left) and three delegates carry grass African-style to help roof a village church during the recent Methodist Southern Congo Youth Conference held at Kanene.

their district, Drs. Sturm and Wilson commented:

"As would be suspected, most of these districts were in areas where the population is decreasing or remaining stable. However, it must be pointed out that a few districts in great metropolitan areas where the population has increased have organized no new churches.

"In addition to the need for new churches, one must conclude that other ingredients are needed before churches are organized. One of these, of course, is the financial and leadership resources needed to purchase property and provide a minister for a new church. Another important ingredient is an alertness and determination on the part of the district superintendent to provide Methodist churches for those persons desiring the ministry of our church."

The growth of new Methodist churches in such areas as membership, church school attendance and stewardship was encouraging, Drs. Sturm and Wilson said in analyzing the survey.

Figures were available for 221 new congregations which have been in existence for at least four years. At the

time of their first annual reports, the survey said, these churches had an average membership of 95. After four years, the average membership had increased to 285, a gain of 200 per cent.

The church school average attendance showed a substantial increase in the four-year period. At the time of their first report, the typical new congregation reported an average attendance at church school of 67 persons. After four years this had grown to 167, an increase of 149 per cent.

The survey showed that the new congregations expended on the average \$5,642 the first year they reported. Four years later their average expenditures had increased to \$21,675, a gain of 284 per cent. Per capita giving for all purposes also increased during this period. In the first year, the per capita giving for all purposes was \$59. At the end of four years it was \$67, an increase of 29 per cent.

"Methodism's new churches give every indication of developing into strong congregations," Drs. Sturm and Wilson said. "Membership is increasing. Financial programs are being expanded. The congregations are willing to assume indebtedness to expand their facilities. Additional new congregations will continue to be needed if Methodism is to help serve a growing population."

Another facet of the survey showed the sources from which the new churches drew their members. Fifty-six per cent came by transfer from other Methodist congregations, 13 transferred

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Methodists from the United States were in attendance.

About 15,000 persons jammed the Tokyo metropolitan gymnasium for a huge rally opening the eight-day meeting, which was held in connection with the celebration of the centennial of Protestant teaching and preaching in Japan.

Bishop Mondol was elected to the episcopacy in 1941 and served the Hyderabad Area until 1956, when he was assigned to Delhi. He has served as president of the Bengal Christian Council and as a conference secretary of Sunday School work. Before his election as a bishop he was a pastor, district superintendent, a principal of Collins Institute in Calcutta.

Born in Murshidabad, Bengal Province, Bishop Mondol is the son of the late Rev. A. K. Mondol, a well-known Methodist pastor.

He was educated at Collins Institute, St. Paul's College and the Scottish Church College, all in Calcutta, and was graduated with honors from the University of Calcutta. He was ordained to the Methodist ministry in 1921.

He has been a frequent visitor to America and has often spoken at conferences here and throughout the world.

MARGUERITE HARRIS WED;
W.D.C.S. TREASURER

MISS MARGUERITE HARRIS has resigned as treasurer of the Woman's Division of Christian Service, Board of Missions of The Methodist Church.

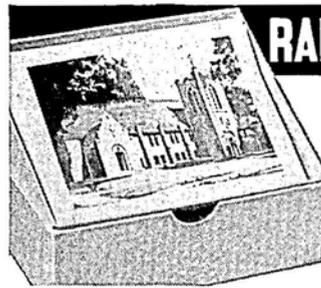
On August 9, Miss Harris was married to Dr. V. C. Gillispie, physician, of Wilmore, Ky. They will live in Wilmore, of which Miss Harris is a native.

Miss Harris had been treasurer of the Woman's Division since January, 1956. From 1953 to 1956, she was assistant treasurer of the Division. The staff of the Division honored Miss Harris at a luncheon in New York in June. A successor is yet to be named.

CHURCH OF BRETHREN
MARKS ANNIVERSARY

MORE THAN 400 members of the Church of the Brethren, joined by members from India, Nigeria, and Ecuador, and friends in Germany, celebrated the 250th anniversary of the church with special ceremonies in Kassel, Schwarzenau and Berleburg, Germany, from August 2 to 7. The church, which now has about 250,000 members in the United States, had its beginning in Schwarzenau in 1708.

