

World Outlook



AUGUST 1962

New Missionary Hymns

From WORLD OUTLOOK'S Fiftieth Anniversary Collection

Church of God, on Whom the Spirit Came

Cwm Rhondda
8.7.8.7.8.7

1. Church of God, on whom the Spirit
Came with power and glory bright,
Take the Gospel we inherit
To the people of the night.
Forward ever, stopping never,
Joyous prophets of the Light.
2. Sons of God, we dare not linger
Over things of lesser worth.
Human souls await the bringer
Of the news of man's new birth.
Over oceans, through commotions,
Take that news to all the earth.
3. Look about and see the needy
Starved for food that God can give.
See the fearful, proud and greedy;
Christ would show them how to live.
God beseeching; take his teaching;
This is life's imperative!
4. Use the skills that God has given,
All the talents of the mind,
All we own, as gifts from heaven
For the blessing of mankind.
May our labors make men neighbors,
Sons of God, both wise and kind.
5. Church of Christ, God's sun and shower
Bless the seed that thou hast sown;
May we see God's mighty power
Winning nations for his own.
Ever praying, not delaying,
Preach we Christ and Christ above. *Amen.*

(Rev.) Paul G. Dibble
532 Whitney Blvd.
Belvidere, Illinois

Wherever Thou Dost Lead

Trentham
S. M.

1. Wherever thou dost lead,
God, give us faith to go;
To distant land or close at hand,
Where men thy truth should know.
2. God, give us hope to see
Thy fruit within the seed,
As in frail hands we take thy truth
To fields of greatest need.
3. God, give us love like thine
To share with all the earth,
That, through our living, Christ may speak
His words of timeless worth. *Amen.*

Lucia Myers (Mrs. Weldon T.)
317 East Park Street
Lakeland, Florida

How Beautiful the Mission

Ewing
7.6.7.6.D

1. How beautiful the mission
Of those who follow thee,
To serve thy distant children
O'er every narrowing sea;
E'en though no word were spoken
To point the way above,
Their lives would still bear witness
To wonders of thy love.
2. They follow in thy footsteps
Who heal the body's pain,
Who teach the hungry people
To multiply their grain;
Who lift the torch of learning
Which pushes back the night,
Revealing Christ our Master,
The Way, the Truth, the Light. *Amen.*

Evelyn Lamphier (Mrs. Edward R.)
May Street, Williamstown, Mass.

O God of all the Realms of Earth

Spoehr
C. M.

1. O God of all the realms of earth,
Make known thy saving power
To mortals who have come to birth
In this momentous hour.
2. May men of every race be stirred,
To every clime and zone,
To hear and heed the living word
And claim Christ as their own.
3. As those on land or sea or air
Confront life's changing mode,
May every trail and air-lane be
A new Damascus road.
4. May each within his heritage
Of custom, speech and dress,
In Christlike living now engage
And Christian love express.
5. O Lord of all, now may we seize,
With thy great saving power,
The awesome opportunities
Which face us in this hour;
6. Till all attain the larger life
Transcending race and clan,
And find in Christ the cure for strife
And unity for man. *Amen.*

Henry Mahler
Box 5006, Nashville 6, Tenn.

LETTERS

"Punjabi Hospitality Knows No Bounds"

Eighty per cent of Pakistanis live in villages. Whatever our work or residence, the farmer is near at hand. In Khanewal we have 10,000 people, a few small industries, a good-sized bazaar and an important rail junction; yet a 10-minute walk in any direction will land you on a farm or in the desert.

My work has taken me to many villages. With a double-barreled assignment in youth work and the broader field of Christian education, I determined first to get to know our local churches in both village and city.

Language study is practical and vital, but one needn't always speak in words. Punjabi village hospitality knows no bounds. Tea and tasty (sometimes searing) food always appear. Somehow the padded cotton quilts on hemp-strung beds are of beautyrest sleeping quality.

Besides the informal visits to local churches, I've been at work in six pastors' retreat workshops and youth convocations.

One youth meeting was in a town where nearly every church member was of the "sweeper community." More than one skeptic has been confronted by the power of Christ when he sees hope and a sense of worth born in a person of low estate. We delegates who came from outside and ate from the same dish as our hosts had opportunity for being silent witnesses to our faith that all are brothers in the Father's house.

There was no church building in that town, so our Sunday service was held in the lane between homes. We sat on mats of sewn-together burlap bags inscribed: "WHEAT Donated by the People of the United States of America." I gave thanks that Americans can and *do* share.

JAMES D. HAMMERLEE

4 Civil Lines
Khanewal (Dist. Multan)
West Pakistan

"I May Tremble"

Tokyo is as exciting as only the largest city in the world can be! Arriving in Japan is an unforgettable experience. Ironically, we arrived at the "Land of the Rising Sun" just at sunset—a gorgeous sunset, pink and gold against a soft grey sky. A hundred or more ships from all over the world were patiently waiting to dock at Yokohama. They were majestically beautiful, lighted like Christmas trees.

I visited in a wonderful Christian home during the Thanksgiving and Christmas holidays. The father, Mr. Takagi, said that even the people in the community sense there is a difference in the family, part of the reason being that the members do so many things together and seem to be

so deeply concerned about each other's joys as well as problems and sorrows.

Please remember me in your prayers, for I may literally tremble in my boots at first. Beyond self-confidence, I need the spiritual strength and power that can come from the prayers of Christian friends. Especially remember those people who do not know Christ, and pray that they will come to know the power and meaning that can come through His love.

ANNA MAE THOMSON

Interboard House
4-12 Shiba Koen
Minato-Ku
Tokyo, Japan

"Is There Anything Else Quite Like A Methodist Annual Conference?"

I have just returned from Annual Conference. I sometimes wonder if there is anything else under the sun quite like a Methodist Annual Conference, as far as information, inspiration, hard work, Christian fellowship and encouragement are concerned. During the year each pastor and missionary works with his people, sometimes a small, isolated group. At times he may feel that his labor is too insignificant to count. Then as he spends five or six days with his fellow-workers from all parts of the country, he realizes anew that he is not alone in the task God has set before His church.

The Conference was held in one of the suburbs of Buenos Aires at beautiful Colegio Ward, a Methodist and Disciples of Christ school with over a thousand students enrolled.

The sessions were ably presided over by Bishop Barbieri, whom you probably know as the author of *Land of El Dorado* and of other books. Now Dr. Barbieri is Bishop of Bolivia, Uruguay, and Argentina. And, as someone proudly pointed out, he is the only Methodist bishop in the world who is at present a member of the Executive Committee of the World Council of Churches.

JUANITA KELLY

Colegio Americano
Av. Pellegrini 1352
Rosario, Argentina

Medicine and Music In Nyadiri

Nyadiri is a big station in the "bush," swarming with boys and girls, young men and women. In January, 19 nursing orderly students were graduated (including 5 boys, for the first time). Now there is a new nursing class of 20 girls and seven boys.

Then there is the Nyaitenga lower primary school (grades 1-5), Nyadiri central primary school (grades 6-8) and Nyadiri teacher-training school (post-8th grade, two-year normal training to prepare teachers for grades 1-5). Carolyn has started the new venture of teaching music at T-T—to some 100 students in nine classes a week in methods, singing, and practice teaching.

On Wednesdays we have ante-natal clinics. From 30 to 60 mothers come each week.

Job Tsiga, the first African to be trained to help with medical work in Rhodesia, and for whom our ward building is named, has been here for treatment of cataracts. His wisdom and gracious spirit make his bedside a *Mecca* for many—missionaries and Africans alike.

DR. MARVIN AND CAROLYN
ZELLIOT PIBURN

Nyadiri Methodist Hospital
P. B. 636 E.
Salisbury, S. Rhodesia

Young People of Brazil Plan Church Progress

The work at the little church at Sarandi is really progressing.

It's wonderful to see the young people take hold of responsibility, and with deep interest help in planning a program that will be a means of bringing unchurched people into the church.

JACQUELINE WRIGHT
Colegio Americano, Porto Alegre, Brazil

Can You Help?

In regard to the article "Can I Help Persons With Handicaps?" in the June issue of *WORLD OUTLOOK*, I should like to suggest:

If groups would like to help handicapped persons in state institutions, yet are too far away to volunteer for individual services such as reading, check with the institutions. Ask what is needed to keep their volunteer program going. It may be that materials are needed. Your group could collect materials for the institutions.

Some materials mentioned in a list I happen to know about were: wheelchair cushions, song books or typed song sheets, records, unfilled scrapbooks, children's books, coloring books, construction paper, paste, small instruments for a rhythm band, wash cloths, tooth paste, wave sets, hairnets, children's magazines.

There is also a need for persons to write letters, birthday and Christmas cards to many "forgotten" patients, at schools and hospitals. A number of persons are placed in schools and other institutions and then *cease to exist*, as far as parents and other relatives are concerned. Names of persons who need letters and cards may be obtained from directors of institutions.

I am glad that the church is bringing out these items about handicapped people. A few persons understand and try to help, but a majority are indifferent or totally *against* such persons.

MRS. KENNETH PICKERING
Star Route
Windsor, N. Y.

Spectacular Advance of Methodism in the Southern Philippines

At Mindanao, the most southern of the Philippine Islands, Methodism has, in eight years, sprung from non-existence to

a total membership of 3,438 persons, in 67 organized churches.

There are 2,141 preparatory members. Serving these churches are 19 ministers, six ministers on trial, 36 supply pastors, three deaconesses, and seven volunteer women workers.

HUNTER MABRY
Kabacan, Cotabato, Philippines

Prayer in Pakistan

We ask you to join us in prayer for a young mother who has undergone surgery for a tubercular hip affliction. Edna gives her streptomycin injections twice weekly. This medicine is provided by the anti-tuberculosis program of the World Refugee Year funds.

This year twelve young men were graduated from the Seminary. Do pray earnestly for them and their ministry in Christ's Kingdom as they go to their assignments in various parts of Pakistan.

Remember in prayer also the thirteen new students admitted in April.

HOYT AND EDNA SMITH
Theological Seminary, Gujranwala
West Pakistan

Ewha Students in Rugged Pioneer Teaching Project on Korean Coast

After an eleven-hour trip we reached Ko Sung, capital of Kang Won province on the northeast coast.

We were met by an Ewha graduate working in the welfare reconstruction program. She had arranged for an army truck to take us to a village.

That night we saw students in active leadership. They were teaching 4-H classes, literacy classes, letter-writing, sewing, cooking, singing, and children's classes.

A doctor and a nurse held a clinic dispensary *by the light of one candle*.

Later, the village head discussed efforts to dike the stream that floods the village and the road.

GLORIA JAMESON
Methodist Mission
Int. P. O. Box 1182
Seoul, Korea

"A Step Forward in Karachi" By Lantern Light

In Pakistan the literacy rate is low. So an Adult Literacy Institute in February was a step forward in Karachi.

More than two dozen trainees enrolled for a special week of instruction on how to teach adults to read and write.

These trained literacy teachers are now working in the refugee sections of the city. The enthusiasm is really wonderful. It is a pleasure to help with the work. The classes usually meet late in the evenings when people have returned from their work. The students sit on the floor-Pakistani-style-around a lantern, excitedly reading to one another, or to the teacher.

JOY HAUPT
79 Garden Road
Karachi, W. Pakistan

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CONTENTS FOR AUGUST, 1962

New Missionary Hymns	INSIDE FRONT COVER
Letters	3
Editorials	5
Africa in an Emerging World	BARBARA WARD 7
Cincinnati's "Apostolics Anonymous"	JAMES R. HIPKINS 11
In the Himalayas, a United Mission	ROBERT L. FLEMING 14
Methodism in Monterrey	ROBERT H. CONERLY 17
Christian Unity	ROSWELL P. BARNES 19
Assembly Album	PICTURE SECTION 21
The Guild Goes to Atlantic City	ELEANOR PRESTON CLARKSON 29
Guild Weekend Profiles	30
Friendship Home in Los Angeles	AMY LEE 31
In the Jungles of Malaya	LILLIAN BALLARD POLHEMUS 34
A Debt to the Medicine Man	JOSEPH DIGIOVANNI 36
The Listeners	DOROTHY MCCONNELL 37
Teahouse on the Indian Road	BLAISE LEVAI 39
This Month	40
Books	41
The Moving Finger Writes	42

Cover: Worshipers at the Shrine of the God of Death, Kathmandu, Nepal

Credit: R. L. Fleming Photo

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EDITORIALS

WANTED: Five Thousand Blankets

The World Council of Churches is appealing to its 197 member churches for \$640,000 to aid refugees in Ruanda-Urundi, Uganda, and Tanganyika.

Medicines and food are scarce in Urundi, which now has 27,000 refugees from Ruanda.

Refugees from Ruanda are also arriving in Tanganyika at a rate of sixty a day. Muyenzi Camp, designed for three thousand refugees, already has 4,300.

American churches, through Church World Service, are asked to provide fifty thousand dollars for immediate needs. Gifts of sugar, milk, beans, rice, and flour will be welcomed.

Urundi is close to the equator, but its altitude is high and the temperature goes low.

Five thousand blankets are needed for refugees in Urundi. Also, a ton each of men's and women's clothing, and two tons of clothes for children.

In addition to urgent immediate needs the World Council appeal is for long-term rehabilitation for refugees in these African lands.

Since their Independence Day, July 1, 1962, the spelling of these countries has been changed to Rwanda (republic) and Burundi (kingdom).

To Oklahoma Hall of Fame: BISHOP SMITH

World Outlook salutes Bishop W. Angie Smith of the Methodist Oklahoma-New Mexico Area, who has recently been elected to the Oklahoma Hall of Fame.

Bishop Smith was chosen unanimously by the Oklahoma Memorial Association. The Association states that this honor goes to Oklahomans of "achievement in distinguished and renowned service to humanity."

Special recognition will be given to Bishop Smith at the Association's annual banquet on November 16th, the 55th anniversary of Oklahoma's statehood.

Crusading for Crusaders

When the Crusade Scholarship Committee met for the first time on June 11, 1945, it was estimated that it would cost fifteen hundred dollars a year to pay school expenses and travel to and from the United States, per student.

Now, careful planning in some colleges and universities is required if twice that amount is sufficient. In some other schools it is not possible to stretch this amount even to the point where it will pay necessary expenses.

In the beginning the Crusade Committee believed that the funds should be used to develop leadership in the church in mission areas, giving preference to present leaders, and seeking to develop new leadership. It seemed essential that trained leadership go hand in hand with the development and restoration of mission projects which had been destroyed or greatly damaged during World War II.

Very soon it was clear that this type of assistance should also be extended to all the mission areas of The Methodist Church. It was then only a matter of time until certain students from other Methodist administrations, and some from united churches, were involved.

Crusade scholars have already assumed leadership in the fields of medicine, teaching, the ministry, social work, and civic life, in their home lands.

During the sixteen years of Crusade scholarships, 1,207 Crusade Scholars have been trained and educated in 120 institutions in 33 states in this country; and in 60 schools or training programs in 17 other countries. Their fields of specialization have varied "from A to Z."

The numbers of those students who are to begin their study on Crusade scholarships in 1962 are: 76 in the United States, and 21 overseas.

[Names and schools will be listed in coming issues of Methodist publications.]

The Crusade Scholarship Commit-

tee ** hopes that Methodists across the country will find many opportunities to have these splendid young people from abroad in their churches and homes. Permanent and rewarding friendships of individuals and countries may be formed.

"Mission to America"

It is always a bit startling to American people to hear that some one is coming from afar to be a missionary to them.

