

World Outlook



MARCH 1960



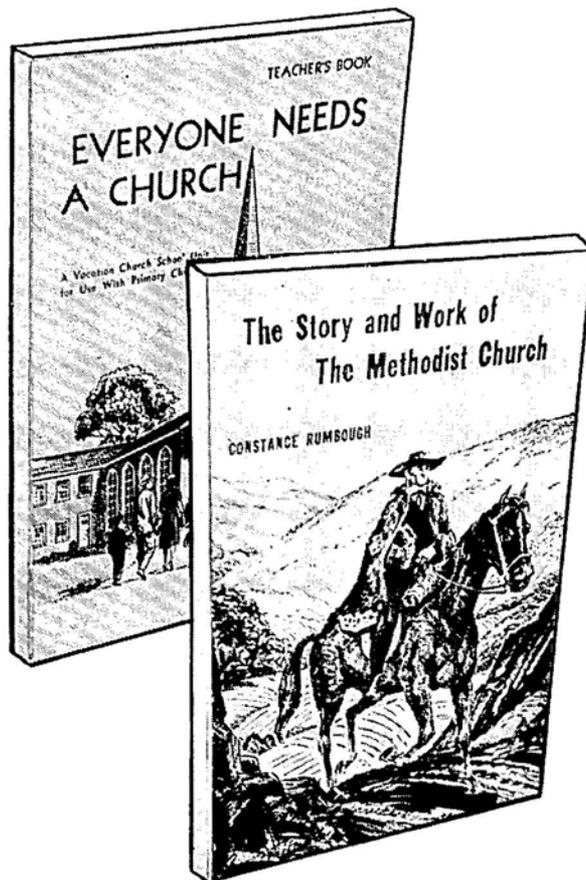
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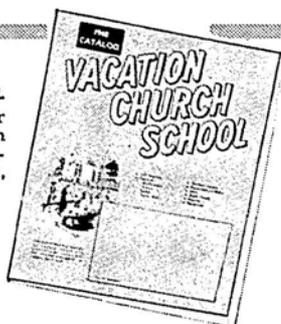
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LETTERS

Federation Luncheon in Hong Kong

A high point in Hong Kong was attending a luncheon of the newly-formed Hong Kong unit of the World Federation of Methodist Women. The luncheon honored Miss Henrietta Gibson, who is treasurer of the Federation. There were Cantonese-speaking, Mandarin-speaking, and British Methodist women present.

The luncheon was held at the beautiful home of Mr. and Mrs. Y. O. Lee, high upon a hill that overlooks Hong Kong. Mr. Lee was the architect for the new Woman's Division North Point Primary School.

BETTY MARCHANT

475 Riverside Drive
New York City

Drama in Lomela

[Editors' Note: In May and June, 1959, a Methodist Mission Tour from the United States visited mission work in Africa. Reports have come to our desk of various ways in which the Tour visitors were received, and also about impressions made on the Tour party by African people. This letter from the missionary Laws family gives some interesting insights].

Five persons from the Methodist Mission Tour came to Lomela. We wanted them really to see our work, so we took them north to Itana, at the end of the road.

We visited the five-grade school at Shutsha. Here we saw students sitting on split poles, writing on another split pole—fifty-four pupils crowded into one small classroom. Waving flags and singing students made us welcome.

From Shutsha we took fifteen students with us on the trip. Each night this student group gave some Biblical drama, such as that of the Prodigal Son.

One person on the Tour commented: "After viewing the evening programs of the Christian boys and girls, with their eaders, I have great hopes for the growth of Christian faith and witness in the Lomela area."

Here are some comments from other members of the Tour:

"We were joyfully received, because we are friends of the missionaries. Schools prepared for our coming with arches of palm branches tied with acacia or other blossoms. Radiant faces smiled upon us."

* * *

"Along a road waited a group who had walked twelve kilometers to ask us to turn aside from the main road to visit their village."

* * *

"Another village flagged us down to present a list of forty-seven adults with their contribution toward a pastor, and assured us that all want to become Christians. When they were told that they could not

have a pastor until they built a church, they answered:

'We'll begin to cut the poles this afternoon.'

[Later: And they *did* just that—and now they do have a pastor]."

BURLEIGH AND VIRGINIA LAWS
MMCC, Lomela par Lodja
Belgian Congo, Africa

"No Extras"

Thank you for sending me a complimentary copy of the Africa issue of *WORLD OUTLOOK* (May, 1959).

I was sorry not to be able to secure additional copies—but congratulations to you on such an excellent publication that you have no extras!

ROBERT G. NELSON

The United Christian Mission Society
Indianapolis, Indiana

Asbury Gospel Injection Team

I am teaching English to a class of juniors, instructing junior and senior vocational agriculture students, acting as administrator of the school, teaching an English Sunday school class, acting as adviser of the newly reorganized Methodist Youth Fellowship, singing in the church choir, and preaching whenever and wherever the occasion presents itself.

One of my favorite jobs is working with a group of junior and senior boys who make up an agricultural and evangelistic extension team which is known as the Asbury Gospel Injection Team. The name and idea for this team was originally introduced by Leighton Wiant, the first P-3 to work at Asbury High School. This team of boys does demonstration work in the nearby *barrios* (villages) and sets up family altars in homes. A rich fellowship has grown up between the members of the team and the people with whom they work.

The impact of our program here at Asbury is being felt across the Philippines, for young people are being encouraged and challenged to prepare themselves for full-time Christian service—or at least full-time Christian living. Many young people in a Catholic country never experience the liberal, democratic way of life fostered by Protestantism until they enter a school like Asbury. The impact of the new way is often great and gratifying. In our district, almost all the candidates for deaconess or seminary training come from Asbury High School.

SAM D. SIMS

P-3, Agricultural Missionary
Asbury High School
Anda, Pangasinan
Philippines

"No Churches Along the Sierra Madre"

The Cagayan Valley is our Conference area. It is made up of three Districts and is located to the northeast of Luzon. On

both sides of the Valley, from the north down to the south, are chains of mountains. To the right on the map are "The Sierra Madre Mountains," which separate the Valley from the sea. Tribes of *Negritos* and *Ilongots* are located in this section. Some are Christian, now, but many are still pagan.

To the left is what we call "Mountain Province." This is one of the most interesting and exciting areas of my work, as the famous rice terraces are located here. Built before the birth of Christ by immigrant peoples from other parts of Southeast Asia, these terraces are an attraction for tourists from all over the world.

Starting at the north of Mountain Province are the *Apayao*, *Kalinga*, *Ifugao*, and *Igorot* tribes. The *Kalingas* are the head-hunting tribe, along with the *Ilongots* of the other mountain chain. Many of the people are becoming Christian because of the work of Protestant missionaries and Catholic priests located in this area.

My work carries me into these areas quite often. The United Church of Christ in the Philippines is the main Protestant group in Mountain Province. Along the Sierra Madre are no churches, either Protestant or Catholic.

BARBARA ANN LEONARD

San Mateo, Isabela
Philippines

Church Magazines Praised in Texas

A very sincere "Thank you" for the beautiful, inspirational magazine you are giving us. Each issue is more special than the last. And *The Methodist Woman* brings us information we need.

MRS. J. B. CALDWELL

Houston, Texas

"In a Solemn Congo Manner"

May saw the annual camp meeting held at the Wembo Nyama camp ground. It was a time of spiritual refreshment for many, a challenge to others, and a time of decision for many as they carried the kernel of the palm nut to the altar, pledging their faith in Jesus Christ in a solemn Congo manner. This is a land of decision during these tense days in world history. Our prayer constantly is that the people will pledge their faith and hope in our Savior, the better to face the uncertain future.

We are continually amazed at God's goodness to us, and so many blessings. These gifts come most assuredly because *you* are praying for us and with us. Please continue to hold us up before the Master in prayer daily. Write to us and act as you see fit and feel led in sending support for the work of the church in this important land.

RAY, VIVIAN, KEVIN,

STEPHEN AND SHIAUNA WATSON

Wembo Nyama, via Lusambo
Belgian Congo, Africa

**"Wages for Widows"
In Sewing Project in Korea**

We are having a busy year in the Widows' Sewing Project, with lots of orders coming in—such as uniforms for Korean waitresses, special costumes for Korean school children; and chair covers, blouses, skirts, and dresses for Americans.

We have a large number of orders for embroidery. Korean women spin the thread from raw cotton on simple wooden spindles. From the thread we weave a fourteen-inch cloth. From the cloth we make dresser scarves and luncheon sets. Our linen we get from Japan.

This work is satisfying when we have enough work to pay the wages of the widows and to cover the cost of materials.

Some of you have sent funds through the Methodist Committee for Overseas Relief to be used for the education of the children of widows. With no free schools, and with school fees spiralling, education even in the lower grades here is an expensive proposition. Yet the widows, at whatever sacrifice to themselves, insist that their children be educated. We believe that investing in the education of children is well worth while for the future of Korea.

ADELINE HAMILTON SHAW
(Mrs. William Shaw)

24 Mok Dong
Taejon, Korea

"The Heathen Woman's Friend"

In answer to a question which appears in the "This Month," page 39 of the January, 1960, *WORLD OUTLOOK*, I am glad to say: Yes, I do remember *The Heathen Woman's Friend*.

This magazine was placed on a table at home when I was a child. It was often opened to an article which my mother hoped would attract the interest of my sister and me.

Our mother lived for missions, and she always took this magazine. But she never liked the title—she thought the word *heathen* unkind, hence she was glad when the name was changed.

No better magazine than the *WORLD OUTLOOK* comes into my home.

Mrs. L. B. G. LAWYER

South Linn St.
Iowa City, Iowa

**"The Heathen Woman's Friend"
—German Version**

In the January *WORLD OUTLOOK* you asked if anyone remembers *The Heathen Woman's Friend*.

I remember when my mother was a subscriber to the German paper by that name. She was a charter member of the Woman's Foreign Missionary Society of the German Methodist Church in Papillion, Nebraska, which was organized in 1889 by Miss Margaret Dreyer.

Miss LYDIA SEIBOLD

Crowell Home, Blair, Nebraska



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Cover: "Behold, I Stand at the Door and Knock"
Painting by Ludwig Haber (German School: 1845-1912)
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ALL *WORLD OUTLOOK* SIGNED ARTICLES REFLECT THE VIEWS OF THE AUTHORS ONLY AND NOT THE EDITORIAL POLICY OF *WORLD OUTLOOK*

EDITORIALS

The Jurisdictional Study

Results of the four-year study of the jurisdictional system of The Methodist Church ordered by the General Conference of 1956 are now before the public. First impressions, as recorded by the *New York Times* for example, are that the "commission's findings make it virtually certain that the jurisdictions will remain segregated by Methodist law for many years." Perhaps this statement should be corrected to say that "the jurisdictions will not be integrated by Methodist law for many years." There is a difference.

Methodist law makes possible the transfer of Central Jurisdiction members, pastors, or churches to any of the geographical jurisdictions of the church if it is their desire and that of the bodies to which they wish to be transferred. Similarly white members, pastors, churches, and Conferences may be transferred to the Central Jurisdiction.

It is true that the Central Jurisdiction is at present made up of Negro conferences, all of which came into the united church from the former Northern branch of the denomination. And it is true that these Conferences are guaranteed continuing existence, rights, and privileges, including that of electing bishops of their own choice, so long as the constitution of the church remains unchanged. But it is hardly fair to say that they are segregated by law. They are simply not forced by law to give up their separate existence, or to enter into any trans-jurisdictional amalgamation which they or the group with whom merger is contemplated do not desire.

Methodist Standards Of Giving

For the past decade Americans have enjoyed the highest standards of living in history. In a world still crowded with vast populations on the ragged edge of poverty and famine the great majority of those who enjoy

the benefits of our economic system have had enough and to spare. Our food problems particularly, and other problems related to material things as well, have arisen from so-called overproduction and have to do with the disposal of surplus supplies rather than need or want. Under the blessing of God standards of living, so far as consumption of material goods is concerned, have climbed steadily with wages and employment, profits and production, to what would appear to our forebears as dizzy heights.

But what of our standards of giving? Contributions to church and charity have also increased. Salaries and budgets for religious and educational workers, though not nearly good enough, are higher than ever before. And, if one counts the more or less involuntary contributions made through taxation by federal, state, and local governments to public welfare, mutual assistance, and foreign aid, a case could no doubt be made for a rise in the standard of giving more or less comparable to the increase in the standard of living.

The fact is, however, that the big increase in support of education, relief, public welfare, and other socially constructive enterprises in America during the past decade has come by way of public taxation and the philanthropies of the extremely wealthy few. For the average American, the standard of giving has risen little if at all in proportion to his prosperity.

The Wesleyan slogan, "Earn all you can, save all you can, give all you can," is scarcely remembered even among Methodists, who rank quite low among other churchmen in per capita giving. It is not insignificant that Week of Dedication offerings, the free will gifts on the first Sunday in Lent for such worthy and appealing causes as Crusade scholarships for unusually promising and needy graduate students at home and overseas, for construction of carefully selected and particularly

needed mission church, school, and hospital buildings and equipment, and for disaster and refugee relief, have not increased with increasing prosperity, but have actually declined in recent years.

There is an old and tested principle which is at once the answer to all the church's financial problems and to the individual Christian's need for the spiritual strength of living in conscious stewardship to God. The General Conference has stated, "Stewardship of possessions shall be interpreted to mean that the tithe is the minimum standard of giving for Methodist people," and churches and pastors are called upon to enlist Methodists as tithers (*Discipline*, Par. 753). The tithe is, of course, not enough for many Christians; but it can serve everyone as a minimum standard of giving. And thousands of gratified tithers can testify that setting apart one tenth of one's income for God brings a blessing on all the rest.

Independence for the Belgian Congo

The recent news that the Belgian Congo will become independent on June 30, 1960, shows that the Belgian government knows how to move quickly and boldly.

There is, of course, danger. No one is prepared for independence and no one can be prepared for independence until he has had a chance at it. But the Congo has been given more preparation in the past few years than you find in most colonies. Added to that, there is considerable Christian mediation.

"Today," says Dr. George W. Carpenter of the International Missionary Council, "the church is there." He reports that already the African church is sending out missionaries, and that it steadfastly holds before its members the idea of conversion and a new way of life. Dr. Carpenter feels—and he has had twenty-five years of experience in the Congo—that the churches are responsive to new needs of people.

Church members are a minority group in the Congo, but there is a possibility that they have a greater influence than have had Christians

in other countries newly come to independence. There are reasons for this, of course. The Congo does not have, for one thing, a strong national indigenous religion. The church has come to its majority, too, in an age when the world church is beginning to feel its responsibility to new needs.

We watch with concern, naturally, the emergence of the independent Congo. But we rejoice at the same time that the Congo is coming into its time of self-determination. We also rejoice that there is a body of Christians to hold high the standards of the new country.

Education After Four Years

During this past quadrennium there has been a church-wide emphasis on education.

The quadrennium is coming to a close. At least two new theological schools at home have been born, theological schools overseas have been strengthened, and mergers have been made with other denominations for theological training. Without much question, the whole theological side of education has been widened and deepened in The Methodist Church.

Other education has not made such strides. Here and there groups have sat down to discuss what Christian education means for the church, but the repercussions of such talks have not been heard in the church at large.

The other day, the Protestant Episcopal Church had such a talk, which is being published and can be of use for Christian educators everywhere.

"Our purpose," the church leaders state, "is to look at the university from the perspective of the Christian commitment and, as churchmen, in order to discover ways in which the university—beset by pressures from without, vexed by internal stresses and strains, and threatened by the sense of futility and meaninglessness so prevalent in contemporary life—may better perform its task."

It is unfortunate that educators talk in language like this, but their

view of the university's task is expressed more clearly later on:

"Our view of a university," they say, "as a free community of students and professors jointly engaged in the search for truth has little relevance in too many institutions. Either it should be abandoned [the view] or the university should be reformed."

Certainly, if there is need, the universities should be reformed rather than have such a view of a university abandoned. Such a goal is particularly relevant to mission schools where the institution may be in a state of transition and there is possibility of reformation.

It is to be hoped that conversations and studies will be inaugurated in Board of Missions related schools along this line. We deplore the fact that no such discussions seem to have been held so as to resound widely, up until now.

World Council of Churches Denounces Anti-Semitic Vandalism

The World Council of Churches has expressed its "deep sympathy" with victims of recent outbreaks of anti-Semitic acts of vandalism and called once again upon its member-churches to work for the abolition of all segregation and discrimination.

In a statement issued in Geneva the organization expressed the desire that "this dangerous recrudescence of anti-Semitism may be suppressed from the outset."

The statement was signed jointly by Dr. Franklin Clark Fry, New York, chairman of the WCC's policy-making Central Committee and by W. A. Visser 't Hooft, general secretary.

The statement noted that "a number of church leaders have already expressed their sorrow that after all that the Jewish people have gone through in recent times once again they should become the target of mischievous anti-Semitic propaganda."

It underlined an earlier statement made by the WCC's Second Assembly meeting in Evanston, Ill., in 1954, in which it urged its member churches to help abolish discrimination and segregation "within their

own life and within society."

In issuing the statement Dr. Visser 't Hooft said that although he had no special knowledge the evidence of the outbreaks which have been reported in eleven countries, seems to indicate that they are the work of "a small group of wild people."

He added that acts of vandalism may have the opposite effect hoped for by its perpetrators in that "they will awaken hundreds of thousands of Christians to the fact that anti-Semitism is still a danger and that they must take a positive attitude towards the Jewish people."

Dr. Fry noted that "it is significant that the paint-brush wielders have had to work in secret because it seems to indicate that they know they do not have the support of public opinion." He said that in his opinion it was "a passing phase."

