

# World Outlook



AUGUST 1960



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On This Headliner Bulletin Board**

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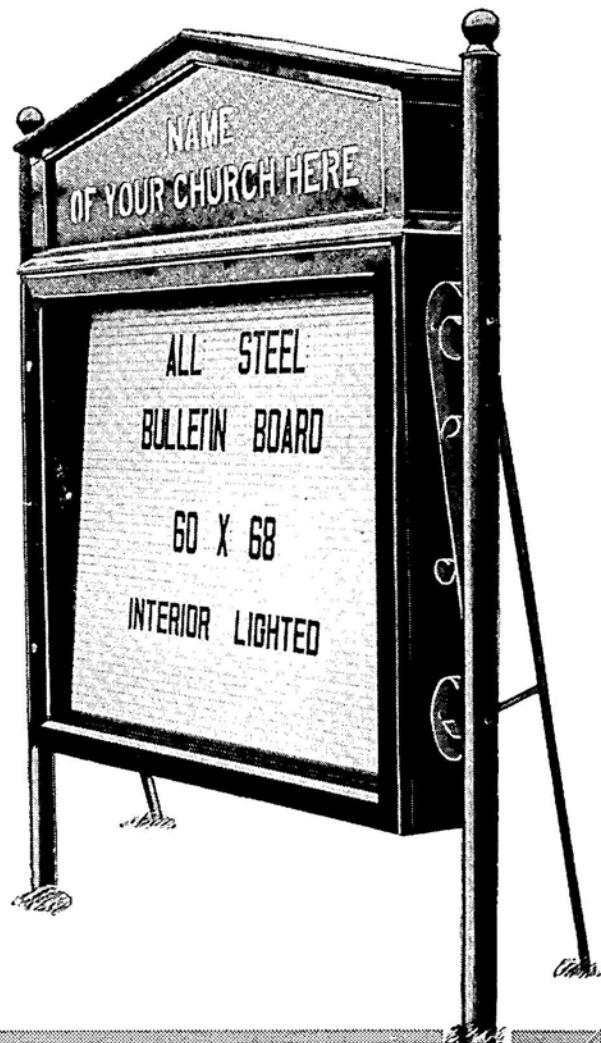
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The Methodist Road Marker will keep your church before the public's eye. All markers are constructed of heavy rust-proof steel, finished in baked enamel. Upper panel has Colonial cream background with words "Methodist Church" lettered in maroon. Lower panel is maroon and may be lettered with up to 20 characters of your own directional copy. Marker is easily erected. We suggest you use a 4x4 inch wooden post available locally. **AR-2-PM.** Transportation extra from Coshocton, Ohio.



**UNLETTERED MARKERS.** Lower panel is left blank for you to letter locally if you desire. Words "Methodist Church" lettered in upper panel.

Quantity	Shpg. wt.	Baked Enamel
1 Plain Marker	9 lbs., 4 ozs.	each, \$4.65
2 Plain Markers	16 lbs., 4 ozs.	each, \$4.20
3 Plain Markers	23 lbs., 4 ozs.	each, \$4.00
4 Plain Markers	30 lbs., 4 ozs.	each, \$3.75
5 Plain Markers	37 lbs., 4 ozs.	each, \$3.60
6 Plain Markers	44 lbs., 4 ozs.	each, \$3.45

**LETTERED MARKERS.** Lower Panel is lettered to your order. Limit copy to 20 characters. Prices given are for signs with identical copy. Each change of copy makes a separate series in the price schedule below. No extra lettering can be placed in upper panel of signs.

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6 Lettered Markers	44 lbs., 4 ozs.	each, \$4.70
Left or right arrow		....each, 30¢

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# LETTERS

## Notes from Tampa

Wolff Settlement provides meeting rooms for civic, social, and religious groups.

It provides a playground for school-age boys and girls. It provides a kindergarten. It provides leadership for Cubs, Scouts, and Brownies.

Wolff cooperates with other social agencies of Tampa.

Some juicy bits from our 1960 program were:

On February 22, the Girl Scouts had a *Thinking Day* program at Wolff.

We have had kite contests, spaghetti dinners, Family Nights, birthday and bridal parties, day camps, beauty classes, basketball games, Hobby Show, Red Cross swimming instruction, and a Fish Fry.

The kindergarteners enjoyed a bus trip to St. Petersburg in January. At the Wild Animal and Reptile Ranch they saw elephants, giraffes, deer, monkeys, zebras, a giant ant eater, and a Russian bear that weighs 850 pounds.

*Wolff Crier* (bulletin)

2801 Seventeenth St.  
Tampa, Fla.

## Visual Education and Christian Witness

Eighteen hundred people came to church last week. That's right! We held our first Open Air Film and Christian Witness meeting on the athletic field of Pykett Methodist Grade School.

We used the movie projector which many of you [who read this] helped us to secure. Its *magnestripe* feature made it possible for us to add these films on Christian faith commentaries in two dialects of Chinese, along with English.

We had a response beyond our fondest hopes—three hundred and fifty persons signed decision cards.

The Chinese and Indian members of the Commission on Membership are busy, calling on those who wrote of their interest.

CRAIG AND SHIAN WILDER  
Wesley Methodist Church  
136 Burma Road  
Penang, Malaya

## Ibans Clamor for Schools

In 1959 the demand from parents in Kapit was so heavy that the Education Department granted permission for the opening of a new class—grade seven. This is the beginning of what will eventually be a Methodist secondary school.

To an American teacher (Miss Lila Sadler) who was visiting in Sarawak we put the need of the children in Kapit. She agreed to stay on for a year to teach the new class.

There were not enough qualified pupils in the Kapit area to fill this new seventh

grade. But as soon as word went out that it would be opened, we had applications from many downriver communities—from as far as 130 miles away. Now Miss Sadler has 34 pupils to teach.

An encouraging part of this rush for education is that the Ibans are right in the midst of the "scramble."

In the old days the great mass of the Iban populace was apathetic to education. Now, however, the Ibans are sending more and more of their children to schools already established, and they are beginning to clamor for more schools.

BURR BAUGHMAN

Methodist Church  
Kapit, Sarawak, Borneo

## "How Does It Feel To Be a Missionary?"

Have you ever wondered, deep-down and completely out of sight of your Secretary of Missionary Education (who might expect you to know already): *What is a missionary?* I did—right up to the time that I became one.

My very first night in Manila, I pinched myself and said in awed tones, *You're a missionary!*

I remembered how, as a child, I had wondered if missionaries ever wore *any* color gayer than gray.

"Do they always carry Bibles and sermons to thrust at everyone they meet?" I had mused.

I thought that perhaps they moved in a sort of beam of light from heaven, in a state of constant spiritual exhilaration.

Even as I had sent in my final application blank, I thought: "What does a missionary do that is different from what ministers, nurses, and teachers do at home?" Shortly after that I had talked to a friend. We both wondered, "What does it really feel like to be a missionary?"

At first I was entirely too busy becoming adjusted to the Philippines to think of answers to these questions. I had to find places for a three years' supply of razor blades and towels, learn to tell one warmly-smiling Filipino face from another, and get used to hotter weather than I'd ever experienced. Soon I was lucky enough to be whisked around Luzon on an orientation trip, however, and it was then that I drew conclusions:

Missionaries are *people*. They come in all shapes and sizes. Without half trying, I found missionaries trained in journalism, agriculture, music, educational psychology, business administration, nursing, history, religious education, and theology.

Most missionaries on *this* field are between 25 and 37, so I had to change my intuitive feeling that a missionary's age would be somewhere between my parents' and my grandparents'.

Missionaries do *not* dress exclusively in gray; they probably have as many red dresses as anyone else! They usually do carry Bibles and sermons, but because the Bible is such an important sourcebook for

them and everyone they work with, and because they may be called on to preach at a moment's notice—anytime they visit a church or a school.

Learning another language and culture is probably the missionary's first great joy—and first great frustration. Getting acquainted with another country is fascinating. The trouble is, it doesn't happen all at once although eager new missionaries wish it would! Oh, to be able to communicate with people in their own language! To understand all their reactions! To be fond of all their food! It takes much patience to bring these longings into reality.

Missionaries have no "heavenly beam" to protect them from ordinary vexations. Sometimes they feel just as tired and discouraged as anyone else.

Beyond the unlimited variety in temperament, background, and jobs these missionaries were doing, they all had one thing in common: a *commitment*. This commitment has been for them not an end. Rather, it has been a beginning.

One more thing—a missionary is no special breed of Christian. The things which happen to him can and should happen to us all. Truly, the mission field is all around us!

JANICE JOHNSON

Harris Memorial School  
Box 1174  
Manila, Philippines

## A Week in the Yungas

Recently I spent one of the most interesting and educational weeks of my life. Dr. Cicchetti, Margaret Toothman, a registered nurse, and I, went to the Yungas, a section of Bolivia north of La Paz.

This area is much lower in altitude than La Paz so is similar to the tropics—hot and humid, with plenty of rain during the rainy season. It took us eight hours to get there: two hours by train and six by truck. Many types of tropical trees and plants grow on the mountainsides and along the roadside. Here, plants are green all the year around.

The purpose of our trip was to help care for the people of that region because there had been an epidemic of yellow fever. By the time we got there, there wasn't much yellow fever, but there were many other diseases to diagnose and treat.

The most common ailments we saw were: tuberculosis, intestinal parasites, anaemia, dysentery, and skin infections. We were the first medical people in that region for almost a year.

We went to care for a woman who had pneumonia, and I would like to describe that home since it was typical of this area. We entered through an archway (there was no door). The adobe house consisted of one room with a dirt floor and no glass windows—only holes cut in the adobe for light and air. There were no screens on the windows.

The room had only bare essentials: a

table, two wooden chairs, a bench and a stump at the end of the table. There were two beds very crudely made and no springs or mattresses on them. There were no modern appliances, not a stove, sink, or refrigerator. The plate on the table indicated a typical meal: rice, banana, bread, and yuca (similar to a potato). Meat can't be refrigerated, so people seldom eat meat in the Yungas.

While we were in Santa Fe we stayed at the home of a national Bolivian Methodist pastor. He has done a remarkable job of presenting the gospel to the people, and has developed a strong church in this needy area.

Most Bolivians live in similar conditions. Half the people have never slept in a bed, never had enough to eat, and have never seen the inside of a schoolroom. Their adobe houses are windowless and lightless. On one hand is the natural beauty of this land; on the other, the un beautified human habitations.

Our "weapons" must be service, truth, justice, friendliness, and most important, Christ-like love and understanding.

KITTY ROCKEY

Cajon 9  
La Paz, Bolivia

### Church Statistics in Japan

As of January, 1960, there were 71 Protestant denominations in Japan. There were 6,745 churches (this included 1,804 preaching points).

There were 5,099 pastors, and 1,242 missionaries.

Church members numbered 378,621. Quoted from: *Japan Christian Activity News*, April 1960

Christian Center, 2, 4 Chome Ginza  
Tokyo, Japan

### Rural Church Woman of the Year in Kentucky

For the second year the Louisville Conference Woman's Society of Christian Service elected a Rural Methodist Church Woman of the Year, at its annual meeting held in Elizabethtown, Kentucky, in March.

The winner was elected from a group of seven persons who had been chosen as district rural Methodist church women.

The award for this honor is a scholarship to the Conference School of Missions at Owensboro in August.

The winner is Mrs. Thomas Pierce, a home-maker who lives on a farm six miles from Hopkinsville, Kentucky.

Mrs. Pierce is a leader in her local church, and is active also in the 4-H Club Program, and in the Parent-Teachers' Association.

GRACE THATCHER

(Methodist Deaconess)  
Beaver Dam, Kentucky



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Cover: Woman of Burma

Credit: Three Lions Inc., N.Y.C.

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# EDITORIALS

## The Fourteenth of August

On the 14th of August in the city of Edinburgh the Central Committee of the World Council of Churches and the International Missionary Council will take part in a celebration of the fiftieth anniversary of the Edinburgh Missionary Conference.

Outside of the facts that the conference was the first time that Protestant mission bodies had sat down together to discuss a common task and that the International Missionary Council grew out of it, the chief interest in the conference is—what did they talk about. Max Warren, executive secretary of the Church Missionary Society of Great Britain, has dug down into the old reports and come up with just that. His CMS Newsletter for June 1960 is given over to it.

"I long for the time," he quotes one delegate as saying, "when we shall see another conference and when the men of the Greek church and of the Roman church shall talk things over with us in the service of Christ. The Kingdom will not come until every band can unite in some common effort of service for the Lord."

He discusses the seriousness with which the conference discussed study of other religions.

"—the most direct way into the human heart of both Animist and Hindu and Moslem will be the study of what he [the man of the other religion] finds the most precious."

The conference pressed the truth further that a study of other religions "has the very deepest contribution to make to the knowledge of Christ and of the New Testament and to the catholicity of the future."

Except for such references, "catholicity of the future," the Edinburgh conference had little to say about unity—certainly nothing about organic unity.

And yet the conference was the beginning of a recognized ecumenical movement within Protestantism. It

is good that we have come along for fifty years toward ecumenicity but we doubt if we have progressed further than the ideal laid down there—that of offering all one has to the fellow Christian and receiving gratefully all that the other gives toward the achievement of the common purpose and the common obedience to God.

## Reinhold Niebuhr

On Sunday June 18th the New York newspapers, Times and Herald Tribune, each gave full coverage to the retirement of Reinhold Niebuhr. The New York Times called him a prophet with honor in his own country. The Herald Tribune in an article by Dr. Paul Ramsey of Princeton University said "that for him (Niebuhr) the capacity for religious ultimacy and vigor in social analysis and action are one and the same thing."

He goes on further to say, "All in all, Niebuhr almost singlehandedly took the irrelevance out of Protestantism and restored Christian categories to widely acknowledged social and political importance."

While we question the singlehandedness of Niebuhr's achievement, we acknowledge gratefully that only he could give religious importance to the social and political issues today so that the savants took the importance seriously.

We wish Dr. Niebuhr long years of health and creativity. We thank the New York press for presenting his work so well and so perceptively to the public.

## A Pleasant Idolatry

Summer is with us once more and with it the annual trek to assorted mountains, beaches and lakes. A pleasant time of year and one that would seem made for innocent joys.

This being so, it may seem downright ill-tempered to point out a persistent form of heresy that flourishes in warm weather like weeds. We

refer to nature-worship, the tendency to worship the creation rather than the creator.

Nature-worship is one of the oldest forms of religion and (in its current form in this country) one of the most pleasant of idolatries. Who can feel sinful looking at a sunset or out fishing on a lake? But the hard fact remains that this gentle piety is at best sub-Christian and generally tends to substitute "beauty" for God as the source of worship.

Now, all of this may sound rather grim and forbidding but it should not. There is no reason not to enjoy nature so long as one does not try to make a worship service out of every sunset. In fact, it might even be more enjoyable. Have a nice Summer.

## Three New Saints

Notices of the deaths of three outstanding Christians recently have led us to think upon the company of saints. Protestant opposition to the Catholic doctrine of the saints as intercessors before God often leads us to neglect the triumphant affirmation of the company of saints—the multitude of Godly men and women who have preceded us to the divine presence.

Certainly, these three who have recently died should be among that number. They are: Ida S. Scudder, founder of Vellore Medical College in India; William E. R. Sangster, the British Methodist preacher and author; and Dumont Clarke, the founder and long-time guiding spirit of the Lord's Acre program.

In many ways they were quite dissimilar people who led very different lives. Dr. Ida, building the great hospital that is her monument; Dr. Sangster, living in the bomb shelter of London's Central Hall during World War II; Dr. Clarke, showing rural Southern churches during the depression how to use their work as worship—these seem lives without great similarity. The similarity was there, despite the splendid variety, in their love of God which led each to serve his fellow man. As Dr. Sangster put it in one of his sermons, all they desired was "more grace."

# Announcing the Winners of World Outlook's Hymn Contest

We are pleased to announce the winners of WORLD OUTLOOK's hymn contest are as follows:

First Prize of \$250: John W. Shackford, Waynesville, North Carolina

Second Prize of \$100: W. W. Reid, New York, N.Y.

Third Prize of \$75: Nadine D. Garner, Burr Oak, Michigan

Honorable Mention (\$25 each): Rev. Paul G. Dibble, Belvidere, Illinois; Rev. Douglas H. Henderson, Oakland, California; Mrs. Edward R. Lamphier, Williamstown, Massachusetts; Mr. Henry Mahler, Nashville, Tennessee; Mrs. Weldon T. Myers, Lakeland, Florida; Mr. W. W. Reid, New York, N.Y.; Mrs. Marcelle T. Runyan, New York, N.Y.; Mrs. Joseph J. Strachan, Pittsburgh, Pennsylvania; Mrs. Helen Waterman, La Mesa, California.

The response to this contest was unusually heavy and we wish to thank the judges for the amount of work that they did, as well as for the quality of their selections. The judges, named by the American Hymn Society, were: Dr. Deane Edwards, American Hymn Society, New York; Dr. Earl E. Harper, Iowa City, Iowa; Bishop W. Earl Ledden, Syracuse, New York; Miss Edith Lovell Thomas, Claremont, California; Dr. Philip S. Watters, New York, N.Y.; Dr. Bliss Wiant, Nashville, Tennessee.

Dr. Shackford, our first-prize winner, has had a long and distinguished career both as a poet and hymn writer and as a Methodist minister. He held a number of important posts in the Methodist Episcopal Church, South, prior to unification, including that of general secretary of the Sunday School Board. He also served as a pastor and district superintendent. Now retired, he lives in Waynesville, North Carolina.