Perhaps the last-century attitudes of thinking cannot be quickly dissolved. In the United States of America we continue to think of ourselves as belonging to the sending church, and of people in overseas countries as receiving our aid, our missionaries, our support.

But in response to the action of the 1960 General Conference, eleven outstanding Christian people from Africa, Asia, Latin America, and Europe are coming, Sept. 7-December 16, on an evangelistic *Mission to America*.

These leaders will be available for six or eight day missions in Methodist churches in county, city, or sub-district programs.* (see p. 48, July W. O.)

The Russian Accent

The Methodist Department of News Service tells us that hundreds of appreciative letters are being received by an editor in Sweden, Captain Hj. von Gronhagen.

Speaking from a good many years of experience, we find it astonishing to hear that an editor is actually getting notes of thanks for any reason. This is news!

The letters tell how well *Segodnja* is being received by Russians in Russia, and Russians in exile. *Segnodnja* is the Russian edition (printed in Sweden) of *The Upper Room*, a daily devotional guide published by the Methodist Board of Evangelism in Nashville, Tennessee.

The Upper Room, from its beginning in 1935, has had a fantastically rapid circulation rise. The latest figure we could find stands at 3,261,370. There are 40 editions, including a

* Inquiries may be addressed to the Reverend Leslie J. Ross, General Board of Evangelism, 1908 Grand Ave., Nashville 5, Tenn.

** Crusade Scholarship office: Room 1538, 475 Riverside, N.Y.C. 27.

"talking book" and a Braille edition.

The Russian edition of *The Upper Room* runs 100,000 copies per issue.

An Unfortunate Decision

The decision of the United States Supreme Court outlawing the "non-denominational" prayer approved by the Board of Regents of New York State for recitation in public schools is a historic one which is apt to have far-reaching effects. We regret to have to say that we consider it an unfortunate decision, not only as to its outcome but also (and more importantly) in regard to the thinking by which the decision was reached.

The problem which the New York Regents had tried to solve by this prayer was whether any acknowledgment of divine protection may be made in the public schools of this country. The full text of this minimal prayer was twenty-two-words long, as follows: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our parents, our teachers and our country." It was explicitly stated that no child could be compelled to participate and could be allowed to leave the room during the recital if his parents so wished.

Obviously, such an attempt can easily lack any real meaning and become offensive to the religious sensibility by seeming to set up a "public school religion." On the other hand, it can be an honest attempt to insure that children are not educated in an atmosphere where religion is so taboo that an implicit atheism is conveyed. As such, public school prayers can be a valid accompaniment to religious instruction in the church and home and a reminder of the religious strain which is indubitably woven into the history of this nation.

Any particular prayer must be open to examination that it does not seek to grind any sectarian axes, and we would not necessarily object to any court decision rejecting any given prayer.

In the New York decision, it seems to us that the Court has gone far

beyond this principle and far beyond the question of school prayers to claim that religion cannot explicitly be acknowledged in public functions. This seems to us a false and dangerous reading of the First Amendment. To paraphrase Justice White's dissent, in a totally unrelated case, "I deem this application . . . so novel that I suspect that the court was hard put to find a way to ascribe to the framers of the Constitution the result reached today, rather than to its own notions of ordered liberty."

Let us examine the several opinions in the case. Justice Black, in the majority opinion, spends a great deal of time in historical review dealing mostly with legislation concerning the establishment of a particular religion. We hope that we characterize his views without offense when we say that they once again demonstrate his passionate defense of individual rights and his refusal to tolerate anything which might, even by the most remote implication, coerce the individual against his will.

We must respectfully also say that he does not seem mindful of the danger of coercing majority rights and that there is a clear implication that religion is a strictly private matter, an implication that Christianity has always adamantly rejected.

Justice Douglas' separate opinion for the majority is a much clearer analysis of the issues involved and should be read by all interested. He correctly dismisses the idea of coercion and asserts that "a religion is not established in the usual sense merely by letting those who choose to do so say the prayer that the public teacher leads." He sees that this is less than the prayers of Senate and House chaplains or the cry of court marshals that "God save the United States and this honorable court." His solution is a logical if rigorous one. All of these activities are unconstitutional; all these things and many others must be banned.

All of which may be a little surprising from the judge who proclaimed that "We are a religious people whose institutions presuppose a supreme being" but not too surpris-

ing since Justice Douglas, in a switch of position, also proposes that an earlier decision in which he participated should be overthrown.

In dissent, Justice Potter Stewart reasonably and in short compass points out the novelty and strained construction of the opinions of both Justice Black and Justice Douglas.

We have spent a great deal of time on this decision because we believe it capable of doing great harm to this country. Why? Clearly, the republic will not fall or lose whatever divine blessing it may or may not now have simply because school children are forbidden to say prayers.

The direction of this decision is clear, nonetheless. It is toward a systematic exclusion of religion from public affairs and an official insistence that religion is a purely private matter. Religious freedom under such circumstances is freedom for the socially irrelevant. Even communist states grant freedom on those terms.

We regret having to make this kind of criticism of an institution we admire and whose members have sought staunchly to uphold freedom. We believe that they have sought to uphold it in this case but that they have erred badly. By seeking to isolate the state from religious controversy, they have helped stir such controversy, for the position they arrive at is itself religious (or at least, philosophical). It is called secularism and it denies the importance of all religion.

Thus, in a search for "neutrality" toward religion, the Court has placed the government in a position implicitly against religion (except as a purely private activity). This is the issue, despite all the extraneous nonsense about the NAACP and Communism being dragged in by those who seek any excuse to villify the Court. Such abuse is frivolous and distasteful but the basic question is deadly serious and must be faced.

The Supreme Court has an admirable record of reversing its own decisions when it realizes they are wrong. We hope that such a realization will come in the not-too-distant future.

AFRICA

in an emerging world

By BARBARA WARD

APPROACHING the phenomenon of the great, central body of Africa today, one is struck first of all by a certain strong, underlying unity of problems and approach, a unity which comes from the fact that all of these areas are going through a common revolution. For shorthand's sake, I might call it the revolution of modernization.

Politically and economically these countries are being thrust—and they are thrusting themselves—into a modern world which has been created almost entirely by the ideas, by the history, and by the actions of the men of the West. The biggest factor in this politically is the attempt to create sovereign national states. Sovereign national states, unheard of only five or six hundred years ago, have become the dominant political thrust of modern independence.

Now secondly, all these economies are trying to leave not quite "stone age economy," but something that was, until the day before yesterday, the typical economy of the whole of mankind: subsistence agriculture, in which something like 80 or 90 percent of the people depend on the land, and in which a tiny minority on the fringe depend on trade. This is the kind of society which we in the West got away from slowly over two thousand years. The Africans want to get away from it quickly in the course of about twenty-five. It's not yet proven that it can be done, but this desire to break from the old forms of the economy is immensely strong and again creates a

Miss Ward is a noted economist and author. She lived in Ghana for seven years with her husband. This article is adapted from a speech delivered to the Harvard Club of Boston and is reprinted from the *Harvard Alumni Bulletin*.

kind of unity; a unity of aim, a unity of desire, and (alas) too, a unity of frustration.

The desire to modernize both the political and economic forms of Africa is behind all the talk of Pan-Africanism, something very potent and very vague—it's perfectly possible for something to be both. It's very often that you're most moved by what you can least define, and this is true of Pan-Africanism. It's a most potent force in African politics, but I think most leaders would be very hard put to it to turn it into a complete program.

You can disentangle various elements of Pan-Africanism, of which the first and strongest is, of course, the anti-colonial. Sometimes I think it's terribly easy to forget that until the day before yesterday nine-tenths of the human race lived under various forms of Western Colonial control or economic domination. This was the settled ecology of the world at the end of the Second World War. In the last fifteen years we've seen this entire era of politics crumble and collapse.

And then you have the current drive, of which the European com-

mon market is an example, to form a more perfect union. Therefore the cry for a "Union of All Africa." This is one of the many dilemmas that confront the Africans; they've got, at the same time, to achieve national sovereignty and transcend it.

All African economies, whether of French provenance, or British, or Belgian, or Portuguese, have some very marked features in common. They are all derivative economies, economies which have the shape they have because they've been determined into that pattern by their economic relations with the developed West. The whole of African development in its present form is simply a projection of the needs of the Atlantic area.

The marks they bear are these: first of all, they usually have one or two modernized export-import sectors which are up to date. Out go the raw materials—the cocoa, the coffee, the bananas, the tea, whatever it is—and back in return from developed Europe come the manufactures. It's a kind of closed circuit, reflected clearly in what we in our passion for jargon call "infra-structure." If you want a kind of surrealist image of the semi-modern or semi-colonial economy, hold up the map of Latin America or of Africa, with nothing on it but the roads and railways. All these little spidery lines run down to the sea, and it looks as if all this is a transport system with a drain pulling everything out.

And then hold up a map of Europe or North America; it's like a Klee

drawing; all the lines of communications go round and round and criss-cross, because this is a dense economy, an economy in depth, an economy which looks inward, an economy which trades with itself as well as trading outward. One has the feeling that Africa and Latin America are sorts of ghosts, projections of what is above, with no density, with no inner life, just the drains going out the ports.

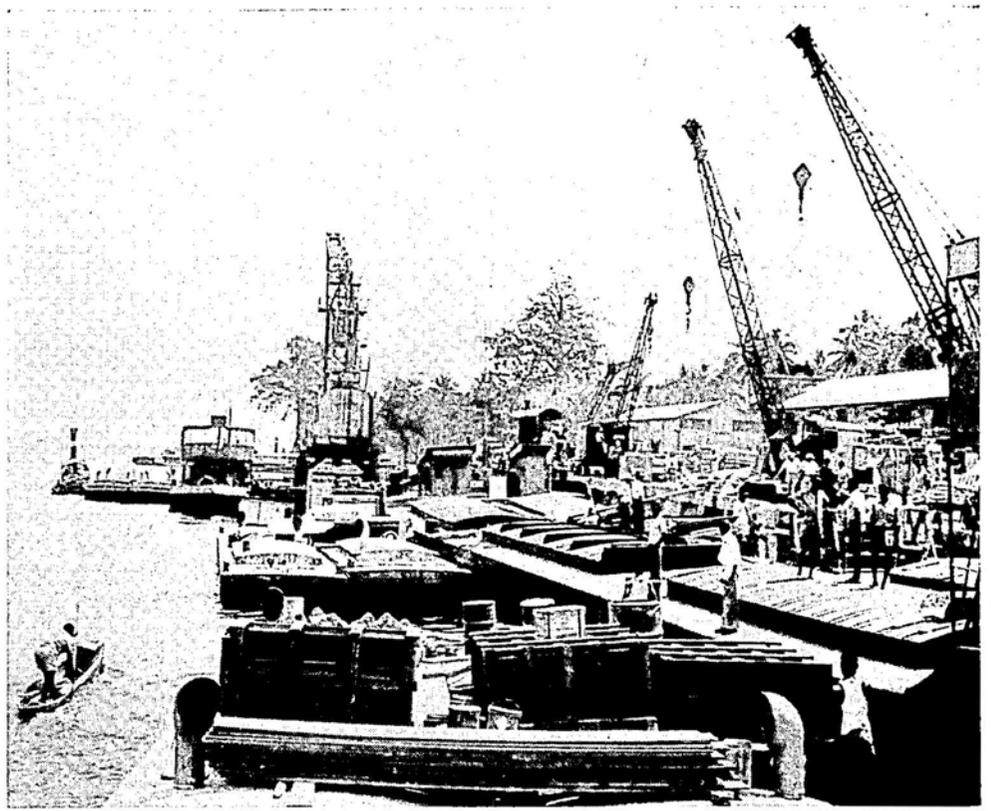
There are other factors which occur in all the semi-modern economies. One is that, largely owing to the missionaries in Africa, you have the beginnings of the Western education of a small elite of Africans.

And the last thing one has to notice is that, almost universally, the subsistence economy, where the peasant merely cultivates enough land for himself and his family and perhaps the village, dominates the entire field of food crops. It's a stable system because the African is a very good cultivator. He long since learned that the one thing he must never do is uncover the soil. Under the enormous, titanic, incredible African rains, followed by the enemy the sun, the uncovered soil burns to brick. If the African has opened up land and grown yams and cassava for four years, he must then rest it ten.

But you cannot pull Africa up by its bootstraps solely by producing more cash crops for export, because, quite simply, the European and American stomach cannot be expanded beyond a certain point. If we put into cocoa all we know of scientific improvements we could quadruple the crop, and if you take all the plans of the West African states at the moment, you'll discover that every single plan has got in it a quadrupling or quintupling of the cash crops they're already exporting. But we're not quadrupling or quintupling stomachs.

Africa has no alternative of pulling herself up by the exports of cheap manufactures, because Asia has got that bottled off already, much to the discomfort of many of the older producers of the Western world.

Africa is really left with only one alternative, and that is putting all her best efforts into the internal market of Africa, creating internal industrialization. Africa will probably never get



Togo Fujihira Photo

"All African economies . . . have some very marked features in common. . . . Out go the raw materials—the cocoa, the coffee, the bananas, the tea, whatever it is—and back in return from developed Europe come the manufactures."

to the American position where exports are only seven percent of the national income, but she cannot go on when they form at least half the market economy. And if we're going to have an internal market in Africa it's got to be on a certain scale. So there again is an element in the drive for unity, which is valid, important and whose importance will grow.

Now we come up against all the political facts and all the economic facts which make it so inconceivably difficult to achieve unity. First of all, the nation state is a concept that had almost no roots in Africa at all. Africa is still very largely a tribal society, and very few of the African tribes have got to the state where you would recognize them as nations.

Getting tribes to cooperate in nation building is exceptionally difficult. And to get frontiers which in any way correspond to tribal realities is very difficult, because no sooner do you respond to one tribal reality than you find you've cut up another. There is also the problem now apparent in Kenya, tribes becoming aware of their tribal differences and beginning to fear the more powerful tribes among them.

The next difficulty of course is—

though one must admit this is not confined to Africa—the way in which states have formed around strong personalities. In each state there tends to be a dominant figure associated with the drive for independence, a figure with an anti-colonialist aura around him. This of course makes the accommodations of unity very difficult, because after all there is nothing more difficult to decide than that somebody else is maybe the Messiah.

Another great obstacle to unity is so obvious that I needn't underline it, and that is that Africa was colonized by at least four different colonial powers. The different groups in different parts have different traditions, totally different languages, different systems, different types of administration, different economic methods built into their soil. If you attend a conference of West African foreign ministers you discover that none of them from the French territories can converse in English and none of them from the English territories can converse in French. As a desire for unity expresses itself on one hand, the total inability to talk about it comes up on the other.

Another whole system of difficulties on which I needn't put any stress derives from the fact that the white set-



Three Lions Photo

"Never forget one thing: we've seen so far the easy stage in Africa. What lies ahead is the difficult phase, the phase in which . . . it will be inordinately easy for the Africans to be turned against the West."

tlers came at a completely different level of history. They already belonged to the world of modern education and the steam engine. So in Africa there came into existence settler societies, an underdog and an overdog relationship, which was built into the historical development of the two races. It's only, in fact, in the last fifty years that the idea of partnership was really developed inside our domestic societies. As the desire for political self-expression, based upon Western patterns of one man, one vote, came up, it was inevitably applied to the majority, who, equally inevitably, were without education, without experience, without training, and therefore in some real measure without capacity to govern.