It is gratifying that the World Council has issued its statement promptly. We wish that we could agree with Dr. Fry that this is a "passing phase." It is a phase that has to be constantly watched and handled quickly when it develops. Perhaps the most effective way to prevent such phases from developing is to yield to the urging of the Second Assembly of the World Council of Churches which stated:

"The Assembly urges the churches within its membership to renounce all forms of segregation or discrimination and to work for their abolition within their own life and within society."

Unity and Methodists

It is quite foreseeable that Methodist bodies around the world may find easier the possibility of union with other denominational bodies than with fellow Methodists.

This past month in Australia Methodists have looked with favor on a paper prepared by the Presbyterian Church of Australia called "The Faith of the Church," which is a part of the preparation for merger discussions between Presbyterians, Congregationalists, and Methodists.

We do not look with apprehension on any multi-denomination church unions or mergers. We do hope, however, that the merger of Methodist bodies will be hastened.

Methodism in Cuba's SIERRA MAESTRA MOUNTAINS



A scene in the Sierra Maestra Mountains.

By
CARL D. STEWART

The Sierra Maestra Mountains in Cuba's Oriente Province became widely known as the headquarters of Fidel Castro during his war against Batista. Dr. Stewart, long a missionary in Cuba, tells how Methodism is serving in this rugged area.

THE SIERRA MAESTRA District in the Oriente Province of Cuba was created by Bishop Roy H. Short at the session of the Cuba Annual Conference in Santa Clara on July 5, 1959. Methodist strategists think that this was a stroke of genius,

and that it will result in rapid advances for Christ and the Church.

The Sierra Maestra region of mountains has long been a land of mystery and a place of refuge for those in trouble. Its lofty peaks and steep inclines, without roads and without civilization, have made it strange and unknown. Few had ever climbed the rugged Pico Turquino Peak, the highest of them all, 6,683 feet, before the recent revolution in Cuba. Even most Cubans have a vague idea of what the region is like.

Cuba's civil war, under the leadership of Dr. Fidel Castro, has brought the Sierra Maestra Mountains into sharp focus and into the stream of modern civilization. Roads are being built, as are key towns with schools

and clinics. The plan is that the latter shall be centers, where the basic needs of the people will be met.

For the past half century, the Methodist Church has been building churches and evangelizing the towns and cities around the Sierra Maestra Mountains. During the war years, Methodist strategy was to ring the mountains with churches, so that with the cessation of hostilities, the mountains could be entered with the Gospel, using each church as a center from which to operate. As a result of this policy, there are Methodist churches and their corresponding missions in Guantanamo, Jamaica, Santiago de Cuba, Bayamo, Manzanillo, Niquero, and Pilon, a perfect ring about the mountains.

Now that the war is over, the pastors from the surrounding churches and missions, accompanied by visiting pastors, musicians and singers, using old model cars, are carrying on revival campaigns in the churches and missions and entering deep into the mountains. The people in the interior come up to the cars with open-eyed wonder, as they have never before seen an automobile, a minister, a school teacher, or an accordion. They have never seen a church, nor a Bible, nor heard a mass or a sermon. They are the unspoiled children of nature, noble, kind, courteous, hospitable, and appreciative.

Thousands of people live in the Sierra Maestra Mountains. In the region beyond Providencia, where Dr. Fidel Castro had his hideout, no jeep or truck can enter. Providencia is the end of the road for all motor vehicles. From there on, one must travel by mule back or on foot, and the going is steep and dangerous. According to a recent survey, there are 24,000 people living in the region beyond Providencia, and this is only one part of the Sierra Maestra. To Providencia and the area beyond, so unknown, so undeveloped, so impenetrable, where everything remains to be done, the Rev. John E. Stroud, a devoted American missionary has been assigned. He begins a process of evangelism and rehabilitation that bids fair to change the history of that section of the country.

Providencia is one of the six strategic points chosen as new centers for Methodist expansion in the Sierra Maestra District. Each point will serve as a base for extending in all directions.

The First Methodist Church of Cocoa, Florida, the Rev. James E. Bartlett, pastor, has the honor of being the first church to provide the money for the building of one of Methodism's strategic centers in the Sierra Maestra. The place selected is Pilon, a town on the seacoast, nestled against the great mountains. Not far away the sea is 20,000 feet deep at the foot of the mountains, which rise abruptly above the water another six or seven thousand feet.

Pilon is a sugar mill town. A small building has been, provisionally, set aside for church services. The leading



The Rev. Razziel Vasquez, district superintendent in charge of the new district, is shown preaching in Santiago de Cuba.

citizens have joined the church. Mission churches have been established in adjacent areas, and people turn out in droves to hear the Gospel. The pastor is the Rev. Marbelio Tamayo, who is also a builder. He is a brick mason, carpenter, electrician, plumber, and painter, all combined. It will be his pleasure to build the church with his own hands, while at night and on Sundays he will preach to the waiting people in the towering mountains above.

Sevilla Arriba is a part of the Pilon Circuit. It is across the mountains from Pilon, and a strategic center for the Cuban government and for Methodism. Already a thriving congregation has been formed there and under the most unusual circumstances. On a Sunday morning in January, 1959, the Rev. Dan R. Robinson, Mrs. Robinson, and the writer, were passing through Sevilla Arriba, when a native house of unusual beauty was seen.

Wishing to photograph it, we entered the house and introduced ourselves. We were graciously received and permitted to take the desired pictures. We asked where the man of the house was, and were told that he was in the cock pit. We asked if it would be all right for us to have a service there. The members of the family knew nothing of the meaning of a religious service as they had never witnessed one except the family worship service we had just conducted in the home, which was to their liking, so they thought that it would be a good idea. Accordingly the family and neighbors joined us, and we made our way to the cock pit. The cocks were fighting in the center enclosure and the spectators were in the circular rings about them. We entered and announced our mission. Almost all the men removed their hats and the cock fighting ceased. We mounted the stairway, sang and prayed. Mr. Robinson preached

and I interpreted, to the accompaniment of cock crowing such as we had never heard. The people were so pleased that they requested us to give them another service on our return trip from Pilon the next morning. We agreed, and for the second service we had a crowd in a building, with a dirt floor, which had been prepared for the purpose. The people then told us that the thing that they most wanted was a Methodist church and pastor. More than twenty joined the candidates' class to prepare themselves for church membership.

Another strategic point in the Sierra Maestra is Guisa, where Dr. Fidel Castro personally directed an eleven-day battle of great ferocity last year. It is a large town with villages and settlements clustering in the distance. The first Methodist service was held there in May, 1959, and in July, the Rev. Manuel Santana was appointed pastor. Already he is living there and holding services, which are attended by some of the leading citizens, including the community doctor and his family.

Other strategic points that Methodism expects to enter in the near future are the large towns of Palma Soriano and Media Luna.

Bishop Short and a delegation from First Methodist Church, Winter

Garden, Florida, including the pastor, Dr. Roy Ben Ridley, were delighted to participate in the dedication of the Ridley Church in Bayamo, also in the Sierra Maestra District. The dedication was on July 7, 1959, within forty-eight hours of the creation of the new district. The church is a dream of beauty and elegance. It is on the Central Highway of the Republic, and in one of the nation's key cities.

The proposed Bishop Roy H. Short Church in Santiago de Cuba will give a crowning glory to the whole Sierra Maestra region. Friends of Bishop Short have been wise in selecting such a strategic place. Santiago de Cuba is a thriving city of approximately 200,000 population. The site for the church is directly across the street from the Catholic cathedral, with its hoary antiquity. Here Methodism has an old church, built in the first years of the present century, a provisional structure. The congregation is a live one, having achieved in June, 1958, amid the thunders of war, full self-support.

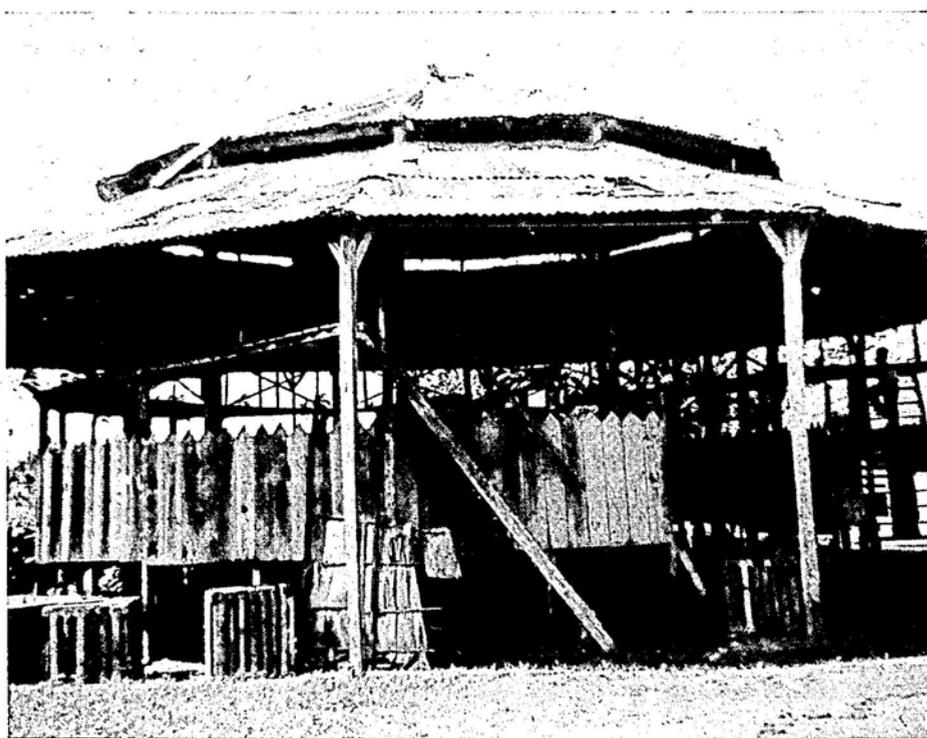
Methodism is blessed to have two other organized congregations in Santiago de Cuba: White Chapel and Wesley Chapel. There are also five other missions of our faith in the city.

The first superintendent of the Sierra Maestra District, the Rev.

Razziel Vasquez, is as colorful a personality as such an appointment demands. The first time he attended a church and heard a sermon, he did so to get out of a sudden tropical downpour. He returned to church to hear more, and was converted and called to preach. His first appointment was to Aguada de Pasajeros, a church that was literally falling down, and with a small discouraged congregation. To add to his difficulties, the village priest attacked him and The Methodist Church with pamphlets,



This road through the mountains shows the rugged nature of the terrain.



This cockfighting pit was the scene of the first church service held in Sevilla Arriba.

and went from door to door forbidding the people to attend his services. Finally, there was a public meeting in the city park with the townspeople and the priest, at which the pastor publicly answered the charges of his accuser. Pastor Vasquez secured funds and bought the ideal lot and built a beautiful church upon it. Later the pastor was transferred to Santiago de Cuba, where under his leadership a run down congregation sprang to new life and vitality. Vasquez has developed into an excellent preacher, and is much sought for revival meetings. He has demonstrated unusual talents as a constructor and administrator. Under his leadership, it is expected that the Sierra Maestra District will experience a steady growth. Methodism, alone of the denominations, is in all the strategic positions and ready for a forward march of gigantic proportions.

The AMAZING GROWTH of Charlotte Methodism

by HORACE R. McSWAIN

CHARLOTTE METHODISM along with Houston, Texas, and one or two other major cities in America share the honor of pioneering in Methodism's new era in church extension and of again introducing this great need to the church. Charlotte Methodism's magnificent achievement of twenty-two new congregations in seventeen years along with the relocation of six older churches is probably equalled by no other city in America the size of Charlotte. Possibly as many as three or four other cities, all several times as large as Charlotte, have equalled anything like this number of new churches in this period.

In these seventeen years Charlotte and Mecklenburg Methodism has increased its membership by ninety-three percent, with 5,872 members in twenty-two new congregations and an increase of 6,859 members in the older churches (which has been a fifty percent increase for them). No other area

Both conferences in North Carolina have made a remarkable record in the field of church extension. Mr. McSwain, conference missionary secretary of the Western North Carolina Conference, tells the story of Methodism's rapid growth in the city of Charlotte.

of Methodism in North Carolina has shown such tremendous growth. This program of Charlotte Methodism is a part of one of the most extensive church extension programs in Methodism. For five years North Carolina Methodists have averaged organizing twenty new churches a year with twelve per year in the North Carolina

Conference and eight in the Western North Carolina Conference. No other state in the union has seen such rapid growth in new Methodist churches. The whole of Methodism has averaged only 132 new churches per year for the past eight years.

Beginning with the church extension program of the Charlotte City Mission Society in 1942 an average of one church per year was started for fourteen years. In the last two years this mushrooming growth blossomed out marvelously under the leadership of Dr. Walter J. Miller, District Superintendent, and Rev. Glenn Lackey, Executive Secretary of the Charlotte

The congregation at the organization meeting of Aldersgate Church.





Church services of the Tuckaseegee Road Church are held in an old airport hangar, now used as an auction house.

District Mission Society, with these eight new congregations in two years. Dr. Miller's leadership in church extension began five years ago when, as president of the Conference Board of Missions, he led in the inauguration of the Conference church extension program centered in the district mission societies.

This excellent program came to its present height of achievement on Sunday, October 4, with the organization of St. Mark's Methodist Church by Dr. Miller to serve the Clanton Park, Rollingwood and Edgebrook communities. This new congregation began with eighty-eight members—the largest membership of any one of these eight new churches at the time of organization. Rev. Kenneth Moore, appointed as pastor of this new, rapidly developing residential area in June, had no congregation and no place for one to meet. Only after the first unit was built by the district mission society was the new congregation able to meet on the first Sunday in September with 120 present. A month later,

135 were present for worship at 11:00 o'clock—"probably more than half the churches in the Charlotte District had for worship that morning," said the Rev. Glenn Lackey.

Mr. Lackey spoke briefly. He paid special tribute to Mr. Dwight Phillips who gave the land for the new church. Mr. Phillips, speaking to the group, expressed his appreciation for the fact that the new congregation was organized in this young, new community and consisted primarily of young adults in their early thirties with probably not a member over fifty years of age. This has been a significant fact—the reaching of young adults—in practically all of the new congregations in the new residential communities.

Dr. Miller held a quarterly conference after constituting the new pastoral charge and the church adopted a general and conference benevolence program of \$423 including Mission Advance Specials in all Four Lanes of Service. The church's budget for the year was almost \$4,000 for completing the church and furnishings.

Christ Church was organized August 30, 1959, with forty members in the Coulwood Community Building with the very able leadership of the Rev. George Rudisill as pastor, who had previously served as Director of Adult Work in the Conference Board of Education. Mr. Rudisill, appointed to the new opportunity on June 14, began meetings with the new congregation June 22. It already has a Woman's Society of Christian Service with twenty-two members and a church budget for the year of \$4,500. There was not even a church site to which the pastor was appointed, but only three communities to serve—Coulwood, Oakdale Forest and McClure communities. A choice four-acre lot is now being purchased in a central location for serving these communities. A large portion of this area consists of new bulldozed roads for the building of new homes in the near future.

The Tuckaseegee Road Church, organized on August 9, with Rev. Douglas Beard as pastor, is the third of these

new churches organized in a period of less than two months between August 9th to October 4th, 1959. Douglas Beard was appointed June 14 to this opportunity with only a five-acre lot owned by the district mission society. This lot is ideally located in the immediate vicinity of the West Mecklenburg High School, the Wilson Carr Junior High School and the Tuckaseegee Elementary School.

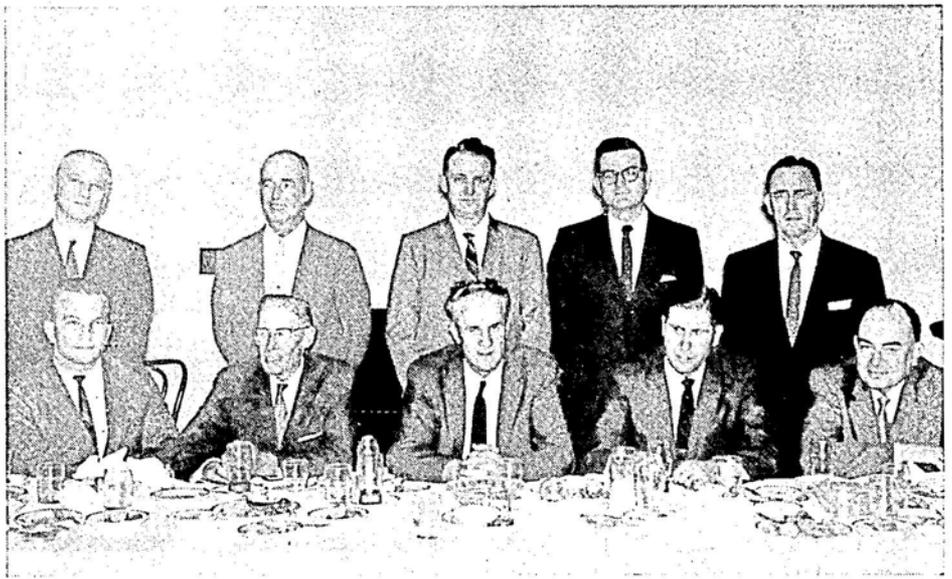
On August 9th, the church was organized in an old airplane hangar (now used as an auction warehouse) where it had been meeting. The congregation had its first meeting on May 17 under the leadership of Rev. Glenn Lackey. There are forty-five members in the church with a Woman's Society of Christian Service with twenty members. The church rents its parsonage.