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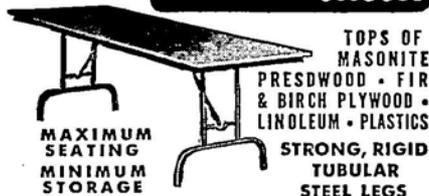
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During the five-day celebrations, the Brethren saw twenty families receive heifers, the gift of Brethren in southern Ohio; visited the refugee camp of Friedland, near the East German border, and saw 510 refugees from former German territory crowd off a train at the camp; and finally, at the close of the week, traveled from Kassel to Schwarzenau for a rededication service on the banks of the Eder River, where the first Brethren were baptized.

Dr. M. R. Zigler, director of Brethren Service in Europe, stressed that "our whole interest in Europe has been peace and reconciliation between people who have been fighting each other." The Brethren returned to Europe at the close of World War II and have done extensive work with youth volunteers in Germany and Austria.

During the five days, the Brethren were thanked by many people, in many different ways, for their "enormous contribution" in the thirteen years since the end of the war.

During the programme, both volunteers and leaders described Brethren work in Germany and Austria; outlined the work of the Greek Team, an international and interdenominational group of young agriculturists working in northern Greece; described the work of HELP, Homeless European Land Programme, which is helping refugees in Italy resettle in Sardinia; EIRENE, a team of conscientious objectors, sponsored by the Brethren and the Mennonites, working in a Moroccan village; the student exchange programme, which has enabled more than 700 high school students from Europe and the United States to change places and live in each others' homes; the Brethren work camp programme; and the Heifer Project, begun by the Brethren, but now an interdenominational programme.

At Schwarzenau, in a tent next to the village's new school, named after Alexander Mack, the church's founder, Brethren heard speeches by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches; Mr. Desmond W. Bittinger, moderator of the Church of the Brethren; Bishop Ernst Wilms of the Evangelical Church of Germany; and Dr. Paul H. Bowman, chairman of the 250th Anniversary Committee.

Speaking on the future of the Church, Dr. Visser 't Hooft said that early Brethren would probably say that "the Church facing the future can only mean the church facing Him who is the future." He continued: "The Church facing the future does not mean

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making big pictures of what the Church might be; it is simply asking God that we might be faithful to what He has revealed. Thank God that we as Christians, when we talk about the future, do not mean simply a dark blot of great emptiness but a future that is in the hands of our Lord, Jesus Christ, who has come, and is come and will come, and in His name we can enter joyfully into that future together."

Bishop Wilm thanked the Church of the Brethren "for all that you have done" and thanked all Christians "for all their help after the war."

At the close of the afternoon, Mr. Bittinger led a worship service on the banks of the Eder River.

The group spent August 7 visiting the town of Berleburg and presented a copy of a Bible printed in Germantown, Pennsylvania, in 1776, to the city. In return, the city gave the Brethren Church ancient documents recording early meeting and members of the church.

The week closed with the traditional Brethren service of feet washing, the love feast and communion, held in Brethren House, church headquarters in Kassel.

EVANGELISTIC MISSION TO LATIN AMERICA

THIRTY-ONE U.S. Methodist ministers and one layman will participate in a Methodist evangelistic mission to Bolivia, Chile, and Peru during September.

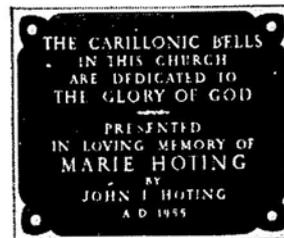
The mission is being sponsored by the Methodist Board of Missions, New York City, and the Methodist Board of Evangelism, Nashville. Director of the mission will be the Rev. Dr. George H. Jones, Nashville, a staff member of the Board of Evangelism, and assistant director, D. E. Jackson, Nashville, treasurer of the board.

After two days of training in Miami by the Board of Missions, the group will leave this country by plane on September 3. They will return by plane on October 2.