Here are the three winning hymns:

## FIRST PRIZE:

### O THOU ETERNAL SOURCE OF LIFE

Tune: St. Petersburg  
8.8.8.8.8.



John W. Shackford

1. O Thou eternal source of life,  
The hope of all who seek thy face,  
Have mercy on this waking world,  
Thy people, Lord, in every place.  
Proclaim thy truth, send forth thy light;  
Bring in the day to vanquish night.
2. May all thy people see and know  
The meaning of this fateful hour;  
Pour out thy Spirit on the Church;  
Make her the channel of thy power;  
Inspire her witness, Lord, we pray,  
To reach all men in this our day.
3. Make thy world one across all seas,  
For still it does not understand  
The oneness of thy love for all  
Of every race, in every land.  
O help thy Church this truth declare  
To all thy children everywhere.
4. Awake, awake thy Church, O God,  
To witness to thy saving grace;  
Create in her the mind of Christ  
Who showed to men the Father's face.  
In Jesus Christ, thy holy Word,  
May all men know our God as Lord.
5. Come, Thou, and bring the age of peace,  
Thy reign of love to all mankind;  
Come, Thou, and rule throughout the earth  
As all thy true salvation find.  
O come, O come, great God of love!  
Bring in thy kingdom from above! Amen.

JOHN W. SHACKFORD

## SECOND PRIZE:

### ONWARD FROM CALVARY THE GOSPEL IS SPEEDING

Tune: Wesley  
11.10.11.10.

1. Onward from Calvary the Gospel is speeding,  
Speeding in love to far hamlet and shore:  
Tribes that the spirits of darkness were leading  
Learn of the God whom the Christians adore.
2. First in Jerusalem, then to each city,  
Spreads the Good News all earth's people await:  
"God in his love, in his mercy and pity,  
Comes down the highway and enters your gate."
3. Men long in bondage and fear ask with yearning,  
"Is this the message that brings our release?"  
Farmer, mechanic, and scholar are learning  
This is the News that holds promise of peace!
4. Lord, we are debtors to all generations,  
Heirs of a Gospel the martyrs proclaimed:  
Help us make known thy concern for the nations,  
Restless and bitter, their passions inflamed.
5. Grant that we fail not a world that lies bleeding,  
Waiting Physician to heal and to bind;  
Grant now swift wings for the Gospel's far speeding:  
Straight be its course to the hearts of mankind. Amen.

WILLIAM WATKINS REID

## THIRD PRIZE:

### SHOUT ALOUD THE GLORIOUS GOSPEL

Tune: Hymn to Joy  
8.7.8.7.D.

1. Shout aloud the glorious Gospel;  
Tell it forth to all the world;  
Let the news of Christ be published;  
Let his banner be unfurled.  
Claim for him the frozen regions,  
Claim the fertile, fruited plain;  
Let each hidden, tropic island  
Learn the splendor of his Name.
2. Spread abroad the light of Jesus  
That each longing eye may see;  
With our treasure, time and talent,  
Help to set the captive free;  
Heal the stricken; feed the hungry;  
Cause the desert place to bloom.  
May each learner, gladly teaching,  
End another's night of gloom.
3. Prove through love that Christ is loving  
Show to all his saving grace;  
Tell abroad that he is brother  
To the folk of every race!  
Falter not 'til all have heard it  
And the sounds of conflict cease,  
'Til the great triumphant Savior  
Reigns forever Prince of Peace. Amen.

NADINE D. GARNER

Winners of the Missionary Story Contest and the Philosophy of Missions Essay Contest will be announced in the near future.

IN this strategic hour of history, and in the face of the supreme opportunity it presents to Methodism, The Methodist Church brings a history of unmatched evangelism, a definite leadership in the field of Christian Education, a worldmindedness which sends missionaries and much of the Twentieth Century achievement to the most remote people of the world, and a social-mindedness which challenges the right to exist of any evil that harms men. This is Methodism's background. With nearly two centuries of outstanding success in these fields, Methodism is no novice in the fields of action which alone can make the future secure. Methodism does have a record of achievement which qualifies it to face the burning issues of this hour.

With this background of historic and contemporary qualifications for the facing of the world's ills, what are the tasks to which Methodism should turn, or is there some one task which calls for first attention? The Christian church has, and has always had, an unchanging mission, but this fact itself has carried the church to special tasks in any given generation. For example, the Puritan denominations of seventeenth century England, in addition to the unchanging mission of the church, found themselves in a struggle for freedom of conscience which lasted a century. In every century the church finds itself engaged in some special tasks assigned to it by the needs of the times. Do world conditions in this mid-Twentieth Century challenge the church with any special task?

That question must be faced and the right answer found or the church fails in this supreme hour of opportunity. It is not required of a denomination that it be infallible to hold a place of leadership, but it must be right about the main issues. Unless we are right about the chief issues of today we can offer no leadership. We may be wrong about many things and still survive but not about these issues and keep a place of leadership.

No issue in the world of today surpasses or even equals the race issue as a problem which must be solved.



Lenscraft Photos

*"After I am dead and gone, I prefer for my grandchildren to discover that their grandfather took his stand on the Christian principle of brotherhood . . . Remember that you cannot be completely loyal to the contemporary South without being disloyal to the future South."*

## Methodism's Present Task

an

Southwestern

view

\* Bishop Watkins recently retired after a career as a pastor, educator, editor, author and as a bishop since 1938. This challenging article is taken from an address given to a convocation of the pastors of the Memphis Conference in 1959.

There can be no ultimate peace in the world so long as this remains as an unmet challenge. The race issue roots back into the Protestant Reformation—an upheaval in which Luther declared that all men are equal before God. The equality of men was brought over into the political sphere by the American Revolution and its declaration that all men are born "free and equal." The French Revolution greatly augmented this process with its slogan of Liberty, Equality, and Fraternity.

For long this idea of the equality of men remained an ideal only. Great ideas generally require a long period

of incubation, but history, though slowly, finally sets the stage for the triumph of a great idea. When this hour dawns, no power on earth can stop its sway over the affairs of men and nations. This is what Victor Hugo had in mind when he said no army can withstand "the power of an idea whose time has come." He is a poor interpreter of the signs of the times who cannot see that the equality of men is "an idea whose time has come."

At the beginning of the French Revolution when the Bastille fell, Louis XVI hailed an officer fresh from the scene, "What is it," he inquired, "a riot?" "No, your Majesty," the offi-



WORLD OUTLOOK Photo

"... I suddenly realized that I did not now want anything back for which my grandfather had fought . . . I do not want slavery back. Do you?"

cer replied, "it is a revolution." He is blind who cannot see that the race issue of today is not just an old problem turned up again. We never had it like this before. The movement is world-wide and is already far beyond the point of control by old methods. For long the equality of men was just an idea, today it is "an idea whose time has come." This idea is rolling across the world, and no power on earth can stop it.

At the national level the equality of men means the self-determination of peoples, a doctrine which Woodrow Wilson proclaimed to the world at the close of World War I. Since that date and more particularly since World War II, that doctrine has changed the map of the world. The number of peoples who have become self-determining nations in the last fifteen years is simply astounding. Even a well-informed man, visiting the United Nations, will find seated in that body delegates from nations whose existence was not known to him and still others whose geographical location he does not know. When I was born, the British Empire was the most powerful on earth and yet this world-wide movement has dismembered that Empire in the past fifteen years. In fact, there is no empire today but merely an association of nations. All of this has come from "an idea whose time has come"—the equality of men at the national level of self-determination.

At the individual level, the equality of men means that no longer does a man of color admit that the white man is superior because of the color of his skin. That attitude belonged to an era which has passed. However

glorious the past may have been, unless we white people face up to this fact, we are going to lose the future.

It is time, indeed it is far past time, for Southern people to face this fact. I do not believe that Southern people are aware of the seriousness of the problem. For almost a hundred years we have had the "Negro problem." Across the South there is the feeling that the present crisis is just the old problem turned up again, and that it will pass, as it always has. No attitude could be more detrimental to the South than such an attitude toward the present crisis. This is not just the old problem turned up again. We are dealing with something that is world-wide in extent and unmanageable in its force. It is a power that has created a dozen new nations in as many years and, as I have said, dismembered the British Empire. It is not an issue with the Southern white man on one side and the Southern Negro on the other. Rather, it is "an idea whose time has come" with the Southern white man on one side and almost the entire world on the other.

We people of the South need, more than anything else, to wrestle with the fact that we have come up against something we cannot manage—at least not with the old methods or by political demagogues who cannot deliver what they have promised. We need to face the fact that the South's attitude can mean the end of the United States as an independent nation. It is self-evident that the nations of the world are and for a while will be forming new alliances. If the United States is to be labeled as a nation that draws the color line in a period of world-wide movement

toward the equality of men, it will by that very fact invite the world's people of color into a common bond of sympathy for each other and a common cause of antipathy toward us. An emotional antipathy is a most common cause of war. No man can say this will happen, but no man in the world is in the position to say it will not happen. Certainly our Southern attitude on race creates a possible peril for this nation.

Certainly we Southern people need to be more realistic and less emotional in this crisis, and we ministers of the South face a responsibility of leadership not faced by the Southern ministry in a hundred years. If we fail in leadership in this hour, if we do not utter the right words, if we deny the very essence of our religion by silence on this racial issue, then we need not rise to make remarks on other issues—the world isn't going to listen to us. As ministers we make ourselves ludicrous if we proclaim the Fatherhood of God and leave off the brotherhood of man.

I am fully aware of the difficulty you face in this race situation. Some of you may lose your position for simply being Christian in this matter, for once you take the position that the brotherhood of man includes the Negro, the traditionalist puts words in your mouth and says you are an advocate of social equality and intermarriage. This has happened to many ministers. Well, as for social equality, we do not have that among white people. In this free country a man chooses his associates. Social equality is a red herring that simply confuses the issue. As for intermarriage, I am opposed to that, not because of racial

prejudice, but simply because it is not good genetics. Intelligent Negroes are also opposed to it and for the same reason. Whatever the cost in unpopularity, I have no choice but to affirm that the Negro is my brother. I have in the past and I shall continue in the future to preach the Fatherhood of God and the brotherhood of man.

I am as Southern as anybody, born and reared in the deep South, with a social heritage that included the traditional Southern position on race. For thirty years I never questioned the rightness of this position. But more than thirty years ago a single incident was the beginning of a revolutionary change in my thinking. In the northern part of my state a car loaded with Negroes collided with a car filled with white people. The fatalities for both cars were multiple. Ambulances came to the scene, picked up the whites and left the Negroes on the roadside to die. This was for me a shock, but as I analyzed the situation, I could not criticize the ambulance drivers, for they knew the Negroes would not be received in the hospital. I could not criticize the hospital, for the small city in which

it was located would not allow Negroes to enter. I could not criticize the city, for it was doing what society and Southern mores demanded. There was no escaping the truth. Southern society was responsible, and Southern society was sub-Christian in this matter.

Reluctantly and painfully, the pain not unlike the death of a dear friend, I had to surrender. The South, my South and the South of my people since Revolutionary times, was wrong in some of its attitudes. This beginning led to other things, and I was compelled to examine the whole gamut of the Southern way of life.

What I am about to say in the next few moments, I wish no Yankee could hear. For, while I love the Yankee, there are points at which I do not like to give him any comfort. I do not know who first said it, but the chief trouble with the Yankees is that they are Yankees. No Southern man ever hears that without smiling. But what the Southern man does not at all realize is that the chief trouble with Southerners is that they are Southerners—in so many ways good and fine and lovable, but still Southerners.

In my young manhood, with a hundred and seventy-five years of family background in Georgia, and back of that a Virginia ancestry, with loyalty to the Confederacy kept alive by the memory of a grandfather who served in the Southern Army and an uncle mortally wounded in the Battle of Atlanta, I was intensely Southern with all the emotions that went with it. If not entirely an unreconstructed rebel, neither was I a fully reconstructed one.

I have spoken of a certain incident as being the beginning of a change in my thinking. The process was very swift and, when finished, constituted one of the major shocks, if not the supreme shock, of my life. Southern as I was, I suddenly realized that I did not now want anything for which my grandfather had fought. Now, do not let that statement be too much of a shock to your Southern ears. Suspend the shock for a moment and do a little thinking. It may be that you also do not want any of those things. I do not want slavery back. Do you? I do not believe that one man in a hundred in the South wants slavery back, yet that is one thing my grandfather fought for. I do not want this country divided into two weak nations with fortifications and guns pointing at each other across the Ohio River. Do you? If there had been two, soon there would have been three and, most likely, an ultimate Balkanizing of North America—and yet that is one thing my grandfather fought for.

Let no one mention states' rights, for that provokes a smile. Under the American system, the minority which is not getting what it wants always pleads states' rights. Even New England, you remember, had a Hartford Convention and the Republicans as a minority under the New Deal administration became the states' rights party. Just what then was the "glorious lost cause"?

The average Southerner, and the above-average Southerner, for that matter, has never faced the question of what it was we lost in the War between the States (or Civil War, I have forgotten which term we Southerners prefer) that we now want. Surely after a hundred years, with four intervening wars we have well-

United Nations Photo



"It is a strange situation, isn't it, when the most pressing foreign mission need turns out to be a home problem, that is, the Christianizing of America."

nigh forgotten; we ought to be able to be objective about the War between the States. The overwhelming majority of Southerners, if they would only stop to think, do not now want what the South fought for in 1861-65.

I am saying these things, my brethren, because it is high time they were said and only a Southern man can say them. There have been far too few men in the South willing to stand up and tell the people the truth that there is no escape from the Supreme Court decision, and that the last county in the South is going to bow to that decision. This near silence has enabled political demagogues to seize high offices by promising the people things they cannot deliver and in most instances these false prophets have known that they could not deliver. A new high level of contempt is called for as an adequate attitude toward these political figures who are willing to mislead people in order to occupy office.

I am loyal to the South, my South and my people. But what South? In 1866 Benjamin H. Hill, the Georgia statesman, said in an oration: "There was a South of slavery and secession—that South is dead. There is a South of Union and freedom—that South, thank God, is living, breathing, growing every hour." Twenty-four years later the immortal Henry W. Grady stood before a Boston audience and delivered with tremendous effect his oration, "The New South," taking as a text the words of Ben Hill. Henry Grady and Ben Hill, seventy and ninety-six years ago respectively, recognized that the old South was dead and a new South in the making. There is evidently therefore more than one South. In fact, there are three Souths to be considered. There was the old South of slavery and secession. I am not loyal to that South and do not want it back. There is the contemporary South. Much of it is good and I am loyal to that good, but there is much of it that is not good and I am not loyal to these wrongs just because they are Southern. Its racial attitudes are sub-Christian, wrong, and a peril to this nation. Ambassadors and missionaries in instances have to stand mute as peoples of color inquire about Little Rock, the story of which is known to every back

corner of the world. Men of the calibre of ambassadors and missionaries know that while Little Rock and the South have many defenders, they have no defense. Hence they can only stand speechless before the peoples of color.

But there is still another South which is in the process of birth and to which I am loyal—the South of the future. That South, thank God, gives every promise of righting the wrongs of the past. It is my judgment that twenty-five years from now we will wonder why we ever got so aroused over the matter, and that civil rights will be accorded the Negro as a matter of course. I prefer to take my stand with the South of the future. In the changed atmosphere of the South twenty-five years hence, the silence of some ministers will be difficult for the youth of that day to understand. I am fully aware that if we ministers of today take the fully Christian attitude in this race issue, we will be criticized, perhaps in instances ostracized, and in extreme situations we may even lose our jobs. But for myself I have settled the matter. Come what may, on this matter at least, I have decided to be Christian.

After I am dead and gone, I prefer for my grandchildren to discover that their grandfather took his stand on the Christian principle of brotherhood and accepted the Negro as a brother. What are you going to do about it? Remember that you cannot be completely loyal to the contemporary South without being disloyal to the future South. Just as complete loyalty to the old South of slavery and secession is disloyalty to the present South, so is a blind loyalty to the South of today disloyalty to the South of tomorrow. To which South will you give your loyalty?

I must not close without pointing out that our racial attitudes here in the South affect Christianity to our remotest mission field. Leaders in the missionary areas of the world point out that the standards by which non-Christian peoples judge Christianity have radically changed. Formerly a missionary's success depended almost entirely upon himself. The missionary was a good man or woman with a kind attitude toward everyone, and his message was one of human goodness and

brotherhood; therefore, people listened and converts were made. Today, non-Christian peoples do not look so much at the individual missionary as they look at the country from which he comes, or at least this is the trend.

This is because, due to modern means of travel and communication, the non-Christian peoples know what is going on in the entire world. They know us better than we know them. They know all about the racial attitudes in America and they reason that America is the kind of country that Christianity will produce. They know that the Christian church has had a hundred and seventy-five years of complete freedom to do anything it wanted to do about the evils in American life, and they reason that whatever evils exist in America exist by the silent consent of American Christianity, not with the approval of the Christian church, to be sure, but by the tolerance of the church.

They know that the racial attitudes in America are tolerated by the Christian churches. This is why leaders of non-Christian peoples are saying, "We want your gadgets and your science but we do not want your religion," or words to that effect. This is why also the Southern attitude toward race is of such world-wide importance.