The Tuckaseegee Road Church is in a community that has grown slowly through the years, with considerably increased residential building in recent months. Many members of this church are members of other Methodist churches in Charlotte but desire a church in their community—one had been a member of another Methodist church for fifty-three years and wanted to help organize a church in her community. While these members continued in other Methodist churches, far more Methodists joined a local church of another denomination.

The St. Andrews Church on Reid Road in South Charlotte was organized on April 12, 1959, with sixty-three charter members and now has eighty-eight members with Rev. William Butler as pastor, who was appointed in June. Rev. Glenn Lackey had worked with the congregation beginning in January with the first meeting on April 5.

The site was bought by the district mission society when there was hardly a house in sight in December, 1957, next to a proposed school site. In September, 1958, the new school opened with 700 pupils from the neighborhood with people moving in by the hundreds in new homes being constructed.

The St. Andrews Church has every family as a member of the \$10 Club. In the unique financial program, the members give not to a budget but to a challenge to be honest with God and



Pastors of eight new churches organized in the last two years meet with District Superintendent Walter J. Miller (front row, right) and Glenn Lackey, executive secretary of the district mission society (front row, center).

give sacrificially seven and one-half per cent of their gross income.

This new church has a M.Y.F., a total scouting program is being organized including Boy Scouts, Cub Scouts, Brownies and Girl Scouts, and a children's fellowship for ten- and eleven-year-olds is being organized.

The Blair Road Church, organized February 1, 1959, in the Mint Hill community, is the first rural Methodist church in Mecklenburg County organized in over thirty years. The first meeting of this church was held September 28, 1958. R. L. Poindexter, Jr., a layman, was licensed to preach and appointed as pastor. There were thirty charter members of the church and at present there are forty-two members with a M.Y.F. of eighteen and a W.S.C.S. of seventeen members. The congregation meets in a rented building. A three-acre church site has been purchased and the district mission society is eager to get a first unit on the site.

In this church the majority of its members are probably over fifty years of age. It has reached a large number of people in this more established community who had lost vital contact with the church. The nearest Methodist church is eight miles which gives a population of 8,000 to 10,000 people in the area being served.

Rev. George Winecoff was appointed to a vacant lot in 1958 in the Amity Garden section of Charlotte on

U. S. Highway No. 74. This, the Cokesbury Church, had its first meeting of the new church members on July 20 and they began meeting in the chapel of the Methodist Home. On September 14, 1958, the congregation was organized in the chapel of the Methodist Home, the second new church organized there—the first was St. Luke's in 1953.

The church with eighty-two charter members now has 108 with a M.Y.F. of eight members, a W.S.C.S. of thirty-two members. Last year's church budget was \$10,000 and they have a parsonage costing about \$17,500.

The Cokesbury Church, as have other new churches in new residential developments, found that it was made up primarily of young adults. No person had ever held office in any Methodist church or any other church.

This church gives a picture of the members being reached by these new churches in new developments in Charlotte. Of 108 members, 62 have come from other Methodist churches, 27 on profession of faith, 10 from Baptist churches, 4 from Presbyterian, 3 from A. R. P. and 2 from Evangelical and Reformed churches.

The 108 members have come from: Ohio and Alabama, three families each; South Carolina, four families; Tennessee, Texas, Pennsylvania and Virginia, one family each; other North Carolina cities—Asheville, China Grove, High Point, Kannapolis, Lau-



Officers of the newly organized St. Mark's Church. Pastor Kenneth Moore is second from left in the front row.

rinburg, Lexington, Lumberton, Monroe, Oakboro, Raleigh, Salisbury, Shelby, Waxhaw, Winston-Salem, Albemarle, Norwood and Richfield.

The Epworth Lane Church on the Concord Highway was organized October 13, 1957, in a lodge hall with the first meeting on August 11. Sunday school classes met around pool tables. Mr. Luther Taylor, a layman in the new church, was licensed to preach and became the first pastor. He sold his business and now gives full time to this congregation. Epworth Lane Church is serving in a community where there was no significant ministry by any church—something of a “no man’s land” which is rapidly developing into a Methodist community. Beginning with twenty-five charter members it now has seventy-six members, a M.Y.F. with twelve members and a W.S.C.S. with thirty-two members. The budget this year is \$3,681.25. Their first unit is on a four-acre site given by the district mission society.

The Aldersgate Church in South Charlotte, with Rev. George P. Robinson as minister, was organized October 29, 1957, with fifty-two charter members. The church has now grown to 175 members, 25 members in the M.Y.F., 46 members of the W.S.C.S. and 30 members in the Methodist Men’s Club. The first meeting of the congregation was held August 28, 1957, only two months before organization. In the past summer there was

an average of 185 in attendance at the Daily Vacation Church School.

In two years they outgrew their first unit and constructed their second unit at a cost of \$32,000 which included brick veneering the first unit. This second unit serves as a sanctuary and fellowship hall and will later become the chapel. They anticipate and are planning for their next unit which will cost about \$100,000 on their spacious four and one-half acre lot. Their present budget is \$10,400. This church now has six young men who are planning to enter the ministry.

These eight new churches alone are expected to show an increase in membership of about 500 to 550 this year which will be an increase half as large as the whole annual conference showed for the last conference year.

The district mission society has spent for property and buildings about \$240,000 in these two years for these eight new congregations and about \$83,000 of this went for lots. Some of this was borrowed, to be repaid over a period of time.

In its seventeen-year program the district mission society has spent about one half million dollars in the church extension program. In addition to this, some forty or fifty thousand dollars have been given by individuals. The total value of the property (parsonages, land and buildings) of these twenty-two new churches is now two and a quarter million dollars with an indebtedness of only \$609,000.

Of these twenty-two churches, seven now have pastoral salaries over \$6,000 and two have salaries between \$5,000 to \$6,000.

The initial gift with which the district mission society began its program seventeen years ago was made by the J. A. Jones Construction Company. Over several years this gift ran to some \$300,000. Charlotte churches participated in a limited way in this program for the first few years. Five years ago the churches in Charlotte entered into this program and have increasingly supported it through the dollar per member contribution and the \$10 Builders Club. There are now about 1,000 members in the Builders Club who give about \$10,000 a year.

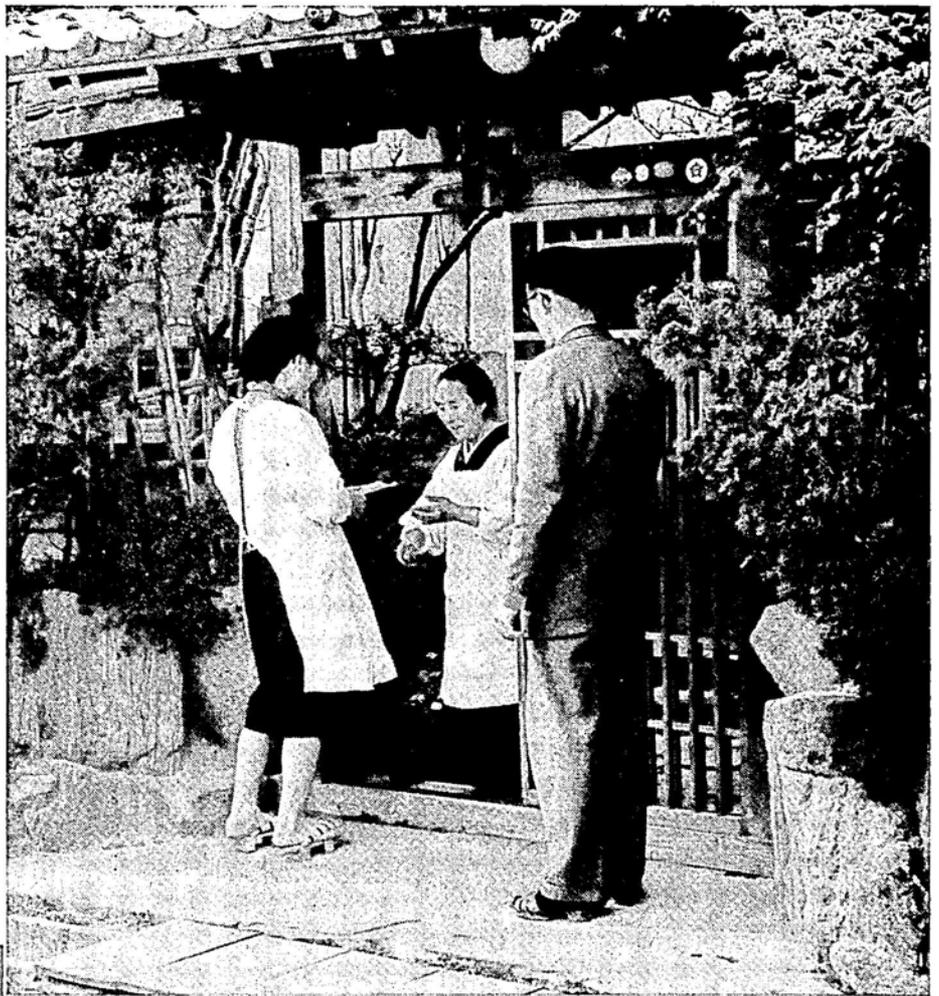
The growth of these twenty-two new churches has been so rapid that they are continually under pressure for more space and in continuous financial and building programs. The Kilgo Church, organized in 1944, is now building a new sanctuary to cost about \$225,000 and has just dedicated an educational unit costing \$125,000. Providence Church (1954) recently completed a \$175,000 educational unit. Commonwealth Church (1946) has recently completed its third building program with an educational unit of \$60,000. Grace Church (1954) is now building a \$125,000 sanctuary, its third building. St. Paul’s Church (1947), recently completed a \$125,000 sanctuary; St. James Church (1943) has recently completed a \$75,000 program of enlarging and renovating its sanctuary and adding educational space.

In this amazing vigor of Charlotte Methodism, of these 34 churches including the twelve churches that were in Charlotte seventeen years ago, twenty-eight are in locations where there were *no* Methodist churches in 1942. Six of the twelve original churches have relocated and only six Charlotte churches now serve in their same locations of 1942.

The opportunities for church extension have not yet been met in Charlotte, according to Glenn Lackey. He says there is a need to start three or four more new congregations now and purchase lots in areas where the development will be springing up in the next few years.

PEOPLE IN JAPAN flocked to see Christian churches right after World War II but the last ten years have seen a sharp decline in the number of "sightseeing" enquirers and a leveling off of church attendance. Most people today do not usually come to a Christian church, unless they have first been contacted and interested outside the church. This places the initiative for evangelism squarely upon the pastor and church members.

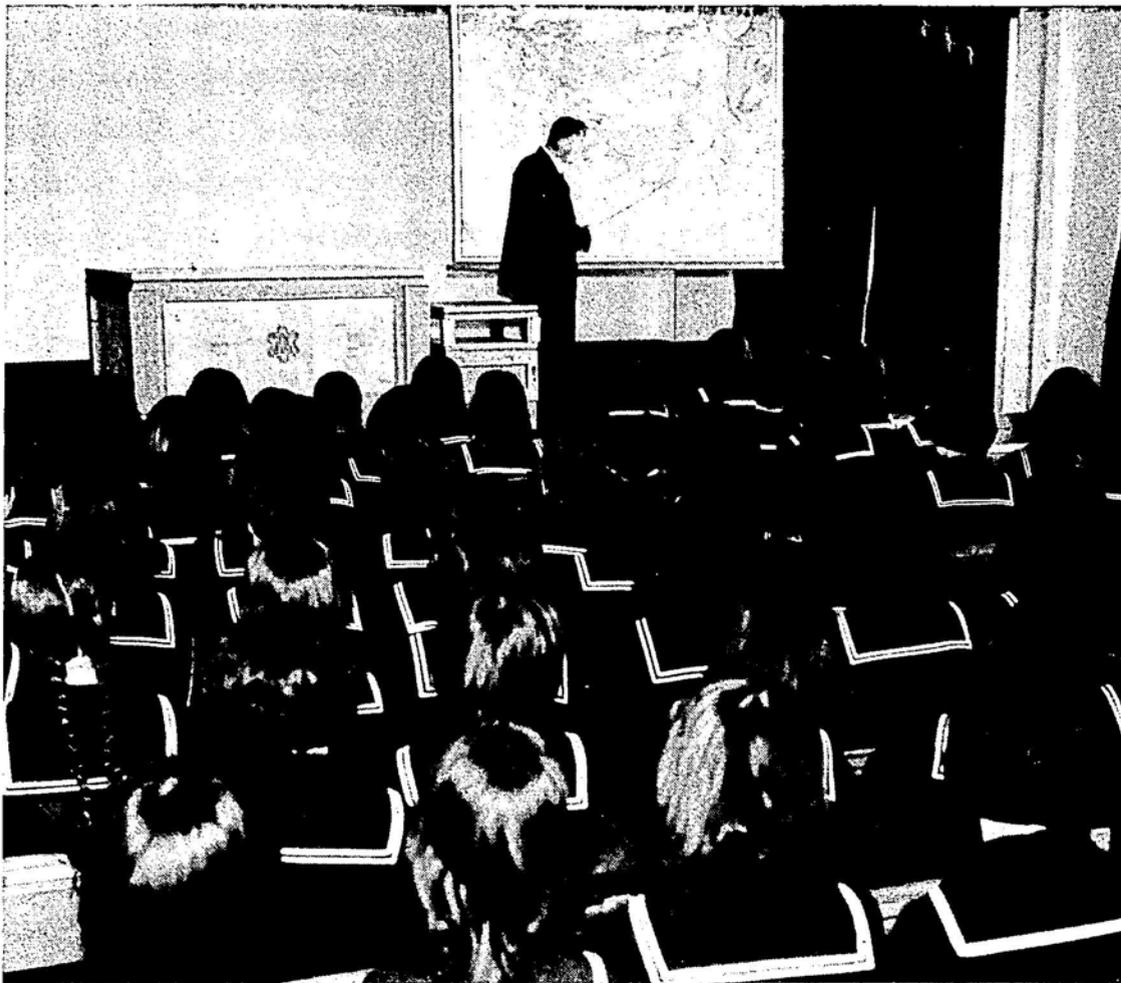
This is the story of how the Nakamura (Central City) pioneer Church in the city of Nagoya planned for and carried through an evangelism project. There are similar churches and similar projects all over Japan being started by young Japanese pastors.



Six weeks before the evangelism series was to start, the members of the church decided which houses in their neighborhood and who among their friends they would mark out as their special responsibility. Every week they would take one of a series of pamphlets about the Christian faith and distribute it along with a personal word about the church and its activities.

The Rev. P. Lee Palmore, a travelling evangelist for the United Church of Christ in Japan and the pastor's father, arrives to conduct the series. The lay leader of the church, Mr. Nakamura, takes him to visit the principal and headmaster of the local high school. It is arranged that he will speak to those students who wish to remain after school.

AN EVANGELISM PROJECT IN JAPAN



The talk to the high school students cannot be directly about religion as Japan's new constitution guarantees separation of church and state. Mr. Palmore speaks of a recent air trip around the world to stimulate interest in the evangelistic meetings.

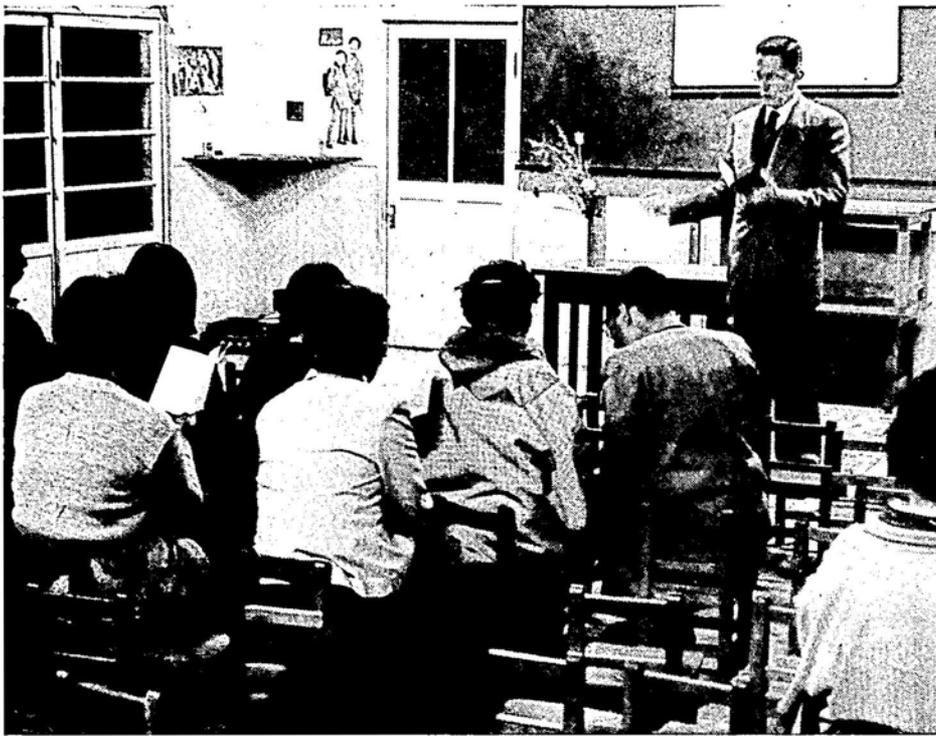
The evening evangelistic meetings featured a movie on nature and a talk on sex education. Both of these were used to point to the Christian's interest and involvement in all areas of life. Here pastor Peyton Palmore operates the movie projector. The sex education talk attracted great interest because of the recent changes in Japanese mores since World War II.

by

PEYTON L. PALMORE

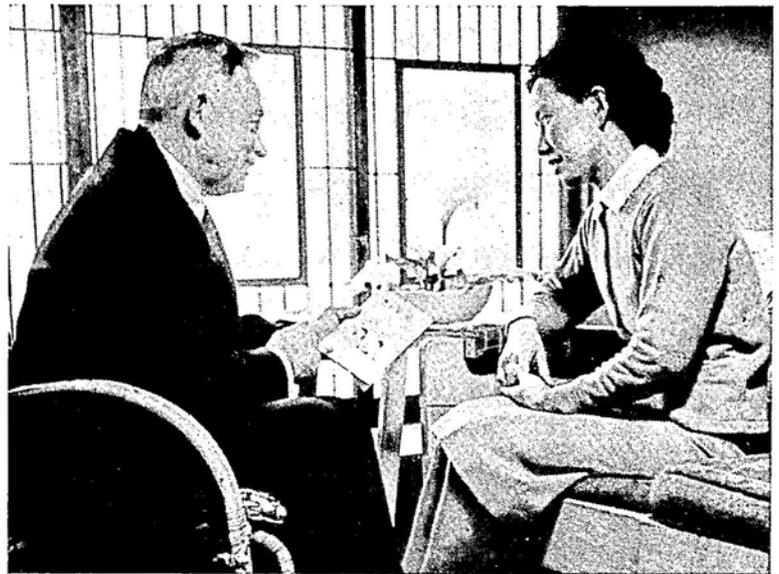
Mr. Palmore, a fourth-generation missionary, serves in Japan.