During the major part of the mission, September 14-28, the U.S. leaders will do evangelistic preaching through interpreters and train nationals in visitation evangelism and other evangelistic principles and techniques. Some will work in Bolivia and others in Chile and Peru.

Much of the rest of the time will be spent in visiting Methodist missionaries and mission projects such as churches, schools, and agricultural centers. Panama, as well as the other three

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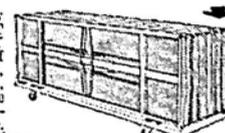
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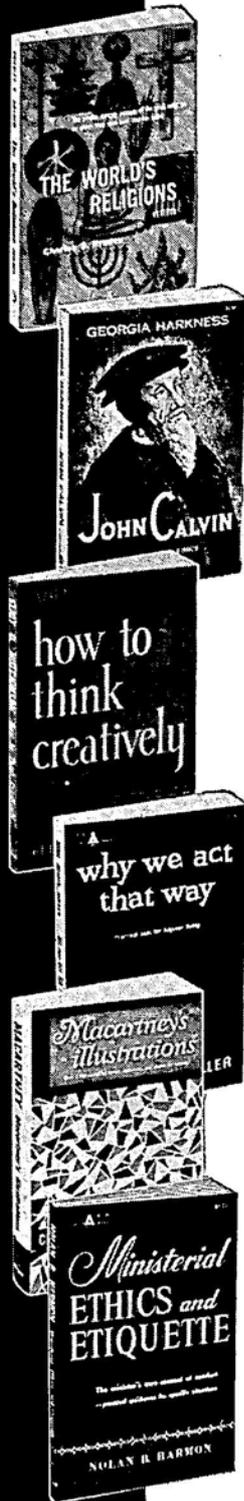
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countries, will be included in this visitation.

The Methodist Church has about 90,000 members and more than 16,000 preparatory members in Latin America.

CONTACT WITH CHINESE HOPED FOR BY SMITH

HOPE for the "resumption of contact" with Christians in Red China has been expressed by an official of the Methodist Board of Missions.

"There is a great deal of evidence that Methodists and other Christians in China hunger for fellowship with the Western world," said the Rev. Dr. Eugene L. Smith of New York City in an address at a Missionary Conference of the church's Southeastern Jurisdiction.

Dr. Smith, general secretary of the board's Division of World Missions, said it might take ten to twenty years to work out an acceptable plan. "It would necessarily have to be a different arrangement than our former missionary program."

He suggested that a first step might be the exchange of Christian scholars as visiting professors at colleges and universities, and an exchange of clergymen to fill selected pulpits.

"Naturally, we would be happy to send professors and ministers to China," he said, "but the big question is whether we in the United States are ready, spiritually, to meet this challenge."

He stressed that "each participant would have to be loyal to his own country and acceptable to the other government."

He asked: "What would happen here if a Christian scholar from China were to come to a Methodist college as a visiting professor? What would happen if a Chinese clergyman were to come to one of our churches as the visiting minister?"

Dr. Smith said that it is difficult for Americans to understand how loyal Chinese Christians can be sympathetic to their Communist government.

"It is a fact, however, that China has emerged as a world power and we should try to remember that it is only natural for the Chinese to be proud of the advance and development of their native land."

He said that little is known about the welfare of Christians in China. "We do know that there is some religious freedom, that some of the theological schools are operating, and that church property is not taxed."

Meanwhile, he said, "we should strengthen our work among the Chinese

of Formosa, Malaya, Hong Kong and other areas outside of China proper, looking to the day when they may be reunited."

Reports from inside North Korea present a less hopeful picture, Dr. Smith said. "We are told that there is little or no sign of church life."

He reported more encouraging news from Russia: "The Methodist Church is functioning and there are even signs that a real religious revival is under way in some sections."

Dr. Smith also reviewed "the state of the church" in European countries behind the "iron curtain," but he spoke "off the record" in order to avoid possible repercussions to church leaders.

"In the comfort and security of our Free America, it is impossible for us to appreciate the raw courage being demonstrated daily by countless Christian clergymen and laymen in other parts of the world," he said.