It is a strange situation, isn't it, when the most pressing foreign mission need turns out to be a home problem, that is, the Christianizing of America? This places upon us as ministers of Jesus Christ a fearful responsibility, for an honest confession compels us to admit that largely we have adjusted our consciences to a situation rather than adjusting the situation to the standards of Christianity. God forgive us and God help us as ministers to become completely Christian.

We Methodists can meet the challenge of this hour only by becoming Christ-like. The essence of Christianity is living like Jesus Christ. The moment we define Christianity otherwise, we take the power out of it. The heart of the matter is that we take no attitude toward any thing or any man that Jesus Christ would not take. Do you believe that all our attitudes are Christian? If not, let the change begin with you.

# EARTHQUAKE

## IN CHILE'S EL VERGEL

By ELBERT E. REED

The recent series of violent earthquakes that devastated Southern Chile did great damage to many Methodist churches and other centers. A special offering for disaster relief in Chile and other places was held on June 26. In this vivid letter, Mr. Reed, director of the farm and rural center at El Vergel, tells of the earthquakes and their effects in his area of Chile.

FOR two weeks we have been going through for the third time the sweeping-up operations following an appalling disaster that has struck one third of this land of Chile with a sudden and devastating blow. In 1939 we at Angol were caught toward the perimeter of the terrible earthquake which destroyed most of Concepcion

and Chillan and shattered much of Angol without leveling it. In 1949 a short but violent quake centered around Angol again hit us and set us back many years in our construction program. Saturday the twenty-first of May an early morning earthquake of violent proportions hit Concepcion badly again and repeated here

the damage of 1939. Early the afternoon of Sunday the twenty-second the worst quake of the century struck the area to the south around Puerto Montt and the north end of the Island of Ohiloe. The quake was felt over most of the whole long, narrow country. Here at El Vergel, hundreds of miles from the center, our buildings tossed about like match boxes on top of visible earth waves that must have been at least eighteen inches in height.

Never before had we experienced a bad quake in daylight and in the open. This time a short, sharp shake drove us out of the house, already nervous from over a day of constant movement following Saturday's big shock. Not many minutes later the really big blow came and kept rolling on for over three minutes of such severe movement that it was difficult to keep erect. Trees trembled and shook and power lines tossed around, the wires shorting with brilliant flashes. Houses and buildings tossed and groaned and chimneys swayed perilously or crashed



*This church at the El Vergel rural center will have to be extensively repaired. The new front section shown here withstood the shock but the back wall of adobe brick was badly shattered.*

onto the roofs. That of a neighboring farm owner crashed through the roof and second story to their lovely dining room below, carrying their baby's bed with it—empty, for they had gone to Santiago just a day or so before.

With the earth still quivering we worked until dark with an emergency gang pulling down chimneys—twelve of them. Seven more fell on houses or were torn down by the occupants of the houses. We found our people, women and children especially, in huddles out of doors, many of them weeping and semi-hysterical.

For several days we were cut off from the outside world to a large extent. Power was off most of the time for two days and our water system took that occasion to clog up, leaving us without water.

A hurried inventory taking revealed no personal harm at El Vergel or in Huequen nearby. In and around Angol five lives were lost. The Saturday quake caused some 150 deaths. But that in the south, in addition to shaking whole cities to pieces, produced a series of tidal waves up to thirty feet in height that washed away three entire small towns, Puerto Saavedra, Tolten and Quele. The coastline sank about six feet over a length of hundreds of miles, leaving the important ports of Valdivia and Puerto Montt with their docks and warehouses and installations destroyed and sunken to water level. The tidal waves swept outward and a few hours later hit Hawaii, Japan, Okinawa, Australia and New Zealand with the effects reported by all the world's news agencies.

The map of Chile has been changed by that Sunday afternoon quake. The coastline has shifted inward, in some places over a mile. That change is especially severe in the Corral-Valdivia area which is very low and affected by sedimentation from the Valdiv River and the tides in the Corral harbor—one of the world's most complicated harbor problems. The river through the city has risen (or the land sunk) to the point where for many miles inland it is brackish and invades large areas of farm land. And up at the headwaters of that river is the mountain and lakes area where the earthquake caused immense slides and cave-ins that have dammed rivers,

formed new lakes and buried entire farm settlements. The silt from those slides will end up in the Valdivia and Corral river and bay area.

The total loss of life listed by government figures runs between 2,000 and 3,000 including the missing. It could reach 5,000 in the end. The loss of buildings and homes is staggering. On a percentage basis, Angol is one of the worst hit, lying as it does at the crossroads of the two great shakes. Public buildings, schools, sheds, anything with a good roof is crowded with refugees from the innumerable shattered homes. Every available space in Huequen and on the farm is in use, giving shelter to about 115 families besides those who have crowded into outside kitchens, woodsheds, chicken houses, or whatever shelter they could hurriedly put together with a few boards and pieces of roofing. Up to the past three days there had been no rain here, for which we have been thankful.

Food and clothing have been pouring in in large quantities from all parts of Chile and neighboring nations; so those needs are being attended to on a large scale. People already undernourished require more food and clothing than ever when nervous and under scanty shelter in the winter. And roofing materials have been exhausted for several days

though the building of shelters really has not started in a serious way.

A "Globemaster" aerial bridge was set up between Panama and Chile by the U. S. Armed Forces and moved mass quantities of food, medical supplies, and four portable complete hospital units with personnel. One unit may end up in Angol, where our main hospital building is totally unsafe and has been evacuated. That U. S. move has warmed the Chilean hearts and contrasted with the Russian effort to get one plane off today.

Here at El Vergel we shall have to return again to the enormous job of repairing around forty homes and other buildings built of the combination of frame and adobe brick and plaster. The work done after the quake of 1949 diminished the damage this time. Nevertheless, aside from the effort involved, the cost of that job will run to between \$15,000 and \$20,000. This time we shall cover all of the walls with a sheathing of matched lumber and so try to avoid this kind of damage in the future.

Our church here at El Vergel will now have to undergo extensive repairs, for the back wall of solid adobe brick is too badly shattered to be safe. The lovely solid new front put up three years ago stood the quake perfectly. The church in Huequen was practically unharmed. But the author-

Methodist Prints, by Kofod



Author Elbert Reed is shown advising missionary Stan Moore about the winter pruning of fruit trees at the farm.

ties have warned our pastor that the Angol church will have to be torn down. The members have been working to get funds and materials together for several years toward a construction job that would have cost them upwards of \$10,000, counting on saving the old building damaged in 1949. Now they will have to raise at least \$5,000 more.

Reports from other towns inform us that our churches and parsonages in Valdivia and Los Angeles are a total loss, and that in Talcahuano, Curanilahue and Pitrufquen the damage has been very heavy. The Concepcion church will require some important work of repair. There has been no word of loss of life amongst our members over the country, but many have been left homeless, including several in Angol. Figures will soon be available.

Helping in the organization and supervision of relief work to feed and house the displaced thousands in our area has taken much of our time these days, in addition to looking after the basic needs of our institution and its people. The students of our agricultural and vocational schools were so nervous about their families that we ended by sending them all home for a while and have given our full time to these other needs. Vincent and Amy James are working on the problems of the people in shelters in Huequen and El Vergel itself and preparing food for distribution from our school kitchen for 300 people or so. Dr. Bullock worked out a double decker bed to help make floor and roof space go farther at this critical time. Among other duties, the author has been given the job of getting up scores of family shelters on newly-opened

streets in Huequen, looking toward permanent construction of homes there within the year.

Families can do much to help themselves, so we have turned over vast quantities of lumber for temporary light covering for our own people and others and shall continue at that for days or weeks. But the lack of roofing has us stalemated. Few of the men have any knowledge of work with tools. Volunteer workers are helping out those assigned to build their own shelters in teams of four, each team with a carpenter to direct the work and most of the cuts.

The Protestant church groups in Angol are organized into a Council of Churches and were able to obtain a tract of two small city blocks for the future construction of homes for their members. As "squatters" were moving in on their land they came to us for help during this moment when possession comes very close to establishing rights, for people have been desperate for spots to locate their temporary shelters. So we worked fast at fencing in their land, dividing it into plots, putting up their names. When the authorities investigated they found the quickly-studied plan in operation and gave it their blessing. So the day was saved just in "the nick of time."

A community planning committee for the Angol area has now been set up following a suggestion dropped a week ago in our Rotary Club meeting. That will take some more time from now on. One has to be a producer of ideas here as everywhere.

This moment has fortunately caught us with a large supply of lumber recently sawed from our extensive pine plantings but destined originally for apple boxes, as well as home construction as soon as we should be able to finance the work. Now we are having to direct large quantities into temporary housing and relief. But we are badly in need of available cash. Aside from our huge repair bill we shall have to help the municipality to finance the expropriation of land for definite home construction in Huequen at an approximate cost of \$100 per plot and \$800 per home for the benefit of some fifty of our workers.



*Missionary Stan Moore talks with farmers from the surrounding countryside at the gate of El Vergel. About forty homes and other buildings on the farm will need repairs.*



*Packing young fruit trees at El Vergel for shipment to other parts of Chile. Normal activities, such as this, were temporarily suspended to concentrate upon relief and reconstruction work in the community.*



# ALASKA METHODISM AND The Decade Ahead

By FRED McGINNIS

WHEN one glances back briefly to the year 1950 and makes a comparison with 1960, the Methodist program of advance in Alaska assumes unusual proportions. The development during the past decade is due to a variety of programs and personalities, both clergy and laymen. Leadership of Bishop A. Raymond Grant and the Division of National Missions of The Methodist Church has been central in the progress we have witnessed.

As Methodism enters this new decade it does so almost simultaneously with the new opportunities and advances made possible through the new statehood status Alaska enjoys.

The first decade of Alaskan statehood will bring decisions of unusual magnitude to the whole of Alaskan life. The Methodist Church in Alaska does not stand outside the stream of all the changes which will be experienced but will stand within the midst of everything which will be happening to persons involved in a dynamic decade ahead.

Within the range of direct influence of the Methodist churches in Alaska are from 5,000 to 7,000 of the population of our great state. There are others who look toward the guidance and direction in moral, spiritual and ethical changes which we may be able to effect. Our tasks are heavy with duty but we know of our source of strength which is in God. This strength turns the difficult tasks and duties into delight and immeasurable privilege.

Could our "watchwords" for the decade ahead be: "Nothing that is good in the sight of God should be outside the Church's interest!" With-

Mr. McGinnis, president of Alaska Methodist University, assumed his new position after serving as superintendent of the Alaska Mission for the past five years. At the recent annual session of the Alaska Mission Conference, Mr. McGinnis gave his last report as superintendent. These are highlights from that report.

in this concept we each are brought face to face with our own mission. Each congregation as well as each individual within the fellowship must find ways to relate Christian faith to: our healing ministries through our hospitals; our concern for little children through our home; training of the mind and the quickening of the intellect through our institutions of higher learning; through the spoken messages from our pulpits; through the Christian witness among the armed forces in Chaplaincy ministries. For countless numbers of our laymen, however, relating the Christian faith to daily tasks will take on a new urgency in vocations—as industry, medicine, law, legislative processes, teaching, factories, farming, newspapers, public office and builders of Christian homes on this new frontier. The Christian message may be transmitted over all these "frequencies of vocation" by the conscientious Christian.

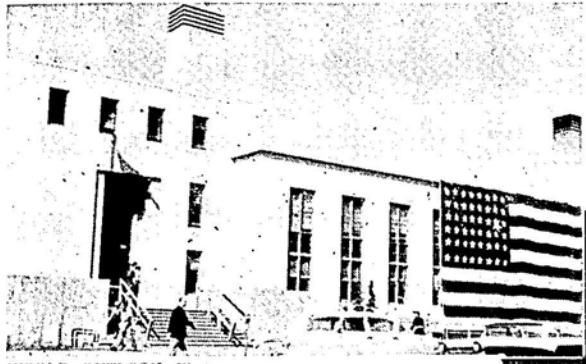
More specifically, our concerns for the decade ahead may focus upon some avenues of interest. Only as we bring these concerns into concentrated projects, following our awareness of our tasks, will we find ways to serve well our church and our Christ during the 1960-70 decade. Deep con-

victions are, therefore, registered for our attention:

(1) *The explosive population factor* which will be so important within America during the decade ahead will certainly have its relevance for the Alaskan cities and rural areas. The studies which have been made indicate that the state will have unusual population increases and The Methodist Church must begin to lay plans for an adequate ministry to the new Alaskans. The nation will see an increase of over three million persons per year or about thirty million increase during the decade ahead. This will affect every state in the Union including Alaska. New homes will be created. A much larger percentage of these new families will be between the eighteen and twenty-four year age grouping. Whether these will be Christian homes will depend largely upon the attitude of the church in its outreach and concern.

(2) *The mobility of persons* has become a gospel for the new decade. Thousands of the armies on the march will find Alaska as a new home. To see that these uprooted and replanted persons are not "homesick in their homes and strangers under the sun," the church's concern must ever be directed outward to the newcomers.

(3) *The church and the outsider* need both to look at each other anew in our day. Many Alaskans today look to the church for their deeply-felt needs and are forced to look away again. It is a way of admitting a disappointment in what he sees when he looks at the church, even though he may find great difficulty in giving expression to all that is felt.



WORLD OUTLOOK Photo

(Right) "The studies which have been made indicate that the state will have unusual population increases and The Methodist Church must begin to lay plans for an adequate ministry to the new Alaskans." This is an apartment building in Anchorage.



Ward W. Wells Photo

Accepting responsibility in a new state is one of the primary problems for the Christian layman as well as clergyman. This responsibility may be envisioned as being qualitatively different from that within a state where all patterns have been set by time, tradition and usage. For the Christian in Alaska, endeavoring to make a positive contribution to the emerging social climate, these concerns are paramount:

**Unity:** The task ahead is bigger than any one person, group, church, or communion can effect. Co-operation must be sought and patterns developed in co-operation, both between Christian denominations and those churches and other agencies. The church does not have a monopoly on effecting social change.

**Outreach:** Our knowledge of the grace of God, as revealed through Jesus Christ, must be shared through effective witnessing. We are involved in this human enterprise and, simply because we are involved, we find ourselves overwhelmed in obligation to share the faith we know and the life we prize. The evangelistic strategy developed over the past decade should be ever strengthened by new forms and approaches.

**Study:** A careless world will not heed the attempts of the Christian church if that church is guilty of presenting partial truths or facts which are not correct.

When the Methodist forces of Alaska speak on current issues affecting Alaskan life, and especially in

(Left) "The first decade of Alaskan statehood will bring decisions of unusual magnitude to the whole of Alaskan life." At the time of the statehood vote in Congress, a huge new star was pinned on this American flag in Anchorage.

of private universities, such as the emerging Alaska Methodist University in Anchorage. As the history of the state unfolds, doubtless other private institutions of merit will be born. This dual system of institutions prevents a monolithic pattern which places a monopoly on the training of minds to either interest.

It would be desirable if the Methodists of Alaska could find new ways to express a deepened interest in the University of Alaska, as an outstanding public and tax-supported university of merit. To maintain good quality education and to expand the facilities needed for this task, our state university and its administration will need the full support of the public in general, the churches and constituents and certainly the legislature. Best estimates tell us that virtually every educational institution in the nation will need to double its capacities in every phase of its life, including enrollments, buildings, faculties, salaries, endowments, etc., during the next ten years. Let us ever support our state university in its noblest quests.

We need to be more expressive of our interest in the spiritual welfare of all our students at the state university. Being a new state, we have not found it possible to develop the denominational programs usually associated with or near a state university. These programs, sponsored, planned and financed by the various denominations (as the Wesley Foundation) are often not on the campus or under the direction of the university. One of the emerging problems in this realm will be the encouragement of an adequate and reasonable program of ministering to college students in line with our deepest convictions of "separation of church and state." The fact that an adequate answer has not been found does not excuse our obligation to study the needs and attempt to find a workable solution. We are currently developing plans to minister more effectively to our own students through a projected Wesley Foundation in Fairbanks.

THE first visit had been made in 1935, the only one up to that time by any Methodist church official from the United States. "Tuan Jim" Hoover (the Rev. James M. Hoover of Chambersburg, Pa.) and Mrs. Hoover were the only missionaries in that jungle area. From the early 1900's they had worked alone save for one four-year period. Their services were rendered among the rapidly growing settlements of Chinese Christian immigrants who, at the turn of the century, had come to Sarawak at the invitation of the "White Rajah," Sir Charles J. Brooke. Sarawak, and its smaller segment where the Dyaks live, are almost unknown to Americans except to stamp collectors, to the few old timers who remember P. T. Barnum's "Wild Man of Borneo," or to readers of adventure books who recollect the almost incredible tale of the White Rajah.

When I went to Sarawak in 1935 the trip was by steamer. When I revisited that land recently I traveled by aircraft. Through the area we went by shining late model American cars, or in pedicabs—rickshaws propelled from the rear by sturdy-legged bicyclists instead of the older style ones pulled by coolies between cartlike shafts. Too, my own feet carried me many sweaty miles.

Utterly senseless as it may sound, my most vivid and my most pleasant memories are of painfully cramped travel up and down the jungle river Rejang in native dugouts. Laboriously hollowed from long logs and with sideboards to guard partially against the spray, the boats are fairly seaworthy. On our journeys we passed many of the cruder dugouts propelled by Dyak men and women with wooden paddles; but we traveled in comparative luxury and with speed. A thirty-five horsepower outboard motor drove us along at fifteen or more miles per hour. An alert native boatman guided the craft, sometimes hitting but usually missing the floating logs or masses of brush brought from the mountains by the daily heavy rains. One hour, two, three we would steam under the fierce tropical sun, its heat only slightly deflected by the corrugated metal awning; then sudden rains would drive through the unprotected sides of the boat until, drenched, we would shiver in misery as the speed of the boat made us unbelievably cold. Our legs humped almost to our chins, we would ride out the storm, until the glaring sunshine made us steam once more. Yet, truly, this revisit to Dyakland has left pleasant memories.