The last obstacle comes from the very great difficulty you have in changing a semi-modern economy into a modern economy in which there is some balance between the social and economic aspirations of the people. This difficulty is particularly acute in Africa because, owing to its long isolation from the world, its extreme devastation by the slave trade, its appalling climate, and its immense range of diseases, in Africa you start this whole process of modernization

from a much more shaky base, with greater uncertainty and insecurity and fewer human resources than in other continents.

Take one example, agriculture. Everyone knows in theory what you have to do about agriculture. You have to make the farmer more productive. You have to teach him to use better seeds, you have to teach him to use better implements. You have to teach him to enter rural credit co-operatives. And so forth.

But in Africa you have forms of land tenure which make this quite incredibly difficult. What are you to say, for example, to the young man who has taken it all to heart? He's been to the agricultural school, and he really is on to something in the new ways of producing pineapples. He gets his bit of land and he puts in his pineapples and when they've grown his extended family, his sisters and his cousins and his aunts, come and eat the pineapples. Under traditional law they have a right to share in anything produced on the soil. This is a case that actually went to court in Ghana, and the courts had to say that, under traditional law, the extended family had every right to eat the pineapples. As you can imagine, this was the end of the

young man's commercial enterprise. To put it mildly, he had not capital accumulation for the next round; he just had rather well-fed aunts.

Some tribes like the Chaggas in Tanganyika have adapted their tribal framework to cooperative agriculture in a very brilliant way. And all over Africa there are examples of what can be done, but in every case they have proved costly.

Block number two is the cash crop situation, a difficult one because of a surplus and world prices. Just think what it would be like trying to plan the economy of Ghana when in four years the price for a ton of cocoa goes from £450 sterling down to £150 sterling. Your biggest source of income and therefore of capital is likely to dry up, and you're likely to find yourself with nothing to provide a tax base, nothing in fact to provide capital accumulation.

Education has its particular difficulties. If you give primary education, the young men stream away from the countryside. In fact, in Western Nigeria it is reckoned that by 1965 they may have half a million unemployed young men out of a population of about seven million; half a million in a country where the capital doesn't yet exist for the development of light industries, and so forth, to absorb them.

Another problem derives from the fact that there is so little contact between the various areas. In West Africa the danger is that every single small country is going to have an oil refinery, and every single one is going to be uneconomic. There is not yet the mechanism to establish a decentralized industrial plan to divide the market and allot functions in the industrial sphere.

Add to that an almost total lack of managerial and business competence, and you complete the picture. It isn't an answer to say, "Well, they can get it from foreign investment," because, although in some areas they can, you could build up an awful lot of Cubas if you ended up with every bit of enterprise in the hands of foreign investors. That, again, comes up against the nationalist feeling that Africa has been colonized, and if she's not very careful she will be neo-colonized.

There is one other vast external

force, that of the Cold War. Africa has come to independence at a time when, for purely extraneous reasons, the whole world is caught up in a violent ideological debate. We very nearly had two Congos, one based upon Stanleyville with Communist and Nationalist African backing, the other based (perhaps) on Leopoldville with, shall we say, American and British backing. Or perhaps three Congos, the third based on Elisabethville with Belgian and possibly Rhodesian and Boer backing.

In this vast panorama of difficulty and trouble, are there any main lines which could possibly guide our Western policy in regard to this troubled place?

There are some who say, "We shouldn't bother. We should just let it go. Africa will not determine world history. Africa, after all, has always been on the margin of the world, and if she slips back to the margin, nothing much is lost. The West got on without her before, and she can do so again." This, in strict economic terms, I believe to be perfectly true. Some French bankers would be rather worried about the gold supply—but that's their worry.

But I think a policy of drift would be a most disastrous betrayal. We must never forget the immense impact of the West on Africa made by the slave trade. We did involve ourselves, profoundly, with Africa's fate, whether we like it or not. I think we cannot renege in any way about ending the colonial regime.

There's already talk, for example, of joint African action to free the peoples of Angola, and I don't think it will stop at words. I think there will be intervention. I think it's highly likely that what we face in Angola is at the best an Algerian war, of settler versus the interior, but probably it will be much worse, because, given the peculiar circumstances in Algeria, there was never any outside intervention. In Angola I think we could be certain there would be. Is there any way round this? I think the only way round is steady unremitting pressure on our Portuguese friends to follow in the ways of colonial good sense, as the French have followed, and the British in Rhodesia are trying to follow. Perhaps we may envisage for the whole of

the troubled central belt of Africa the possibility of some form of long-term international trusteeship in the name, not of colonialism, but of independence.

I myself consider that it was only the United Nations intervention that prevented the Congo from being turned into a three-way civil war; a civil war in which we would have tended to be maneuvered first on the side of the settlers, then ultimately on the side of the South Africans, and that this would have opened up to direct Russian influence the whole independent black Africa to the north.

Yet the U.N., I think, doesn't go far enough. So far it has been so much concentrated upon police work that it isn't doing the job it ought to be doing, that is, a very much greater intervention at the administrative and economic level to restore some kind of structure of state. I'd like to see the World Bank and IMF and the Special Fund move in to create the kind of responsible administrative structure and advice under Congolese leadership required to restore a structure in the Congo whereby there is enough wealth created for the African surge and advance in education to continue.

Those who in the name of realism at this moment attack the U.N. as an instrument of Western policy seem to me the most hopelessly unrealistic people, in view of the crucial, daunting, appalling problems that are going to come up in Africa. Never forget one thing: we've seen so far the easy stage in Africa. What lies ahead is the difficult phase, the phase in which, owing to colonial history, owing to the whole structure of our relations during the past fifty or sixty years, it will be inordinately easy for the Africans to be turned against the West.

We had it so easy, in a sense, in the colonial world; the whole world was quiet, and we were able to trade with it and make money out of it; we look back with a certain nostalgia on an era which was, in fact, an unrecognized serfdom. We had the world in fee. That period has come to an end; the revolution of political equality—which we launched—is catching up with us all round the world. We are faced with the challenge of creative statesmanship on a world-wide basis,

which is enough to daunt us all.

The effort that has to be made is greater. Possibly already in our mind and our policy-making we should consider the kind of international trusteeship in support of independence that we may need to elaborate for Central Africa.

Secondly, what is required is a far more developed, a far more effortful drive to create the essential educational *cadre*, with all the help we can give.

Thirdly, in the field of economic assistance, I would give first priority to an effort to effect a greater stability of primary prices.

And fourthly, capital must be found for the type of infra-structure of roads and power which begin to create the dense economy of which I have spoken.

Last of all, we are challenged in the field of understanding; this is perhaps the greatest thing. We should make the imaginative effort to see the Africans as members of our struggling human species, men who are following the same road as we; who look to the same ends; who, with quite peculiar difficulties, are trying to cross the threshold of modern life. If we recognize in them brothers and friends, not see them as potential delinquents (which is too often our attitude), they'll respond with a warmth and with an understanding that is not less than that of other people, and may indeed be considerably more.

For I've never yet met anyone who worked in Africa who didn't come away with a feeling of being refreshed and remade in some measure by the gaiety and innocence of this great continent, and by the feeling of a quality of life which doesn't always express itself in our own forms and institutions, but which is a great source of vitality, eagerness, beauty, and joy, along with other things as well. And if we see the African struggle as part of the developing history of mankind in which we're all involved, I think the kind of relationship that we can develop with Africans, and the kind of policies that we can pursue with them, can be creative and can lead them into the rigors and the opportunities of a modern economy without that risk of turbulence and essential loss of structure that face them now.

By JAMES R. HIPKINS

One of the most important tasks of the Christian church today is the nurture and instruction of its own members. The gathering of small groups for study and spiritual sharing is one method for the task. Mr. Hipkins, pastor of the Church of the Saviour in Cincinnati, tells of his church's efforts, under the arresting title of Apostolics Anonymous.

MANY PEOPLE are concerned about the integrity of the church today. Many books have been written and many concerned voices raised about the spiritual level of most Christian congregations. Often the question is asked, "Is the church converting the world or is the world converting the church?" Many feel that the world has converted the church.

The leadership in Church of the Saviour questioned whether the church was spiritually as vital in the life of the people as a church ought to be. The feeling was that the church had not provided the type of spiritual guidance that was its unique responsibility. The people had been offered entertainment and service projects which duplicate in many cases the work of other organizations in the community which were better equipped to perform them. This was the stimulus for what has become known in our church as "Apostolics Anonymous."

A second concern that gave rise to AA was the movement in our community to study the threat of Communism in the world and in our nation. Many people in our community were and are devoting hours of their time to study the sources and tactics of the Communist threat in the world. Many felt that while there is positive value in understanding other ideologies, the question was raised that perhaps we will understand Communism, but how can we properly evaluate it when we do not know the fundamentals of our own religious faith.

I am afraid that I found myself



Edward Wallowitch Photo

"As isolated individuals, they have felt themselves adrift in the world. Therefore, they have united with others to study the Bible and to share in prayer."

caught in the same dilemma as my people. One Monday I arrived at my office ready to spend several hours in study. As I entered my office one of

the books on the bookshelf caught my eye. It was a biography of Lenin. I took the book off the shelf and decided that it would be well for me to spend

Cincinnati's "APOSTOLICS ANONYMOUS"

some time refreshing my own mind on the history of the Communist movement. When I sat down at my desk another book, which was lying on the desk, caught my eye. It was the Holy Bible. A cold chill ran through my body almost instantly. There broke into my mind at that moment the realization that I had become a symbol of the real dilemma in which my people found themselves. At that moment a crucial choice confronted me . . . would I spend my time studying the Bible or Lenin? I did not have time to study both. The question was . . . with which book should a Christian spend his time? Which book would contribute most to my spiritual development and equip me to reflect the love of God found revealed in Jesus Christ?

This is the challenge with which every person is confronted in our society today. On what are you going to invest your time and energy? Or perhaps we might ask whether one can best contribute more, ultimately, to the world and mankind through Bible study or through the study of Communism? In our church the people felt that perhaps there were others who found the same problems confronting them. Perhaps they, too, were having difficulty in keeping their Christian life in focus. Therefore, we announced one Sunday morning that we were going to begin a new adventure in our church. It would be known as "Apostolics Anonymous."

We began with the belief that in Jesus Christ mankind can find that which will lead it to peace and fulfillment. Further, we believe that the answer to Communism is not just a negative thrust, but a positive maturing of our Christian faith that is anchored in depth in the lives of Christians. Also, renewal in the church will begin, we believe, only when a renewed concern for depth and commitment is evidenced in the people who comprise the Body of Christ.

Thus we begin an adventure in leading our members into a depth study of their faith. We invited those of our fellowship who often felt that they were helpless in the face of the world's problems, and those who felt that hope was difficult to achieve, to unite with us in an endeavor to find

hope and meaning in life. We have found in our fellowship a new depth of understanding and a spiritual strength that has clarified our goals and has drawn us into another new and vital relationship with Jesus Christ.

Apostolics Anonymous has but one purpose . . . one objective only . . . to help people discover in depth the power of God that is released through a commitment to and experience of Jesus Christ, the Light of the World.

The members of Apostolics Anonymous are men and women and youth who have joined together voluntarily because of a common need. They have felt the deep need for a clearer insight and deeper commitment to the Christian faith. As isolated individuals, they have felt themselves adrift in the world. Therefore, they have united with others to study the Bible and to share in prayer. Whatever the need, people have found healing in the patient fellowship through the acknowledgment of their need for one another in their pilgrimage to Jesus Christ.

It was our intention that when people joined our groups, they must agree to a number of minimum disciplines—not because they are forced to abide by them; but rather, that we have discovered we cannot face the daily tasks without these necessary preparations. While we did not necessarily create a new set of disciplines, we did do extensive research in various types of fellowship and prayer groups, i.e., Yokefellows, The Disciplined Order of Christ, Kirkridge, etc. The ones which we adopted were selected from our study of other groups because they seemed to be the ones which we most needed to implement in our situation. Our disciplines are as follows:

1. We agree to share in public worship—a minimum of once a week.
2. We agree to spend part of each day, alone, for private prayer and devotions.
3. We seek for ourselves the highest New Testament experience of Jesus Christ and of the Christian life.
4. We agree to seek first the Kingdom of God, not in our own lives merely, but in the life of the world.
5. We agree to share our Christian faith and discovery with some new person each month.

When the invitation was extended for people to share in this adventure, we had no idea of the response that we would have, though we had anticipated perhaps a dozen people. We hoped that each group would be approximately from eight to twelve members. We received such a positive response that we formed three groups immediately. Since the initial formation, we have organized our fourth group. Three groups meet for one hour-and-a-half each week. The fourth group meets every other week for two hours. The every-other-week group believe that a weekly meeting is more valuable. However, because of schedules, we have found it necessary to have this one group meeting on this particular schedule.

When we began we had hoped that this would be the type of study program that would draw people aside quietly during the week to refocus their lives and deepen their commitment. This is the reason we had hoped to remain somewhat anonymous within the life of our congregation. Yet, we had hoped that the spiritual impact upon the congregation would be felt most deeply. What has been the effect of this program in our church? It is yet too early to evaluate the ultimate impact on the life of the church or on individuals. However, several significant things have emerged from the groups which we believe point in some promising directions.

First, we have affirmed more pointedly and forcefully the need for Bible study. When we began we had hoped that we would study Communism after we had finished a depth study of the Scriptures. When we arrived at this point the reaction was that the people were not interested in studying Communism. The adventure into their own faith had been so exciting and rewarding that they felt this is that upon which they should spend their time. This was a most encouraging direction for the groups. They expressed themselves quite firmly that they wanted to know more about the Bible. In a time when the fear of Communism seems to be spreading everywhere, it is encouraging to find that when Christians come together and confront the God of whom we find testimony in the Scriptures, they

are not as gripped by fear as they are by the excitement of meeting this God and discovering more of His action and will. In the midst of a society that is unraveling its nerves, we find this group of people excitingly anticipating the new truths to be discovered in the Bible.

A second contribution is the close fellowship which is emerging in the groups. We began with the assumption that we need one another in our journey through life; therefore, we have had a most intimate sharing of doubts and fears that have been with people for years. A new strength has come into their lives through sharing.

There are several mechanics of our groups which need to be understood. Our lectionary for the present is a book by William Barclay, *The Gospel of John*, volume one. We read one reading each day. When we come together, we share our reading, and raise questions which have come to our attention in our study or prayer. We began at first with great dependence upon Barclay for our discussion. However, each group has taken a direction of its own. One group has become concerned about Biblical history in rela-

tion to its studies. Therefore, in addition to its daily readings, it is going to branch out into the area of Biblical history, etc. A second group seems to be concerned about exploring not only the Scripture readings but also many of the theological ideas which have emerged from it. A third group is concerned about sticking strictly to the lessons and focusing the sharing in that area.

The impetus for Apostolics Anonymous within our church was experienced at the point where any renewal must begin. It emerged out of the felt needs and conscious concerns of the people. For five years we had sought to stimulate and start small prayer groups, fellowship groups, etc. They would usually meet with little response and were of short duration. AA groups, however, were spontaneously organized and formed. In fact, they were formed almost before one realized it. This is the important aspect of our movement for depth in the church. In fact, it should be underlined again and again. These groups of seeking Christians must emerge from the fellowship. No matter how concerned we are for renewal in the church, re-

newal will not begin until people feel the need. It becomes artificial when we seek to gather people together for such a quest.