After the movie, the children go home to tell their parents that the services proper are about to begin. In the interval, the pastor leads a hymn sing. Interest in the meetings grew. Attendance more than doubled and thirty people signed cards that they wished to learn more about Christianity. Three different study classes were formed as a result of these meetings and fifteen people were baptized.

During the days when the meetings were held, time was set aside for personal counseling. Here evangelist Lee Palmore consults with a housewife.



New faces appear at the Central City Church after the meetings. To tie these new people into the life of the church is the ongoing task of the pastor and members. Soon this congregation will be strong enough to call a young Japanese pastor and to start building a church sanctuary.

AS is true in so many parts of America, so a small group of ministers in this particular rural area of Virginia realized many situations existing which might be changed. These ministers talked with the pastor of the First Methodist Church in Galax, and with other pastors in the area, and thus originated the idea for a group ministry.

Advice was sought from the district superintendent of the Wytheville District. He discussed the matter with the five ministers in the Galax Area and advised a thorough and sound presentation of the idea to the people of the sixteen respective churches. Much time was devoted to prayer about the proposed plan. The first step was taken shortly after annual conference in June, 1957. In early November, 1957, the district superintendent arranged to have the Secretary of Town and Country Work of the Inter-Board Council of the Holston Conference come to Galax and assist in the organization. In the meantime, the pastors invited representative groups from their respective churches to meet with them. In December, 1957, the Galax Area Group Ministry was born.

In addition to the need for a co-operative spirit, what are some of the other reasons which prompted this move? Some churches were having only one service a month, and others no evening service at all. More Methodist Youth Fellowships, Methodist Men's Clubs, prayer meetings, and

THE GALAX AREA

Group Ministry

by ROSS P. PENRY

The group ministry is one way that many town and country churches are working together to strengthen their ministry. This is the story of one such ministry in Virginia. Mr. Penry, a layman, is president of the Galax Area Group Ministry.

Woman's Societies of Christian Service needed to be organized. Also, it was decided that greater use should be made of local preachers and certified lay speakers to fill these silent pulpits. Leadership Training Schools were needed to help provide local church leaders. It was believed that community-wide youth and men's revivals would be of inestimable value. It was felt there should be a greater spirit of unity between the town and the rural churches and the realization of their dependence upon one another. It was felt, also, that evangelism, through personal visitation, could be more widely utilized. The

Lord's Acre Program could be strengthened. These and other needs were placed upon the hearts of our Methodist people. It is the consistent belief that the Galax Area Group Ministry was born in a spirit of prayer.

The organization is very simple: it consists of an executive committee, composed of the five pastors in the Galax area; a group ministry council, usually made up of the church lay leaders, superintendents of the church schools, chairmen of the four commissions, a representative from the Methodist Men's Club, from the Methodist Youth Fellowship, and from the Woman's Society of Christian Service

The meeting in October, 1957, in which the Galax Area group ministry was organized.



from each church. Often a representative is appointed by one of the above members to fulfill the requirement. The group ministry council chooses the officers. These suggest leaders for the committees felt needed to serve for any purpose. The executive committee meets regularly to study progress and to suggest plans to the council. However, the executive committee leaves all adoptive policies to the council and does not assume any authority except in the matter of guidance. The actual functioning of the Group Ministry, and all sponsored activities, is left to the laymen. The council and the executive committee meet each second Sunday in the month to transact all business, adopt the total program, and to promote the current phases of the program.

Surveys have been made and plans pursued that will activate the guiding principle of cooperation of all our churches. Committees are appointed as needed. There is a freedom of discussion in the meetings and every member has a voice in the proceedings and decisions. It has been the desire of the group ministry to keep in mind the program emphasized by The Methodist Church.

Here are some of the things that the Group Ministry has attempted to do:

1. To create and develop the unity and good will of all the churches participating.
2. At least one preaching service each Sunday in practically every church. Two circuits have charge-wide evening services and these are proving fruitful.
3. Two youth revivals have been sponsored by the Group Ministry.
4. In the Fall of 1957, just prior to the organization of the group ministry, and



The men' choir which sang at a sub-district area revival held November 29-December 4, 1959, at Galax's First Methodist Church. Harry Denman was the speaker at the revival, sponsored by the group ministry.

one of the most helpful agents in bringing about this organization, was the sub-district Christian Workers' Training School held in Galax.

5. In the Fall of 1958, an area-wide men's rally was held to begin preparations for the sub-district area revival, which was held in Galax, November 29th thru December 4, 1959, under the leadership of Dr. Harry Denman.

6. A program of athletics for youth, consisting of basketball and softball.

7. Several churches have supported each other in revival services and other phases of their local church program.

8. The importance of missions in this area has been stressed. Much progress and interest were created under the leadership of Rev. and Mrs. Gunnar Teilman, our own Methodist missionaries to Malaya.

9. The United Workers for Christ organization-or Lord's Acre Program—has been encouraged by the Group Ministry. An attempt is being made to use Lord's Acre proceeds for mission projects.

10. There has been a sharing of talent in several of the churches. This includes singers, speakers, and teachers.

11. One sub-district meeting was held in conjunction with the Group Ministry, to discuss the possibilities of organizing a sub-district Young Adult Fellowship.

12. Through the Group Ministry, a

full-time rural worker will be assigned to this area, beginning in February, 1960.

13. A thirty-minute radio program, to be known as "The Methodist Hour" will be started soon over the local radio station.

The response of the people toward this program appears to be increasing in interest. The tenure of pastors is very important to this program, and wherever a program is working so well, pastors should be encouraged to remain together as long as possible. The spirit of cooperation among the present group of pastors in the Galax area is excellent and most encouraging. Such willingness on the part of a group of pastors is definitely needed in all communities, particularly those comparable to this fast growing industrial and agricultural area around Galax. Naturally there will be a need for an expansion program, consisting of new churches, church schools, and other organizations. Herein is the nucleus of one of the organizations destined to help the cause of God's Kingdom, and of Methodism, in the area served by the Group Ministry.

The Lord's Acre project of the area includes this cane field. Members of two churches are shown working together.





Three Lions Inc., NYC

Colegio Americano:

EIGHTY-FIVE YEARS in ARGENTINA

Shown in the picture above is Miss Josephine S. Laskey, director of the Methodist Colegio Americano in Rosario, Argentina. Miss Laskey is a school psychologist who worked for a time in the Cleveland, Ohio, public schools. Then she went to Crandon Institute, Montevideo, Uruguay. Now she is head of the Rosario school.

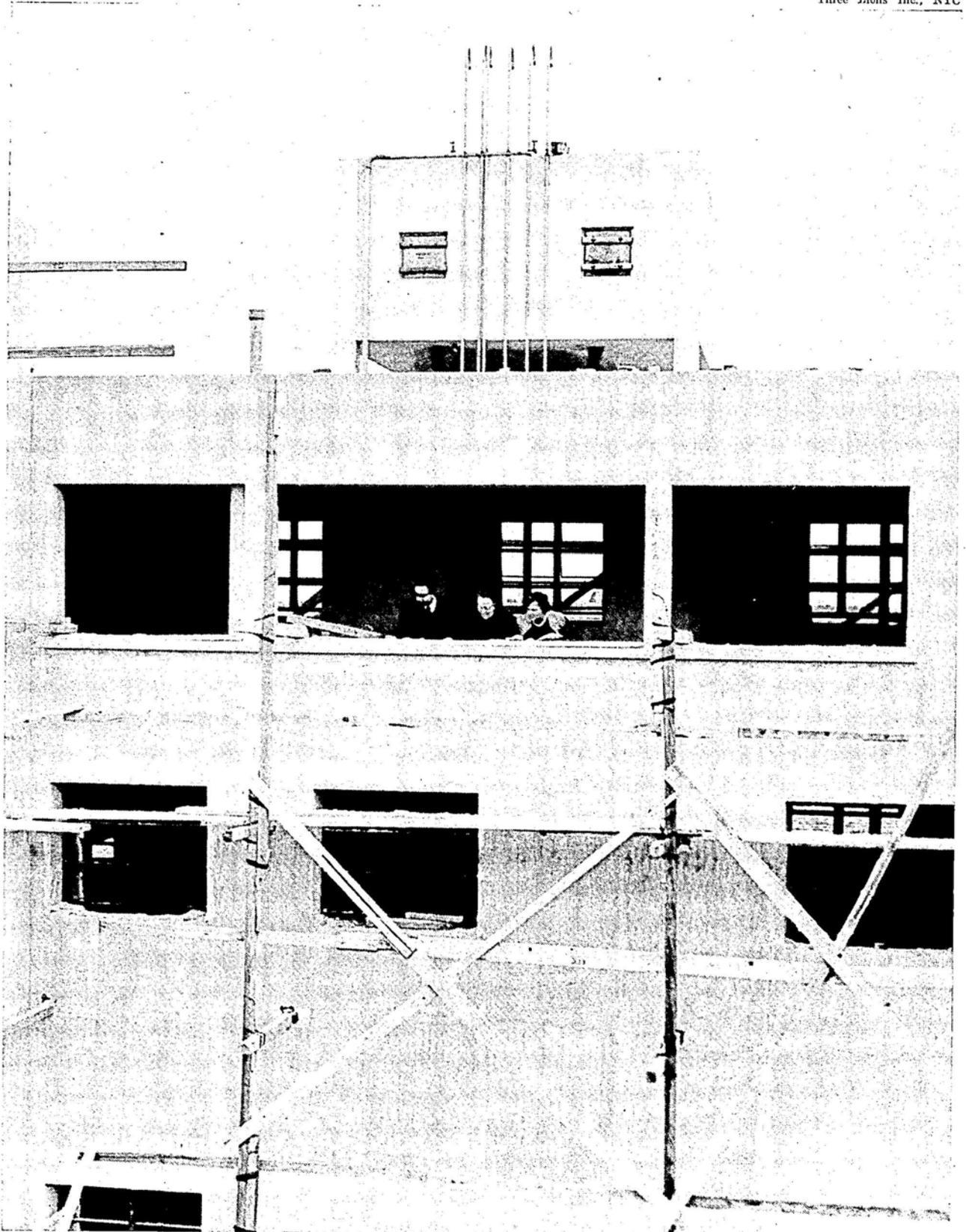
PICTURE SECTION



PICTURE SECTION

Miss Laskey, Mr. Dipentina, and Miss Patricia Riddell, teachers, inspect the construction work of a new building which replaces an old one and augments the space of the new wing going up on the college campus. The building cost about a hundred thousand dollars. Its doors were opened in January, 1960, after this photo was taken.

Three Lions Inc., NYC





Three Lions Inc., NYC

"Bold's" is what the staff calls afternoon tea in the director's office. We do not know why! From left to right: Miss Patricia Richardson, Miss Laskey, Miss Patricia Riddell, Miss Julieta Timochio, all teachers.



Three Lions Inc., NYC

In one of the four apartments of the new building a teacher reads to the pupils. The school at this writing has 475 pupils; 18 internados (older girls who live at the school); and 70 staff members.

The school kindergarteners work and play in much the same way as kindergarteners in the United States.



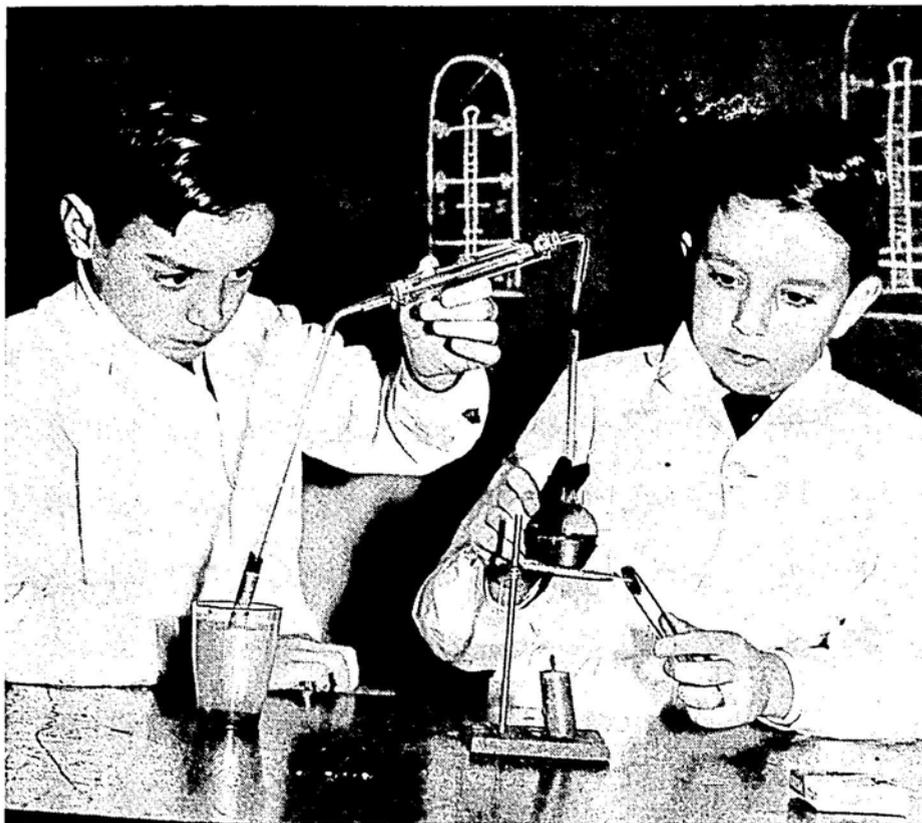
The kindergarten is already housed in the new wing. The smocks the children are wearing are acceptable Argentinian school garb.



Three Lions Inc., NYC

Three Lions Inc., NYC





Earnest older students work at a table in the science laboratory.



Older girls work at sewing problems in the new wing, learning to cut and drape.



PICTURE SECTION



This is the patio of an old building which will be torn down eventually.

The old patio is a fine place for a version of Crack the Whip—a version that seems strenuous, especially for the boy at the end.

Three Lions Inc., NYC

Three Lions Inc., NYC



After strenuous play comes lunch in the school lunch room. Here they are handling steak in good trencherman style. Steak is plentiful and inexpensive in Argentina.



The school buses roll up to take the "town children" home.

Three Lions Inc., NYC

Three Lions Inc., NYC





At the end of the day Miss Laskey still discusses building matters with the architect, Mr. Vacca. These long discussions will result in a school building fit for today's needs.

PICTURE



SECTION

Looking Toward a New Quadrennium

OUR MISSION TODAY *

HOW are we to conceive an adequate missionary program for the quadrennium ahead? What is our mission today? May it not be termed a *mission of responsibility*; responsibility before God and responsibility in behalf of man in the world?

I. Our mission today is one of responsibility for increasing momentum in all fields.

It is true that in some areas, such as the Chinese mainland, it is not possible directly to carry on missionary activity. In other lands, however, the program has been sustained and has gone forward. This is certainly not a time for retreat or for relaxation of effort, but a time of helping to sustain a vigorous Christian witness in all the countries with which we are related and of seeing that we bear a generous share of ecumenical responsibility.

II. Our mission today is one of responsibility for study and awareness.

It is with this in mind that the Board of Missions is planning under the direction of the Joint Section of Education and Cultivation a study emphasis on the mission of the church during the quadrennium of 1960-1964. It is planned that suitable materials will be prepared for this study and that regional meetings bearing on this theme be held in various parts of the country. It is suggested that this study program be around the following topics:

- a. *The faith which compels us.* It is important that every Christian be reminded and confronted afresh with the essentially missionary nature of the Christian faith.
- b. *The factors which confront us.* We have constant reminders of the many revolutionary changes taking place in the world today. All these have a bearing upon the missionary task. Among these are: Newly

independent countries; the increase of nationalism; the revival and revision of ancient religions—often under the guise of religious nationalism; population increases; scientific and technical advances. These are but a few of the factors affecting the mission of the church and about which every Methodist should be adequately informed.

- c. *The frontiers which call us.* By these we do not mean merely geographical frontiers but frontiers of society—the student, the laboring man, the intellectual, the farmer, newly emancipated women, the man removed from tribal life to an urban setting. Such groups are among the frontiers which summon a Christian to mission today.
- d. *The program which unites us in witness and service.* Here the emphasis is upon an enlarging acquaintance with the specific missionary program at home and abroad in which every Methodist is asked to participate and to become deeply involved.