The earlier visit had been marked

by even greater physical hardship and by tragedy. Hoover was seriously ill on the steamer as he and his wife accompanied me to Sarawak. By the time we arrived at Sibu, the mission station, he was unable to guide me around the district, although I was the long-desired Board secretary come to see the achievements of the decades. Instead he called in a Chinese layman whose dialect was understood and spoken by the secretary, and the two local men laid out a strenuous itinerary. We two started out, and the Hoovers in a governmental launch were hurried back to Kuching and a hospital. During the following week Mr. Ling Kai-cheng guided me to sixteen of the nineteen churches which had been developed among the Chinese during the Hoovers' thirty years of service. These churches were ministered to by lay preachers, men who taught primary schools on week-days and served as pastor-preachers on weekends. There were 2,600 members of the congregations, all Chinese. Not one Dyak had become a Christian. Living in their communal long-houses along the river or back in the jungle, they came to towns only to shop.

Going on foot, by bicycles along narrow clay trails, even across wooden catwalks above the muck of the swamps, we visited the schools and



## Sarawak Revisited

By FRANK T. CARTWRIGHT

One of the remarkable areas of growth of Methodism in the last few years has been Sarawak in Borneo, one of the four "Lands of Decision" in 1956-60. Dr. Cartwright, now with the United Board for Christian Higher Education in Asia, was Secretary for China and Southeast Asia of the Division of World Missions until his retirement several years ago.

churches and turned our faces back toward Sibu. As our launch moved up river and we approached the first town where there was a government station, we saw the Sarawak flags at half-mast. At the pier we were met by Chinese Christians wearing arm-bands of mourning, who told us that Hoover had died of blackwater fever the day before—and that Rajah Brooke had ordered all flags to be lowered in tribute to this greatly loved "Protector of the Chinese" as he had been officially named.

In Sibu the Chinese Christians clustered about me, some having known me back in China, and nearly all of them speaking the Foochow dialect so that I was able to converse with them. A district conference was convened, and we laid plans for carrying forward the work with local leadership until I could confer with the bishop of the area and secure a new missionary to help them. As our boat moved into the river on its first leg of my homeward journey, the jetty was crowded with scores of Chinese Christians—but not one Dyak.

Now came the reality of a dream held for more than two decades. I returned to the alluring jungle land where in the past ten or fifteen years Dyaks by the hundreds had become Christians.

What a changed world was seen. Sibu, instead of being a town of 2,000

people was now a city with broad streets, well paved and heavily traveled. Reinforced concrete buildings were replacing the wooden ones. Newer stores and offices were air-conditioned. In a flash my mind went back through the decades. I remembered that Tuan Hoover had introduced the first gasoline engine which operated the first rice-hulling machine, freeing women from the back breaking toil. The same engine ran the first saw mill, replacing the arduous hand labor of the men. I recollect the candles and antique fish-oil lamps formerly used as I now found an electrified city, the result of the lighting system brought from furlough by the Hoovers and turned over to Chinese Christians as a contribution to the economic betterment of the city. It is true that for almost forty years there had been only one missionary couple—but what a physical change that couple had wrought, in addition to their establishing of day schools, Sunday schools and churches.

Not a missionary was in Sibu when I completed my first visit and gave myself to the effort to secure a replacement. Now on my revisiting Sarawak there were thirteen couples representing American Methodism and thirteen single missionaries. English Methodists had provided two couples and two single men.

But that increased force from the

Western churches was only part of the thrill. Much more significant was the international character of the missionary team. Here in Sarawak, differing from most other areas, a Negro couple from America was at work with the white representatives. In addition there were two Chinese doctors educated in the United States and supported in large part by the Methodist Church in Malaya. Too, there were a Filipino doctor and his American nurse wife, two Filipino trained nurses, a Chinese superintendent of nurses who had come from Hong Kong as a missionary, and an Indian evangelist and his family sent and supported by the Methodist annual conferences in India. There were three Batak missionaries from Sumatra, products of early missionary work in Indonesia who now worked among fellow tribesmen of another race. The missionary force in Sarawak is a miniature United Nations, united not merely in diplomatic work but in Christian service. They are not concentrated in Sibu, but are scattered along the Rejang River.

The inspiration which came to me from this missionary force was only the first of a series of striking impacts.

Chinese Methodism in the area was many times stronger than in 1935. At that time there was not one ordained preacher. Today there are eighteen conference members, and nine preachers on trial. Schools are established up and down river while in Sarikei and Sibu there are strong and crowded secondary schools. The capstone of the educational structure is in Sibu, a thriving theological school with a strong faculty and Dyak as well as Chinese students. Making this institution almost unique, certainly in Asia, it has called as president a woman, Miss Ivy Chou, Ph. D., well known in China during pre-Communist days and widely known also in the States where she took several years of post-graduate study.

By 1959 the church membership had multiplied from the 2,600 at the earlier visit to approximately 8,000—plus more than 13,000 preparatory members.

Do you remember the earlier statement that "in 1935 not one Dyak had become a Christian"? When first in

*Up the Rejang River goes a Dyak circuit rider, Joshua Bunsu. Mr. Bunsu has a seven-point circuit, all reached by this boat. He was the first Dyak preacher to finish at the Methodist Theological School in Sibu.*

Louis Dennis Photo



Sarawak my Chinese layman-friend and I visited two long-houses, the strange "houses on stilts" occupied by from twenty to fifty families. The people were courteous but suspicious of the foreigners and their strange religion. But now from long-houses scattered along the river highways come urgent messages from chieftains to missionaries, "Won't you send us teachers so that we can learn this 'strong Jesus religion?'" A few years ago one chief with several armed followers even threatened to kidnap a missionary for his long-house. A Batak preacher was sent, and now almost the entire village is Christian. They have a church and parsonage, built with their own hands.

All this did not merely happen. The hand of God, which had led a Chinese-speaking Board of Missions secretary to Sarawak at the time of Mr. Hoover's death and had guided that executive to a life-long interest in that area, was likewise laid on the Rev. Burr Baughman. The son of Malaya missionaries, he later became a missionary himself, working among the jungle people of the Pahang area in Malaya. After the end of World War II he and his capable Chinese wife transferred to Sarawak where, up-river from Sibu, they gave themselves almost exclusively to friendly work among the Ibans. (Iban is the correct name for the people commonly known as Dyaks.) Gradually their approach won its way. Many became friendly, a few became Christians. Small groups of newly found Christians were organized with local lead-

ers appointed and trained in the simple teachings of Christianity. Colleagues from Sumatra and America joined the Baughmans, and work teams moved in long-boats to scattered clans along the river and its tributaries.

Encouraged by the government, the missionaries started medical work, the only such service among the tens of thousands of Ibans and Chinese in all the upper reaches of the river. The jungle folk, despite their suspicions and fears, soon came to recognize the skill and loving care offered. At Kapit, the center of government for the up-river area, a former residence was remodeled to serve as hospital, and soon was crowded to capacity—and beyond. In addition, a long-boat was fitted up as a floating clinic and a medical team went to remote settlements.

Realizing the opportunity, The Methodist Church established Sarawak as one of the Lands of Decision for the quadrennium 1956-60, and the Division of World Missions granted two years leave of absence to its medical secretary, Harold N. Brewster, M.D. Backed by years of missionary service in China, he and Mrs. Brewster went to Kapit to help organize the medical work for more effective service. Two Chinese doctors associated themselves with him, Dr. Lik-ku Ding and his wife, Dr. Lillian Ding, a pediatrician. During this period of his service nurses provided by the Woman's Division of Christian Service were added to the staff, as were a pharmacist and business staff. A fine residence for nurses has been built, a two-family house for the medical staff also, and a hillside is being leveled with powerful bulldozers as the site for a modern fireproof hospital. It is expected that, as at present, more than half of the patients will be Ibans who when cured will spread the good news of health care and hygiene when they return to their homes. As in Biblical days, they bear witness to this "Jesus religion" as they have found it in doctors and nurses.

Even farther up toward the high mountains is Nanga Mujong, a strong agricultural and educational center. Here at what is now the outpost of Methodist missions on the Rejang are excellently trained and experienced missionaries, the Rev. and Mrs.

Thomas Harris. On high ground, presumably safe from the fierce annual floods, a school for Iban boys is conducted in rather poor buildings which, even at that, are better than the boys' own homes. They learn the equivalent of the Three R's, they work in the school garden and in addition each boy has his own plot of land. They help Mr. Harris care for the cattle, pigs and poultry imported from America, the C. R. O. P. gift of Christian farmers on the West Coast. In addition a simple medical clinic is conducted by Chinese and Iban nurses, who came in rotation from Christ Hospital in Kapit.

Crowning all of these activities is the fact that more than three thousand Ibans are now members of the small and scattered Methodist congregations. Among them are men who have gained enough education to be teachers of the few grades of primary school. Still more moving to this visitor was the sight of three Iban young men, laboriously wrestling with their pre-theological studies under the teaching of Rev. Lucius Mamora, a Batak teacher-evangelist. Later still they will attend the theological school in Sibu—where on a later day of my visit I met Henry Ajat, an Iban fine in face and dress, smiling his welcome. (Shortly after our visit, Henry was ordained by Bishop Hobart Amstutz, the first native of Dyakland to achieve this Christian status.)

As we experienced the cramped discomfort of the longboat trip back down river the Sibu, walled in by the jungle that hides the teeming thousands of Ibans and as we later roared up into the sky, leaving this romantic area, one phrase repeated itself in mind and heart, "What hath God wrought." Mingled with my prayers of gratitude was another phrase, "What hath God wrought—through human agents." First through one missionary couple, and later through devoted missionaries from half a dozen countries, all of these empowered by the prayers and giving of Methodists in England, America, Malaya, Sumatra, the Philippines and India.

And only He himself knows what will be wrought hereafter through consecrated and trained Chinese and Ibans already moving into leadership.



Missionary Thomas Harris visits a long house near Nanga Mujong. Mr. Harris runs a school and demonstration farm for the Dyaks.



Campbell Hays, from Monkmyer

# *House of Friendship*

PICTURE SECTION



*GARY, INDIANA*

Here is the Campbell Friendship House, set in the midst of the industrial city of Gary, Indiana. It does not front on a street of poverty. Men, except when there is a strike, make good wages in Gary. But it fronts on a lonely street, unshaded in summer, bare in winter, where a center for friendship is an alleviating force indeed.

Miss Evelyn Fisher, club leader at the Campbell Friendship House, teaches in Gary. She says one of the reasons she accepted a teaching job in Gary was her interest in her club at Friendship House. She met her club when she was a US-2 and is going on as a volunteer worker.



Campbell Hays, from Monkmyer

Campbell Hays, from Monkmyer



Staff members pause to talk over plans for the House at the receptionist's desk. The receptionist is Mrs. Frances Ware who came to the House in the 1940's.



Campbell Hays, from Monkmeyer

Miss Fisher goes over her program with her supervisor, Miss Marion Woodward, an ex-US-2 worker herself. Miss Woodward was director of the girls' work at Friendship House last year.



Campbell Hays, from Monkmeyer

Professional relationships put aside for the moment, Miss Fisher and Miss Woodward have a coke and a look at the news.



## PICTURE SECTION

*Mr. Bransford Norton, boys' worker for five years, gives instruction on how to use a projector.*



Campbell Hays, from Monkmeyer

Campbell Hays, from Monkmeyer



*Six- to eight-years olds get ready for a circus they are giving for the three- to five-year olds. Masks seem to be in preparation.*



Some of the volunteers have an ice cream party. Mrs. Lambert, with the ice cream spoon, has been Miss Fisher's Sunday school teacher.

Campbell Hays, from Monkmyer

A staff meeting considers how the House can serve the city in the summertime.



Campbell Hays, from Monkmyer

## PICTURE SECTION





Campbell Hays, from Monkmyer

A day camp is part of the summer program. The site is  
Indiana Dunes State Park.

PICTURE

SECTION





*Little girls hang up their washed dishes to dry in bags at the camp.*

Campbell Hays, from Monkmyer

Campbell Hays, from Monkmyer



*The leader teaches a song:  
"In a cottage in a wood  
Little man by the window stood  
Saw a rabbit hopping by—"  
The children are evidently rabbits  
at the moment.*



*Part of the summer program is  
sitting and talking—maybe it is the  
best of the summer program.*



## PICTURE



## SECTION

Back of the friendly program is the untiring work of Miss Emma Freeman, director of Friendship House.

*Her plans center on making this neighborhood of Gary a neighborhood of friends.*

Campbell Hays, from Monkmyer



By WILLIAM M. HALE and  
BUFORD FARRIS

# Frontier of The Church

*Story of  
Wesley House in San Antonio  
and its service to a boys' gang*

THE missionary emphasis of the church is increasingly seen as one of crossing frontiers. The frontiers are not geographical frontiers, but are frontiers where the gospel of love as revealed in Christ has not penetrated. One such frontier within our own society is that of "juvenile delinquency."

To some a juvenile delinquent is the boy with the ducktail hair cut, wearing blue jeans and a black leather jacket who associates with a group of boys similarly attired and participates in all kinds of unsavory activities. To some the delinquent is the boy or girl who just never goes to school. To others delinquency is represented by the adolescent who in a fit of compulsive unexplainable temper eliminates his father, mother, a brother, sister, or friend with a .22 caliber rifle. But to us delinquents are adolescents whose anti-social behavior represents their inability to understand themselves and their relation to values or people outside their small group. They will participate in activities that are directed against society unless help is given through relations to adults who understand and accept them as persons.

It is with this understanding and definition in mind that Wesley Community Centers of San Antonio,

Texas, is giving its service to this type of youth.

The present efforts of Wesley to provide this service to anti-social adolescents originated last September when there was a decision to open a Friday night canteen at the Riverside extension for youngsters living in the neighborhood. As the canteen opened it soon became apparent that boys who were considered to be trouble-makers and comprised a neighborhood anti-social "gang" group were intent on attending the canteen.

Wesley decided to intensify its service to these particular boys through the canteen. A new staff member was assigned to work together with the worker who had already been working with the boys.

The focus of the two workers was to help these boys as a group adjust themselves to the limitations which they met as they attended the center. This was done in such a way that the boys could recognize that the center was a place where they could participate in enjoyable and constructive activities if they were willing to take responsibility for their own conduct.

Both workers also began to try to establish a relationship in which they were looked on by the boys as persons who liked them, accepted them, and

were ready to help them with problems which they felt they could not handle on their own. After a while individual boys began to confide in the workers and seek out their help with various problems of a personal nature. The workers made visits to the homes and also visited the boys when they were held at the "detention" home.

As the months passed individual boys increased their ability to establish controls over their own behavior while attending the canteen. It became apparent that their ability in this area results from the increasing importance of the canteen for them and the rapidly developing relationship between individual boys and the workers.

A climactic point in the progress which was being achieved resulted as the neighborhood "gang" to which these boys belonged divided itself into two conflicting factions. Since the major portion of membership of this gang was composed of boys attending the canteen both the agency and the workers decided that part of their function was to offer assistance in solving the conflict if the boys were willing to accept such help.

It was at first necessary for the workers to hold themselves in until they knew the seriousness and extent of the conflict and whether the boys would be able to find a positive solution on their own. Also it was necessary to determine whether or not the boys actually wanted such assistance from the workers.

During this waiting period the workers observed that the majority of the boys refused to participate actively in the conflict while attending the canteen even though they freely discussed the conflict with the workers. This observation indicated several significant factors. First, the canteen was important enough to the boys and they respected the center sufficiently to control their behavior while attending the canteen. Secondly, the boys had enough confidence in the workers that they were willing to discuss group problems which were vitally important and emotionally toned as far as they were concerned. Thirdly, the boys accepted the workers to the extent that it was possible to discuss this



Amy Lee

William Hale, part-time student worker at Wesley Community Centers and co-author with Buford Farris of the accompanying article, describes the location of juvenile gangs in San Antonio for members of the city's Federation of Settlements. Mr. Farris, president of the federation and Wesley program director (seated, back of Mr. Hale), was chairman of the meeting held at the Mexican Christian Institute.

important and significant problem with them.

The climax to the situation occurred when one of the boys broke the unspoken code not to stimulate actively the conflict while at the center. The boy broke this agreement when he called in boys from another neighborhood to lend their support to his side one night at the canteen. As the workers succeeded in eliminating the conflict on that night they knew that the boys now recognized that there could be no positive or constructive settlement of the conflict without help. The workers realized that the boys would be willing to accept the worker's help in arriving at a solution.

When the workers approached both groups and offered their assistance in finding a positive and permanent solution to their dispute the boys from both sides readily accepted such help under the conditions which the workers and the center had previously decided would be the most effective. A mediation was suggested to them to which both groups would send representatives. At this mediation the representatives would discuss the causative factors which had stimulated the conflict and try to arrive at a permanent solution.

The writers feel that at this point it is necessary to quote from the actual records of the worker at the time of the mediation in order that the real

achievements and success of this mediation can become evident.