This approach takes time and patience. One will not have success overnight. He cannot merely wave his wand and expect his church to immediately group itself in small prayer fellowships. As Jesus reminded us, "The Kingdom of God is like a mustard seed." The riches of the spiritual life grow slowly, but they grow and multiply when we give them an opportunity to emerge.

We have had people of other denominations in the community ask to join our groups. They have found here the ready acceptance that awaits one in Christian fellowship. We can feel the spiritual vitality of these groups reaching out into our church life and community. Undoubtedly, many rich experiences and perhaps some disappointments yet lie before us, but we believe that we have discovered something in our need of one another and of God that will strengthen our pilgrimage and the witness of our church.

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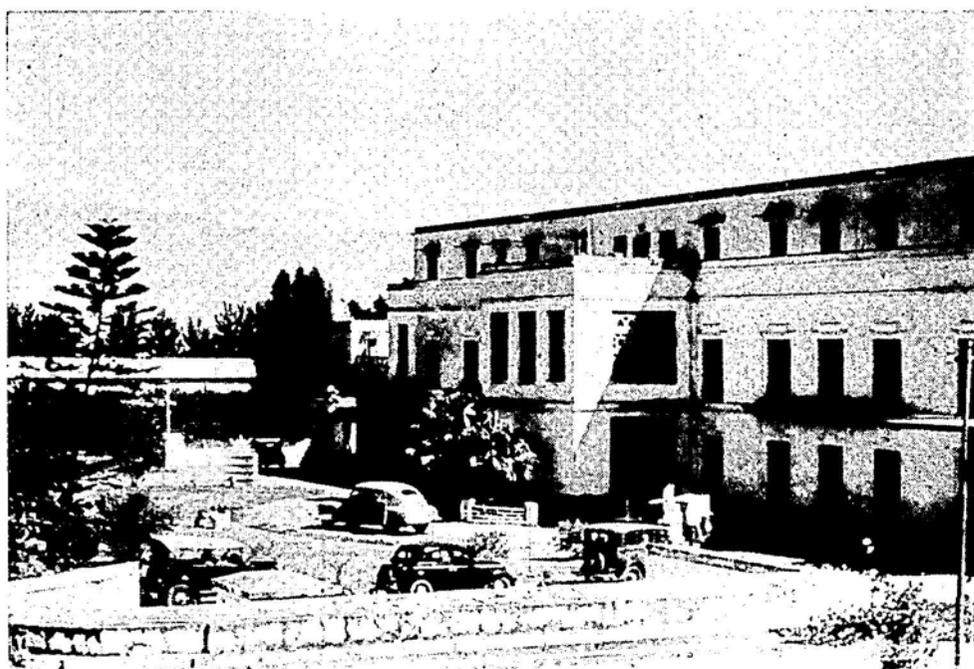


The view of the high Himalayas from the central valley is one of the world's most spectacular scenes. These mountains shown here are over 23,000 feet high.

In the Himalayas,

A UNITED MISSION

Photographs by ROBERT L. FLEMING



A major project of the United Mission is Shanta Bhavan Hospital near the capital of Kathmandu. Housed in a former palace, it has grown from ten to a hundred beds.

UNTIL the early 1950s, the Himalayan Kingdom of Nepal was closed to the outside world. Now, assistance in development is welcomed. As a part of this effort, the United Mission to Nepal was permitted to begin medical work in that country and other types of work (such as schools and community service) have been added later. It is illegal to make Christian converts and no direct evangelistic work is done. Here are some scenes of Christian witness in Nepal.



Patients gather in the courtyard of Shanta Bhawan, waiting for clinic call. Tuberculosis, typhoid fever, diphtheria and leprosy are among the major diseases.



Dr. Elizabeth Miller examines Tibetan patients at a clinic. Nepal has many refugees from neighboring Tibet. Dr. Miller and her husband, Dr. Edgar Miller, are one of three Methodist missionary couples attached to the mission.

Related to the hospital is a nurses' training school, the first in Nepal.



Transportation in Nepal is still largely by old-fashioned methods.



In line with expanding services, these nurses are learning sanitation for rural areas.



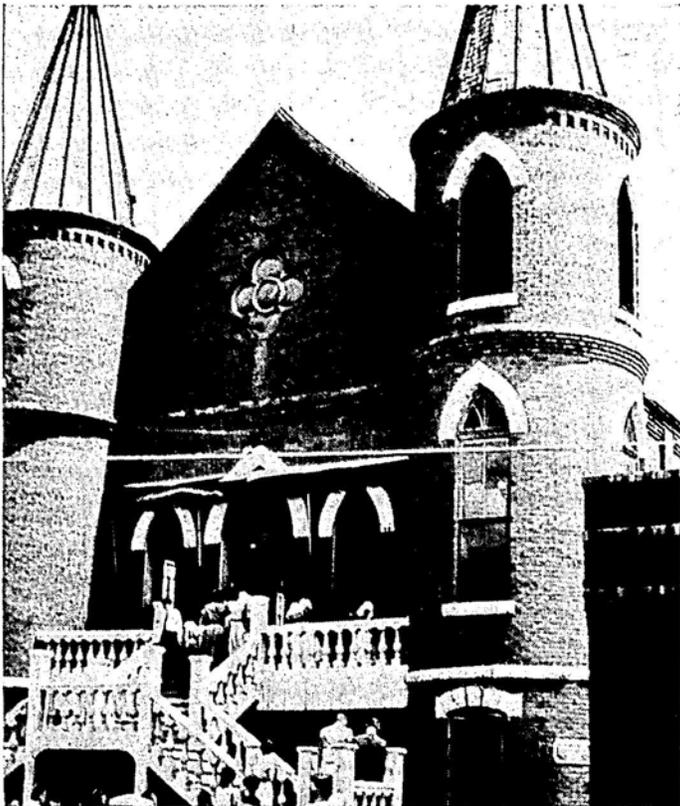
Dr. Robert Fleming, the area superintendent, is an ornithologist and educator. He is shown here returning from an expedition with Sir Edmund Hillary, the conquerer of Mt. Everest.

On a trip, Dr. Fleming and others were greeted by these children from a village with welcoming garlands and a request for a school. In Nepal, the needs are still great and Christians must seek to minister to them.

Methodism in Monterrey

by ROBERT H. CONERLY

In the city of Monterrey, Mexico, Methodism has expanded greatly in the last five years. Mr. Conerly is a missionary stationed in Monterrey.



La Trinidad Church.

In 1957 a retired minister, the Reverend Agapito Coronado, organized a new congregation in the northern part of the city. This congregation first met in a carpenter shop. The lovely church building of "El Divino Redentor" was constructed largely by funds borrowed from the Williamson Fund, a fund of the Division of World Missions for loaning money at a low rate of interest to churches around the world. The members of this new congregation worked and sacrificed to pay off their debt in a short time. Their church was dedicated in 1961.

El Divino Redentor Church.

IN less than five years The Methodist Church in Monterrey, Mexico has grown from one pastoral charge to four. While the industrial city of Monterrey has doubled in population during the last ten years (700,000 present population), The Methodist Church has more than doubled its effort during the same time.

"La Trinidad" is the large, downtown church in Monterrey. The building which this congregation is presently using was constructed in 1895. Ground will soon be broken for a three-story educational building. The sanctuary will also be completely renovated in the near future. The present pastor is the Reverend Pedro Rivera.



In 1958 a World War II veteran, Edgardo Garcia, came to Monterrey with the desire to preach the Gospel. There was a little mission in the eastern edge of the city, in the poor section known as "La Villa de Guadalupe," where some of the youth of "La Trinidad" went every Sunday afternoon. Edgardo Garcia started helping the youth in this little mission and what happened in the following months is an inspiring story. The congregation soon grew from six to sixty.

The little one-room chapel became inadequate. There was no room for the many children who came to Sunday school. The group sold tamales to get money to build a large room for the church school. A volley ball court was built and soon the youth of the community also came in large numbers. The growing congregation did not have a piano so the energetic pastor secured one "on terms." Since there was no one to play the piano he took a few lessons and started playing for the services of worship. "I just had to learn to play," says Garcia. And learn to play he did. The singing of the gospel hymns by these evangelical Christians attracted the attention of the neighbors and people passing on the street. Within a short time the chapel was far too small. The men knocked out one side and worked to build it several times larger. Now there is a lovely, White-washed chapel with a steeple pointing toward the sky near the famous "Saddle Mountain" in Monterrey. This has come about because the Holy Spirit directed Edgardo Garcia to Monterrey, Mexico.



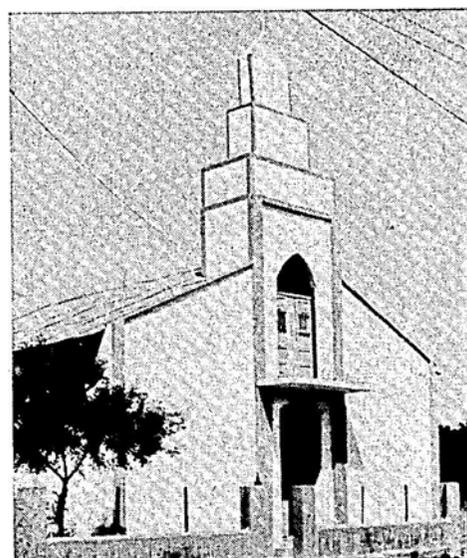
Martinez Garza (left) and Rev. Edgardo Garcia (right).



Congregation of the new El Mesias Church.

In 1958 the Reverend and Mrs. Robert H. Conerly were sent to Monterrey as missionaries to do youth work at Centro Social and promote church extension. A study of the city revealed that the western suburbs were in great need of a new congregation. More than fifty Methodist families lived there. Midweek services were begun in the home of the Conerlys for the purpose of organizing the new group. In September, 1961, the new congregation was officially organized as "El Mesias" with Mr. Coronado as pastor. (Mexican law forbids a foreigner from serving as pastor in Mexico.) A gift from the Day of Dedication Fund has made possible the construction of the lovely first unit of the church building.

Several of the missions in the city have also had unusual growth. Miss Pauline Willingham, a missionary of the Woman's Division, has been working in a slum area called "San Nicolás." Miss Willingham has had to rent several extra rooms since the little chapel (if it may be called such) cannot take care of the many children and youth who come to hear about Jesus. More than one hundred boys and girls have been enrolled each of the past two summers in the vacation church school. San Nicolás desperately needs a larger lot and more adequate facilities. The story of Miss Willingham is an inspiring story of courage and faith. She



New chapel near Saddle Mountain.

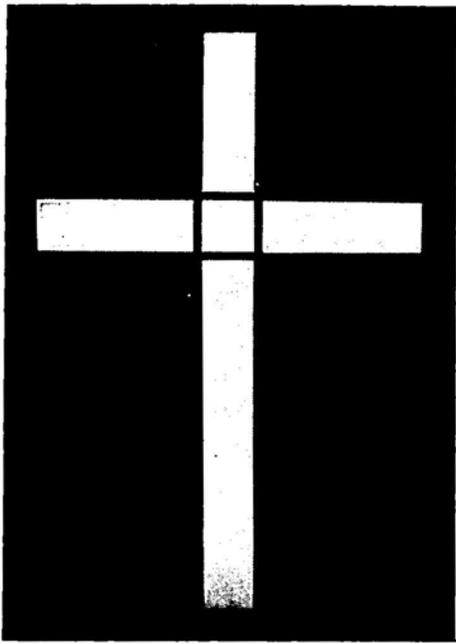


Sunday school in San Nicolás.

had a lung removed four years ago but came back to Mexico to demonstrate the power and wonder of Christ's love.

The growth of Methodism in Monterrey has extended to the towns and villages as far as seventy-five miles away. Laymen go out every Sunday to preach in rural churches and missions. Just a few years ago they were pew-sitters.

"The harvest is great enough but the reapers are few. So you must pray the Lord of the harvest to send men out to reap it." Matthew 9:37 (Phillips Translation)



Christian Unity

By ROSWELL P. BARNES

PROBABLY the best approach to an analysis of what Christian unity should mean to Methodists is through the understanding of what we mean by *the church* and by *The Methodist Church*. We probably agree that The Methodist Church derives its significance primarily from its being a part of, and an expression of, *the whole church* through all time and throughout the world. In The Methodist Church, as in many others, when a creed is recited in a service of worship, it is affirmed that we believe in the holy catholic church.

It is very interesting to review the official *Discipline* of The Methodist Church and to note the references to the church and to The Methodist Church. In the Order for the Baptism of Infants (540), the minister in his introductory remarks calls upon the congregation to beseech God to grant that the child may become a worthy member of "Christ's holy church." As he addresses the parents, he refers to their presenting the child to be "consecrated to God and to his church." Thus, it is obvious that the meaning of baptism is defined in terms of *the church*; not of The Methodist Church. So far as I know, there is no form of Christian baptism in use anywhere that implies baptism into any particular church; in fact the practically universal usage is to baptize a child or an adult in the name of the Father, and of the Son, and of the Holy Spirit.

The Order for receiving persons into the Church (548) starts with the

address "Dearly beloved, the church is of God and will be preserved to the end of time. . . ." It is then explained that the persons involved have received the Sacrament of baptism and have been instructed in the teachings and aims of The Methodist Church. There is no other reference to The Methodist Church. As those seeking admission are addressed, the minister says, "Beloved in the Lord, you are come hither seeking union with the church of God. We rejoice that you are minded to undertake the privileges and the duties of membership in the church."

The individual confesses Jesus Christ as Savior and Lord and pledges allegiance to his kingdom. He receives and professes the Christian faith as contained in the New Testament and pledges his loyalty to The Methodist Church. But it should be noted that the pledge of loyalty is not in terms of a confession of faith. At the close of the Order, the minister addresses the people, commending the persons received into membership to the people as "members of the church of Christ." The people respond "We rejoice to receive you as members of the church of Christ." The entire emphasis is on membership in the church of Christ. The same observation applies to the Order for receiving children and youth into the church.

The Order for receiving members by transfer or by reaffirmation of faith or to affiliate membership is especially interesting. The persons are asked whether they will renew their vows

previously taken and will live "with this people of God in Christian fellowship."

The Orders for ordination in The Methodist Church are also significant. A person to be ordained as a deacon is asked by the bishop (573): "Do you trust that you are inwardly moved by the Holy Spirit to take upon you the office of the ministry in the church of Christ?" In the Act of Ordination (574) the bishop, with the laying on of hands, says, "Take thou authority of executing the office of a deacon in the church of God; in the name of the Father, and of the Son, and of the Holy Spirit. Amen." Then the bishop delivers the Bible saying, "Take thou authority to read the Holy Scriptures in the church of God and to preach the word. Amen." Thus, it is obvious that the ordination is to the service of the whole church; not only to the service of The Methodist Church.

Similarly, elders are ordained to the service of the church (577).

Bishops in their consecration are admitted "to government in the church of Christ." With the laying on of hands, the consecrating bishop says (586): "The Lord pour upon thee the Holy Spirit for the office and work of a bishop in the church of God, now committed unto thee by the authority of the church."

Missionaries and deaconesses are commissioned in the service of the church.

Thus, officially in all your discipline, you magnify the whole church and regard the significance of The

Methodist Church as derived primarily from the significance of the church of Christ. This is not to imply that you do not attribute considerable value to your own particular tradition, but to imply that in perspective you regard it as secondary.

It is interesting to note that in the pamphlet entitled "The Church in the World," containing worship and discussion resources related to this Assembly, in the section on "The Nature and Mission of the Church" beginning on page 12, the statements defining the church, where it is, and what its mission is, are all in terms of the whole church, and are quoted from Congregational, Lutheran, Reformed, and Presbyterian authors, as well as from the former International Missionary Council and from the World Council of Churches.