"We are not worthy to unlace their shoes."

**MRS. IVAN LEE HOLT
DIES IN BRUSSELS**

MRS. IVAN LEE HOLT of St. Louis, Mo., died Aug. 6 in Brussels, Belgium. She was on a European tour with her husband, a retired bishop of The Methodist Church and former president of the World Methodist Council and the Federal Council of Churches.

The Holts had just attended a meeting of the World Methodist Council's executive committee at Freudenstadt, Germany, and were flying to Brussels to confer with Protestant leaders when Mrs. Holt was stricken. She died soon after being removed to a Brussels hospital.

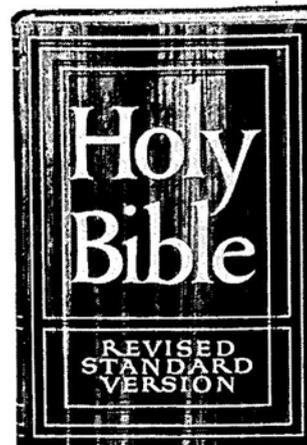
Funeral services were held in the Methodist Church in her long-time home, Winder, Ga. Her first husband, Hugh A. Carithers, was a former Georgia state senator, who died about seven years before her marriage to Bishop Holt in 1950. She was the former Starr Blasingame.

At the time of their marriage, Bishop Holt was president of the Methodist Council of Bishops and head of the church's Missouri Area.

In Georgia, before her marriage to the bishop, Mrs. Holt had been an officer of the Woman's Society of Christian Service of the North Georgia Conference, a trustee of the Methodist Home in Decatur, and first vice president of the Federation of Women's Clubs in her state.

As the first lady of Missouri Methodism, she continued her active interest in

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hospitals and homes and traveled widely with her husband throughout his area and around the world. She had accompanied him on several official overseas missions. She was in frequent demand as a speaker, reporting her impressions of the church's work overseas.

Besides the bishop, she is survived by a daughter and two sons by her former marriage: Mrs. William S. Wellington, Greenwich, Conn.; Dr. Hugh A. Carithers, Jacksonville, Fla.; and Robert Carithers of Winder, Ga.

JAPAN CHURCH SPEAKS ON SOCIAL ISSUES

CLIMAXING eight years of study and discussion, the United Church of Christ of Japan (of which Methodism is a part) has issued a strong statement of beliefs in the area of Christian social relations.

In a document entitled "The Christian's Social Index," the United Church, Japan's largest Protestant body, declares these principles:

"We intend firmly to oppose re-armament and to lay the foundation for world peace.

"We advocate the cessation of the production, use and testing of nuclear weapons and other weapons of mass destruction.

"We oppose the erecting of tariff walls as an expression of the selfishness of one nation.

"The Christian must so participate in politics as a citizen that the state fulfills its true function and that power is given to social justice."

These and other principles of Christian social responsibility are listed in the "Index," which was prepared by the United Church. The commission was set up in 1952 out of a growing consciousness on the part of church leaders that a statement on Christian social responsibility was needed.

United Church leaders give much credit to the Rev. Dr. John C. Bennett, dean of the faculty of Union Theological Seminary, New York, for stimulat-

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ing the church's social conscience. Dr. Bennett spoke to church leaders on Christian social relations in 1952.

The statement was written by three professors from Doshisha University, Kyoto. It was presented first to the Evangelism Research Institute of the United Church and then to the General Assembly.

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The social action statement is divided into four sections: Problems of World Peace, Political Problems, Economic Problems and Problems of the Family.

In the section on Economic Problems, "The Christian's Social Index" says:

"The purpose of the economy is to serve the cause of community by means of cooperation and exchange in labor.

"In the conduct of industry, the responsible creativity of owners and managers and the dignity of the workers as men must first of all be respected.

"The Christian must rightly evaluate the role of the sound labor union which struggles against exploitation and strives to create a better working environment for the worker and to restore the lost dignity of work."