One of the boys demonstrated a deep understanding of the purpose of the mediation and tried to lead the other boys into accomplishing the purposes behind the mediation. This understanding was evident in his statements to the effect that they were there to get the conflict straightened out and that if they were going to act like men they should be able to sit down and talk like men. He also made an effort to get the other boys to come out and say what things were bothering them. He continued to stress some of the advantages of solving the conflict.

Another boy began to demonstrate leadership as he brought out the reasons as to why his group was mad at the other group. He also demonstrated his leadership as he suggested ideas which would help eliminate the conflict on a permanent basis.

As the mediation came to a close the boys on both sides began to work together to find a solution to the conflict which would be more or less permanent. They began to agree to several solutions such as: (1) each group telling the other group when one of its members caused trouble and letting each group take responsibility for correcting its own members; (2) this type of discussion would be conducted by the two groups each week at the canteen to discuss any problems or difficulties which might have developed; (3) to close the canteen to outsiders and form a club in place of an open canteen.

During the period since the mediation the focus of the workers and the agency has once more been re-evaluated. At present the workers are helping the boys to carry through on the suggestions which they made in relation to themselves and the canteen. The workers are also in the process of intensifying their relationship with individual boys so that they can help them solve a wider array of personal problems which affect their behavior toward others.

In reviewing the success of the mediation, which becomes more evident with the passage of time, it must be noted that the boys of both groups are working together to carry out the operations of the canteen group. Also there is an ever increasing effort by these boys to take responsibility for their own conduct and the conduct of others and to establish their own rules and regulations which are of a positive nature.

Some people may question the validity of a Methodist community center's taking responsibility for providing service to this type of youth. A few people might even maintain that these adolescents are too vicious, destructive, and criminal; so leave them for the police to handle. In other words, show them who is boss and force them to realize that society means business.

Yet, Wesley Community Center believes that this area of service is a very significant part of its total program. This belief is based not only upon the feeling that adolescents can come to see themselves in a new light through the skillful assistance rendered by professionally trained social workers, but also upon the fact that such help is a fundamental part of the Christian philosophy on which a center is founded and its program is made.

If the church takes seriously its statement of being a "redemptive fellowship," then truly these mixed-up adolescents represent a challenging frontier. We must go beyond the understanding of the prodigal son by his older brother. If we are to share in the fellowship of the Father, we, too, must extend a similar acceptance to those who "journey into a far country" so that each one can "come to himself" in his own self-discovery.



William Clark

Rugged Korean construction workers from the American-aided Chung-ju fertilizer plant listen to Dr. Helen Kim, noted educator, as she starts her new "assignment from God" as a Methodist missionary to farmers and factory workers. She has declared that she is resigning from the presidency of Ewha University, largest women's college in the world, because she is too old to lead the young and so will answer God's call to take Christianity to the older people of her country.

## KOREA'S HELEN KIM

Story of  
Dr. Helen Kim's work  
with an industrial group  
in the boom town of  
Chung-ju, Korea

By WILLIAM CLARK

**C**HUNG-JU, Korea, April —:—"There is no man, there is nothing that God cannot help," declared a serious little woman, from the pulpit of a tiny Methodist church packed

with construction and chemical plant workers.

"I have just started my next mission assigned by God," added Dr. Helen Kim, 61, internationally known educator, editor, diplomat and president of Ewha University, world's largest women's college. "I have decided to retire from the university and to devote the rest of my life to evangelical mission work."

Dr. Kim's new assignment, after 40 years of taking education to women, had brought her to this boom town of Chung-ju, site of a huge new fertilizer and chemical plant constructed by the

Republic of Korea with \$30 million of American economic aid and technical assistance from the International Co-operation Administration. She believes Christianity and a belief in God among the plant workers will do much to speed their training by some 40 American technicians and make this new Korean industry a success.

The trustees of Ewha have not accepted Dr. Kim's resignation, but this fact did not stop her from holding a week-long evangelical meeting here, going on to other areas, with a schedule amazing to far younger American missionaries and the technical advisers

on Korea's economic development. Here in Chung-ju she was out of bed by 5 o'clock each morning to open a daybreak service. Then she started her "duty as a witness," to use her expression. It entailed walking, rain or shine, through dirt streets to visit at least 100 families of workers before opening an evening service.

"I believe I am too old to continue to lead the young," said Dr. Kim. "No matter how enthusiastic an aged person is, she or he cannot compete with the young among the young. I want to live with the people of Korea, and the time has arrived for me to turn to the work of God, whose guidance I will follow for the years that are left to me."

This woman with earned degrees from three American universities, and honorary degrees from around the world, said, "I feel most content after visiting non-Christian homes for my mission. The time is late, I wish I had started earlier." But she said she will have more time after she completes her autobiography, which she is writing to tell Korean women how they can work to build their country—morally, socially and economically—with only determination and energy.

Dr. Kim's book should be a big boon to both Christian missionaries and the American technical and economic assistance program, for it will be in support of one of their common objectives—development of education and training to provide a better life in freedom.

Born at Inchon in 1899, the fifth child of a not too prosperous Christian family in a day when the oldest son was fortunate to get a high school education and most girls did not even learn to read, Dr. Kim has never stopped seeking knowledge. She made such an impression as a student that she got to Ewha Methodist Girls' School in Seoul. There her scholastic ability got her to Ohio Wesleyan University where she was graduated in 1924 with a scholarship to Boston University. She worked and studied and in 1931 obtained her doctorate of philosophy from Columbia University. In the meantime she had served as a delegate to various international meetings of Christian students.

Returning to Korea, she took a job as a teacher at Ewha, but she soon was

demonstrating that she was much more than a college teacher. She threw herself into the founding of Methodist churches and congregations in Seoul's poorer sections, developing student activities at Ewha, and even into drawing up plans for Ewha facilities and structures that today have largely been realized.

Eight years after her return to Ewha the board of trustees named her to succeed the veteran retiring American president, Miss Alice R. Appenzeller. Dr. Kim released her great energy on development of the school, despite opposition of some of the Japanese occupation forces. They did not stop her.

The Americans arrived late in 1945, to take over from the Japanese until Korea could establish its own democratic government, and they found Dr. Kim a godsend. She gave the U. S. Military Government, and later the Mutual Security Program, advice on education which was so good that Korea's literacy rate has jumped from 25 to more than 90 per cent, grade school enrollment has

tripled and college enrollment has increased eight times. Almost five million adults have learned to read and write, and seven million have learned to write Korean.

Dr. Kim has found time to establish *The Korea Times*, an English daily newspaper, to serve as Korea's representative to the United Nations General Assembly, and to hold 20 important positions in educational and religious organizations.

Dr. Kim has been a delegate to 36 international conferences in America, Europe and Asia, while at the same time building Ewha University up to an attendance of more than 6,000 women. The Ewha trustees now say she cannot be spared from Ewha, but Dr. Kim says, "There are many younger than I who can take over the position. I have realized my plan for facilities and structures at the university, with a few exceptions. My successor will do the rest, or much better. I hope I can be relieved soon so I can spend the rest of my life on my mission."

*It was the construction workers and new chemical industry workers of this big new American-aided chemical and fertilizer plant at Chung-ju, Korea, who were selected by Dr. Helen Kim, noted educator, as the first people for her new career as an evangelical missionary. A small Methodist congregation already existed in the village which has become a rapidly growing industrial community since the start of construction of the plant, which produced its first chemicals and fertilizers early this year.*

William Clark



# Out of the Rocking Chairs

THROUGH the open windows of the second-floor recreation room at Wesley Community Center, St. Joseph, Missouri, come sounds of joy: country music, dancing feet, a caller's voice rising above fiddle, piano, banjo, and guitar. It's square dance meeting day for the Over-60 Club.

Steps instinctively quicken to climb the broad stairs and reach the scene of gaiety. The big room is crowded with dancers and spectators. There are no wallflowers. Everyone at the Over-60 Club is welcome on the floor and urged to join the dance. Many never danced until they joined the club. But square dancing seems to epitomize the Over-60's concept of life: vigor, bounce, and good fellowship. Most of the 170 members show up for the twice-a-month square dances. They were there in force the day I visited them.

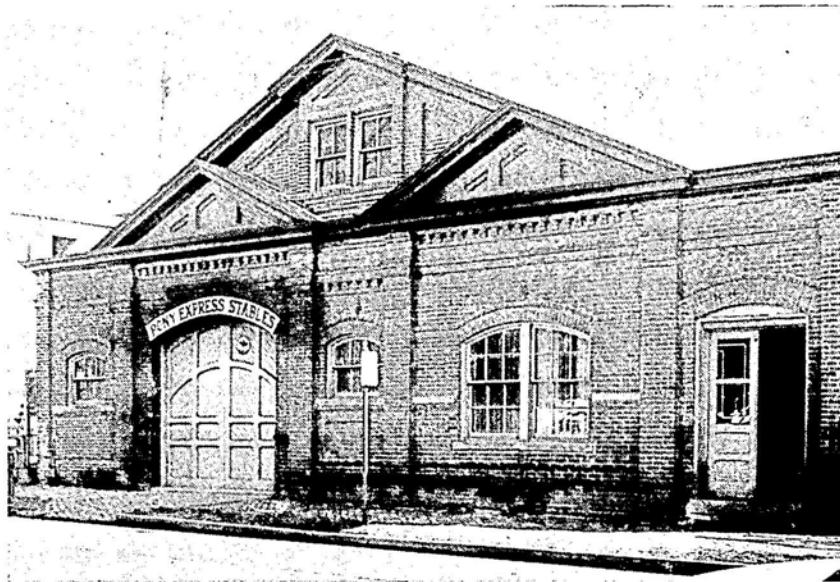
During intermissions, while the band personnel changed, various pianists replacing each other, and the expert woman fiddler, Mrs. Del Rose, taking up the bow again, several club members stopped to chat. Said one man of his favorite partner: "Boy, can that woman get around the floor. Why, she's as limber as a wet dish rag." And off he went to find her for the next dance.

Another man stopped to say he'd worked that morning and his back pained. "But since I started to dance, the pain's all gone and I feel fine."

A smiling woman next sought me out to talk. "I love this club," she said, her face alight. "It keeps us young." Her husband is in a mental hospital; her days are not easy. "I baby sit a lot," she said. "And I do washing and sewing—sometimes I get up at 5:30 in the morning to get it all in." Her grandchildren and great-grandchildren keep her busy, too.

The music started up again. Another caller was out front. Couples

History has been made in St. Joseph, Missouri, by founder Joseph Robidoux, by Jesse James, by the Pony Express. History is being made in St. Joseph today by the Over-60 Club of Wesley Community Center. Like the Pony Express, the Over-60's are opening new vistas of opportunity.



Amy Lee

Famous landmark in St. Joseph is the Pony Express Stables. From here on April 3, 1960, a horse and rider started the re-run over the old Pony Express route from St. Joseph to Sacramento, California, climaxing a two-day Pony Express Centennial celebration.

On the steps of another St. Joseph landmark is Deaconess Joyce Raye Patterson who guides boomerang Over-60 Club program at Wesley Center.

formed squares and away they went.

I looked at that roomful of people having a good time, dancing their feet off—aches and pains gone, troubles forgotten.

It would be easy to see it as a kind of pathetic stop-gap, a pleasant time-filler, without real meaning or value. A purely recreational Over-60 program might justify that assessment, but the Wesley Community Center program is hardly that. It is rooted in the mission of the church. Though primarily recreational, it is missionary in spirit and purpose. No one is





Amy Lee

*Square dancing symbolizes Over-60 retirement: new horizons, new vigor. Wesley Community Center's Over-60 Club has 170 members, carries on a varied philanthropic and social program, highlighted by rest home visits and home visits to shut-ins.*

more aware of that than Wesley Community Center's young director, Deaconess Joyce Raye Patterson. Still in her twenties, Miss Patterson has an unusually mature understanding of the needs of the Over-60's. In the scarcely two years she has headed this agency, sponsored by the Woman's Division of Christian Service, she has demonstrated a high degree of skill in guiding and expanding the all-important mission to the Over-60's.

Who are these Over-60's that call forth such missionary zeal by the church and its community center workers?

In St. Joseph, the city founded as a fur-trading post in 1826 by Joseph Robidoux on the banks of the Missouri River, these Over-60's are like Over-60's in cities all over the United States. They are men and women with time and energy to do more than society is demanding of them. They are retired, for the most part. Some own small farms. Others work at odd jobs. Some have nothing special to do. One woman in that predicament said, since joining the Wesley Over-60 Club, "Now I have a reason for living."

Their incomes range from little to large. The extreme low is represented by a woman who lives on \$25 a month, the high by a woman who owns a construction company that builds houses in the \$35,000-and-up bracket.

The center has done a "little" with job placement, Miss Patterson said, finding employment for members as night watchman or "elder" sitters (the reverse of "baby" sitters). But the emphasis is on finding outlets for their interests and talents, and helping them at least to glimpse their infinite value as children of the Kingdom.

Two phrases that come often to Over-60 lips, Miss Patterson said, are poignant reminders that the age these men and women seem so unconscious of is nevertheless an ever-present influence in their lives. In turn it is something she and her staff must recognize and work with intelligently, just as they do the influences which determine the needs of preschoolers, or teen-agers, or any other group served by the center's diversified program. The phrases are these: "If I'm here" and "the good Lord willing." Miss Patterson explained: "Our Over-60 members do not like to commit themselves. They have a feeling of insecurity about planning ahead. So we just go ahead and do things without too much talk or actual planning."

The "things" are increasing in number and scope all the time, for "Over-60" at Wesley Community Center seems to be synonymous with intense activity.

It started with square dancing and square dancing continues to be the most popular pastime, but from it has burgeoned a whole sheaf of activities,



Amy Lee

*Officers of the Over-60 Club examine articles made by the Club's crafts group. Left to right: Mrs. Elise Neilson, secretary; Mrs. Myrtle Higdon, second vice-president; Mr. Bert Winder, president; Mrs. Eva Ebling, first vice-president; Mrs. Minnie Queen, treasurer.*

one or two with distinct humanitarian aims.

A favorite project is the visiting program at Green Acres, a retirement and rest home. There the Over-60's help the residents with crafts, using skills they developed in the club's first interest group, and entertain them with square dancing. The day I went with them to Green Acres, Mr. Bert Winder, club president, played his banjo and sang old favorites till the whole room was singing with him.

The Green Acres visits have been a two-way blessing. At first the horror of sometime "going into a home" themselves made some of the Over-60's reluctant to make the visits. But that feeling has disappeared. They have lost themselves and the fear of their own future in their mission—in their own words—"to get these people out of their rocking chairs." And in some cases they have done just that.

The newest phase of Over-60 helpfulness to others is a program of home visits. These visits began informally with a call by two members on the former president of the Wesley board and her husband who has been confined to his home. This opportunity to play his favorite card game and enjoy television in a friendly "foursome" gave him a lift and impressed on the Over-60's the deeply satisfying nature of this kind of visiting.

Last summer a fishing club emerged with forty members. Around St.



Amy Lee

*Designed to get people "out of their rocking chairs," programs staged by the Over-60's at Green Acres rest home feature lively music, square dancing, games, and community sings. Banjo-player (foreground) is Over-60 Club president, Bert Winder. Other musicians are also club members.*



Amy Lee

*Singing is another popular activity for the Over-60's and a wonderful way to praise God. Here the 25-member choir rehearses with "conductor" Joyce Raye Patterson for an appearance at a local Methodist church.*

Joseph are a number of ponds called fee lakes. The fee to fish all day is just one dollar, usually reduced to fifty cents for the club. In Miss Patterson the fishing club has a rare guide and companion. She is as dedicated a rod and reel fancier as the most professional angler. A native of Savannah, Missouri, twenty miles north of St. Joseph, she is at home with its ponds and people. Another invaluable club helper and guide is St. Joseph-born Mrs. Lloyd Land, the center's administrative assistant.

At the end of the summer the club staged a big fish fry in the Wesley gym. Over 100 people feasted on the catch—110 pounds of carp and catfish. Prizes were awarded for the biggest fish, a fourteen-pound carp; and for the smallest, a four-inch specimen. Prizes were not awarded for fish stories—there were too many!

Chief among purely fellowship events on the Over-60 Wesley schedule are the club's dinners at Thanksgiving, Christmas, and Easter, and the quarterly birthday dinners. Several club officers spoke glowingly about these affairs. It is evident that they have significance far beyond mere sociability.

Social events can even be turning points in a person's life. One was, at Wesley. Miss Patterson recalled a Halloween party where everyone came in masks and costumes. The identity of one woman who was the

"life of the party" baffled everyone. Who could it be? When she finally took off her mask, everyone gasped: the quietest member of the club! "I never acted that way in my life," she confessed to Miss Patterson. Secure behind the mask, she had lost the fear and timidity that had imprisoned her all her life and Wesley's understanding director observed, happily, "She has never regressed from that moment. She has become the person she really was all the time. That mask and our party gave her her freedom."

Without fanfare or self-conscious efforts to preach, a gracious Christian practice has become a natural part of another Over-60 social event. The annual spring dance closes with a Friendship Circle, a prayer, and a song.

"Many of the Over-60 members," said Miss Patterson, "have not been inside a church for fifty or sixty years. But we feel that they are gaining some understanding and appreciation of Christianity here at Wesley Community Center by learning what we stand for. We try to live it and bring out its teachings in our activities.