Of the nine hymns listed in the program for the Sixth Assembly of the Woman's Society of Christian Service one was written by a Methodist; two by members of the Church of England; one by a Protestant Episcopalian; one by a Greek Orthodox; one by a Presbyterian; one by a Congregationalist; one by a Baptist, and one by a woman whose denominational affiliation is not noted in the Handbook on the *Methodist Hymnal*. Three are of English nationality; one Greek; and five American.

The reprinted insert sheet from *WORLD OUTLOOK* accompanying your Worship and Discussion pamphlet starts its exposition of *The Meaning of the Church* with its founding after the death of Jesus. This is another illustration of the practice of The Methodist Church as regarding itself within the tradition of the whole church from its beginning.

The Methodist Church also regards itself as being world-wide in extent and in responsibility for mission. The delegation of The Methodist Church U.S.A. at the New Delhi Assembly of the World Council of Churches was composed of 27 from the United States and 16 from overseas, including persons from Singapore, Argentina, Hong Kong, India, Malaya, the Congo, Switzerland, the Philippine Islands, Southern Rhodesia, and Germany.

Thus, it can be seen that in creedal confession, in official Discipline, and

in much of its practice, The Methodist Church indicates its belief in the whole church of Christ.

This, then, is the starting point for considering the attitude of Methodists toward other churches within the concern for Christian unity. Methodists admit that most other Christian churches are in some measure also parts of the whole church of Christ and that their significance is derived from their being parts of the universal church, just as in the case of The Methodist Church. It is assumed, therefore, that no one church has all the truth and also that no church is completely and absolutely obedient.

Such assumptions are the basis for the association of the various churches in councils of churches. Membership in a council does not imply that every church recognizes every other member church as having all the essential characteristics of a true Christian church. It does, however, imply that each church recognizes the others as having some of the marks of a true church.

Because of such attitudes toward other churches, The Methodist Church, having a concern for Christian unity, has a sense of identification with them. Achievements by order churches are therefore a source of pride and gratification; failures on their part bring sadness.

When one church faces an emergency and is in need, others come to its support through inter-church aid. Since the Second World War mutual assistance among the various churches has been a major factor in binding them together into a fellowship of increasing mutual understanding and loyalty.

As a result of our understanding of the nature of the church and our attitude toward other churches, our feelings toward other Christians become much more intimate and mutual. Within these assumptions of Christian unity, all Christians share in the fellowship of the whole church.

This means that we have more in common with other Christians in matters that are most important than with near neighbors and close associates who are not Christians. For example, I have more important matters in common with a Christian native in the Congo than I have with a next-door

neighbor who may be of my race, language, nationality, standard of living, political party, and social customs but who is not a Christian. The Congolese Christian is of a different race and color, speaking a different language, having entirely different daily occupations and yet, since he is a Christian, he and I share the same ultimate loyalties, the same basic life purposes, the same understanding of the purpose and end of life and, consequently, the same essential values. We accept the one and only Christ as Lord and Savior and thus share together in God's redemption of us both. We are both committed to His service according to the same Word in the Scriptures, interpreted by the same Holy Spirit.

By these agreed principles and by the common experiences and attitudes given us by God our Creator and Redeemer, members of the church of Christ are members one of another. "If one member suffers, all suffer together. If one member is honored, all rejoice together. . . . Now ye are the body of Christ and individually members of it" (1 Cor. 12:26-27).

If these are our understandings as to the nature of the church and our attitudes toward other churches and Christians, we should do all that we can to remind ourselves and our fellow church members of the importance of cultivating these attitudes which are prerequisite to expressing our Christian unity.

We need to remind ourselves, as we spend so much of our lives within the confines of local denominational congregations and church structures, what we really believe about baptism, church membership, and the observance of the Lord's Supper. We need to have our imaginations stimulated constantly to enter into the mystical fellowship of all Christians in all these events and relationships.

Our denominational journals, our educational curricula, and the programs in our local churches should carry news not only about our own denominational interests, but about the major concerns of other churches. Our associations with other churches in the community should be appropriate to the pattern of relationships which we assume as a matter of prin-

Continued on Page 50

ASSEMBLY ALBUM

World Outlook Assembly
photos by TOGE FUJIHIRA

FROM east, west, north, south the women came, 10,000 strong, to ponder, probe, appraise "The Church in the World" at the Sixth Assembly of the Woman's Society of Christian Service held in Atlantic City, New Jersey, May 15-18, 1962.

Missionaries, deaconesses, candidates, students, nationals from Japan, Chile, Korea, Argentina, and the Philippines, guests from other denominations and related organizations, mingled with the Woman's Society members in one of the most impressive quadrennial assemblages yet staged by Methodist women.

From the welcoming address by Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, the daily sessions highlighted by talks and drama of high inspirational quality, the threefold service of worship including the commissioning of candidates, the presentation of conference and congregational offering, and the sacrament of the Lord's Supper, to the final session sparked by summations of Assembly deliberations by the special group known as *Listeners*, the Assembly drove home its vital message: the need for deeper individual commitment to Christ that the church may fulfill its divine mission in the world.

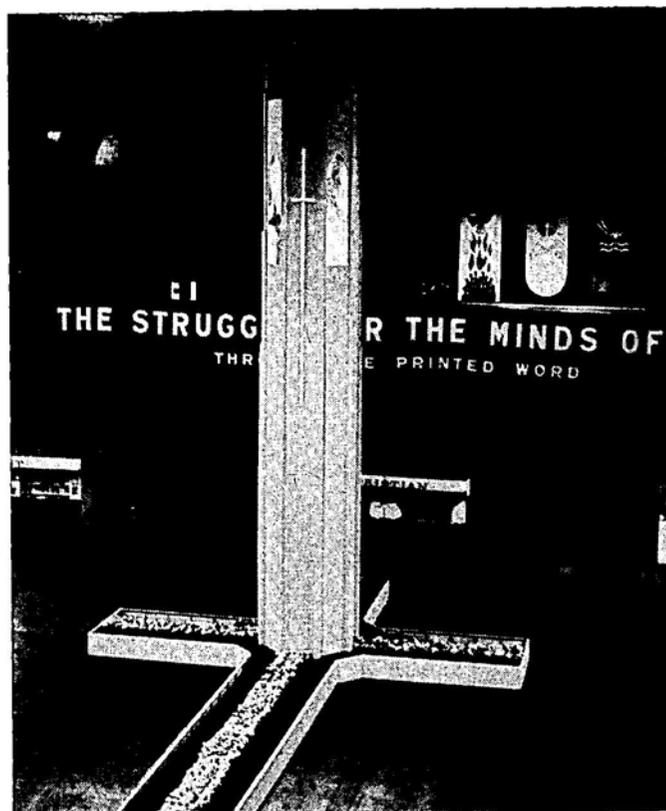
Put yourself now in the shoes of Deaconess Adair Myer, who attended the Assembly as a guest of the Woman's Division, and visit, or revisit, with her via this pictorial journey the now-historic Sixth Assembly.

First goal was the registration desk—and practically a bulldozer was needed to forge a path through the multitudes. The sound of voices in Convention Hall's vast marble foyer was like the sound of a mighty river rushing to the sea.



PICTURE SECTION

Exhibits were in the acre-size exhibit area outside the auditorium. First sight: the flower-filled cross in the center of the floor, and rising from it ceilingward a tower symbolizing the church in the world—Assembly theme. Over the auditorium entrances a giant banner proclaimed, "The Struggle for the Minds of Men—through the Printed Word," and beneath it were three moving-panel displays dramatically contrasting the output of reading material of East, West, and Christian—East characterized by "a flood," West by "a stream," Christian by "a trickle." Note symbolic panels in background.



A pause at the literature tables piled with colorful displays of Woman's Division publications to dip into the May issue of WORLD OUTLOOK with its dramatic cover photo of Convention Hall.

Close scrutiny of the model of the new Church Peace Center at the United Nations, which will house the Methodist UN Office and its program facilities and those of several other denominations and the National Council of Churches. The new center is to be opened in the spring of 1963.



PICTURE SECTION

Outside the Conversation Corner, popular meeting place, Miss Myer enjoys a chat with "home folks"—members of the Central Pennsylvania Conference which supports the Methodist Centers in Harrisburg where Miss Myer has served as group worker for the past three years. (Top).



And there were appreciative nods to Deaconesses Ada B. Duhigg and Mildred L. May "officiating" at their Utah Protestant Mobile Ministry station wagon nearby (right).



... and to Mrs. Pearl Willis Jones retired missionary in Africa, and Dr. Roberta Rice, missionary in Korea, beside the new Woman's Division Mobile Unit in Bolivia. (Bottom).

In the following days and evenings Miss Myer partook of the nourishing spiritual fare inside the auditorium and found it good—

turn to page 24 ▶





The Assembly sang! At every session hymns of praise and joy soared to the rafters of the 35,000-seat Convention Hall. Many of Charles Wesley's hymns were sung.

The Assembly heard—

—a call from keynote speaker, the Reverend Robert F. Oxnam, president of Drew University, to realize that "we as Americans, as Christians, must stand as the revolutionaries of this day."

—questions from a panel to Dr. Roswell P. Barnes, a Presbyterian and executive secretary in the United States for the World Council of Churches, about his challenging statements on Christian unity.

—"newscasts" of important world events, even then taking place, by Mrs. C. A. Bender, Woman's Division observer at the United Nations, and her counsel: "We should read our newspapers with the view in mind of how we should conduct ourselves as church members." World news, she said, is now local news, and to those whose local papers do not yet feature world news she recommended two newspapers—The New York Times and The Christian Science Monitor, available at most public libraries.

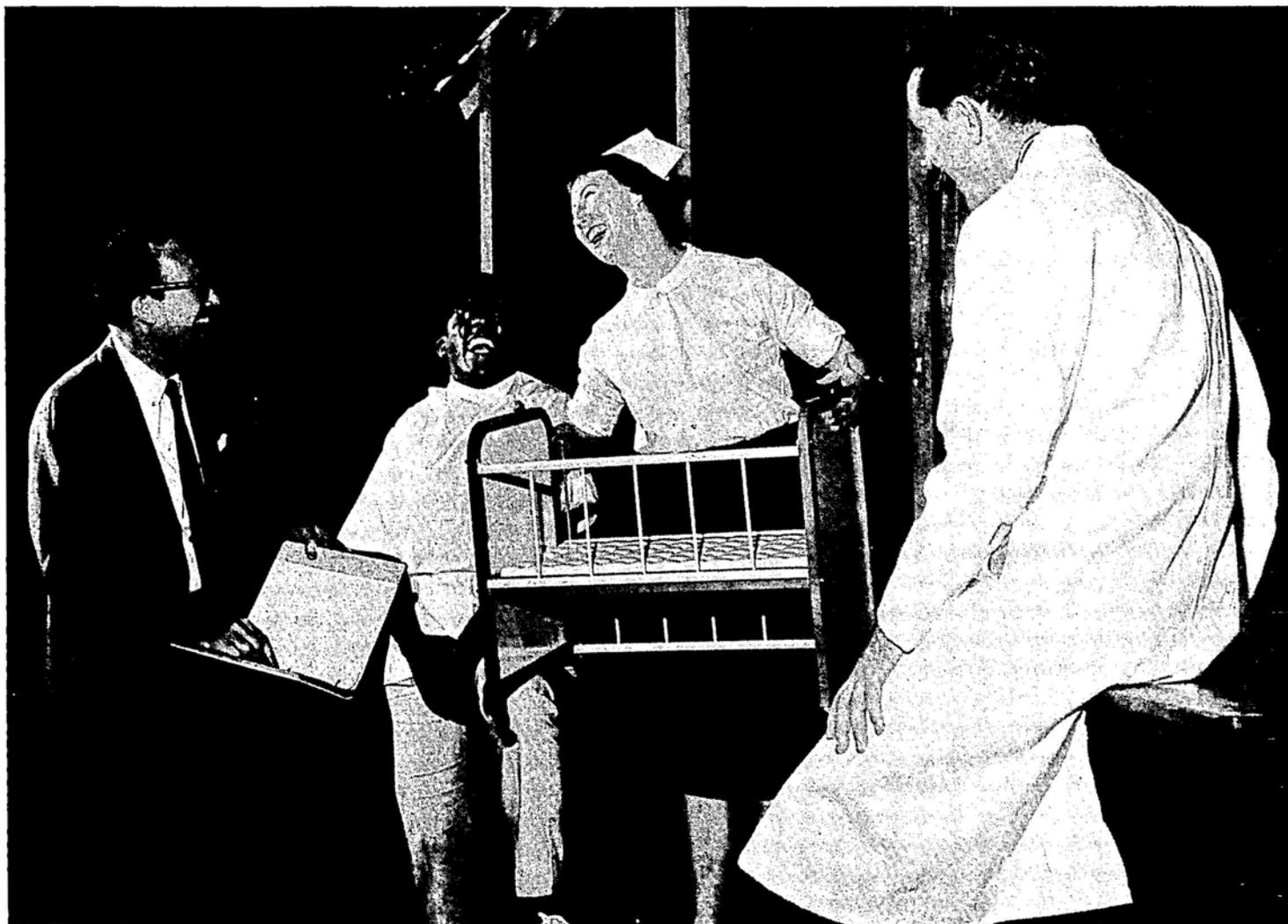
—words of challenging meditation from Dr. George D. Kelsey, professor of Christian Ethics of Drew University Theological School. (Pictured below with students)



The Assembly watched—

—an impressive presentation to Mrs. Tillman for the Woman's Division of a Braille edition of Dr. Frederick C. Grant's Basic Christian Beliefs, by Mrs. David D. Zveben of the National Federation of Temple Sisterhoods. The transcription of this book was made by the Sisterhood of Collingwood Avenue Temple, Toledo, Ohio. It will be available at the Methodist Board of Missions library, 475 Riverside Drive, New York City.

—a telling "play with music," The Breaking of a Ripple, written especially for the Assembly by the Reverend Don A. Mueller, minister of Grace Community Methodist Church, Oakland, Calif., and directed by Robert E. Seaver, associate professor of speech and director of the program in religious drama at Union Theological Seminary, New York. It had a top-flight cast of professional actors and singers. Scenes were a missionary hospital in the Congo and a Methodist college in the United States. Director Seaver and three members of cast are shown here.



The Assembly applauded—

—the introduction of the valiant group of local women who had the tremendous task of providing hospitality and making all arrangements for receiving this great company.

—the missionaries and deaconesses, amassed on the block-long stage, when they were introduced by category of work—medical, educational, social-evangelistic, and urban social-evangelistic—and the eloquent tributes of four of them "to you women who sent me out."