III. Our mission today is one of responsibility to new Lands of Decision.

This gives an area emphasis to our program. Just as four lands were concentrated upon during the present quadrennium, so four new lands are set forth.

It often appears providential that, during the period 1956-60, Korea, the Congo, Sarawak, and Bolivia were designated Lands of Witness and Decision. We believe that at a crucial time a more adequate Christian witness has been provided in these lands, without hampering work in other areas. Let us turn to new areas!

Let us think in terms of:

Pakistan, Southern Rhodesia, Argentina, and China in Dispersion.

* Taken from the report of James K. Mathews at the Annual Meeting of the Board of Missions, 1960.

TWENTIETH

Anniversary



Methodist Prints by R. Riekarby

Because of magazine deadlines, only the pictures of the Woman's Division of Christian Service of the Annual Board of Missions meeting are ready to be published at this time.

THE EDITORS.



(Left) Three presidents of the Woman's Division of Christian Service: (left to right) Mrs. J. D. Bragg, 1940-48; Mrs. Frank G. Brooks, 1948-56; Mrs. J. Fount Tillman, president since 1956.

(Below) A portion of the Ad Interim Committee of 1940. These women participated in a program called Highlights in our Heritage at the Annual Meeting. Left to right: Mrs. E. Lester Keyser, former Methodist Protestant; Mrs. Helen B. Bourne, of the former Methodist Episcopal Church, South; Mrs. J. W. Mills, of the same body; Mrs. J. D. Bragg, Mrs. Francis J. McConnell, Mrs. J. N. Rodeheaver, and Mrs. James Oldshue, all of the former Methodist Episcopal Church.

Methodist Prints by R. Riekarby





Methodist Prints by R. Rickarby

(Left) A first event in the present period is the election at the 1960 meeting of a general executive secretary, Mrs. Porter Brown, the first general executive ever to be elected by the Woman's Division of Christian Service.

(Below) A Methodist Overseas Team of Ten here to study the work of Methodist women in the United States and in turn to interpret their own work—another first for 1960.



Methodist Prints by R. Rickarby

Attending the Woman's Division meeting was Mrs. Maria Felipe Dias, a member of the Angola, Africa, unit of the World Federation of Methodist Women, and the first African woman ever to be elected as a delegate to General Conference.

Methodist Prints by R. Rickarby



Methodist Prints by R. Rickarby

Miss Florence Palmer (left) and Mrs. Margery Zerkowitz, newly-elected staff members of the Woman's Division. Miss Palmer, formerly a missionary to India, becomes executive secretary for the work in India, Pakistan, and Nepal, releasing Miss Lucile Colony for administrative duties in the Department of Work in Foreign Fields. Mrs. Zerkowitz, who was formerly a missionary to Poland and North Africa, becomes an Associate Editor for the Woman's Division of Christian Service.

Miss Gene Maxwell is another new staff member elected as Secretary of Missionary Education for Children. She was not able to be present at the time this picture was taken.





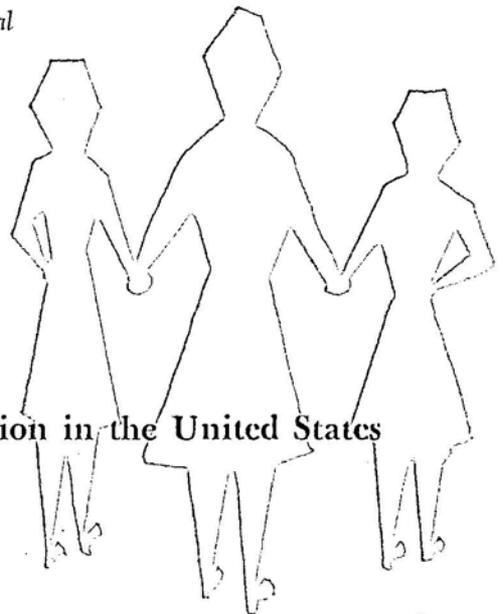
Eastern Publishers Service

Some of the women whose leadership counts in raising the level of the status of women around the world—some of the members of the United Nations General Assembly's Social, Humanitarian and Cultural Committee, representing: (left to right) Ethiopia, Pakistan, Haiti, Burma, Czechoslovakia, Guatemala, Ukrainian SSR, Hungary, Afghanistan, USSR, Ghana, Venezuela, and Byelorussian SSR.

The Issues of LIFE

A Discussion of the Status of Women Commission in the United States

By MARGARET BENDER



WHAT do the women of the world really want? Is the ballot more important to them than good living conditions? Do they want full participation in the political life of their countries? Are they concerned about the education of a generation of women that has, in many parts of the world, grown up without any formal

education? Do they think it is important for women to have a part in the choice of a husband? Is the age of ten too young for a girl to be married?

These questions seem a little difficult to answer, because the women we are visualizing may live in the isolation of an Alaska outpost, in the

luxury of a Fifth Avenue apartment, on a rubber plantation in Malaya, a new African industrial plantation, or on a remote island in the Pacific. Up until comparatively recent times people have *guessed*. Women with education in industrially-advanced countries have guessed what other women wanted. Men have guessed

what women wanted, colonial governments have guessed what women in their dependent territories wanted.

Amazingly enough, even with this system of guessing, needs of women have been progressively better met and women have made progress.

Now, however, we have reached the point where we really have some way of knowing what women consider as the most important improvement in their situations. Over the years the Status of Women Commission of the United Nations has come closer each year to reflecting the aspirations of women in various parts of the world.

When the United Nations began its work the Commission was naturally composed largely of nations with experience in the field of women's rights. There were no representatives from African countries, and during the early years, there was usually only one Asian nation represented among the eighteen members. Thus, even the Commission itself had little way of knowing what were the needs and hopes of the women in the underdeveloped and non-self-governing territories, although these were, in all probability, the places where women most needed help.

The picture today is different. When the Commission meets in Buenos Aires in March, 1960, it will be reflecting fairly accurately the desires of the millions of women whose voice it is. Many of its members have, since 1946 when the Commission was established, participated in trips and international meetings where they have come to know the problems of women from nations remote from their own.

More women—particularly from Asian and African nations—have come to the U. N. representing their governments. Most important of all, the Commission now receives at every session a report on the progress of women in Trusteeship and Non-self-governing territories. Out of all of this experience the commission has sorted out the things that are most important, and for this March session there are these time-consuming topics:

POLITICAL RIGHTS FOR WOMEN

A thorough look at the progress that has been made in getting political

rights for women will be first on the agenda.

At its first session in 1946, the General Assembly of the United Nations recommended that all member states grant political rights to women. Each succeeding year the Commission has looked at the progress and at the factors that delay progress toward the goal.

In 1952 a convention on the Political Rights of Women, which had been prepared by the Status of Women Commission, was adopted by the General Assembly. As of December 31, 1958, forty-one nations had signed the Convention, and thirty-one had become parties to it.

This year the Commission will be taking a special look at the progress made during the past five years. The comprehensive report prepared for the Commission by the Secretariat will cover Trust and Non-self-governing territories as well as member nations. On the basis of past experience, it is safe to say that the Commission will develop several new ideas that will help to bring political rights to more women.

OUT-OF-SCHOOL EDUCATION

One of the most interesting things that the Commission will be considering will be the access that women have to out-of-school education in countries where education for most children is just beginning to be developed. Out-of-school education is one of the most important needs of women. Unless such facilities can be developed, the adults of this generation will be separated from the new world in which their children will live. Many governments and colonial administrations are doing a fairly good job of providing adult education for the male population. However, the women often do not fare as well.

It is expected that some of the best and most creative thinking of the current session will go into this item. Members of the Commission feel that the whole future of some of the nations that will shortly be independent will be greatly influenced by the women who get access to informal education and are able to understand and to debate the issues that will be faced by their countries.

ACCESS TO PROFESSIONS

We move now from the problems of women who need basic education *outside* of regular schools to the women who have superior education. They still find it mostly a man's world when they seek opportunities to practice the skills which they have acquired. The Commission will consider the occupational outlook for women in architecture, engineering and law.

PARTICIPATION IN POLITICAL LIFE

The Commission also does some basic work on the ways in which women can be helped to participate in the political life of their countries. It will have before it, as a point of departure in this discussion, the report of the second in a series of area meetings on "Participation of Women in Public Life," held in Bogota, Colombia, in May, 1959. In addition to the ideas and plans that will come out of the experiences of this meeting and the one held earlier at Bangkok, Thailand, the Commission will want to plan for the third of these seminars, which will be held in Addis Ababa, Ethiopia, in December, 1960. One woman who attended the first of these meetings said: "Political life was something we never thought about as any concern of women before we went to the meeting. Now we have three women candidates whom we hope to get elected to important positions in the next election."

PRIVATE LAW

Another subject that will be of deep concern to the Commission is the status of women in private law. Traditionally, women have not been as well treated by law as have men. It is, for example, only recently that women even in the countries with the most advanced legal systems could be eligible as guardians of their own children, or to control their own property.

The Commission has done a great deal of work on family law and the property rights of women. During this session the Commission will work on these subjects, and also on marriage laws. The items that are particularly interesting here are the possibilities of a Covenant on the free consent of *both* parties to a marriage, minimum age for marriage, and the compulsory registration of marriages.

THROUGH the open door at the rear of the big stage in the Mississippi Rural Center the sun shone bright and hot. Beyond lay fields of cotton, corn, sweet potatoes, beans, okra, and peas ripening in the sun.

While "Onward, Christian Soldiers," Hanon exercises, and the Grieg *Piano Concerto* successively rocked the upright piano at one side of the stage, little pupils awaiting their turn for a lesson would now and then slip from their chairs to play around the door and peak out at the blue sky.

Music has welled up all around the countryside of Lampton, Mississippi, a farm community five miles southeast of Columbia, ever since Miss Margaret Bess joined the staff of the Mississippi Rural Center. Ten of her pupils are playing the piano in the Methodist and Baptist churches in the area (she had thirty-eight pupils this past year, from four-year-olds to teenagers). Most of the children now have pianos in their own homes to practice on. And Miss Bess' choirs and choruses are filling the churches and schools with song.

At the Lampton school, located between the center and New Zion Methodist Church, Miss Bess organized a chorus of forty-four students soon after her arrival in the fall of 1952. The next year the chorus had sixty-four members and was tackling progressively harder music.

The story of Miss Bess' Lampton school chorus has been repeated in churches and schools throughout Marion County. "Four years ago," she related, "I went over into Walthall County and organized a chorus of thirty-two at Magee's Creek School. That's a real country school. The next year the chorus had forty-four members, the next year seventy-two, and this year, one hundred. We made our gowns—black with white cassocks. It makes such a difference when a chorus is gowned. All my choirs in the churches are gowned."

Thus, side by side with the cultivation of the fields around it, goes on the cultivation of the spirit, mind, and body by the Mississippi Rural Center. This significant mission is in the hands of four tireless staff members—Mr. Isaac Pittman, the direc-



Amy Lee

An example of a well-groomed house and yard is set by the Pittmans who keep the latch string out for neighbors and their children here as well as at the Mississippi Rural Center next door. Mr. Pittman smiles a welcome.

Mississippi RURAL CENTER

in Fields of Promise

By AMY LEE

tor, his wife Athelda, assistant director, Miss Bess, and Dr. M. F. Nichols, the community physician.

The \$100,000 center, said to be the first of its kind in the nation, is a project of the Woman's Division of Christian Service. It was dedicated February 29, 1949, to "bring three major institutions of the community—home, school, and church—into closer working relationship."

The Pittmans seem born to this mission. Both are natives of Mississippi and graduates of Alcorn A&M, a Mississippi Negro college. From a teaching career, which included a school principalship, Mr. Pittman came to the Mississippi Rural Center aware of the educational as well as the spiritual and economic needs of the rural Negro people of Lampton. As a home economics major, Mrs. Pittman was well prepared to take up

her part of the center's work with the women and children of the community.

Relaxing a few moments on the davenport in the living room of their comfortable house next to the center, Mr. Pittman talked about the area and its economy. Negroes, he explained, settled in Lampton after the Civil War. Before the war the land had been in plantations, owned mainly by the Lampton and Rankin families.

"Farms here range from fifteen to 150 acres. There are about 254 families in Lampton, and ninety-five percent of them own their own homes. Eighty percent of the people who farm are farm owners. In the immediate vicinity of the center there are only a few white farms.

"The chief crop is cotton, though the farms produce more food crops

and vegetables than do farms in the delta. This truck-farming supplements the cotton crops. People sell their vegetables to the canning plant in town. Cotton goes to a compress in Columbia and is then shipped to New Orleans or Memphis.

"Income is mainly from farming, although there are some opportunities for work in other occupations. A furniture factory and a packing corporation in Columbia hire Negro workers. There are two clothing factories but they do not hire Negro help. Columbia is also a sawmill town.

"We now have broiler production units throughout the county. This program is financed by feed companies and bankers. Farmers supply the labor and housing. Another thing for farmers is the pure-bred animal program." Mr. Pittman works with various farm agencies and county agents to help in developing these programs.

At the center he organized a Progressive Farmers' club, members of which "worked and played and helped in the building maintenance."

Mrs. Pittman has worked with church and school organizations and helped to build up the Woman's Society at New Zion Church, now a flourishing group which helps the center with useful gifts and contributions of money and work.

One of the adult groups Mrs. Pittman organized at the start, the Woman's Culture Club, is still active. The club's original purpose was to help its members learn economical ways of beautifying their homes through flower arranging, sewing, art work, and landscaping. Out of these interests, the women developed a community-wide clean-up program.

Basketball and baseball teams for men and women, as well as for youngsters, and Scout and interest groups were all part of the center program in the early years.

The medical needs of Lampton were also a deep concern of the center. When it opened there was no Negro doctor in the community. The next year, a physician from Biloxi, Dr. Nichols, joined the center staff. His practice was interrupted by army service in Korea, but he returned to the center in 1953 and he has since then filled a demanding dual role as

staff doctor and community physician.

And what of the center's program as it begins its second decade of service to the Negro people of Lampton?

Changes are going on here, as they are everywhere. Even as early as 1955, according to Mr. Pittman, there was a marked change in the area. "The town has spread out so that the line between town and country is hardly discernible," he said. Mrs. Pittman had come into the living room and now joined the conversation.

"Perhaps the biggest change that will affect the center's program," she said, "is the new Negro consolidated school being built. Some children will ride forty to fifty miles a day just to go to school. We have always worked very closely with the Lampton school. As you can see, it's practically in our back yard. It has no gym and consequently our gym has been one of the busiest places in the community."

For outdoor play at the center the children have as yet only a big lot behind the main building. The Pittmans hope eventually to clear it and turn it into a regular playground with equipment for games and recreation.

"Career Day Exercise is an important community event we participate in," Mrs. Pittman said, in discussing the center's part in community life. "There is a need for guidance and counseling in the schools, so for one day the County Teachers Association invites consultants in several professions to address juniors and seniors and some pupils from other grades.

"I have a Brownie troop—the girls you met at the church—and a Girl Scout troop which we hope to keep together, if we can find leaders." I thought of those Girl Scouts lined up in front of the center to welcome me the afternoon I arrived. Smiling, attractive, friendly but shy, they took

me upstairs to their club room to see their craft work. That room has more uses than one small room can manage. Not least of these is its role as library. The word *library* usually calls to mind stacks and stacks of books, tables with more books, reading corners, attractive displays. This library, however, is just a few shelves on one side of the room. It is the only library in the area; the school has none.

As the Mississippi Rural Center contemplates its mission for the momentous years ahead, this vision for the library is uppermost in Mrs. Pittman's mind: to build up a collection of books by Negro writers and books about the Negro.

"I want the children of Lampton to know something of the true story, the culture and accomplishments of our people," she said.

Amy Lee



Not quite that tall yet! Dr. M. F. Nichols gives examinations to all children who attend clubs and activities.

Amy Lee



Building going up on the lot behind the Mississippi Rural Center. Deaconess Margaret Bess gives center Boy Scouts a few pointers.

HOW THRILLING to fly over the tops of the Himalaya Mountains into the Kathmandu Valley of Nepal, to begin a new missionary experience! It was a venture of faith, with the approval of the Board, and the contributions of many friends in Michigan.

My first impression of Kathmandu was that everything was a vivid green. Rain had fallen, and the rice was being planted. Crops grow in this fertile valley the year round, rice in the rainy season, wheat and other crops in the cool season.

The people speak several languages, but Nepali is the official one. It is written with the same characters as Marathi, the language I learned in India. But it sounds very different when spoken. On my first morning here Dr. Fleming gave me the book which all study in preparation for their Nepali examinations. I began at once to learn a new language.

Nepal, one of our newest mission fields, is a little mountainous country about the size of Illinois. It lies between Tibet and India, and has within its borders some of the highest mountains in the world. It was closed to the outside world and ruled over by the family of Ranas as hereditary prime ministers. The king was practically a prisoner until November, 1950, when the royal family escaped to India. The people overthrew the Ranas, and within four months the royal family was back home, amidst thunderous cheers, to establish a new era for Nepal.

A democratic constitution was proclaimed, and general elections were held. At midnight, on June 30, 1959, the constitution came into force, and the People's Parliament was sworn in.

It has been exciting to see these changes taking place, to meet the new government officials, most of whom are younger men; to see women in Parliament. There is one woman minister in the cabinet.

While Nepal was still a closed country, Dr. Robert Fleming, a Methodist missionary teaching in Woodstock School in India and a noted ornithologist, was given permission to make expeditions in search of birds for the Natural History Museum of Chicago. Each time he had a medical comrade with him. It

Experiences

was through the health needs which they found on these trips that the missionary work was opened in January, 1954, by the Methodist and Presbyterian Boards, with Dr. Bethel Fleming in charge.