"For instance, we stress Christian principles through the club rules and regulations. One of those rules is, of course, no drinking. We had to refuse membership to one man who apparently did not think it necessary to abide by that rule. We explained to the club why we had to do this—that we were upholding a Christian prin-

ciple as well as maintaining the standard of The Methodist Church and its related Wesley Community Center.

"In the early days of the club," Miss Patterson went on, "there was a lot of swearing. I remember that during a conversation a man had with me in my office, he kept saying, 'Good God.' Finally I said, 'Yes, He is. And I'm glad you see it.'

"He was surprised—but he got the point. And swearing, generally, has about disappeared from the Over-60 vocabulary." The atmosphere at Wesley House is just not conducive to irreverent speech and it makes itself felt without sermons or reprimands which might conceivably sabotage the whole venture.

"The drama group in the Over-60 Club," she went on, "awakened in one member, a man of eighty-six, his first real understanding of Christmas. His part in the dramatization of the Christmas story brought it home to him. He was one who had not been to church for sixty years."

A little over a year ago Miss Patterson interested several club members in organizing a choir. The twenty-five members of this group sing as enthusiastically as they dance. Many did not know music, had never sung before. But that did not deter them from trying. "All members take the choir seriously," she said. "They attend rehearsals faithfully. Several

(continued on page 50)



Photo Almasy

*Thumb prints are still legal signatures in many parts of the world.*

## ILLITERACY IN

## The World

Photo Almasy



*Latin America promotes literacy through postage stamps.*

TODAY there are 50 million more illiterates in this world than there were 30 years ago. This announcement, released from UNESCO headquarters, has surprised the world. People were under the impression that a lot of advances had been made in all countries, especially in the field of education. The explanation lies in the mechanics of simple mathematics: in an area where 30 years ago, out of 10 million people, 8 million were illiterate, the percentage was 80 per cent. Today, if a census is taken in the same area, the figures will show that there are 13 million people and 9 million of these are illiterate. This decreases the percentage of illiterates to 69 per cent. However, the true number of illiterates has increased by one million.

Illiterates are people over 15 years of age who are unable to read or write.

In Egypt for instance, the percentage of illiterates decreased from 92 to 80 per cent within 40 years. Actually their number climbed from 6.2 million to 9.5 million. The situa-



Photo Almasy

*Gypsy children learn the letter T.*

# Today

tion in India is similar. Here, the number of illiterates increased by 20 million in 30 years, whereas the percentage declined from 93.3 per cent to 80.7 per cent. Other countries where social development has led to similar situations are Turkey, Brazil, Portugal, Venezuela, to name a few.

A similar factor in most countries is the unusually high percentage of illiteracy among the female population as compared to the male population. Greece is a perfect example. The number of female illiterates is almost four times greater than male illiterates. However, the island of Samoa stands as an exception. During the last census, only 6 per cent of the women were illiterate as compared to the 23 per cent male population who could neither read nor write.

In this era of mass communications where the miracles of the push button age could be put to good use, the illiteracy alarm proves that we still have a lot of work to do. Illiteracy has to be combatted if men and women are to come to their full inheritance.



*A European factory worker learns to write.*



*Africa tackles illiteracy among girls.*

THE three R's—and lots more learning—went on last summer in a little country school in northwestern Minnesota, all because Polk County church women cared enough about the migrant workers in their fields to help them.

During June, when most schools say good-bye to their pupils and close their doors until fall, that little Minnesota school welcomed a whole new student body—children and adults from the 7,800 Texas Mexicans helping to harvest Minnesota's crop of asparagus, beans, beets, corn, cucumbers, onions, peas, and potatoes.

A field is usually a long way from a hot meal. The church women realized that and undertook Operation Hot Lunch. Every day for the month of June these Methodist, Presbyterian, and Trinity Lutheran women of Crookston and Presbyterian women of East Grand Forks prepared a lunch consisting of a hot dish, salad, bread, pickles, ice cream, cake and cookies, milk for the children and coffee for the adults. They cooked and assembled the food in one of the churches and drove twenty-one miles to the school to serve it.

Nor did these women neglect the all-important food for the mind. They arranged class schedules and provided teachers for over fifty children each day from nine to three-thirty. The three R's were the staples. Children up to the age of twelve were enrolled and could partially make up school work they missed on the trek north.

The little schoolhouse even had an adult education program, too. Two teachers from the Methodist church were in charge of Friday evening handicraft classes. Many of the adult workers hurried in from the fields without supper to get this coveted instruction.

The migrant families and the churchwomen closed the busy

month's program at the school with an Open House which featured an exhibit of the migrants' craft work. One hundred twenty-five attended—a record crowd!

Though the church women work intensively for a month or so in the summer, that is by no means the limit of their labors. They meet throughout the year to evaluate and plan their program of Christian service to the migrants. That program, in broad outline, includes, besides the hot lunches and classes, conferring with migrant families on various problems, gathering information about changing conditions, housing, and employer-worker relations, and stimulating Christian fellowship and higher standards of living.

Typical of these women is Mrs. H. L. Carpenter, a Methodist, who has served on the Polk County Migrant Committee for thirty years. July 1959 she was given an award for outstanding service in this work. Like other committee members she cooperates in migrant work projects of the local churches, the Minnesota Council of Churches, and the National Council of Churches.

In other parts of the county and state this same concern for the migrants is manifest in similar programs. In neighboring Fisher the church women, in cooperation with civic organizations and the Minnesota Highway Department, have opened a community center in a downtown building owned by the Lutherans to minister to the health, recreational, and religious needs of the migrants.

In and around Moorhead, the church women sponsor daily vacation Bible schools, hot lunches, nurseries, and health and sanitation programs.

A year ago in the south central triangle of the state in the Faribault-Montgomery area, the churches, civic organizations, and private schools of-

fered the use of their buildings and facilities to West Indian workers from the Bahamas and Negroes from Mississippi who lived in barracks and worked in the vineyards. Last year high school and college students from as far away as Arkansas were employed in the same areas. When off duty they went to town rather than staying in camp to play cricket and soccer as the Bahamans had done. The recreational and religious needs of these student workers have brought a new challenge to the church women and they are alert to devise ways of drawing the students into the organized life of the church.

Another outstanding Methodist woman, Mrs. Frank L. Sechrist, president of the Deaconess Board of the Minnesota Conference, and a pastor's wife, has worked closely with twenty Texas Mexican families employed in the beet, soybean, corn and pea fields in and around Blue Earth. In this area she and other church women held a rummage sale, conducted a sewing class, and worked with directors of the National Council's Migrant Ministry in afternoon and evening educational and recreational activities.

The "Harvester," a mobile unit, went from camp to camp in the afternoons with books, films, and games, some of which were furnished by local churches. Whenever possible, religious services were held and home visits made. Often these visits led to deeper religious experiences. For instance, the children of one Mexican family began attending a nearby Methodist Sunday school.

Children up to the age of thirteen attended four daily vacation Bible schools, and teen-age boys and girls had opportunities to enjoy entertainment programs, inter-camp events, and swimming. One farmer's wife who lent equipment for the games invited several of the children to

# Minnesota Church Women

By HELLEN D. ASHER



Minnesota Council of Churches, Minneapolis, Minn.

The Harvester gathers up a load of youngsters to take them to a Christian Center—a store building equipped for worship services, play, and craft work, located in an area where there is no other place of recreation for them within twenty miles.

spend a whole day in her home, helping and having fun.

Fact finding is important to the planning and execution of more effective programs. Mrs. Lewis C. Shepley, chairman of the Minnesota Conference

Woman's Society of Christian Service Fact Finding Committee, and Mrs. Harry J. Wenger, president of the Southeast District, have helped to gather information, for instance, about living and working conditions

of Texas-Mexicans employed by a canning company in Owatonna.

Wherever there are migrant workers there are opportunities for Christian service, as these Minnesota church women have proved.

# and Migrant Workers

# THIS MONTH

THIS MONTH *WORLD OUTLOOK* is emphasizing the social center part of the mission program. It is doing it as one way of supplementing the mission study *Heritage and Horizons*. Gary's Indiana center, Campbell Friendship House, is an example of both heritage and horizon. It has long specialized in a friendly program for a rather bleak industrial town. The industrial constructions in Gary are overpowering. There is an atmosphere of production in the cold material sense. In the picture section we have specialized on the eager and warm service given by young staff workers. You can almost feel the warmth through the pictures. This is the Friendship House's heritage. But new ways of work are also its horizon—and one way of work is the summer program. We are glad that a part of that summer program is "sitting on the steps"—an excellent program emphasis for August.

The story of the service of a center to "mixed-up" boys in San Antonio, Texas, is a horizon story. There are several angles of this story that are unusual. In the first place, the center did not go out to minister to such youngsters. They just happened to have them come into the center. In the second place, the center immediately seized its opportunity to work with the boys. In the third place, it let the boys set the pace at first on how much work would be accepted. The work is a courageous one and one that could be misunderstood. We hope that you will find it useful for your study.

The third supplement to the home mission study is the story of the service to the Over-60's in the center in St. Joseph, Missouri. Beyond being a "horizon" story it is one that can suggest ways to serve older persons in your own neighborhood. As time goes on every church will need to have skills in serving its members over sixty-five. There are going to be lots of them.

We have brought two articles that will supplement the study *Into All the World Together* too. One is the story

of Helen Kim. It came unsolicited into *WORLD OUTLOOK* from the State Department. It describes a way of working together out beyond the church's confines that fits in very nicely with the study. It also is a good way for a state department to work with a missionary paper, we think.

The other article on working together is a story from the home field but it relates to a united work. Migrant work has long been done with a Protestant approach but it seems to us that the story by Miss Asher on the Minnesota church women shows a deeper united program than any other we have read about. We are proud, of course, that The Methodist Church has played such a significant part in the program.

Read the article, also, for suggestions on how your own church can work on the migrant situation, if you have migrant labor in your community.

The picture story on illiteracy we brought because the task of teaching persons to read and write is so stupendous. Eighty million illiterates make quite a host.

In the last analysis it is the elementary school, sometimes the little missionary school which teaches the child, that answers the illiteracy problem.

Use the pictures when you are raising the money for the mission school—or for support for UNESCO for that matter, since UNESCO is helping in the project in every way it can.

Hardly a month goes by that *WORLD OUTLOOK* does not receive at least one article on the race question. Many writers have a neat solution but few have the same solution. This month we have an article that does not have a solution but does recommend a new point of view.

There are many Souths, says the writer, Bishop William T. Watkins, but there is only one to which he is loyal. That is the South of the future.

The article is recommended to all our readers who are concerned with race and to all who are looking for a fresh vantage point.

We know that the Chilean earthquake has brought generous response to need from many of our readers. Some have written to *WORLD OUTLOOK* to ask how much damage was done, if any, to El Vergel. Mr. Elbert Reed's article is the answer.

Many will remember articles on El Vergel, Methodism's farm in Southern Chile. At the time one of the editors of *WORLD OUTLOOK* visited it, it was just recovering from an earlier earthquake.

"The real earthquake," said one of the relief workers of Church World Service, the Rev. John H. Sinclair, "is still to come, as the consequences of the tragedy are just beginning to be realized."

Providentially, more than one hundred Church World Service committees have been functioning in Chile for the past two years. So there was immediate help available.

Mr. Sinclair says that one third of Chile will have to be rebuilt and that now the Church World Service is stockpiling blankets, food supplies and cooking oils for the dreary days ahead "when the world's concern dies down."

The disaster has been so vast that the *WORLD OUTLOOK* staff felt that only by looking at a part of it could it be made real. We hope that you will tell any of your members who give to Church World Service about Mr. Reed's article.

We hope you are watching Books. During the past two months there have been a number of books reviewed that are pertinent to studies.

This month we have emphasized the ecumenical thesis as it appears in publishing outputs. We have also reviewed the new book, *The Christian Mission Today*, which has been edited by the Joint Section of Education and Cultivation and is the latest Methodist mission book to come off the press.

Next month we are placing an emphasis on supplementary articles for the church-wide study. *The Stumbling Block* by Dr. Jackson is a study on the alcohol problem in our society today.

Just so that you do not miss this issue, you whose subscriptions are about to expire, get them in now.

# BOOKS

**STUMBLING BLOCK**, by Douglas Jackson, with Introduction by Bishop Arthur J. Moore. Joint Section, Education and Cultivation, Board of Missions of The Methodist Church, 475 Riverside Dr., N.Y.C.

Taking for his title the stumbling-block suggested by Paul in I Cor. 8:9, "But take heed lest by any means this liberty of yours become a stumbling-block to them that are weak," the author of the current church-wide study on alcohol has presented the alcohol problem from every possible angle: moral, spiritual, economic, local, national, and international.

Dr. Jackson is a member of the faculty of Perkins School of Theology of Southern Methodist University. It is not surprising that his discussions of the Methodist position on alcohol, stemming directly from John Wesley's leadership and ministry in this area, should be some of the clearest and strongest parts of an eminently strong book.

The style is direct, factual; the text informative. There is no preaching. Rather there is a consistent and persuasive succession of statements of the problem—statements which leave the reader free to assess the merits of whatever individual position he may take regarding alcohol—total abstinence, moderation, or complete intemperance.

The chapter titles indicate the thoroughness of the study: "What Alcohol Is and Does," "The Need for Control," "Alcoholism—a Modern Disease," "Alcohol and the Bible," "Alcohol and the Churches," "An Appeal to Christian Responsibility."

These few observations, from various chapters, show the calibre of his thinking:

"Drinking persons advance numerous reasons for their drinking, but few indicate that they desire intoxication. . . ."

"The alcohol industry is a licensed business. This does not emphasize that distilleries and breweries are legal businesses. It emphasizes that they are businesses engaging in practices which are potentially harmful to society. . . ."

"It is indeed a disturbing thought that a Moslem nation [Saudi Arabia] should stand for abstinence, while it is the representatives of a Christian nation [the United States] that demand the right to get drunk. . . ."

"Even during the earliest stages of alcoholism the drinker feels guilty. The alcoholic does not need any sermon to make him feel guilty. . . ."

John Wesley did not demand of any application for membership in the Methodist societies a pledge of abstinence from vices. He did expect, however, that as man sought God and his purposes that man would bear the fruits of the Spirit. Man would abstain from vice because he loved God and did not wish any such thing to offend God. . . . The man who abstains from the use of alcohol because he believes that he can best live as God's creature without the narcotizing effect of a pleasant drug, manifests his love for God."

His concluding paragraph contains this statement: "The Methodist Church believes that, although the Bible does not explicitly teach abstinence, Paul voiced a principle of regard for the weak brother that strongly suggests abstinence as the preferred reaction to alcoholic beverages."

**THE CHRISTIAN MISSION TODAY**, edited by the Joint Section of Education and Cultivation of the Board of Missions of The Methodist Church. Abingdon Press, Nashville, Tenn. 1960. 280 pp. \$3.00 Paper, \$2.25.

The Christian Mission Today was prepared in answer to a request for a book on the Christian mission to be used in pastors' schools. "It has no reference," says the preparation committee, "to any administrative agency, organization or program. It is the whole gospel in the midst of all humanity."

Lest this definition be too overwhelming we will say that two of the five sections of the book are concerned with distinctly Methodist missionary activities and the other three sections are closely related to the Methodist scene.

Twenty-one authors participated in the book and, as can be expected, there is some unevenness in the chapters. All but three of the writers are Methodist. The three were chosen for outstanding competence in their particular theses. One of these is Stephen Neill, Bishop of the Anglican Church of Ireland and at present Secretary of the Committee of the International Missionary Council engaged in the production of Christian literature for the newly literate. He expresses the viewpoint of the editorial committee, in his chapter on "The Urgency of This Mission Today" when he says,

"Each church and congregation must feel itself related to the whole Church of Christ throughout the world and to the destiny of all men."

The problem of expressing the urgency of the mission is underlined in the chapter called "Problems of Communication" by Gerald B. Harvey.

The five sections of the book are "Motives for Christian Mission," "The Church in America," "Methodism and the Mission Overseas," "The Mission Faces a World of Change," and "Task of Minister and People." Among the provocative contributors are James K. Mathews, newly elected Bishop of Boston; Benjamin E. Mays, president of Morehouse College in Atlanta, Georgia; Walter G. Muelder, dean of Boston University School of Theology, and John W. Deschner, chairman of the central committee of the National Student Christian Federation and the only writer to contribute two chapters to the book. It is interesting to notice that there is only one woman contributor, Miss Marian Derby, executive secretary for Latin America under the Woman's Division of Christian Service.

**THE FIRST WESLEY FOUNDATION**, by James Chamberlain Baker. Parthenon Press, Nashville, Tenn. 1960. 116 pp.

The story of the first Wesley Foundation is also the story of a man, Bishop James C. Baker, whose dreams for the service to young people on the campus of a state university were realized through the establishment of the Wesley Foundation.

It is strange to read that one bishop who was invited to the then young James C. Baker's Trinity Church in Urbana, Illinois, refused on the basis that a state university (University of Illinois is in Urbana) constituted heathendom. The idea of Methodists actually working in such heathen surroundings was resisted with great hostility. Francis J. McConnell, the president of DePauw University and just coming into renown, was not able to "place" an article supporting Dr. Baker's plans for the Wesley Foundation in the leading Methodist papers, so great was the hostility.

But the dream won out.

Today Methodism has 181 Wesley Foundations in tax-supported schools. We work on 31 campuses in cooperation with other denominations.

The book is permeated with the gracious personality of Bishop Baker himself.