The section on Problems of the Family calls attention to legal and illegal abortion (a serious problem in overpopulated Japan) and asks for birth control education. The document says that "in today's society where the ethics of man-woman relationships are being greatly shaken, the church must zealously give direction for true married life."

Before launching into specific principles on which the United Church stands, "The Christian's Social Index" gives a theological background for Christian social responsibility.

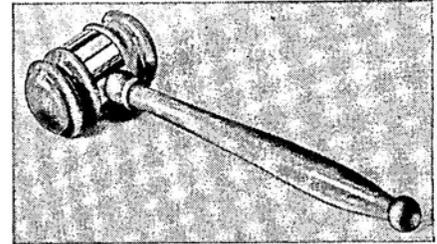
"Man as he is seen in the Bible is an individual in fellowship with others," the statement says. "The community of love does not permit deviation in the direction either of individualism or collectivism. Individualism without community is in danger of turning into anarchy; a collectivism which destroys the freedom of the individual is in danger of falling into tyranny.

"The individual who in faith stands before God assuredly realizes responsible fellowship with his neighbor as a personality in love; apart from such fellowship neither the individual nor the collective has any meaning. As Christians, we must not evade our ethical proclamation in the face of the endlessly changing social situation. What we must proclaim is never a set of fixed formulas, but rather the decision of faith in the midst of the process of history."

In conclusion, the statement exhorts Christians to be busy in the social action field. It says:

"Deficiency of faith, lack of imagination, slowness of decision—all these cause us to procrastinate and leave us standing still at the threshold of clear-cut, effective action. Christians in the churches of Japan must go steadfastly forward."