Today (1959), there are twelve Christian groups and twelve nationalities represented in the United Mission in Nepal. Centers have been opened in Tansen, Bhadgaon, Chapagaon, and Ghurka. Requests are being received to start work in other places.

Missionary work in this land differs from that in other areas in that the ancient religions of the country are safeguarded by the constitution. No person may convert from one religion to another. Christians may hold meetings and worship together, but evangelism is prohibited. This means that the Christian witness depends almost entirely upon daily living.

An interdenominational church has been organized with the members taking turns in conducting the services in English. There is a Sunday School in English. I have had two turns in leading the church service, and I help as a substitute Sunday School teacher. There is also a church service and a Sunday School in Nepali.

In 1950, our ambassador to India and Nepal was Chester Bowles. It was through his influence that the United States government sent out experts to help in the fields of agriculture, minerals, timber, industry, aviation, education, and village development. This enterprise is known as *United States Operation Mission*—or U.S.O.M. The United Nations, The World Health Organization, The United States Information Service, and the Ford Foundation have also been ac-

tive in the development program. It is estimated that there are about two hundred and fifty persons (including two Negro families), engaged in these activities and in our missionary work in Nepal.

The U.S.O.M. conducts an American school from primary through the eighth grade for the children of its families. While Dr. Robert Fleming is on another expedition into western Nepal, I am teaching his five science classes which meet Tuesday mornings in the school. Most of the children have lived longer in foreign countries than in the United States, and can add very interesting illustrations to the textbook material. They bring all kinds of small animals and insects for us to study, among them a large family of poisonous spiders, a crab, a lizard, and the skin of a snake over six feet long. (I was glad the snake wasn't in it.)

I find the insect life of Nepal rather trying. The fly season, is followed by the mosquito season; then there are many varieties of worms all over the place.

One of our most urgent needs is for a surgeon. We have four excellent doctors, Dr. Bethel Fleming, Drs. Edgar and Elizabeth Miller from the United States, and Dr. Winifred Anderson from Scotland. We have to depend upon outside help in surgery.

Shanta Bhawan, the United Mission Hospital, was formerly an old palace. It is one of the many palaces built by the Rana families when they were in power. Some of these have been converted into hotels, apartments or office buildings. Another palace near by, Surendra Bhawan, has been rented by us, and we are transferring to it our training school for nurses, the maternity and chil-

The author (right), Miss Drescher, with Dr. Bethel Fleming in Kathmandu, Nepal.

dren's wards, making ours a 120-bed hospital.

What work does one who is without medical training find to do around a hospital? Kathmandu has become a popular tourist center. Many visitors come to see the beautiful scenery, the ancient religious shrines, the historic buildings, and the snow-capped Himalayas which adorn the horizon on one side of our valley.

Acting as guide for such visitors, I can save precious time for the medical staff. Two of a party of mayors touring the world called on us. There was a party of American teachers from schools in Japan, the Sita Tourist

group, a young man from Britain collecting samples of soil for cancer research, a young ornithologist from France, several on special research, mission and church leaders. Perhaps one of the most famous was John D. Rockefeller III.

A young American hitch-hiking around the world developed a fever, and was a patient with us. He needed reading material, some friendly calls.

A very prominent Nepali patient was our poet laureate. He was dying of cancer. He was proud of being a Brahmin and an atheist, but as he came near the end he wanted peace in his soul and asked for the New Testa-

ment. Dr. Miller suggested that I take the Bible to him and help him find peace. He came so near to being a Christian, yet always felt bound by his old traditions and family ties which seemed to hold him to the last.

Our first Tibetan patient came into the maternity ward. She had been trekking for months from her home beyond Lhasa. Her baby was premature and did not live. More recently large numbers of Tibetan refugees have come into Kathmandu.

There are two kitchens and dining rooms in the hospital, one for the Western staff and patients, and one for the national staff and patients. My first assignment was to supervise the national food arrangements.

On Thursday evenings the entire staff, and those in training, eat national food together, and have a time of fellowship, following the dinner.

One day I went into Dr. Bethel Fleming's office to ask a question, and she introduced me to Her Royal Highness, the second princess, who was assisting her. She was dressed in a dark green sari. The Princess belongs to the Green Ladies, who are the same as the Gray Ladies Volunteers in our hospitals. A number of prominent women give regular time to this work in Nepal, and it is much appreciated.

Recently there was organized a group of amateurs to produce plays in our city, and they gave "The Man Who Came to Dinner," raising several thousand rupees for the Green Ladies' Fund. People of all nations in Kathmandu took part, even the British Amabassador. The play was very well done.

In June we had a lovely wedding in our garden. Our English missionary stationed in Gurkha, eighty miles

The author (right), Miss Drescher, with Dr. Bethel Fleming in Kathmandu, Nepal.

Meh. dis. Pitats





United Christian Hospital in Nepal

Two of the training staff, with some of the student nurses at United Mission Hospital in Nepal.

from here, was married to one of our English nurses. They had a short honeymoon, then had to trek all the way to their home over the mountains, as there are no roads. It required eight coolies, who each managed eighty pounds, to carry their luggage and household things. They had expected to make the trip in six days, but it took three more because of the rains and swollen rivers without bridges. That is real pioneer work.

Mrs. Margaret Root of Canada was invited by the Nepal government to come out to establish a family planning program for the country. We enjoyed knowing her and observing her approach to the people. In the few weeks she has been here she has organized committees, printed leaflets, and established the program with real enthusiasm.

In July, 1959, we were invited to the ceremony which opened the first United States Embassy in Nepal. It was held on the roof of the building where a Nepali band played, and the American flag was raised. We look with pride at Old Glory flying from the top of this prominent building on one of the main streets.

The Mennonite Church has arranged with the United States government for its young men to serve two years in the home and three years in the foreign mission field as a substitute for the compulsory military training. (The men receive round trip passage to the field, room and board, and ten dollars a month.) The United Mission has had eight such volunteers. They are definitely Christian young men.

One morning in staff prayers at

seven o'clock an inspiring service took place. The six young nurses in training had completed their time of probation. They were given their caps and uniforms, after repeating the Florence Nightingale pledge. In July, another class was admitted for training—making a total of eighteen student nurses.

As we gather for staff prayers where we take turns in leading, you will hear English spoken with English, Irish, Scotch, Australian, American, Swiss, Norwegian, German, Swedish, Nepali, and Indian accents.

Caps of the nurses all differ in style to indicate the wide variety of nursing schools represented in the staff. Yet in this international, interdenominational family we are all bound together by the love of Christ.



Duryee from Monkmeier, N.Y.C.

The Long Road*

By MARGARET BLAIR

PHOEBE went up the step of the new place. She had just driven to it with her father and mother and older sisters and brothers from the old place.

"Here you are," said the man who guided them. "Bunks, good stove, see them shelves? They'll hold a stack of stuff. You can throw your extra clothes over the rafters. It's a nice, snug little home."

"Is this a home?" asked Phoebe, looking around her.

"Good stove!" said Phoebe's mother, "you call *that* a good stove?"

"Just needs a lick o' blacking," said the strange man. "Lots of camps ain't got no stoves at all." He was exceedingly cheerful, but he seemed in a hurry.

"Something tells me," said Phoebe's mother, "that we haven't got a thing on those camps that got no stoves."

"Is this a home?" asked Phoebe.

And that's the last thing she remembered, since immediately afterward someone put her on the top bunk and she went fast asleep.

Phoebe was a small girl, but not so very young. She was eight. She was small because (her father told her this) she didn't stay long enough in one place to get her roots down. "Makes you spindly," he said. "Once we get a home, and you get your roots down, then you'll fatten up and grow some."

"When will we get a home?" asked Phoebe, who naturally felt ashamed of being spindly.

"When we get away from the long road," said the father.

Phoebe's father talked like that. Her mother was impatient.

"Don't talk to the child like that," she snapped. "We ain't getting away

from the road—nor the crops neither. She'll be pulling beets along with the rest of us pretty soon."

"You don't know," said Phoebe's father. "You can't tell. Her name's Phoebe, isn't it? It's a homey name."

You can't keep off the long road if you are only eight—and spindly. You've got to go along where the family goes. Phoebe's family followed the crops.

Phoebe woke to a cloud of smoke. She lay quietly on the bunk. Outside, it was raining—no work in the fields today. Inside, it was dry. Clothes hung from the rafters, unpacked. The other bunks were made up. It was the first time Phoebe could remember when the family had had a house to themselves. Sometimes they had had a tent, but this place had a roof and walls of

* Reprinted from WORLD OUTLOOK, April, 1950, by request.

wood and the rain did not come in.

"This is our home," said Phoebe, sitting up in the bunk. "We've got a home," she said.

"Some stove!" said Phoebe's mother, opening the door and waving the smoke out.

"I will go to school and get me a dog," said Phoebe, hopping out of bed.

"Get into your clothes, and wash your face," said her mother.

"It's a good home," said Phoebe. "It's snug."

"I'll take you up the road to the school," said her mother. "It's raining, and I got nothing else to do. Get yourself washed good and eat some breakfast."

"School and home," said Phoebe, washing her face quite carefully. "And then we'll get ourselves a dog. You got to have a dog when you got a home. To set and watch it."

Phoebe's mother said nothing. She never listened when her children talked like that. It is nothing unusual. Mothers get that way. It's a protection.

School was fair. Other children turned around to stare at Phoebe. She was used to that. She did hate always to go into one-B, but you cannot keep going on in classes when you keep going on the long road. After this, it was going to be different. Now she had a home with wooden walls and rafters to hold clothes.

Recess came.

"You're new," one little girl said. Phoebe was wary. You grow to be wary when you travel the long road. But after this—after this—

"You're with those folks who come in for working Mist' Green's place," said another little girl. "You go'n to stay a couple weeks, and then you go'n to go. I've seen folks like you before."

Phoebe stood very tall—very tall for Phoebe, that is.

"You got me mixed up," she said. "You got me mixed up with somebody else, because we're going to stay here right along. We got a home and I'm looking for a dog to set in front of it."

All the girls looked fixedly at Phoebe. Then a little girl skipped up and took Phoebe's arm.

"I know some people that has a lot of dogs, and they wants them all to

have good homes, so maybe after school we could go over there and get one, because I'm going to be your friend."

The rest of the school day was good. It makes all the difference in the world whether you've got a home or whether you live in just some old tent, and whether you have a friend.

After school Phoebe set out with her friend to get the dog.

"It's just a little dog," said the friend, whose name was Ruth. "It hasn't growed much yet. That's why they want it—the folks that's got it—to have a good home."

"My home's a good home," said Phoebe. "It rains and no water comes in. The stove's a sight," she added importantly. "I guess my father will have to get a new stove."

"The dog can stay behind the stove in the winter," said Ruth.

"Yes," said Phoebe, "but most of the time, I expect, he'll want to be setting out front to watch."

The dog was nice. He was brown and wiggly, and he licked Phoebe's face. She carried him all the way home in her arms.

When Phoebe's an old woman, she will still remember the next few weeks. The road was no longer a road on which the family drove away. It was a road on which you walked to the schoolhouse and then walked back home. A road is lonely only if you're going away; if you know you are coming back, that's different.

And the dog went with Phoebe to school, sat on the step outside, and—oh, bliss!—was there to walk home with her.

One day as Phoebe and the dog started homeward, Ruth came up to them.

"I thought you said you were going to stay here," she said to Phoebe.

"I am," said Phoebe.

"Oh, you're an old make-believe," said Ruth. "You are going away. You are, too. Mist' Green told my father that all you folks are going away tomorrow. Because the work is all done."

"Not us," said Phoebe stoutly. "Not us. Because we got a home. Come along," she said to the little dog. All the way home she was a little bit afraid. "We got a home," she kept saying to herself. "We got a good

home. When it rains, no rain comes in at all. It's snug."

Phoebe turned quickly to see if the dog was coming. He was. Somehow, that made her feel better. But for the first time since she had been there, the road seemed lonely.

Then she turned the bend. There stood her home. The old truck stood drawn up at the side of the house. Phoebe's mother was piling things into it just like always—just like before they had a home.

"Here!" called Phoebe, sharply. "What you doing?"

"Hurry up," said her mother, not listening. "Get your things down from the rafters. We want to get started before dark."

"But where we going?" asked Phoebe.

"You didn't think we'd stay here after the crop was done, did you?"

Phoebe sat down on the step. But the dog started to move. There was too much hustle for him. He was going away. He was going where he could sit on a front step and watch in peace.

"Puppee," called Phoebe. "Puppee, where you going?"

"Let him go," said Phoebe's father. "Pups that age need good homes—not roaming up and down the long roads. He's going back to where he came from. He'll be better off."

Phoebe sat still on the step. Her father stopped to look at her.

"She looks spindlier than ever," he said to her mother. "The long road's not much better for kids than for pups."

"I ain't never going to have a home," Phoebe said to herself. "Never going to have a home except in my head."

Something dropped into her lap. "Here's your pup," said Phoebe's father. "I guess he can take it if you can."

For a moment Phoebe looked at the dog. It was a worried look. She looked just like her mother looked when she was ready to set out on the long road with her children.

"I'll need a string," said Phoebe, coming to a decision, "to tie the dog to the chair in the truck. In case he'd like to run and find himself a home."

Phoebe was very busy getting ready for the trip up the long road—almost as busy as her mother.

THIS MONTH

MARCH is a month of stir and promise. During this March, 1960, the Commission on Status of Women, of the United Nations, will be meeting in Buenos Aires. On its agenda there will be several items of vast importance to women—especially to women in certain nations that have been slow to give women the right to vote, to hold office, to own property, to inherit, to have the lawful right to say *yes* or *no* to plans which may be made by others for their marriages.

In Mrs. Bender's article on "The Issues of Life" you will find a discussion of these and other rights that we may sometimes take for granted.

During the recent Annual Meeting of the Woman's Division of Christian Service, the Division went on record in support of the proposed minimum age for marriage (fifteen years) which is now before the Commission on the Status of Women.

There are advantages in having a world organization of Methodist women. The report of this stand by the women has been sent out to each unit of the World Federation of Methodist Women in the hope that each unit will support this stand through its own United Nations representative.

Some question has been raised about the age. This age for marriage seems low to many Westerners but it seems a possible age for those countries when the age for girls to be married has been twelve or younger.

The Annual Meeting of the Woman's Division brings us to mention the speed of pictures that we have in this issue. We are not able to bring the story of the whole Board meeting at this time, but since the Woman's Division met a week earlier than the Board we can give you a foretaste of what is to come.

The Board meeting before General Conference is always an extremely busy one. As you can see, the Woman's Division took time to look back at its beginnings twenty years ago before it looked at its future. The future shows itself in the goals for

the coming quadrennium. It is a great satisfaction to the staff of the Board of Missions that during this coming quadrennium all Divisions of the Board will be working within the framework of one set of goals.

It is good now to set a space aside for your goals display. It may be that you can find a local artist to draw up a permanent goal sheet. There will be a poster on goals from Literature Headquarters soon. Watch for its announcement. The goals are flexible. You can read your own community "frontiers" and "factors" into the text. A consultation by your Commission on Missions or your Woman's Society or both can name goals that are immediate and urgent for your church.

"The Long Road" is a story of a child who did not have a church that was making a difference in a community. It is being republished here by request of persons who have been in mission study classes on Town and Country. Watch for a story coming soon on what the Minnesota women are doing as a part solution to the need of migrant families—a need implied in the story about Phoebe who wanted a home and a dog "to set and watch it."

Colegio Americano, a mission school in Rosario, Argentina, is an institution that has, for eighty-five years, made a difference in the status of its students—both girls and boys. The "proof" of any school lies within the lives of its students and its graduates. This year seventy staff members are teaching and training the 475 pupils in science, recreation, kindergarten, the home arts, and other arts. In March, 1958, the first Protestant normal school in Argentina was begun as a department of Colegio Americano.

The new building at Rosario is stressed in the picture section. We make no apology. Good, solid, beautiful buildings have their place in the Christian mission.

It is with pride that we bring, this month, the story of Methodism in Cuba's Sierra Maestra Mountains. As the author says, the Sierra Maestra

region has long been a place of mystery and a refuge for those in trouble. It is significant that Methodism opened a work there where it can minister to those in trouble.

There have been many inquiries recently into the status of the Methodist work in Cuba. Here is an article that answers some questions.

Your church cannot help being interested in the phenomenal growth of Methodism in Charlotte, North Carolina. It is good to know of the growth but it is better to know how Methodist leadership met the growth of the city. There may be hints here for your own church Board if you have a city that is expanding. See that your Board takes notice of the article. See that your district superintendent does, too. Sometimes a superintendent overlooks such articles in the pressure of work. When you bring that article before your members you can mention, too, the Galax Area Group Ministry. This article not only can be used by church Boards and by laymen's classes but it makes a good supplementary article for the mission study on Town and Country.

We made a mistake in January *WORLD OUTLOOK*. How it happened we do not know but we are sorry. We credited the article called "Wesleyan Hospital in Alaska" to Ted P. Townsend. We would welcome a contribution from Mr. Townsend but this was not his. Dr. E. W. Gentles, the distinguished Director of Wesleyan Hospital, is the author. We have had letters thanking us for the article. We want the right author to have the thanks.

We cannot close without a mention of our pictures from Japan. Surely there must be a reflection in your church school, your Woman's Society, your Commission on Missions of the hundredth anniversary of Christianity in Japan. Show these pictures of the Japanese evangelism project. Did you notice that the man who took the pictures is a fourth-generation missionary?

Look for an Easter number next month, our General Conference number in May, and our mission study number, "Into All the World Together," in June. If there is any danger that your subscription may run out, take care of it now.