# THE MOVING FINGER WRITES



Methodist Information

*Four new Methodist bishops clasp hands after their consecration at the Northeastern Jurisdictional Conference. They are (left to right): Bishop W. Ralph Ward, Jr., of the Syracuse Area; Bishop W. Vernon Middleton, of the Pittsburgh Area; Bishop Fred G. Holloway, of the West Virginia Area; and Bishop James K. Mathews, of the Boston Area. See story on this page.*

## Methodists Elect Nine New Bishops

Methodists in two of the church's six jurisdictions elected nine new bishops at their jurisdictional conferences in June. The other jurisdictions, meeting later in the summer, will elect at least an equal number to make one of the greatest changes in personnel in the history of the Council of Bishops. The vacancies were caused by retirements, deaths, and the creation of new areas.

Meeting in Washington, D.C., June 15-19, the Northeastern Jurisdictional Conference elected four general superintendents. They were: the Rev. Dr. Fred G. Holloway, president of Drew

University, Madison, N.J.; the Rev. Dr. W. Vernon Middleton, general secretary of the Division of National Missions; the Rev. Dr. W. Ralph Ward, Jr., pastor of the Mount Lebanon Methodist Church, Pittsburgh, Pa.; and the Rev. Dr. James K. Mathews, associate general secretary of the Division of World Missions. They succeed Bishops G. Bromley Oxnam, Frederick B. Newell and W. Earl Ledden, who retired, and Bishop Holloway will administer the new West Virginia Area.

Meeting in San Antonio, Texas, June 22-26 the South Central Jurisdictional Conference elected five men to the episcopal office. They were: the Rev.

Dr. Eugene Slater, pastor of the Polk Street Methodist Church, Amarillo, Texas; the Rev. Dr. Kenneth Pope, pastor of First Methodist Church, Houston, Texas; the Rev. Dr. Paul V. Galloway, pastor of the Boston Avenue Methodist Church, Tulsa, Oklahoma; the Rev. Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, Arkansas; and the Rev. Dr. Kenneth Copeland, pastor of Travis Park Methodist Church, San Antonio, Texas. They will succeed retiring Bishops A. Frank Smith and Dana Dawson, the late Bishop Bascom Watts, and will fill two new areas—San Antonio and New Orleans.



Methodist Missions, by Rickarby

Ten missionaries were commissioned by Bishop Hobart Amstutz (right) of Malaya during the annual Furloughed Missionaries Conference at DePauw University, Greencastle, Indiana, June 20-26. Commissioning ceremony was held in Gobin Memorial Methodist Church.

### Central Committee Meets in Scotland

Ways in which the world's Protestant, Anglican and Orthodox churches can move toward closer unity will be surveyed at meetings at St. Andrew's, Scotland, this August.

The meetings, August 16-24, will be the annual sessions of the ninety-member policy-making Central Committee of the World Council of Churches, through which these confessions are seeking common ways to overcome division.

Attending in addition to the Committee will be an estimated 300 other leaders from many of the WCC's 172 member churches in more than fifty countries.

The selection of Scotland as the site for this year's meeting commemorates the fiftieth anniversary of the historic first World Missionary Conference held at Edinburgh in 1910. From this meeting the international missionary movement was developed which, together with the faith and order and life and work movements, resulted in the formation of the World Council in 1948.

Among the major concerns of the Committee during the nine-day session will be the role of the World Council in promoting church unity and the problem of overpopulation.

The discussion on the WCC role in church unity will reflect a growing interest in defining the WCC's function in keeping types of closer church union before its members.

Traditionally the WCC has remained aloof from union negotiations between churches and has confined itself to study and cooperation and to providing the framework within which its members carry on cooperative practical programs.

The report on church unity will be presented by Professor Henri d'Espine, vice-chairman of the WCC's Commission on Faith and Order, teacher of practical theology at the University of Geneva and president of the Swiss Protestant Federation.

The second theme will deal with measures the churches might take in meeting the problems of the world-wide population explosion.

Support for family-planning as part of the answer to the population problem was given in a report published last October of a special study group convened by the WCC and the International Missionary Council. The twenty-member group composed of theologians, doctors, family welfare specialists and others, cautioned that unless action is taken the annual increase of fifty million persons in the world will have "grave social, political, economic and even religious repercussions."

The discussion on population will be introduced by Bishop Stephen Bayne, of London, executive officer of the Anglican Communion's Lambeth Conference of Bishops, and by Dr. Egbert de Vries, Dutch agricultural economist and chairman of the working committee of the WCC's Department on Church and

### What Your Pastor Won't Tell You About Your Church!



The wind comes in gusts, the rain pelts the windows. But on this blustery Sunday, you enter your church, take your place in a comfortable pew, and join in the service—feeling wonderfully at peace. And, yes—good and proud, too—because you know everything has been taken care of.

Everything? . . . Materially speaking perhaps! But something is missing. Your pastor could tell you—but he probably won't. Yet deep in his heart lies his secret wish for inspiring church bells. And because he loves his church as you do—he dreams of hearing these bells, resounding far and wide over your community—touching all and calling all to pray.

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Society. Dr. de Vries is also director of the Institute of Social Studies at the Hague and was formerly agricultural advisor to the World Bank, Washington, D.C.

In other sessions the Committee will:

Vote on the proposed integration of the WCC with the International Missionary Council. Many of the WCC's member churches have approved the plan and it is expected that the required number of IMC member bodies will also approve it. If the plan is adopted, full integration will take place in opening actions at the WCC's Third Assembly in New Delhi, November 18-December 5, 1961;

Approve final plans for the Third Assembly including distribution of an eighty-page study booklet on the Assembly theme "Jesus Christ—The Light of the World" which will be printed in over twelve languages and in hundreds of thousands of copies. The global distribution is part of a plan to make the Assembly deliberations a true reflection of "grass-roots" thinking in local congregations of the WCC's 172 member churches;

Receive reports on the progress of a study on religious liberty being conducted by a special thirteen-member

WCC Commission. Closely connected with this study is another report on Christian witness and proselytism. Member churches of the WCC have by unwritten agreement largely refrained from conducting missions among each others' nominal members;

Review the work of the churches during World Refugee Year and consider plans for a new drive in areas of acute human need and cooperation with the five-year Freedom from Hunger campaign which starts in July under auspices of the UN Food and Agriculture Organization;

Discuss tentative proposals for changing the criterion for membership of the Council. The present basis is acceptance of "our Lord Jesus Christ as God and Saviour." Some member churches have requested changes to bring the basis more explicitly into line with the doctrine of the Trinity and to base it more clearly on the Bible. Proposals made will be referred to the Third Assembly, which is the only body with the authority to approve a change;

Hear a report on the churches' role in the current international situation, presented by officials of the Commission of the Churches on International Affairs, a joint WCC-IMC agency;

Outline general plans for the WCC program between its Third and Fourth Assembly (normally a six-year period). These plans, which will be submitted for approval to the New Dehli Assembly, are expected to forecast a greatly expanded operation. The present WCC budget of \$505,000 is more than double what it was ten years ago;

Hear reports on progress towards construction of the \$2,500,000 WCC headquarters. Blueprints were approved by its Executive Committee at meetings in Buenos Aires in February.

Delegates will mark the fiftieth anniversary of the first International Missionary Conference, Edinburgh, 1910, in a service of worship to be held two days before the meeting opens on Sunday, August 14, at St. Giles Cathedral, Edinburgh. The sermons will be delivered by Dr. John Baillie, principal-emeritus of New College, Edinburgh, one of the six WCC presidents, and by Bishop Chandu Ray, of the Church of India, Pakistan, Burma and Ceylon.

The Central Committee meeting will open Tuesday morning (August 16) with reports by WCC General Secretary Dr. W. A. Visser 't Hooft and from the twelve-member Executive Committee. Dr. Franklin Clark Fry, president of United Lutheran Church, New York, Central Committee chairman, will pre-

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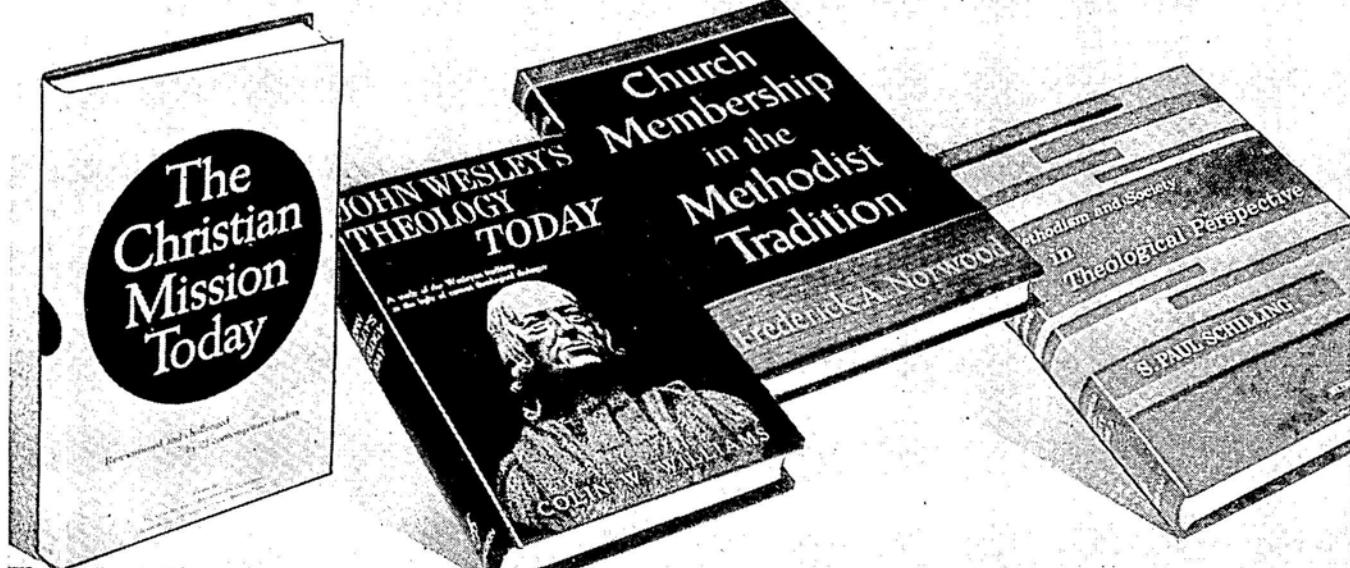
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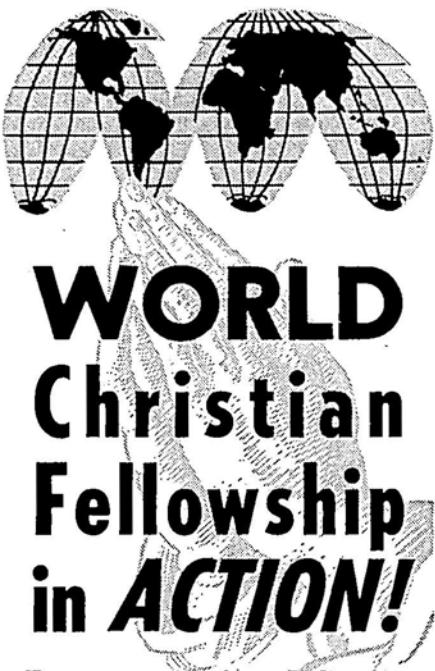
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side. The vice-chairman is Dr. Ernest A. Payne, Baptist, London.

The sessions will be preceded by a series of consultations and WCC divisional and departmental committee meetings during the period between August 2 to the beginning of the Central Committee. Approximately 300 church officials and WCC staff will attend these meetings to review the work of WCC units and prepare recommendations for the Central Committee.

This year's meeting will be the last Central Committee meeting before the New Delhi Assembly. Usually the Committee meets annually in the years between Assemblies. The invitation to meet in Scotland was extended by the British Council of Churches and the International Missionary Council. All sessions will be held at the College of St. Salvator.

### Blackburn and Fison Named in Alaska

Two major new ministerial appointments in the Alaska Methodist Mission Conference were announced by Bishop A. Raymond Grant, Portland, Ore., at the mission conference's annual session in Fairbanks late in May. They are:

The Rev. David H. Blackburn of Chaffee, Mo., and Pittsburgh, Pa., was named superintendent of the mission conference.

The Rev. David K. Fison of Chicago, Ill., was named one of two ministers of the First Methodist Church in Anchorage, the largest church in the mission conference.

Bishop Grant announced the appointments as the presiding bishop of the mission conference. His Portland episcopal area includes Alaska as well as Oregon, Washington and Idaho.

In his new post, Mr. Blackburn will give over-all direction and guidance to Methodist work in Alaska and will have headquarters in Anchorage. He succeeds the Rev. Fred McGinnis, superintendent for the last five years. Mr. McGinnis was elected president of Alaska Methodist University April 26.

Mr. Blackburn has been a minister in Alaska since 1953, when he was appointed to two new churches, Anchor Park and Chugiak, on the outskirts of Anchorage. He served both until 1958 when the Anchor Park congregation had grown sufficiently to require a full-time minister. He has served that church for the last two years.

Born in Pittsburgh, Mr. Blackburn spent his early life there and attended the University of Pittsburgh, where he

received the bachelor of science degree in 1949. He took theological training at the Boston University School of Theology and received the bachelor of sacred theology degree in 1952. Before going to Alaska as a missionary pastor, Mr. Blackburn served there fifteen months in the Air Force and was pastor of the Immanuel Methodist Church in Waltham, Mass. Mr. and Mrs. Blackburn have a son and a daughter.

Mr. Fison, who will serve with the Rev. Harold W. Diehl as pastor of First Methodist Church in Anchorage, goes to his new appointment after what is considered an outstanding pastorate at South Deering Methodist Church in Chicago. Mr. Fison led in the movement to integrate that church, which is in the heart of one of the nation's racially troubled areas. In the process of integration, the church was bombed, and Mr. Fison and his family were harassed by white residents of the neighborhood. During Mr. Fison's four-year pastorate, the South Deering church completed a new church building and a new parsonage.

Born in Los Angeles, Calif., Mr. Fison spent his early life there and in Kansas City, Mo. He attended William Jewell College, Liberty, Mo., and received the bachelor of arts degree in 1952. Theological training at Garrett Biblical Institute, Evanston, Ill., earned him a bachelor of divinity degree in 1956. Mr. and Mrs. Fison have two daughters and a son.

Mr. Fison told of his decision to go to the troubled South Deering church in an article, "My Encounter With Kierkegaard," in the October, 1958, issue of *The Christian Advocate*.

### Bishop Newell Booth Returned to Congo

Bishop Newell S. Booth has been reassigned to administer the Elisabethville episcopal area, Belgian Congo, Africa.

He has served in Africa for thirty years, first as a missionary and as a bishop since 1944. His return was announced at the Northeastern Jurisdictional Methodist Conference, June 15-19.

Bishop Booth had requested that he not be returned to Africa, stating that he believed the time had come to elect an African as bishop of the Congo. A similar suggestion had been made earlier by a "field committee" of one of his annual conferences.

However, the jurisdictional Committee on Episcopacy recommended that Bishop Booth return for four more years

with the understanding that the Africa Central Conference can elect a native bishop in the meantime if it so desires.

The committee said it was greatly influenced by the great number of messages from missionaries and African ministers and lay leaders asking that Bishop Booth be sent back to help guide the church in "these critical times."

Bishop and Mrs. Booth left San Francisco June 25. After a stopover in Brussels to confer with a group of new missionaries assigned to the Congo, they were due to arrive home on the eve of the Proclamation of Independence of their adopted country on June 30.

The bishop plunged immediately into a round of meetings. He presided at the annual sessions in July of the Central and Southern Congo conferences, and met with trustees of the new all-Congo interdenominational School of Theology.

He will also preside Aug. 20-30 at the Africa Central Conference, composed of five annual conferences. Bishop Richard C. Raines, Indianapolis, Ind., will represent the Council of Bishops.

#### NE Jurisdiction Invites Negroes

The twelve-state Northeastern Jurisdiction of The Methodist Church, at its quadrennial sessions, adopted a resolution inviting Negro Methodist churches of the region to transfer to the jurisdiction in 1964.

The invitation pertains to some 572 Negro churches of the Central Jurisdiction, primarily the Delaware and Washington annual conferences, with a membership of about 82,000.

The resolution stressed that the proposal was designed to help implement action earlier this year by the Methodist General Conference which, in effect, called for gradual abolition of the Central Jurisdiction through voluntary integration in steps toward an inclusive church.

The resolution also urged the renewal of discussions with other Negro and white Methodist communions not affiliated with The Methodist Church in the interest of possible future unification.

#### Mrs. R. A. Ward Returns to China

A distinguished Methodist woman leader is returning to missionary service among the Chinese people, after more than twenty years during which she has been a pastor and a bishop's wife. Her first assignment will be to help establish the first Methodist high school for

Chinese youth in more than ten years.

Mrs. Katherine Boeye Ward, of Hendersonville, N. C., wife of the late Bishop Ralph A. Ward, will leave in June for Taiwan as a missionary of the Woman's Division of Christian Service of the Methodist Board of Missions, Methodist Church. She will not be a "new" missionary, as she served in China and Malaya under the Woman's Foreign Missionary Society of the former Methodist Episcopal Church from 1925 to 1939.

When she arrives in Taiwan, Mrs. Ward will be associated with the proposed Wesley Girls' High School as counselor and hostess. She will also be treasurer and field correspondent of the Woman's Division in Taiwan.