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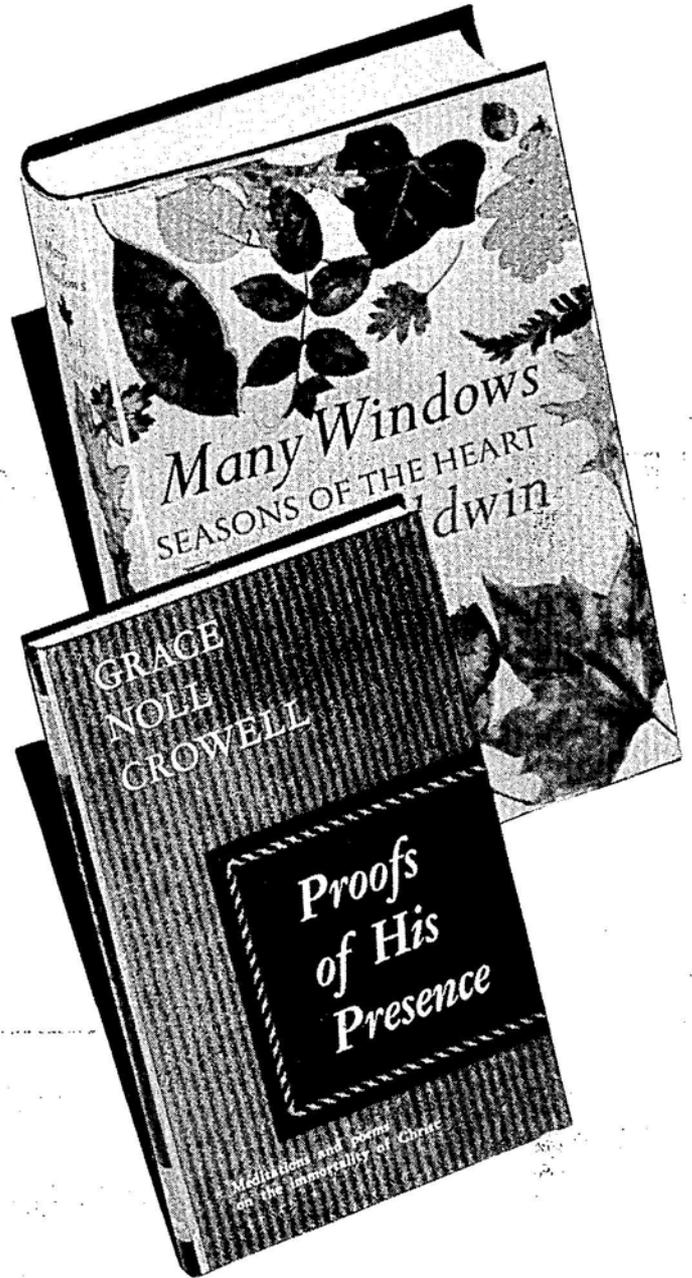
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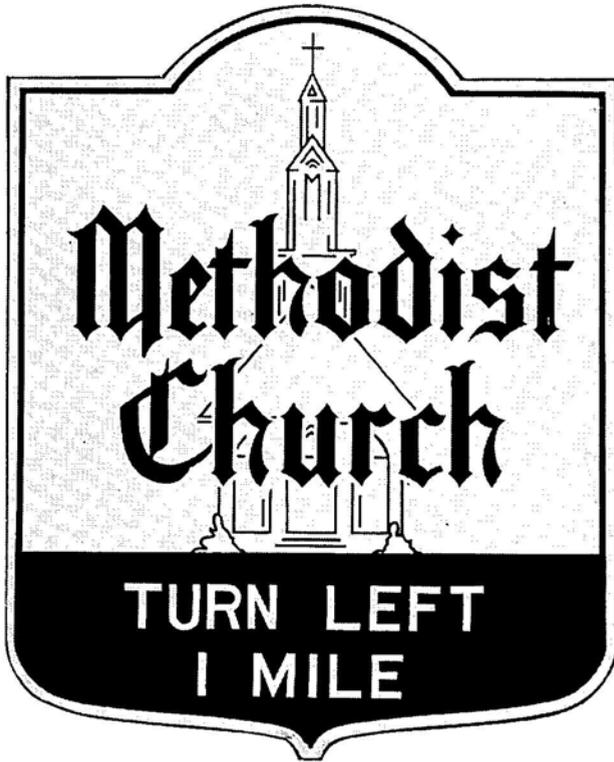
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4 Identical Lettered Markers	30 lbs., 4 ozs.	each, \$5.10	each, \$24.83
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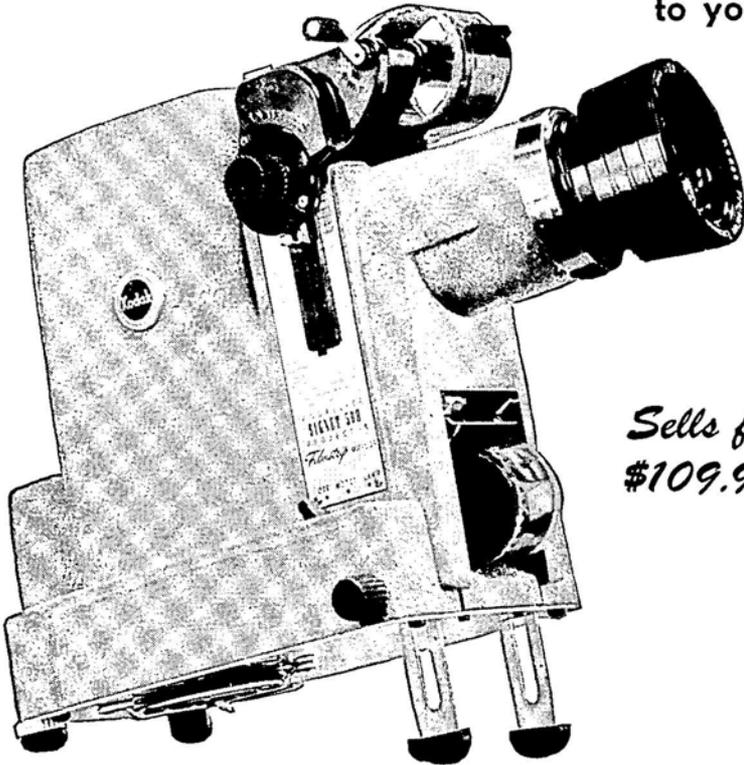
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ORGANIZATION _____

ADDRESS _____

1st OFFICER _____ **ADDRESS** _____

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