BOOKS

A HANDBOOK OF CHRISTIAN THEOLOGY, edited by Marvin Halverson. Meridian Books, Inc., New York. 1958. \$1.45.

A Handbook of Christian Theology, edited by Marvin Halverson, was sponsored by the Department of Worship and the Arts (of which Dr. Halverson is the executive) of the National Council of Churches.

It is a most useful volume and it was recently quoted in a debate in one of the Divisions of the Board of Missions as the authority in the Biblical use of "redeemed."

One hundred and one "definition essays on concepts and movements of thought in contemporary Protestantism" appear—all written for this book.

Truman B. Douglas writes on Protestantism, Reinhold Niebuhr on sin, Douglas Steere on mysticism. And so on.

In the editor's preface there are some paragraphs which are interesting, such as:

"In addressing the Pilgrims as they left Holland for the new world, Pastor John Robinson reminded them that God hath yet more light to break forth from His Holy Word.' Although it has sometimes been forgotten, this conviction is basic to Protestant thought and the fresh statements of the Christian faith which each generation has been impelled to make.

"This is particularly true of the remarkable renewal of Protestant thought in the United States which has taken place in the last decades. After a long period of attempting to accommodate the Christian message to a world-view based upon contrary assumptions, Protestant theologians rediscovered the insights of the Reformers, the dialectical richness of the religious thought of the New England mind, and the abiding pertinence of the Bible.

"As a result, the world, man and his society, have been treated with new seriousness as the biblical source of Christian understanding has been reopened during this century.

"Every Protestant home would be enriched by this book. It could make itself invaluable on a mission field. It is fascinating reading when it becomes provocative, and it should be used as an aid for discovering what Dr. Halverson means by the 'richness of the religious thought of the New England mind.'"

POPULAR RELIGION, by Louis Schneider and Sanford M. Dornbusch. The University of Chicago Press, Chicago, Ill. 1958. \$4.50.

Popular Religion is a book analyzing the forty-six Best Sellers in "inspirational" books between 1875 and 1955.

It includes Hannah W. Smith's *The Christian's Secret of a Happy Life* written

in 1876, and comes to a climax with Norman Vincent Peale's *Power of Positive Thinking*, which had sold two million copies by 1956.

Among other popular books of our own times have been Liebmann's *Peace of Mind*; Catherine Marshall's *A Man Called Peter* (1,300,000 circulation by 1955) and Fosdick's *On Being a Real Person*.

There are some books that come from a former day but are still familiar: Connell's *Acres of Diamonds* (1901), Begbie's *Twice Born Men* (1909), and Bruce Barton's *The Man Nobody Knows* (1923).

The authors point out that Dr. Fosdick is outstanding in this group of writers as one who has knowledge of modern philosophic and scientific inquiry.

There is little reference to the social scene or the social gospel. "... That movement might virtually never have existed as far as the preoccupations of our writers are concerned."

An evaluation of the popularity of these books is made by the authors of four significant aspects that occur throughout the literature:

"Its effort to bring comfort to readers by way of religion; its component tradition of common sense and wisdom about living; its expressions of religious feeling; and its stress on conformity."

EQUATORIAL AFRICA, by Glenn Kittler. Thomas Nelson & Sons, New York City. 1959. \$2.95.

This book, written to introduce young people to Africa, might be termed a sort of historical encyclopedia. It discusses:

The Traveler in Africa, *Paganism, Disease, the African Farmer, the Animal Kingdom, the Three R's, The Troublesome C's, Missions in Africa, Superstitions, and Africa Tomorrow*.

Some of the good illustrations in black and white show: Dr. Schweitzer in a river boat, the Kenya Legislative Council, cooperative housing in Elisabethville, an African bride and groom, dormitories of Makerere Medical School, literacy campaign class, elephants traveling in herds, and a class in housekeeping for wives of Protestant pastors.

This is an excellent gift book for a teen-ager, a counselor of young people, or a library. Reading this book is a good "painless" way to learn about Africa and Africans.

Some quotations we found interesting:

"In southern Tanganyika, too much intelligence is considered taboo; clever people are killed because they are supposed to be bewitched."

"Pygmy comes from a Greek word meaning the distance from the elbow to the knuckles."

"In some Kenya tribes it is taboo to count anything."

"Invariably the jobs are filled by young men and women who were trained in mission schools."

SONGS OF TRIUMPH, by Grace Noll Crowell. Harper Bros., New York, 52 pages. 1959. \$1.00.

There is almost sure to be a time in the life of the person who reads this page when he or she will feel the need of a book like *Songs of Triumph*. It can be of private use. It can be shared with others.

In Mrs. Crowell's dedication she says that the book "is dedicated, to all those who, spiritually undefeated, live through their difficult days with faith and high courage."

RURAL CHURCHES IN TRANSITION, by Carl A. Clark. Nashville, Tenn., 1959; Broadman Press; 145 pages, \$2.25.

Though of specific interest to pastors, church workers, and congregations of rural areas, Dr. Clark's book can bring new insights to any reader concerned with the church's effectiveness in rural as well as urban centers.

Dr. Clark is a Baptist and has served as pastor, professor, rural missionary, and member of the Rural Church Committee of the Home Mission Board, Southern Baptist Convention. His education and experience, coupled with his childhood on a farm in Texas, have qualified him to write understandingly and helpfully about the state of the rural church in America today. His style is direct and uncomplicated, his ideas for action clear and practical.

He outlines the dominant trends in rural life—the migration of young people to the cities, the broadening of farm folk's knowledge of the world through television, radio, and superhighways.

To provide a ministry that will keep pace with these changes requires better preaching, greater dedication, stronger church programs, he stresses. Two of his most compelling chapters are "The Pastor in the Community" and "The Message of the Rural Pulpit." In the latter he urges upon rural pastors the need to bring the message of Jesus to people in terms they can understand, just as Jesus himself did.

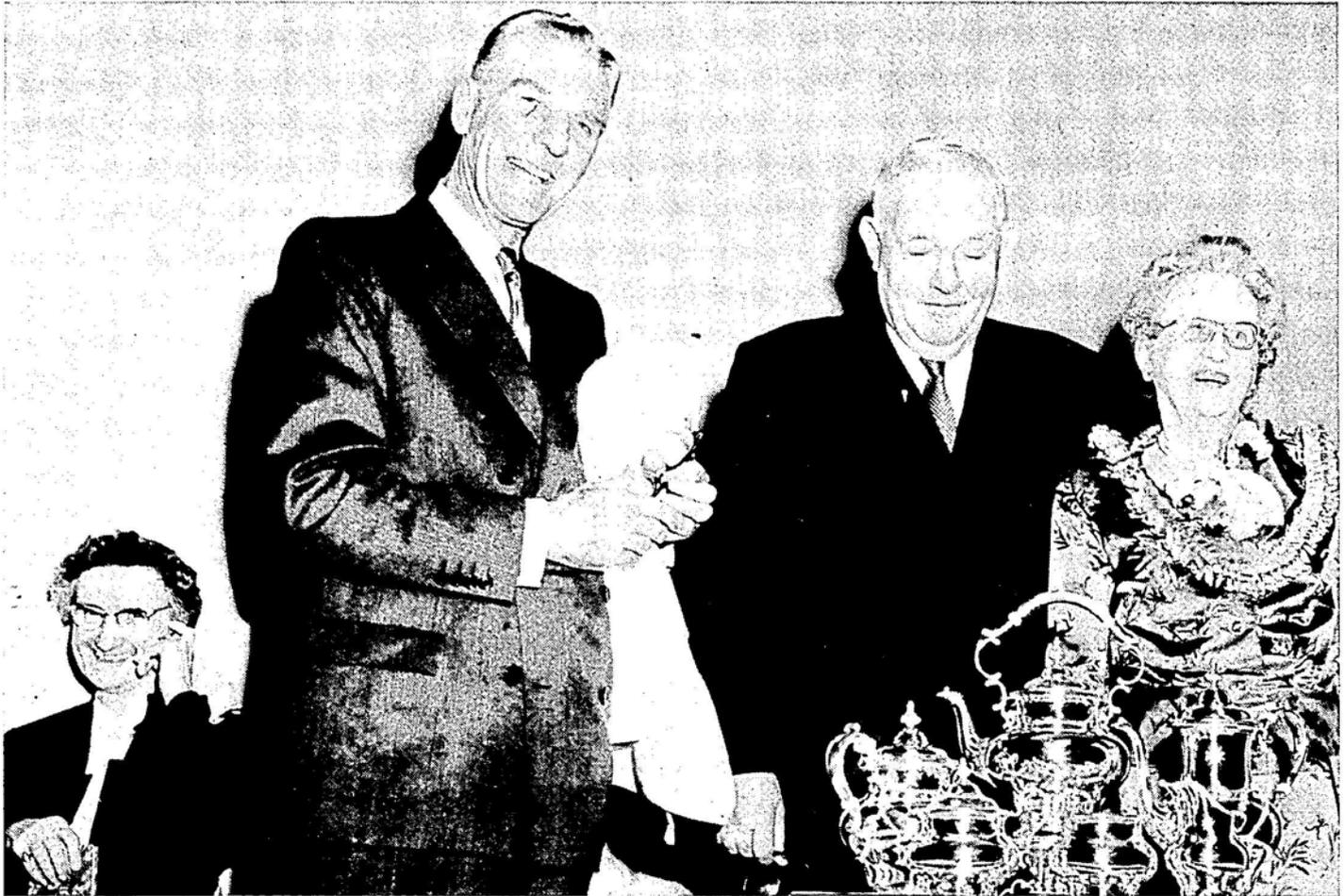
In a discussion of the importance of a strong pulpit-established social and recreational program to counteract the attempts of the liquor industry to control the leisure time of rural people, he tells this story:

"It is reported that a traveling man stopped in a small English village and asked for beer. He was told that he could not buy beer in that town. He demanded to know why. He was told, 'You cannot buy beer in this town because John Wesley was once our pastor.'"

TWENTIETH ANNUAL REPORT, Published by the Woman's Division of Christian Service. Literature Headquarters, 7820 Reading Rd., Cincinnati 37, Ohio. \$1.00.

This latest report of the entire program of the Woman's Division can be used for study, reference, circle programs, background for speakers, and for prayer.

THE MOVING FINGER WRITES



Methodist Prints, by Rickarby

Bishop and Mrs. Arthur J. Moore (right) are presented with a silver tea service at a ceremony honoring Bishop Moore during the annual meeting of the Board of Missions. Bishop Moore retires this year after having served as president of the Board of Missions for twenty years. Presentation was made by Bishop Richard C. Raines, president of the Division of World Missions, on behalf of the Board. Looking on is Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service.

WCC Executives to Meet In Latin America

The first major meeting in Latin America of the World Council of Churches was held February 8-12 in Buenos Aires, Argentina.

The WCC's twelve-member Executive Committee held its semi-annual meeting in the Argentine capital to review the operations of the Council and to map future programs.

Dr. Franklin Clark Fry, New York, president of the United Lutheran Church in America, is chairman of the Committee. U. S. members expected to attend include Dr. Eugene Carson Blake, Philadelphia, Pa., stated clerk of the United Presbyterian Church, U. S. A., and Dean Liston Pope, New Haven, Conn., dean of the Yale Univer-

sity Divinity School and member of the United Church of Christ.

Archbishop Iakovos of the Greek Archdiocese of North and South America, a newly elected World Council president, will be present. Another member of the six-man World Council presidium is Bishop Santa Uberto Barbieri, Buenos Aires, Methodist bishop who will be host to the Executive Committee.

Dr. W. A. Visser 't Hooft, in his semi-annual report as WCC general secretary, reviewed recent contacts between the WCC and churches in the Soviet Union. He headed a five-man WCC staff delegation on a three-week visit to the USSR in December to confer with Russian Orthodox, Baptist, Lutheran and Armenian churches. None of these is a member of the World Council.

He also evaluated informal communi-

cations between the Council and the Roman Catholic Church.

Structure Commission Reports to Church

The Methodist Church has been advised by a special fact-finding committee to make "no basic changes" in its regional and racial jurisdictional structure.

The findings and recommendations of a seventy-member commission were announced by Charles C. Parlin of Englewood, N. J., chairman, and the Rev. Dr. C. C. Bell of Lynchburg, Va., director, following a four-year study.

The group was instructed to make a thorough study of racial segregation in The Methodist Church, and of the jurisdictional system . . . "with special



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reference to its philosophy, its effectiveness, its weaknesses, and its relationship to the future of the church."

The Methodist Church membership in the United States of nearly ten million includes some 500,000 Negroes.

The church is divided into six jurisdictions—five geographic and one all-Negro, called the Central Jurisdiction. Each jurisdiction elects its own bishops and members of general boards and agencies.

The system has been in effect since 1939 when three major branches of Methodism united after nearly 100 years of separation.

In recommending that the jurisdictional structure be maintained, the study commission said that "Unfortunately and erroneously, the jurisdictional system as a whole, mainly because of the Central Jurisdiction, has become for some a symbol of segregation.

"Actually, the Central Jurisdiction assures racial integration in the highest echelons of our Church—in the Council of Bishops, the Judicial Council and in all boards, commissions and committees. There is no other denomination in America where this degree of racial integration in the governing bodies of the Church has been achieved.

"To legislate the immediate elimination of the Central Jurisdiction would be harmful to the Church, and especially disastrous to Negro Methodists. Many life-long members would be without full fellowship in local churches or Annual Conference.

"If Negro churches are accepted in white conferences and Negro members are admitted into white churches, the Central Jurisdiction will disappear in those sections where this is accomplished. However, in large sections of our Church, Negro Methodists would be left without opportunity to be included in interracial churches and interracial conferences.

"We are agreed in this report that the church cannot now abolish the racial jurisdiction. Drastic legislation will not accomplish the fully inclusive church we all desire. We must give ourselves to education and experimentation in the creating of a climate—spiritual and psychological—in which an inclusive Methodist Church will be a reality."

Instead of abolishing the Central Jurisdiction, the commission suggested that the 1960 General Conference seek to implement Amendment Nine of the church constitution which provides legal steps for the transfer of local congregations from one jurisdiction to another.

To help achieve a "fully inclusive Methodist Church," the report recom-

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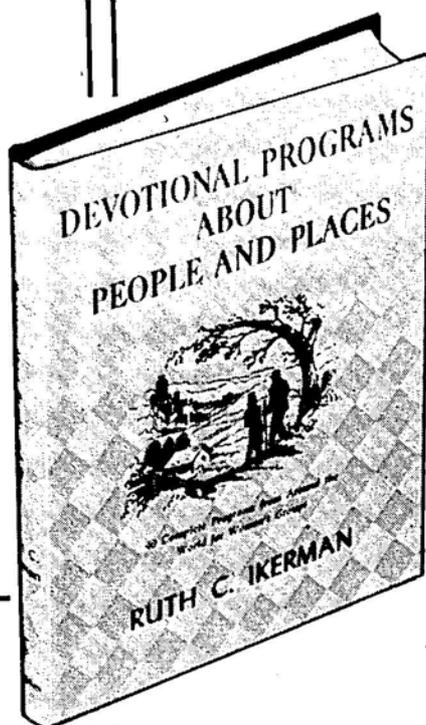
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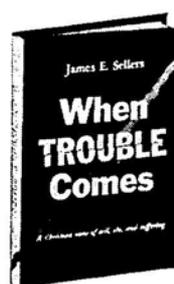
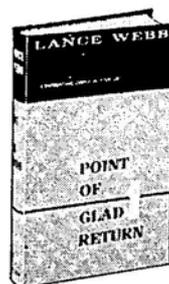
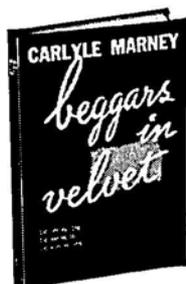
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mends the development of interracial ministerial associations at the community level to plan the Methodist program, frequent pulpit exchanges, and the organization of committees on interracial brotherhood in each of the church's 100 sub-regional Annual Conferences.

Also, that the church's general Board of Social and Economic Relations be delegated specific responsibilities to study and recommend courses of action "to bring about within a reasonable time the abolition of the Central Jurisdiction's racial character."

In other recommendations, the commission's report asked the 1960 General Conference to:

1. Affirm the right of jurisdictions to adopt their own policies as to promotion and administration by jurisdictional organizations.

2. Amend the constitution so that jurisdictional conferences shall meet (a) at the time and place of General Conference or (b) not more than sixty days prior to the General Conference. Also, that the jurisdictions be invited to hold their 1964 conferences at the time and place of the General Conference.

3. Amend the constitution to provide that the minimum membership of the General Conference be set at 900 and the maximum at 1,400, and that the same persons be delegates to their respective jurisdictional conferences and the General Conference.

4. Amend church law to provide that bishops elected by a jurisdictional conference be consecrated at General Conference, and that bishops elected by overseas conferences have the option of being consecrated at General Conference.

5. Amend the constitution to provide for a General Conference Committee on Episcopacy, composed of all members of the jurisdictional Committees on Episcopacy, to receive, accept and announce the assignment of bishops as approved by the jurisdictions, and to handle the transfer of bishops from one jurisdiction to another, under certain restrictions and when agreed to by the jurisdictions and bishops involved.

6. Authorize the site of the General Conference be rotated among the jurisdictions, provided that there is an equality of accommodations for all races without discrimination or segregation.

Week of Dedication Lists 1960 Projects

Methodists throughout the country will have opportunity to make sacrificial gifts to meet emergency needs in mission fields and overseas relief during the

church-wide Week of Dedication, Feb. 28-Mar. 6.

Many students will have the privilege of study under the Crusade Scholarship program, which has prior claim on the church's Week of Dedication offering.