The Wesley Girls' High School, now in the planning stage, will be the first Methodist high school to be established for Chinese youth since the China mainland was closed to mission work in 1949-51. The school is a part of the Methodist "Lands of Decision" program for 1960-64, which includes the "Chinese-in-Dispersion" as one of the four Lands.

Though she was not a missionary, Mrs. Ward served with her husband in mainland China and later in Hong Kong and Taiwan from the time of their marriage in 1948 until his death in 1958. For the last two years, she has been speaking and writing in the United States in behalf of the Methodist work in Hong Kong and Taiwan.

Born in Morrison, Ill., Mrs. Ward spent most of her early life in Fort Worth, Texas, and Lincoln, Nebraska. She attended Nebraska Wesleyan University in Lincoln and received the bachelor of arts degree in psychology in 1925. After teaching in Nebraska and Iowa, she went to the Columbia University Teacher's College and received the master of arts degree in religious education in 1925.

During fourteen years in China and Malaya, Mrs. Ward was a teacher and Christian education director. She taught at the Hwei Wen School in Nanking, the Fairfield Girls' School in Singapore and Methodist high schools in Chungking. She also served for several years as director of Christian education at the Kuilan Methodist Church in Nanking.

Returning to the United States in 1939, she spent two years in speaking and four years as assistant pastor of the Methodist church in Monrovia, Calif. She and Bishop Ward were married in Monrovia in 1948.

Mrs. Ward holds the honorary doctor of education degree which she received in 1941 from Nebraska Wesleyan.

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### W. Thomas Smith To Head Recruitment

The Rev. Dr. W. Thomas Smith, pastor of Trinity Methodist Church, Atlanta, Ga., has been selected to direct ministerial recruitment for The Methodist Church.

He will take his new position in early July.

As director of ministerial recruitment, Dr. Smith will be a staff member of the Methodist General Board of Education. He will lead a recruitment program sponsored by the Department of Ministerial Education of the Division of Higher Education of the board, in cooperation with the twelve Methodist theological schools, Methodist Interboard Committee on Christian Vocations, and Methodist conference boards of ministerial training and qualifications.

He succeeds the Rev. Dr. Harold T. Porter, who resigned last year to return to a local-church pastorate in the Pittsburgh Methodist Conference.

Dr. Smith's election was announced by the Rev. Dr. John O. Gross, Nashville, general secretary of the Division of Higher Education, and the Rev. Dr. Gerald O. McCulloch, Nashville, director of theological education in the Department of Ministerial Education.

Dr. Smith has been pastor of Trinity Methodist Church, Atlanta, since 1957. Among other positions he has held are the following: pastor, Waldo (Ohio) Methodist Church; youth director, First Methodist Church, Maryville, Tenn.; associate minister, Parkway Methodist Church, Milton, Mass.; pastor, Howard Avenue Methodist Church, Dorchester, Mass.; associate minister, Peachtree Road Methodist Church, Atlanta; pastor, Sharp Memorial Methodist Church, Young Harris, Ga., and director of religious life and head of the Department of Religion at Young Harris College.

Dr. Smith, a native of Knoxville, Tenn., attended Maryville (Tenn.) College and then went to Ohio Wesleyan University, Delaware, Ohio, where he earned a bachelor of arts degree. He has a bachelor of divinity degree from Emory University, Atlanta, and doctor of philosophy from Boston University. Lincoln Memorial University, Harrogate, Tenn., awarded him an honorary doctor of divinity degree two years ago.

The thirty-six-year-old minister is married to the former Miss Barbara Ann Sullards of Mt. Carmel, Ill. She has also served on the faculty of Young Harris College, and she is now secretary of spiritual life of the North Georgia Methodist Conference Woman's Society of Christian Service.

Dr. Smith is a member of the North Georgia Conference.

He is author of a booklet, *Thomas Coke*, published by the World Methodist Council. It is about a leader who played an important role in the beginnings of American Methodism.

### Mrs. Yui Dies at 84; Wife of China Pastor

Word has come from Hong Kong that Mrs. Yui Tsz-tsa passed away in Shanghai on April 23rd, at the age of eighty-four. She was the wife of a prominent Methodist pastor, and is well known to readers in America through the book *Meet Mrs. Yui*, by missionary Mary Culler White. Her funeral was conducted at the International Funeral parlors, and the burial was at Kiang-wan.

It is said that Mrs. Yui's daughter, Miss Hsui-li Yui, graduate of Scarritt and M.A. from Cornell, was allowed to leave Sung-Kiang and go to Shanghai on account of her mother's illness. The report is that she is still with her father, who is said to be in good health.

### James M. Wall Joins Advocate

The Rev. James M. Wall, an associate editor of Methodism's *Together* magazine, has been named managing editor of the *Christian Advocate*, bi-weekly publication of The Methodist Church for ministers and church leaders.

Announcement of this appointment was made by Leland D. Case, editorial director of *Together* and the *Christian Advocate*. Wall, who assumed his new duties June 1, replaces Newman S. Cryer, who will join the Methodist Board of Lay Activities and edit *The Methodist Layman*.

The Rev. Mr. Wall will continue to work with some of *Together's* special departments in this new position. An ordained minister, he is a member of the North Georgia conference. He has been with *Together* since August of 1959.

Dr. T. Otto Nall, a member of the Minnesota conference, continues as editor of the *Christian Advocate*, a position he has held since 1956. Plans approved by Methodism's 1956 General Conference resulted in the rebirth of the *Christian Advocate*—a Methodist publication since 1826—as two monthly magazines: *The New Christian Advocate* and *Together*, a church family magazine. When the *New Christian Advocate* became a biweekly in October, 1959, it dropped the "new" from its title.

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comes to his post with both ministerial and editorial experience. He has served Methodist pastorates in Georgia and Illinois' Rock River conference. He has served as an assistant pastor of the East Lake Methodist Church, Atlanta, and as pastor of the Moreland and Lutherville churches in North Georgia's LaGrange district. He was pastor of the Bethel Methodist Church, Chicago, for two and one-half years before coming to the staff of *Together*.

A journalism graduate from Emory University, Atlanta, Ga., Wall was a member of the sports staff of the Atlanta *Journal* for three years and an Air Force public information officer for two years, with service in Orlando, Fla., and Alaska. He has also served as the assistant to the Dean of Students at Emory.

A native of Monroe, Ga., Wall was named the outstanding journalism graduate at Emory in 1949 by the Sigma Delta Chi journalism fraternity. After military service, he returned to Emory and earned a bachelor of divinity degree from the Candler School of Theology. He has been a member of the North Georgia conference since 1954. At present, Wall is completing work for a master of arts degree at the University of Chicago under the Federated Theological Faculty. He has also done work toward a doctor of philosophy degree in the field of religion and personality.

Wall was married in 1953 to Mary Eleanor Kidder of Belle Glade, Fla. They have two children, David McKendree and Robert Kidder.

### Pulpit Exchange Sets New High

Forty ministers are involved in the most extensive exchange of ministers in the history of the World Methodist Council, which has been announced by the Rev. Dr. T. Otto Nall of Chicago. Dr. Nall, who is editor of *Christian Advocate*, heads the committee on pastoral exchanges for the council's American section. Seventeen American Methodists will be in English and Scottish pulpits, one will go to Jamaica, one to Austria and another to New Zealand.

Ohio leads the list in providing American participants in the exchange program, with eight Ohio pastors trading pulpits with eight British ministers from the Birmingham district and another Ohio pastor involved in an exchange with an Austrian minister.

Tennessee, Texas, and Pennsylvania are each providing two pastors and

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Alabama, Kansas, Michigan, New York, and Nebraska each have one participating in the exchange.

The eight Ohioans who are exchanging with eight ministers of the Birmingham district in England will attend a briefing session at Hansworth Theological College and a rally at Central Hall in Birmingham as they begin their pastoral duties there. They will hear an address by Dr. Maldwyn Edwards, widely-known British Methodist leader.

British visitors will be welcomed by Ohio's Bishop Hazen G. Werner and the Rev. Dr. Theodore C. Mayer, who has been responsible for assembling the Ohio group. The welcoming service will be held in Warren, Ohio, where Dr. Mayer serves as pastor of First Methodist Church.

On Aug. 22, before they return to England, the British pastors will report their impressions at a giant meeting at Lakeside Assembly on Lake Erie.

The participants in the Ohio-England pulpit trades are: the Rev. Edwin Brown of Westlake, Ohio, who exchanges with the Rev. Albert E. Folley of Leicester; the Rev. Alan J. Davis, North Royalton Church, South Cleveland, with Rev. Emerson Birnie, Leamington Spa; the Rev. C. E. Ferrell, Sebring, with the Rev. E. Gordon Davies, Solihull; the Rev. John F. Graham, Utica, with the Rev. Leonard Emerson of Quinton; the Rev. Robert J. Immelt, Millerburg, with the Rev. John Gray, Smethwick; the Rev. Richard W. Pettit, Bay Village, with the Rev. J. Dennis Cope, Sutton Park; the Rev. W. C. Snowball of Salem, with the Rev. Lionel Brayton of Sandon Road; and the Rev. James Misheff of North Hyde Park Church, Cincinnati, with the Rev. John F. Wright of Coventry. Also included in the Birmingham exchange group is the Rev. Edwin L. Hall of Muleshoe, Texas, who exchanges with the Rev. Leonard J. Hopkins of Redditch.

The Rev. Richard E. Carlyon of Scottsbluff, Nebr., will exchange with the pastor of First Methodist Church in

Edinburg, Scotland—the Rev. J. Cyril Downes.

The Rev. Marshall E. Rhew of First Church, Sweetwater, Texas, is going to Great Yarmouth, to exchange with the Rev. Eric Bilton. The Rev. Dan B. Kelley of Glen Alpine Church, on the outskirts of Kingsport, Tenn., will exchange with the Rev. G. Herbert Raynor, Bispham, Blackpool, England.

An Auburn, Ala., pastor, the Rev. Powers McLeod, will trade pulpits with the Rev. A. Harrison Clulow, pastor at Christ Church, Worcester Park, a London suburb.

The Rev. Basil L. Johnson of East Heights Church, Wichita, Kansas, will exchange with the Rev. Donald Male of Westbourne Church in Bournemouth, England.

The pastor of Detroit's Central Church, the Rev. James H. Laird, is scheduled to exchange with the Rev. E. Lincoln Minshull of Central Hall, Coventry, and the Rev. Edward Thorp Read of First Church, Wellsboro, Pa., will exchange with the Rev. George Maskell of Hendon Church, London.

Most exchanges are for five or six weeks, but the Rev. George Compton Kerr of Carlisle, Pa., is making a year-long pulpit trade with the Rev. Ronald Philipps of Chiswick, London.

The Rev. A. Gordon Bellhouse, superintendent of Beechamville and Bensonton Circuit, Jamaica, and the Rev. Carl J. Dodds, Jr., of Central Church, Yonkers, N. Y., are participating in the first exchange involving Jamaican Methodists.

The only exchange this summer which requires that participants be bilingual is a trade between the Rev. Hugo Mayr of Second Church, Vienna, Austria, and the Rev. David Sageser of Clifton Church, Cincinnati. While in the United States, Mr. Mayr is speaking at the Missouri Annual Conference and several youth assemblies. He also will participate in the National Council of the Methodist Youth Fellowship meetings at Lincoln, Nebr.

The long-distance exchange, a first with Australasian Methodists, involves the Rev. Elton F. Jones of Central Church, Knoxville, Tenn., and the Rev. J. B. Dawson, superintendent of Masterton circuit in New Zealand. This will be for a period of four months.

Commenting on the exchange program, Dr. Nall said, "From all quarters of the Methodist world the ministerial exchange has won high praise. Ministers report that their ministry has been en-

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riched; churches declare that horizons have been lifted and new understanding developed."

Dr. Nall said he felt the exchange program serves the worthy purpose of "drawing more closely together the nineteen million persons called Methodists around the world."

### European Youth Meet This Summer

One of the largest and most representative meetings of European Christian youth ever held will take place this summer.

The event will be the first Ecumenical Youth Assembly in Europe scheduled July 13-24 at Lausanne, Switzerland. The twelve-day meeting will be the first major gathering of European young people across denominational lines and national borders ever held under auspices of the churches.

Attending will be 1,400 youth from more than fifteen European countries and approximately three hundred others from Asia, Africa, the Far East, the Middle East, North America and Latin America. The European group is expected to include delegations from the USSR and other Eastern European countries.

North American churches have been invited to send 180 delegates. The Rev. Andrew J. Young, United Christian Youth Movement, 475 Riverside Drive, New York 27, N. Y., is in charge of the U. S. delegation.

The Assembly will be sponsored by the Youth Department of the World Council of Churches in cooperation with national ecumenical youth councils in Europe. It will be related on the youth level to the Third Assembly of the World Council of Churches to be held in New Delhi, India, November 18 to December 5, 1961. Its theme will be "Jesus Christ—the Light of the World," the same as that of the Assembly. Leaders have voiced the hope that it will be the means of developing the concern of a new generation of European youth in the ecumenical movement.

Dr. W. A. Visser 't Hooft, World Council general secretary, will present the keynote address at the opening session Wednesday evening, July 13. He will share the platform with Bishop Jaan Kivitt, head of the Lutheran Church of Estonia, and with Professor Henri d'Espine, president of the Council of the Swiss Protestant Church Federation.

A major portion of Assembly time will

be devoted to a study of three areas of the Church's work. These, which have been planned "to stimulate thinking and action in the light of the Christian faith on the issues which youth are facing today" are:

1. The European Churches in the World Situation Today.
2. The Task of the Churches in a Changing European Situation.
3. The Renewal, Mission and Unity of the Local Church.

In their study of the first area youth will examine questions on topics including the implications for the Church of the world's expanding population, the opposing ideologies of Communism and the Western way of life, nationalism, race and ethnic tensions, areas of rapid social change and the influence of science and technology on modern life.

In examining the changing European situation they will consider "the end of the 'European age'" and the growing influence of Washington and Moscow in European life, European integration, the breakdown of traditional social patterns in modern industrial society and the problems of underdeveloped areas of some European countries.

The third area will include the role of youth in the renewal and growth towards unity of the Church, changing patterns in the ministry and congregational life, service, stewardship and related concerns.

Each of the three areas will be presented at an introductory session by a speaker whose address will be supplemented with films, dramatic skits and other audio-visual aids.

In preparation for the Assembly, youth in local congregations throughout Europe and other parts of the world which will send delegations, are studying these questions in a special sixty-five page study booklet. Thousands of copies of the book have been distributed and it has been translated into nine languages.

Ecumenical services of worship will be held in the Lausanne Cathedral at the beginning and end of the Assembly. Each weekday morning before group sessions get underway worship services will be led by one of the main confessional groups represented: the Methodist, Reformed, Lutheran, Old Catholic, Anglican, Salvation Army, Orthodox and Baptist.

Three major plenary sessions are planned during the 12-day period. Speakers scheduled for these include: Mr. M. M. Thomas, of Travancore,

India, a layman of the Mar Thoma Syrian Church of Malabar, who is associate director of the Christian Institute of the Study of Religion and Society; Fraulein Ingeborg Becker, of Berlin, Evangelical Church in Germany (EKD); Dr. Nick Nissiotis, assistant director of the WCC's Ecumenical Institute, Bossey, a member of the Greek Orthodox Church; and Dr. Hans Hoekendijk, professor of Modern Church History at the University of Utrecht, the Netherlands, a member of the Dutch Reformed Church.

### Out of the Rocking Chairs

(continued from page 33)

have been taking voice lessons." Their fidelity has borne fruit. Already the choir has sung for local church groups and its "concert" engagements are growing. "We started with old-time gospel hymns," Miss Patterson explained: "These were familiar to most of the members and they enjoyed singing them. Since then we have been moving to better church music and Christmas carols. We do fun songs and spirituals, too, so there's something for all to enjoy. The choir," she added, "is a 'natural' for getting across Christian precepts through the words of hymns and sacred songs." In Miss Patterson, gifted with a beautiful soprano voice and a talent for leadership, the choir has an exceptionally fine conductor.

The Over-60's gratitude and appreciation for what the club has done for them finds expression in work and support for the center.

"This year for the first time in sixteen years," Miss Patterson said, "the United Fund Drive of St. Joseph went over the top. Our South Side area topped its quota mainly because of what the Over-60 Club did to help in the fund campaign. Ours was the highest percentage of the whole city."

Thus Wesley Community Center of St. Joseph, which in another ten years will be Over-60 itself, opens wide its doors and heart to its Over-60 neighbors throughout the city, men and women who have much to give and do—who are not ready to retire from life. They are those who could say with the Psalmist, "I shall not die, but live, and declare the works of the Lord" (Ps. 118:17).

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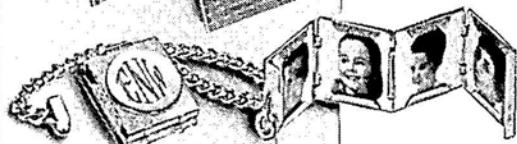
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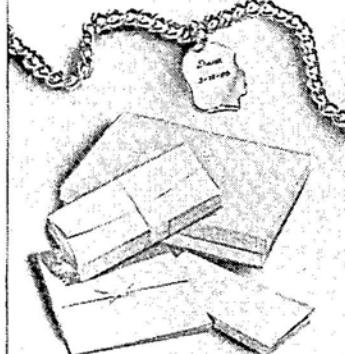
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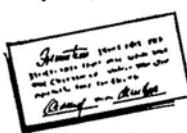
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