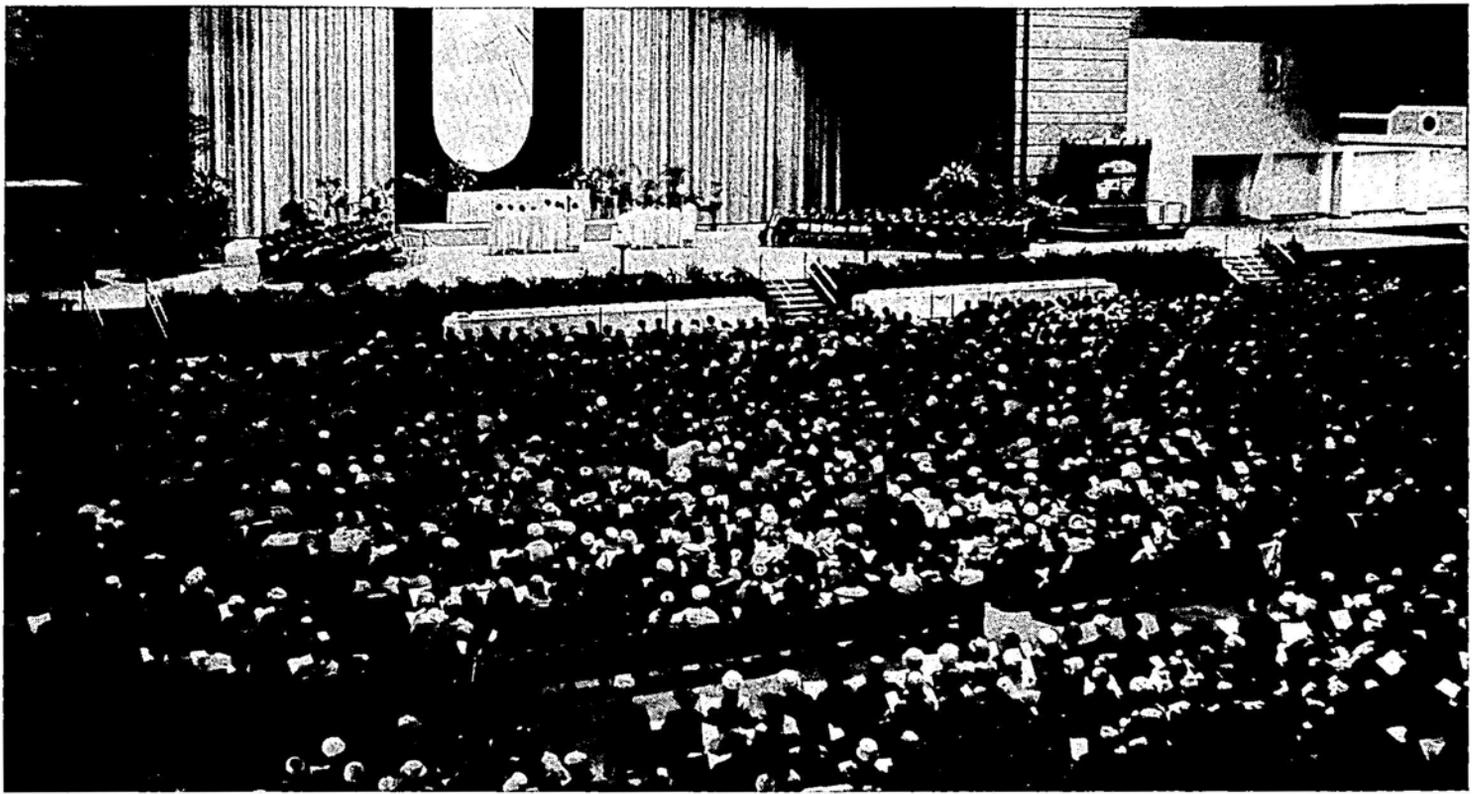
The Assembly took part—

—reverently in the threefold service of worship led by Bishop Richard C. Raines, hearing him say before commissioning the thirteen missionary and deaconess candidates, "The cross is the only thing you can exchange for a crown," and offering prayers of thanks for the gifts from conferences and congregation of \$135,730.83.



Candidates are shown here with Mrs. Tillman (center), and Miss Allene M. Ford (left) and Miss J. Marguerite Twinen (right), secretaries of Joint Committee on Missionary Personnel.





The communion service was conducted by Bishop Raines and Bishop Edgar A. Love, assisted by 125 ministers from the area. The passing of bread and wine to communicants in their seats was so quickly and quietly performed that the thousands in that vast hall all partook of the sacrament at the same time—an act of profound meaning and impact.

The Assembly heeded—

—the observations of the fifty-five Listeners, the special group appointed to report on what the Assembly was saying through its days of thinking together about "The Church in the World," and the questions and comments from the Listener's Box.



The Assembly also worshiped. Each session opened with a special worship service, led the first day by Mrs. E. U. Robinson, chairman of Spiritual Life work in the Woman's Division (third from right), and the other days by Dr. E. Clayton Calhoun, president of Paine College, Augusta, Ga.

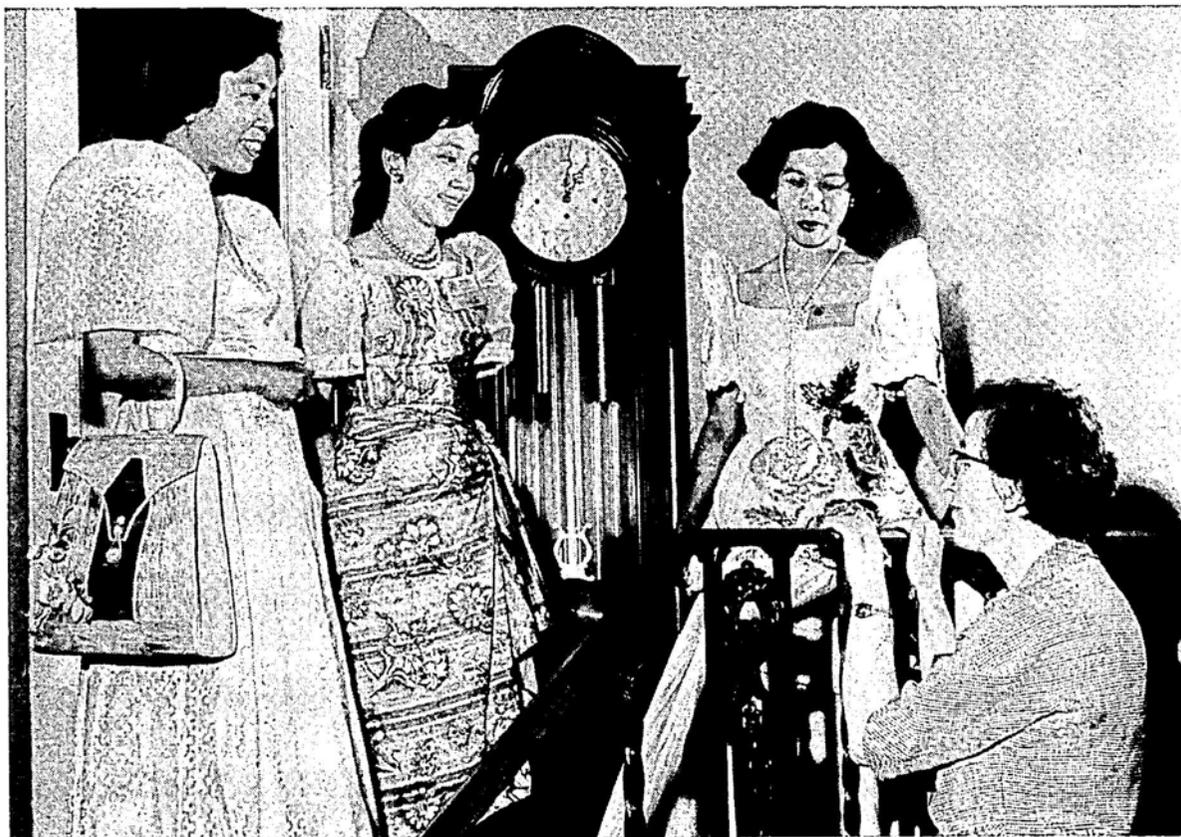


PICTURE SECTION



Between sessions Miss Myer found time for meditation in the Prayer Room . . . fellowship in the Arts and Crafts Room (paintings are by children in art classes at Bethlehem Center, Memphis, Tenn.) . . . and moments of typical Boardwalk fun.

And a special bit of talk with three girls from the Philippines at the get-acquainted party—for this month Miss Myer leaves for the Philippines to spend her sabbatical leave year working with the staff of the Social Center in Manila.



PICTURE SECTION

The Guild Goes to Atlantic City

FOR AN ASSEMBLY Wesleyan Service Guild Weekend with its theme, "The Church in the World," Atlantic City provided an appropriate setting. As some 1,750 participants trod the boardwalk from headquarters at the Ritz to Convention Hall and back again each day, they viewed the commercial world on one hand, but on the other they saw long waves breaking as they neared the shore, heard the cries of laughing gulls wheeling and dipping overhead, smelled salt air, and felt on their faces the warm sun and ocean breezes.

"The rhythm of gathering for renewal, then scattering for witness and service, forms the pattern of our Christian life," Bishop James K. Mathews told the Sunday morning session.

This weekend had its own rhythms—the joyous reunions of old friends, the tentative smiles at potential new ones, as all gathered to register; the little eddies of twos and threes which swirled around the exhibits spread through the main hall so huge that the biggest thing there—the mobile medical unit destined for the altiplano of Bolivia—seemed tucked into a corner.

Then, too, there was the constant flow of Guild members up the escalators before program times and down again afterwards, mysteriously dissolving once it reached the doors.

Doubtless crisis followed crisis behind the scenes, but if so, only the weekend chairmen, Helen DeWolfe and Louise Zimmerman, knew it.

What the individual Guild member saw was a program diversified in emphasis, running smoothly.

Mrs. Harold M. Baker, chairman of the Standing Committee, presided over Friday night's opening session, at which Mrs. J. Fount Tillman, president of the Woman's Division, reviewed the themes of the six assemblies which have been held since unification. A show of hands revealed

that while hundreds were attending their first such weekend, three—Mrs. W. B. Landrum, Sylva Snedaker, and Glora Wysner—had been present at all six.

Mrs. Tillman cautioned us against being too busy within the church and stated that "awareness" and "involvement" should be our key words for these days.

A panel composed of the Reverend Mr. Richard H. Bauer, Miss Allene Ford, and Miss Marguerite Twinem presented personnel needs. Mr. Bauer told the group that 9,230 people should be recruited each year in church-related vocations just to keep pace. Miss Twinem gave specific examples of need in the call for fifty new missionaries. Miss Ford spoke of the coming 75th anniversary of deaconess work.

Mrs. Elbert C. Moore of the Washington Conference sang two lovely solos during the course of the evening's program, which closed with an informal tea and reception sponsored by the Delaware and New Jersey Conference Guilds.

Seeking new wells of strength in the Bible was the theme of the opening devotions Saturday morning led by Miss Lillian Johnson.

In a magnificent address made effective both by the poetic quality of its imagery and the depth of its insights, Miss Ivy Khan, Executive Secretary of the National Young Women's Christian Association of India, called this a divided and frightening world in which mankind faces a sort of collective nervous breakdown. She sees the central conflict as a conflict of race, and views our denial of what we profess as our most serious handicap. We try to have the Kingdom without its righteousness. Not until we go forth like Abraham do we have any chance of finding the promised land. Our response to the challenges of today should parallel Isaiah's, "Here am I. Send me."

The Reverend Letty Russell, pastor of the Church of the Ascension in the East Harlem Protestant Parish, using her experience with the problems of an inner city church in cogent illustrations, stated that we must find forms and patterns to make the message of the Christian church relevant to the city and town of today. She called for a curriculum of Christian education which recognizes that, in many situations, the strongest influence on the child is what he learns on the street, not in the home.

A panel designed to react to the program of the morning, led by Miss Theresa Hoover as moderator, and including Mrs. Clifford Bender, Miss Emma Burris, Dr. Clara French, Mrs. H. R. Heinrich, Dr. Glora Wysner, and the Reverend Mr. Edwin Tewksbury, undertook to answer written questions from the floor after each member spoke briefly.

Also reacting to the morning program, Miss Dorothy McConnell, editor of *WORLD OUTLOOK*, at the afternoon session presented a succinct and penetrating summation of the major addresses. She supplemented this with comments based on the experience of a lifetime in The Methodist Church.

Mrs. Porter Brown, General Secretary, Woman's Division of Christian Service, spoke of the need for intelligent and diligent study of the problems of hunger, population explosion, health, housing, and racial tension. She said that we cannot escape our responsibility for making a peaceful world. She stressed the need for a continual battle on the frontier of our personal integrity.

The audience then dispersed into fourteen different discussion groups which gave wide latitude to members to talk of Guild and church matters uppermost in their minds.

The full moon was rising, veiled in an orange haze, as the participants in the banquet proceeded to Convention Hall for the evening program, a

professional production of the musical drama, "The Breaking of a Ripple," written by the Reverend Don A. Mueller and produced by Robert E. Seaver.

This play portrayed in telling fashion not only the tremendous difficulties Christian missionaries and nationals face in other lands, but also the parallel problems of committed Christians and foreign students in the United States, all against a background of rising nationalism, rapid communication, and mounting racial tension.

The weekend program closed with a service of worship and commitment on Sunday morning. In a stirring missionary address, Bishop James K. Mathews said that the greatest good news of all is that man is forgiven and free, and that we all have cosmic permission to live the life God has given us.

The Guild offering for scholarships for schools related to the Woman's Division around the world amounted to \$15,694.75.

Special mention is due Miss Ruth

Harris for her imaginative leadership of the group singing at various points in the program, to organist David Kaminsky, to the Princeton Motet Choir directed by Miss Janice Harsanyi, and to the Newark Conference Singers.

Of particular significance to members of long standing was the participation in the program of Miss Mabel Ruth Nowlin, retired China and Malaya missionary, and Miss Marion Lela Norris, former executive secretary of the Wesleyan Service Guild.

Guild Weekend Profiles

THE SURVEY of occupations made at the Sixth Assembly Guild Weekend revealed a high proportion of teachers and secretaries but a wide variety of other ways of earning a living.

How are Guild members meeting the problems of the space age—automation, changing conditions? Are they expanding their horizons to keep pace with today's world?

To find out we talked to Guild members and from these interviews we give you a composite of the qualities the Guild members of today reveal.

They are flexible. We talked to a Guild member long active as a volunteer whose situation changed when she was widowed. She has accepted a call to serve as a paid worker in a Woman's Division institution where she is making an invaluable contribution to its effectiveness, according to her executive secretary.

They are realistic. "I work for a barge company," said one girl from Indiana. "In my area in recent years several companies have combined and reduced personnel. This means that those of us who still have jobs are really doing two jobs."

They are not afraid to try something different. After 27 years of teaching, a North Dakota Guild member decided to work in a farm loan office. "I would probably still be teaching except that I had only two years of college and so could not qualify for the job I most wanted. I find I am en-

joying the change provided by my new duties."

They are capable. "Is automation affecting your work?" we asked a hospital dietitian from New York City.

"It most certainly is," she answered. "The change is so drastic and so expensive that we are doing the job piecemeal. It will take several years but will result in marked improvement in the quality of the food as it reaches our patients. It will be labor-saving, too, eliminating floor servicing pantries and concentrating all activity in a central kitchen."

They plan wisely for the future. "I saw that there were going to be a lot of changes in pension systems when social security was made available to teachers," said a schoolteacher from upstate New York.

"Not all school systems were going to do things the same way. After studying the matter, I decided to take advanced work at a leading university. That qualified me for appointment to a school system in a state where I would receive the maximum benefits when I retired, one which would also recognize all the years I had spent teaching, even though some of them were in a different state. Now I have no financial worries and am thoroughly enjoying my retirement."

They are responsible, well-informed citizens. "Our county has four high schools," explained two Guild members from West Virginia, one a teacher, the other a state employment interviewer. "The children could have a higher quality education if these

were consolidated into two, but we need to do a lot of spade work to convince people of this. You see, the school auditoriums are the center of a community, the only places big enough for groups to gather. Even church affairs are held in them because our church buildings are small."