Church officials have designated the following critical projects to receive aid from the 1960 offering:

Division of National Missions—Crusade Scholarships, \$50,000; St. Croix, Virgin Islands, new church and parsonage, \$20,000; Mobile units for Puerto Rico, Alaska, Hawaii and the American Southwest, \$20,000; Indian Mission churches and parsonages, \$25,000; Turnagain, Alaska, church, \$25,000; Rio Piedras, Puerto Rico, church, \$25,000; Waimea, Oahu, Hawaii, church, \$15,000. Total, \$180,000.

Division of World Missions—Crusade Scholarships, \$100,000; College of West Africa, Monrovia, Liberia, \$10,000; United Christian Hospital, Lahore, Pakistan, \$75,000; Training School, Costa Rica, \$35,000; Schools in Japan, \$75,000. Total, \$295,000.

Methodist Committee for Overseas Relief—Disaster Relief, \$50,000; Assistance to refugees; \$25,000, Relief in Korea, \$30,000; Homeless in Hong Kong, \$25,000. Total, \$130,000.



Methodist Prints, by Pederson

Bishop A. Frank Smith listens to tributes being paid him at a meeting of the Division of National Missions. He will retire as president of the Division this year after having served for twenty years. The meeting was held during the recent annual meeting of the Board Missions.

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Methodists Elect Staff Officers

The Methodist Board of Missions has elected five new staff members, including the chief executive officer for one of its four divisions.

Mrs. Porter Brown, New York and Salina, Kan., was elected the general secretary of the Woman's Division of Christian Service, the first person to hold that new office. Mrs. Brown said she will continue to carry her present responsibilities as treasurer of the Woman's Division until a successor is chosen. She has been treasurer since September, 1958.

Other new staff members elected by the Board were:

Miss Florence Palmer, Carthage, Ill., a missionary to India almost thirty years, as executive secretary for Southern Asia (India, Pakistan and Nepal) of the Woman's Division;

The Rev. M. S. Pressey, Moorestown, N.J., an architect in the Department of Architecture of the Division of National Missions, as assistant director of the department;

Mrs. Frederic Zerkowitz, New York and Perry, Ga., an editorial assistant in the Woman's Division, as associate editor of literature of the Division;

Miss Gene Elizabeth Maxwell, Williamsport, Pa., director of Christian education at the First Methodist Church of Chippewa Falls, Wis., as associate secretary of children's work of the Woman's Division.

As secretary for Southern Asia, Miss Palmer will succeed Miss Lucile Colony, New York and North Liberty, Iowa, who will serve as the full-time chairman of the staff of the Department of Work in Foreign Fields of the Woman's Division for the 1960-64 quadrennium. Miss Colony was elected to the new staff post by her fellow staff members and will have responsibilities in over-all administration, coordination of program and representation on inter-board and interdenominational agencies. She was executive secretary for Southern Asia for fifteen years.

In her new position, Mrs. Brown will head a professional staff of forty-three executives and will correspond to the general secretaries of the three other divisions of the Board of Missions and of other Methodist general agencies. The office of general secretary was created by the Woman's Division in April, 1959, as a part of a comprehensive administrative study and reorganization, which has been in process for about a year.

Born near Abilene, Kan., Mrs. Brown

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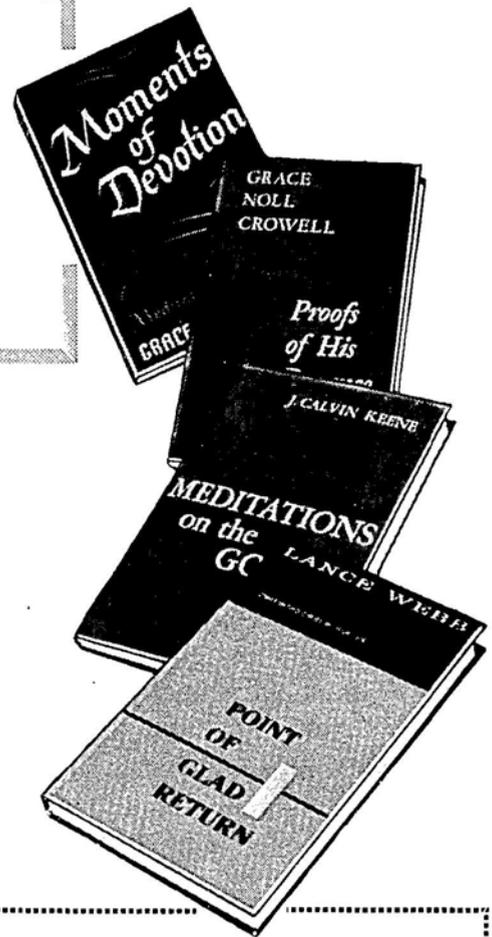
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studied two years at Kansas Wesleyan University at Salina and then transferred to the University of Denver, where she was graduated with the bachelor of arts degree in sociology. She has done graduate study in religious education at the Iliff School of Theology in Denver. Before her marriage in 1926 to Dr. Porter Brown, a Salina physician, Mrs. Brown was director of religious education at the First Methodist Church in Salina. The Browns made their home in Salina for twenty-seven years. Both Dr. and Mrs. Brown were active in the local church and community affairs, and Mrs. Brown has been on the National Board of the Young Women's Christian Association and the co-author of a book, *Handbook for Group Leaders*. Dr. Brown died in 1958. She has a daughter, Mrs. Robert G. Geis of Denver, and two grandsons, six and two.

Miss Palmer was born in Carthage and is a graduate of Carthage College (bachelor of arts in Latin) and Scarritt College, Nashville, Tenn. (master of arts in religious education). Before going to India in 1930, she was a public school teacher in Decatur, Ill. Miss Palmer has spent all her missionary service in the Gujarat Methodist Conference in western India. Her speciality has been educational and evangelistic work in villages in the areas around Baroda and Godhra, and she has spent much time in working with the development of Christian family life in villages.

Mr. Pressey was born in Atlantic City, N.J., and spent his early life there and in Camden, N.J. He attended Syracuse University and received the bachelor of arts degree. He holds the bachelor of divinity degree from Drew Theological Seminary, Madison, N.J., and has done special study at New York University. Mr. Pressey was a pastor in New York City and the Hudson River valley area for several years before becoming a Board of Missions staff member. He was on the staff of the Department of Finance and Field Service for about ten years and has been in the Department of Architecture for five years.

Born in Perry, Mrs. Zerkowitz is the daughter of Mrs. J. H. Short of that community. She received the bachelor of science degree in physical education and biology from Huntingdon College, Montgomery, Ala., and the master of religious education degree from Scarritt College. She taught in the public schools of Chauncey, Ga., and Perry and during World War II was a physical therapist in the Army medical corps. She was a missionary teacher at the Methodist English School in Warsaw, Poland, from 1947 to 1949 and a socio-

evangelistic missionary in Algeria in 1950 and 1953. She was married in Paris in 1954 and for three years did religious educational work at the American Church in Paris. Mr. and Mrs. Zerkowitz have made their home in New York for three years, and she has been in the Woman's Division editorial offices more than two years.

A native of Williamsport, Miss Maxwell was graduated from the Mansfield, Pa., State College with a bachelor of science degree in homemaking and English and from Scarritt College with a master of arts degree in Christian education. She has been a teacher in the Hanover, Pa., junior high school three years, a town and country church worker for the Woman's Division near Phillips, Wis., three years, and director of Christian education in Chippewa Falls three years. A deaconess, Miss Maxwell will work in the Woman's Section of Education and Cultivation of the Board of Missions.

Methodists Commission 93 New Missionaries

The largest group of missionaries to be commissioned at one time in the twenty-year history of the Methodist Board of Missions, and one of the largest groups ever commissioned on a single occasion, received their commission at the recent annual meeting of the Board. The record number of ninety-three was sixteen more than the previous high, seventy-seven, at the Board of Mis-



Methodist Prints, by Rickarby

Mrs. Porter Brown is shown following her election as the first general secretary of the Woman's Division of Christian Service. The election was held at the annual meeting of the Board of Missions.

New Group Health Insurance Available to Every Reader of World Outlook - 65 and Over

Special Note:— Due to the tremendous response this Announcement received from the readers of last month's World Outlook, we are repeating our offer now—for the last time in 1960!

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Now, readers of World Outlook, can be among the first to share in a major health insurance advance for men and women 65 and over. Never before have people 65 and over had such a practical way to safeguard themselves against the drain on income that comes with sickness and hospital care. . . . And, now at last, there are TWO wonderful Plans to choose from. First, there is the Standard Plan which is currently providing thousands of men and women with complete hospital-surgical benefits—including outpatient emergency hospital care!

Only members of AARP can get the protection of these Plans—and you are invited to join now.

Your coverage under either of the Plans can never be cancelled because of age . . . and you get it without answering a single question about your medical history. The only requirements are that you be 65 or over and a member of AARP.

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And now, after months of hard work and planning, the non-profit American Association of Retired Persons is proud to announce its Optional Hospital-Surgical-Medical Plan that actually gives you money to help pay for doctor visits. It also includes many other benefits never before in one group insurance policy of this type—in addition to the hospital-surgical benefits of the Standard Plan. Imagine! Relief, at last, from the constant expense of doctor calls—whether at home, the hospital, the doctor's office or in the nursing home!

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AARP is able to offer you these two Health Insurance Plans—and the freedom from worry that goes with them—only because it is a national, non-profit organization consisting of elder citizens exclusively and functioning solely in their behalf. It now has more than 300,000 members from coast to coast.

Under the direction of its founder and president, Dr. Ethel Percy Andrus, noted educator and nationally recog-

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"So that no one will miss out on this wonderful opportunity to achieve low-cost health insurance coverage at a time when it is needed most, we have been permitted to extend our enrollment period.

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"These two Plans take their honored place alongside our other special services . . . all designed to provide better living for America's elder citizens."

nized leader in senior affairs, AARP offers its members many privileges in addition to its health insurance program. Here are a few:

AARP's Drug Buying Service enables members to obtain needed drugs and prescriptions at savings of 25% and more off the regular retail price.

AARP members also receive practical help and information through the two AARP publications: Modern Maturity magazine and the AARP News Bulletin.

AARP's Travel Service offers big discounts on guided group tours to Europe and elsewhere.

AARP has strong local and national Legislative Programs to improve and safeguard the welfare of elder citizens.

All these privileges and more are yours as a member of AARP—which you may join whether you are employed or retired.

SOME IMPORTANT FACTS ABOUT AARP GROUP INSURANCE

1. Protection under either of AARP's Plans cannot be denied you for any reason if you are 65 or over and belong to the American Association of Retired Persons.
2. No medical examination is necessary.

No health questions are asked.

3. Protection cannot be cancelled so long as the Master Contract remains in force and you continue to pay your premiums as a member of AARP.

4. AARP insurance benefits are paid in cash, in addition to any other protection on which you may collect.

5. No matter how many claims you may have, your policy can never be cancelled, no matter how old you are, or how often you use the policy. There is no restriction to the number of claims for different causes. Even claims for the same or related causes need only be separated by six months.

6. The spouse of any insured member is eligible to join the plan regardless of age.

7. There are no waiting periods. Pre-existing conditions are covered except that during the first year you do not receive benefits for conditions for which you are hospitalized during the 12 months immediately preceding the date of the claim. (But the policies will cover all pre-existing conditions for which medical treatment was given only outside the hospital.)

8. The Plan is underwritten by the Continental Casualty Company, Chicago, Illinois, one of the largest insurance companies in the world.

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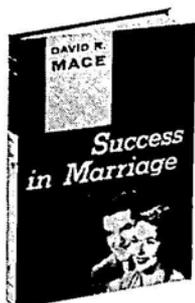
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sions' annual meeting in 1958.

Bishop Arthur J. Moore, Atlanta, Ga., president of the Board of Missions, grasped the right hand of each candidate and said: "I commission you to take the gospel of our Lord Jesus Christ unto all the world, in the name of the Father, of the Son and of the Holy Spirit." The service was the climax of the board's annual meeting, attended by about 600 persons.

The persons commissioned for home and overseas service brought to more than 1,000 the number of missionaries commissioned by Bishop Moore in his twenty years as board president. The service was his final commissioning service at an annual meeting of the board, as he will retire next summer both from active service as a Methodist bishop and as president of the board.

The new missionaries represent thirty-three states from New York to California and from Sweden. They will serve in the United States and in twenty countries of Asia, Africa and South America. The states with the most missionaries in the group are North Carolina and Texas with seven each, California with six, Ohio with five, and West Virginia, Maryland and Michigan with four each.

The vocational backgrounds represented in the group of new missionaries are varied, including the pastoral ministry, high school teaching and administration, medicine, nursing, social work, Christian education, library science, journalism, agriculture, home economics, engineering, architecture and certified public accountancy.

The countries to which the candidates will go include Sarawak (Borneo), Southern Rhodesia, Korea, India, the Philippines, Japan, Brazil, the Belgian Congo, Algeria, Tunisia, Angola, Burma, Okinawa, Chile, Taiwan, Costa Rica, Hong Kong, Argentina and Malaya.

Mission Board Votes Twenty-Two Millions

The largest appropriation ever made by the Board of Missions of the Methodist Church for its work overseas and throughout the United States and its possessions, was voted at the Board's annual meeting. The total of \$22,321,749 was voted for the twelve months beginning on June 1, 1960. This is almost half a million dollars more than the 1959-60 appropriation.

The amount voted to the Board's Division of National Missions for work in the U.S.A. was \$3,094,475. In addition to this, the annual conferences of the Church, numbering 103, raised several times that amount for the building of churches and the support of home mission institutions within their own borders.

The Division of World Missions, operating in some forty countries overseas, was voted a total of \$9,976,789.

To the Woman's Division of Christian Service was voted \$9,250,476 in appropriations. This Division works overseas; has many schools, clinics, and homes in America; and conducts a wide range of social welfare services within the nation.



Ram Sambolali Photo

The Rev. Walter F. Cason (left) and the Rev. Dr. H. James Hopewell are shown as they prepared to leave on a 12,000 mile trip through fifteen African countries. Both are teacher-administrators of Cuttington College and Divinity School in Liberia. The trip was to study theological education in Africa. Mr. Cason is a missionary of The Methodist Church; Dr. Hopewell, of the Protestant Episcopal Church.

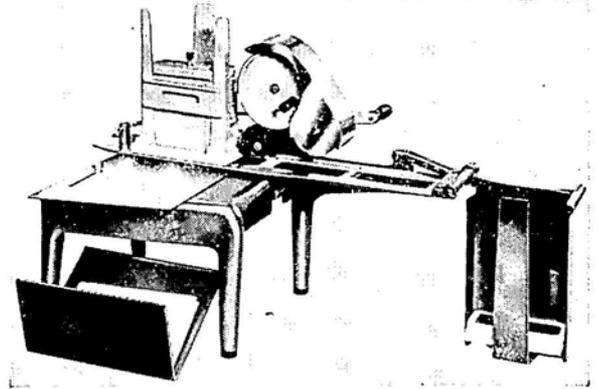
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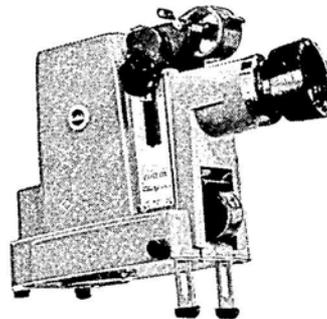
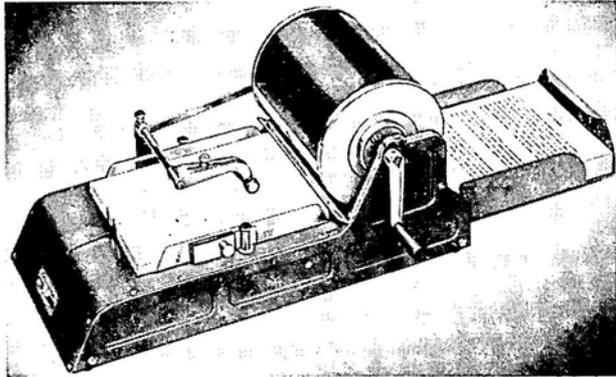
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_____ 5 oz. bottles of M-K \$1.00 Pure Vanilla

_____ 8 oz. bottles of M-K \$1.00 Super Compound Vanilla

Send complete catalog of other equipment and money raising plans for organizations.
ON CREDIT Ship M-K items as indicated. We'll sell them at \$1 each and send you the money within 2 months. You will then send us the equipment specified above. (Two officers must sign names.)

CASH ORDER Ship both the equipment and the M-K items as indicated above.
Enclosed is our check for \$_____. We are under no further obligation.

Extra free items included on all orders to cover shipping charges.

ORGANIZATION _____

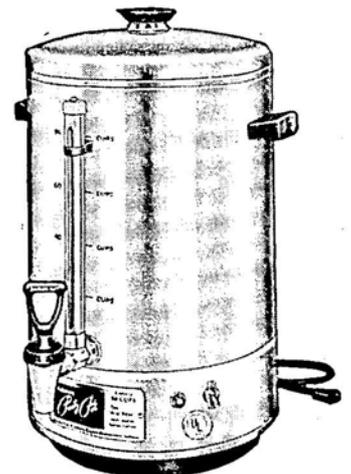
SIGNATURES and addresses of 2 officers necessary.

Fully Automatic

80 CUP

"Party Pot" Perc

Makes 20 to 80 cups. Gauge for easy, accurate measuring ends guesswork. Only 1 lb. coffee needed for 80 cups. Electric element guaranteed in writing for one year. New, sanitary self-closing faucet. A \$60 urn given FREE for selling 60 M-K Black Pepper or 60 Pure Vanilla.



World Outlook



APRIL 1960