We asked, "Is there a shortage of teaching personnel?"

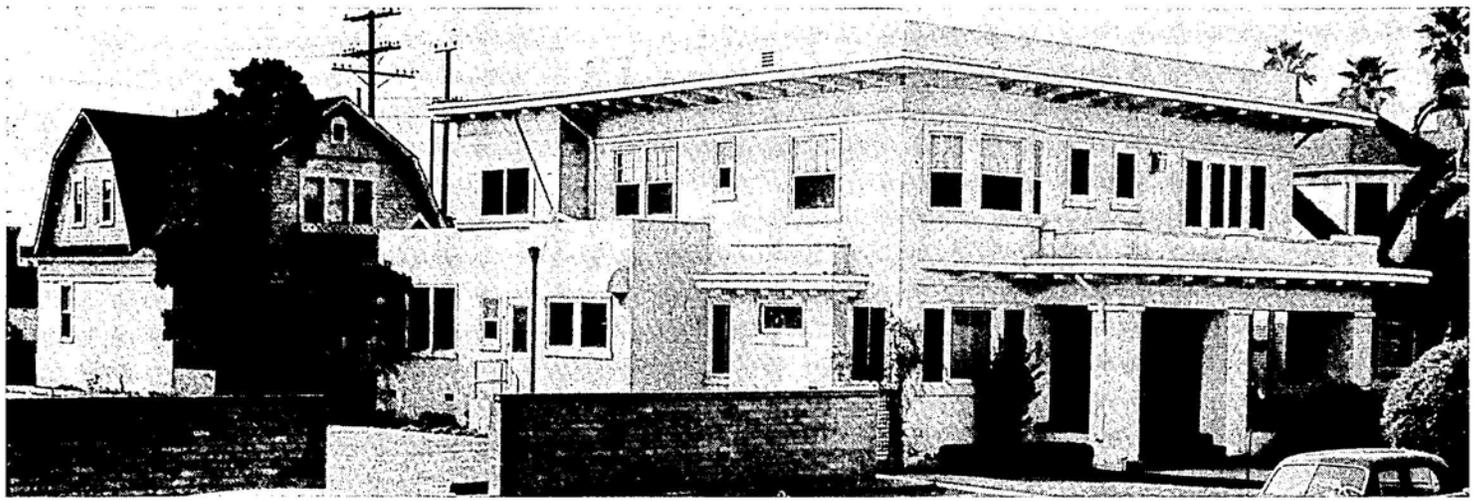
"No," they said, "our teachers are stable citizens of the community, own their own homes, do a little farming on the side. What we need most is more money for improved plant and equipment."

They get together and enjoy life. We persuaded four laughing girls from Boston to stop long enough to explain that one was a teacher, one a secretary, one works for the Navy Yard, one owns a dry cleaning establishment in partnership with her husband.

Had they enjoyed the weekend? "Oh yes," they beamed, "especially the play last night."

They feel a bond of Christian fellowship with women from other lands. When Mrs. Silas Mashingaidze, our guest from Umtali, Southern Rhodesia, was asked what she missed most back home, an audible murmur of sympathy and understanding swept through the audience when she said, "The Friday afternoons when we all put on our blue uniforms, (blue for love) trimmed with red (for forgiveness) and meet for prayer."

Methodism has often been described as the church with the warm heart. The Wesleyan Service Guild adds to the warm heart the cool head and the generous spirit.



Maceo B. Sheffield, Los Angeles

This is Friendship Home in Los Angeles. House in rear is also part of the residence.

FEW white people know what it means for a non-white person to make his way acceptably in the world predominantly white.

Yet the problem must be faced day in and day out by millions of non-whites.

Therefore every agency making a contribution, however small it may seem, to the easing of the problem has a special value to our society.

Such an agency is Friendship Home in Los Angeles, a residence for students and business girls, sponsored by the Woman's Division of Christian Service.

Friendship Home is more than a handsome house providing a satisfying home life for the twenty-two young Negro girls who live in it. It is an influence, the kind of influence that forms, and re-forms, attitudes and conduct in ways that lead to happier relationships and better jobs.

Witness to its success is the fact that Friendship Home girls are employed in white collar jobs in the city's leading department stores, insurance and oil firms, mail order houses, and hospitals. Through their individual performance and conduct they are contributing to the gradual lowering of the color bar in more and more white collar jobs.

The guide lines for thought and conduct offered by the Los Angeles Friendship Home have their source in the deep religious faith and practical experience of the home's remarkable director, Mrs. Corah E. Jordan.

As a native of Mississippi, descended from "Black Indians," she has experienced the white-directed living pattern of the Deep South and its variations elsewhere.

Friendship Home

By AMY LEE

IN LOS ANGELES

As the wife of a Methodist minister, now retired, she has traveled east, north, south, west, and has been an active church worker wherever she has lived. In the past ten years her energies have been devoted to the youth work of Holman Methodist Church of Los Angeles. She has also been president of the Woman's Society, and president of the Interdenominational Ministers' Wives of the city.

Except for nine months when she was assistant to the first director, Mrs. Jordan has been the director of this Friendship Home.

In its sixteen years the attractive white stucco house at 812 East 28th Street has been home to about 500 girls. Although Negro girls are in the majority, young women of all races, nationalities, and religious persuasions are welcomed. At various times the family circle has included Spanish, Canadian, Japanese, Hawaiian, Nigerian, German, and Dutch girls.

"Friendship Home was set up with no demarcation lines," Mrs. Jordan told a *WORLD OUTLOOK* reporter in a recent interview. "It was started by members of local Woman's Societies to serve girls who were part of the big

migration to the west coast during World War II.

"Our board today is made up of women from thirty-five Methodist churches in the city, the conference, and four of the nine districts. One year the board president is a Negro woman, the vice-president a white woman. The next year the roles are reversed. It is one of the most beautiful ideas we have put into effect toward integration.

"We have not been without growing pains," she admitted, "but the spirit here has always been wonderful. We live too close together to argue. And in spite of our different backgrounds we are able to get along together."

The girls who live at Friendship Home are mainly from southern and midwestern states in the United States; others are from the fiftieth state, Hawaii, and from the West Indies, Mexico, and Africa. Their conditioning for the most part has been along lines of the limited acceptability laid down by whites for non-whites.

"Many of our girls have never been in a lovely white home," Mrs. Jordan said, "except through the back door, or as maids. They appreciate the church women who come here to see



A warm welcome awaits the new girl at Friendship Home from Mrs. Corah E. Jordan, the director.



Pastel walls, modern furniture in light woods make the girls' rooms feminine and appealing.



However busy, Mrs. Jordan always has time to sit down with her "angels" and talk over the day's activities.



Superb meals turned out by Mrs. Margaret Neal (right) keep the girls healthy and happy. Here she is assisted by the third invaluable member of the staff, Mrs. Esther Pruitt, housekeeper.

The line is always busy. ▶

them and take an interest in them."

The burden of her counsel to the girls is summed up in her statement, "I encourage the girls to have the right attitude and not to go around with chips on their shoulders."

Chips on shoulders have small chance to burgeon in the atmosphere of Friendship Home. The house itself is a fine solid two-story structure with a look of upper-middle class substantiality, set on a street of smaller one- and two-family homes.

According to Mrs. Jordan, the neighborhood has not changed much since the early days when orange groves spread over the land nearby. Families now, as then, are of many nationalities and races—Korean, Chinese, Japanese, Filipino, Mexican, Negro, and American white.

The house has a medium-size front lawn, a parking area and badminton court at one side, and in the back yard a cool patio that becomes a library and reading nook in summer.

Also in the back yard is another house, named Boerner Cottage after Mrs. Ora F. Boerner, the Home's organizer and first board president. This house, originally on the property, was moved back to make room for the main house which was moved there from the city's famed Wilshire Boulevard.

Eleven girls and Mrs. Jordan live in the main house (two more can be accommodated if the cook lives out).

Eleven more girls and the housekeeper live in Boerner Cottage. The rooms in both buildings are decorated and furnished in pastel colors and light woods that make them especially appealing and feminine.

Like all residences supported by the Woman's Division, Friendship Home is able to keep room and board charges modest.

A feeling of home pervades the house. A visitor feels it the moment he opens the front door and steps inside. At the end of the little hall beyond the stair landing he sees a small, old-fashioned organ, the kind that once graced the parlors of an earlier day.

In the living room at the right his eye catches sight of a grand piano, a fireplace, and at the far end in an alcove a television set flanked by comfortable settees.

The dining room, at the left of the entrance hall, is a companionable place, whether its two tables await the family or whether the girls are in their places enjoying the delicious dishes turned out by Mrs. Margaret Neal who developed her skill at the old Methodist Peck Home in New Orleans.

On the wall in the dining room by the door that leads to the kitchen is a small blackboard which carries the day's news: "Miss — is our guest for dinner tonight." And Scripture messages: "God is Love."



Friendship Home girls love a session around the piano.



Roommates at Friendship Home keep an appraising eye on each other.

Christian emphasis is strong at Friendship Home. It is a running accompaniment to the motherly counsel and encouragement which Mrs. J., as she is affectionately called, tenders her "angels."

"It's not just *saying* I'm a Baptist or I'm a Methodist. We are Christian," she is wont to tell them.

"The girls are all active in their churches," Mrs. J. reported proudly. "Before church on Sunday they all breakfast together and have devotions at that time. Each one brings a poem, relates an incident of helpfulness, or recites a Bible verse. This all helps them to gain confidence.

"Sometimes I ask the girls to write a paragraph on kindness, honesty, or love, to read to us. I teach them also to feel free about bowing their heads for grace in public, or making the sign of the cross if they are Roman Catholic."

Her counsel in matters of daily deportment and self-control emphasizes the main theme: "Keep chips off shoulders. Love, don't resent. Don't jostle or push in buses. A desire for revenge hurts only you, not the people it may be aimed at. Maybe that white person has no idea of what you feel, and would do you no harm."

And in that all-important area of finding and holding jobs, Mrs. J. is instant in season and out to help her "angels" conduct themselves in a way that will bring credit to themselves, their race, and Friendship Home: "Do

no offend in *any* way. Use soap and water, have clean thoughts and clean words. If you want to change your job, give two weeks' notice. Don't just walk out."

The fruits of Mrs. J.'s untiring vigilance in this sphere are best seen in one or two actual experiences.

One girl was hired before Christmas to work at the cosmetics counter of a department store. She feared she would be let go with the other extra Christmas help after December 24. Instead, she was kept on, later promoted, and is now a secretary in the store's offices. "She saw the Lord's hand in this," Mrs. J. said triumphantly. "She gives the Lord all the credit."

Pride was in Mrs. J.'s eyes and voice when she spoke of another girl, the first Negro girl to hold a clerical position with a big life insurance company. "When the company held an Open House recently at its new mid-city offices, there was our angel moving confidently as a hostess among the company guests."

She likes to tell of the shy girl from Memphis who came to live at Friendship Home several years ago. "She was the daughter of a farmer. She wanted to get a job.

"She watched the want ads and finally applied at a store and got a job as a window trimmer. She was very nervous. She wasn't sure she could keep it. Other things frightened her. She didn't think she could try on hats

there—she wasn't allowed to in the better stores in Memphis.

"One day her boss stopped her about lunchtime and asked if she were going out. She told him she had brought her lunch. He said, 'Good, I'll share it with you, and we can talk about our next piece of work at the same time.'

"That night she came home, her eyes shining, to tell me about it.

"Everything was fine from then on. Sharing a sandwich and piece of pie gave her confidence that someone cared. She stayed three years and went to school, too. Now she is married, has children, and is living a happy, full life."

Several girls at Friendship Home today are holding down full-time jobs and going to school. Others are on full-time school schedules and working part-time. They attend universities, colleges, and business schools in the area. Some are studying medicine, dietetics, art, nursing; some are psychology majors preparing to work with emotionally disturbed children.

"Girls are coming to us younger now," said Mrs. J. "They come with high school diplomas and think that is enough. Then they are disillusioned when they discover no one is really looking for them."

This situation, however, gives Mrs. J. an opportunity to stress her favorite theme: the need for every girl to continue her education and not to expect too much without a proper preparation of mind and heart.

In spite of their heavy schedules the girls have time for dates and good times. They are sometimes entertained as a group; and in turn they invite groups, as well as individual guests, to the house.

Last year the girls invited to the annual Friendship Home Open House their supervisors and bosses. "It was an eye-opener for those executives," Mrs. J. observed.

A recent "night out" for the whole family was a dinner at the nearby YMCA. (The Y has since asked Friendship Home girls to join with its members in organizing a cultural fellowship group.)

"The Y director told Mrs. J., 'Your girls remembered to express their thanks and appreciation. *That thoughtfulness make a difference.*'"

ABOUT *Friendship* HOMES

The Friendship Home in Los Angeles is one of two such homes still in existence. The other is in Philadelphia and is a Conference project.

At one time there were Friendship Homes also in Buffalo, Chicago, Cincinnati, and Detroit. They were established in the 1920's—in Cincinnati even earlier—in answer to the need among young Negro girls for a modestly priced safe place to live in the big cities to which they were coming from farms and small towns to seek employment.

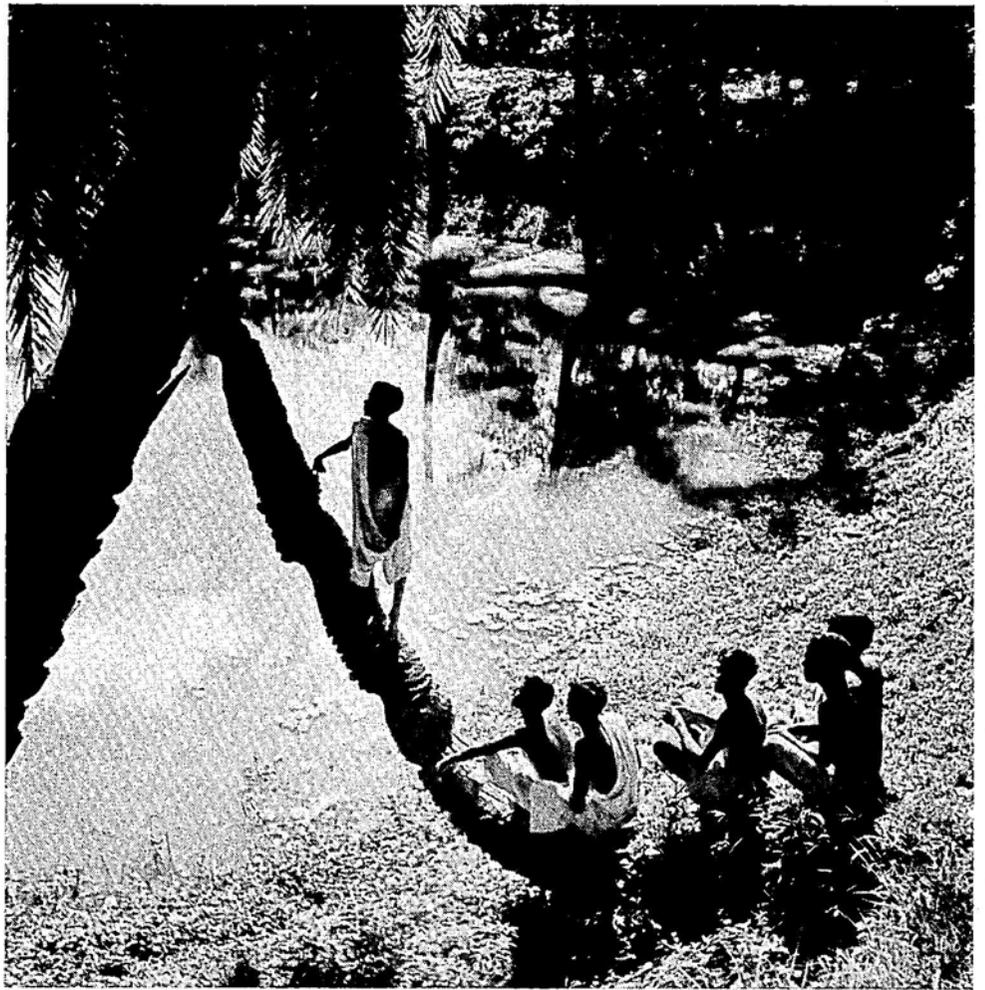
Annual reports of the Woman's Home Missionary Society of those years indicate the great service these homes provided, not only in comfort and Christian influence, but also in help with employment, just as the Los Angeles Friendship Home is doing today.

The limited job and educational opportunities for Negro girls then as compared with today's gradually improving situation show up in a 1945 report of the Buffalo Friendship Home: "Through the years our girls have been cooks, housekeepers, maids, and nurses. Others attend high school, three are in State Teachers College, two are becoming teachers in the Allen Home [now Allen High School, Asheville, N. C., a Woman's Division project.]"

As changes came to the cities, these Friendship Homes one by one went out of existence. This disappearance of the all-Negro homes points also to the great social changes taking place over the past four decades.

In an Asian jungle.

IN THE jungles OF MALAYA



Cecil Beaton: Eastern Publishers Service, NYC

By LILLIAN BALLARD POLHEMUS

NEAR the sea, among dense coconut groves and rubber plantations, lies the village of Nibong Tebal. To reach this lovely spot one goes through miles of the Malayan jungle country.

Seventy percent of Malaya's land is jungle. As I journeyed with Miss Ann Harder in her car, I could newly appreciate this fact. Miss Harder is a Woman's Division of Christian Service missionary, and a former resident of Bakersfield, California.

The only white person within a radius of fifty miles, Miss Harder drove nonchalantly through three tropical storms from the harbor where I was met to her school thirty-five miles away. The heavens did bestow on us a glorious welcome to Nibong Tebal once the storms were over. Here and there scampering monkeys crossed our path. Interesting-looking villages compelled us to reach for our cameras. Miss Harder was then the principal of

the school to which she was taking us and the only member of the faculty not a Malayan.

Methodism has over 116 schools in Malaya with an enrollment of some 60,000 students. These schools constitute one of the strongest evangelizing forces of the church.

The school at Nibong Tebal, on the edge of the Kinta Valley, has over 1,400 pupils. Half of this number are in classes from 7:30 A.M. until 1 P.M. Then another group takes over until 6 P.M., thereby making it possible for more children to have an education under Christian influence. The children are of Chinese, Indian, Indonesian and Malayan parentage; Christian, Hindu, Buddhist and Muslim. They pay from 85 cents to \$1.70 a month tuition, according to school grades.

What an interesting sight to see them arriving! A mother, looking old and bent, carrying her crippled son to

school each day, nearly 2 miles, returning for him at 1 P.M. Could it be possible that she is not more than 30 years of age? Others came from one to 20 miles, walking if they could not afford a bicycle. One boy, singing his school song as he entered the grounds, brought his tiny sister and brother in a wheelbarrow.

An outdoor shelter serves as a lunch room. Many come without breakfast that they might afford the ten cent lunch at noon: bean soup, noodles, and fresh pineapple.

Because of their lack of funds, seventy pupils in this fine school would be without an education were it not for the fact that seventy scholarships have been provided at one dollar each per month by Methodist friends. Others in similar circumstances might be enrolled if more scholarships were available.

Members of the faculty had a rare treat for us as we gathered around the

conference table that afternoon. There were chunks of fresh pineapple, shrimp cakes, and tea.

Most of the parents work in the rubber plantations. Here where the rainfall is heavy there are many days when it is impossible to tap the trees. Earning but \$1 a day, workers seldom earn more than \$25 a month. Families are large, and children, living much in the out-of-doors, have healthy appetites.

Daily chapel services are conducted by teachers who arrange the program so as to encourage pupil participation.

By pushing two single desks together in some of the rooms, three pupils are accommodated under crowded conditions. But this is better than refusing admittance to those who apply.

Although Miss Harder is supported by the Woman's Division, and her assistant by the Methodist Board of Missions, all other members of the faculty are paid by the government.

The teachers are well-trained and earn a salary of seventy dollars a month.

Here in this village we found a potentially fine Christian community—and a rare challenge to Methodism. For here there are 250 young people in Sunday school and other Christian organizations.

Methodists have no meeting place but they have the use of an Anglican Tamil Church. Unfortunately this church is not adequate in its construction and size to serve as a community building. How long these young people can be held together under existing conditions with no place of their own to meet for social, recreational, and religious purposes is a serious question. We were amazed, as we looked at their bulletin board, at the many activities they were sponsoring with such limited facilities.

An all-purpose building here would cost but \$10,000 in United States currency. In all probability here is the

nucleus for a great Christian enterprise for the East.

We returned to lovely Penang that night, the city of Malaya called the "Pearl of the Orient." We were fascinated with the activity and beauty of the vast harbor, the tiny *perahus* of local traders, the *bugis* vessels, the Chinese junks, the freighters, steamers, oil tankers, sampans and majestic liners.

Malaya is a country of many races, creeds and cultures, a member of the United Nations since September 17, 1957. Our visit opened our eyes to Malaya's unusual opportunities. It also burdened our hearts. Through the gifts of Christian people, the Master symbolically is walking in the cities and also on the paths of the jungles of Malaya.

Note: Since Miss Harder is now located elsewhere in Malaya, Mr. Stanley Padman, a Methodist and an Indian gentleman, is principal of our school at Nibong Tebal. He is a Crusade Scholar, and a graduate of Baldwin-Wallace College.



Louis R. Dennis

At the Nibong Tebal Methodist School all teachers are Christians. Chinese, Tamil, Sikh, Indian, and Malayan students learn to study and to get along together.

A Tamil boy, David, does his homework. The school at Nibong Tebal has more than 1,400 pupils.

THE LISTENERS

THE SIXTH ASSEMBLY of the Woman's Society of Christian Service* had from nine to ten thousand women meeting in a vast hall. There was little chance for exchanging ideas. But more opinions came out of the Assembly than have ever come from an Assembly before.

This was because of an experiment. Boxes were set up, and the women were asked to use them as letter boxes to report how they felt about various aspects of the Assembly.

The statements here are representative of hundreds of notes.

The Panels on the Stage:

On the great stage were three panels in modernistic style, symbolic of *The Church in the World*—the theme of the Assembly. Representative notes that have significance for the whole church stated:

1. I wish there would be some way that our church bulletin covers could or would use more of the type of art that has been used here. I feel many times that our covers do not really do anything to add to the worship of our services . . . the covers are just nice pictures that any secular magazine would use. Our people would soon begin to enjoy this new type of art if, with the covers, there would appear an explanation of the meaning of each symbol.

2. The panels should be used on post cards, Christmas cards, stationery, posters, stamps for sealing envelopes.

3. The panels are too beautiful and meaningful to be associated only with this one occasion.

This type of comment was in the majority. A minority example was:

4. As a college art major, I'm disturbed by the three symbolic panels—too many ideas, too many designs . . . one thought would be more successful.

The Newscast:

Every day a newscast was given that both told the news and interpreted the news.

5. Pinpointing the newscast phase of Methodist women's responsibility is excellent. In future Assemblies the newscast should be presented early in the morning. This would give dimension to news reading.

6. Our newscasts dramatize the fact that even for a few days we cannot and would not forget that the church is in the world. They helped us to learn to approach the news more intelligently and constructively.

And:

7. I have a feeling that if women do not read the papers properly this newscast will not do the task of showing them the way.

Music:

The hymns were chosen with great care, keeping in mind their ecumenical significance. They did not come off as well as other features. For instance:

8. Why weren't the hymns more familiar? We could have sung a lot better if we had known the hymns.

9. Could we Methodist women unite in one hymn that we really know? It would help us sense a unity in music.

10. In my opinion, and in the opinions of many others, the singing of thousands of women was lacking and let down because they did not know the hymns.

Many persons along the boardwalk at Atlantic City, however, said that they were pleased to learn so many new hymns.

Regarding Speeches:

11. Dr. Oxnam and Dr. Kelsey brought great messages. We are glad to be facing realities of our faith and world conditions. The time has passed for pretty programs.

12. What a joyous privilege to hear Bishop Mathews! So why invite speakers of other denominations when we have such dynamic Methodist speakers?

13. I hope Dr. Roswell Barnes's address will be made available to the members of this Assembly and all Methodists and other people!

And on the other hand:

14. In connection with Dr. Barnes' address: As Protestants we back the Reformation. How then can we keep the fruits of the Reformation and work toward unity?

15. Dr. Barnes's reference to "fellow Christians" is still segregating. Is there not another expression less separating?

* At Convention Hall, Atlantic City, N.J., May 15-18, 1962.

Regarding Missionaries and Deaconesses:

16. I wish we could hear more from missionaries and deaconesses. The brief presentation seemed almost insulting to the greatness of what these persons do and could speak of.

17. Don't you think that since the witness of the presence of the missionaries was so wonderful, if they could have spoken the young people would have seen the satisfaction of their total commitment?

18. I feel that the program would have been more complete if we had had direct reports from the mission field.

Miscellaneous:

19. Whether we like it or not, there

must be some organization in the church for it to function smoothly. So long as we do not worship organization, or make it an instrument of divisive jealousies and rivalries, could we not continue to use denominational machinery that has proved efficient, rather than unite into larger and more unwieldy mergers, if we lovingly and prayerfully recognize our basic unity as members of the Body of Christ?

20. The most thrilling experience of this Sixth Assembly is, to me, the ease and beauty of the integration. It is so natural. . . . The closer we come to Christ the closer we come together. I am a white North Carolinian.

21. I have felt that this experience of being with so many other women

of similar concerns, needs, and desires to become more Christ-like has been well worth the effort of planning for baby-sitters, for meals for those at home, and all the other many details involved.

22. If I'm alive when the next Assembly meets I'll be there—even if it takes four years to save up enough to get there. The cost of this Assembly cannot be estimated in dollars and cents; we should think instead of the value received for the money expended.

23. *The whole concept of the "listeners" gives a new dimension to conferences—expression after impression, and the opportunity for many of us to participate, even in a little way.*

"Listeners" at Assembly discuss "The Church in the World."

Fred Hess & Son, Atlantic City, N.J.



A DEBT TO THE *Medicine Man*

THERE'S no denying that there is a good deal of absurdity in the ministrations of the witch doctor. But it's also true that the witch doctor's bag of tricks contains a good number of valid treatments and cures. Some of these, which were known to primitive medicine long before civilized medicine discovered them, are commonly used by the modern doctor.

For example, immunology, one of science's greatest achievements, was first tried a long time ago by a witch doctor of the primitive African Kafirs. This man of medicine drew venom from the fangs of poisonous snakes and gave small, water-diluted doses to members of his tribe. He succeeded, as he had hoped to do, in immunizing them against the poison.

Then there's the mandrake root, an ancient remedy which is a favorite with the *marrngits*, medicine men of the Australian bushmen (and which, incidentally, is also an old Cherokee Indian remedy). The *marrngits* make a broth with this root and give it to their patients after doing a magic dance and some branch-waving to drive off the evil, sickness-causing spirits.

Many years ago white explorers who witnessed this treatment were amazed at the large proportion of cases in which it worked in a seeming-

ly miraculous way. The explorers reported this phenomenon to the civilized world, but medical science scoffed and said it was impossible. Later, researchers analyzed the mandrake root and found that it contains a wonderful drug that increases the flow of liver bile. This drug has since been used by civilized medicine in the treatment of digestive disorders, and in the treatment and prevention of gallstones and jaundice.

Balsam is another useful drug we owe to the witch doctor. Primitive people in many parts of the world regard balsam bark as a magical cure-all. Balsam, a resinous substance extracted from various trees, has a number of medicinal and antiseptic uses. Recently it has been reported to be effective in the treatment of trachoma, an eye ailment, and in some types of deafness caused by inner-ear infections.

One of the very latest acquisitions of civilized medicine is rauwolfia, a drug found in the roots of trees of the same name, which are common to the Malaya Peninsula, Pegu, the Himalayas, and Java.

The medicinal value of these roots was discovered centuries ago by primitive men of medicine who administered the roots to patients suffering with insomnia and emotional disturb-

ances. As a result of recent research, rauwolfia (or reserpine, as it is now generally called) is being widely used as a highly effective agent in the treatment of high blood pressure and psychotic disorders.

A long, long time ago, a *shaman* (witch doctor) of an ancient South American tribe administered the bark of the *cinchona* tree to some of his fever cases. The patients chewed this bark, and soon their fever began to subside.

Long after this prescription ceased to amaze the savage, the white man learned of it, and happily adopted the active ingredient of the cinchona bark. This ingredient was quinine, the first specific drug the civilized world ever had for a disease.

For the medicine men of the Colahuya tribe of Bolivia, sarsaparilla is an ancient prescription of great importance. They administer it to patients suffering from general weakness. When a report of this remedy was given to the civilized world by a Swiss anthropologist back from a South American expedition, it, too, was received as pure "bosh" by medical science in general. But today it is known that sarsaparilla contains a substance like testosterone which is of such vital importance to the well-being of the human system.

Among other drugs that were commonly used in primitive medicine ages before we learned of them are cascara, emetine, ipecac, and strophanthine, all of which came to us from the American Indians; and the salicylates, which were handed down to us from the Hottentots.

Nowadays, medical science in general seems to be fully aware of the fact that all that appears to be weirdly unscientific is not necessarily absurd. And consequently there are presently in existence many research projects for the purpose of looking into primitive remedies. Researchers in these projects have tested hundreds of plants used in primitive medicine, and in a good number of them, drugs have been found that are effective against viruses and germs causing various diseases.

There's no telling what medical science will yet learn from primitive medicine. But one thing is sure—we already owe much to the witch doctor.



Teahouse

ON THE INDIAN ROAD

By BLAISE LEVAI

THIS is the story of Andreas Din, formerly a Muslim priest. Before he became a Christian, Andreas was in charge of a large Muslim temple in South India. One day, while he was a patient in a mission hospital, he overheard an evangelist preaching in the hospital. The earnestness of the man and his message haunted him for days afterwards. Andreas was surprised and pleased when the evangelist visited him in the ward and prayed for his recovery. He was even more surprised when he learned that the evangelist was a former Muslim.

After Andreas was discharged from the hospital, he secretly purchased a New Testament. When some of the staunch Muslims discovered that their priest was reading daily from a New Testament, they drove him out.

"The shame and degradation of that experience," he said later, "I could not have borne alone. The Lord helped me, even as He promised in His Word." After his conversion he boldly returned to the same city he had served as a Muslim priest. In order to support himself he opened a tea stall near a crowded bus stop in the bazaar. Andreas decided that his would be the finest-flavored tea, with an ample amount of undiluted milk and sugar.

Near the tea stall is a railway crossing where all buses and trucks must stop. While the bus waits for the train to pass, "Tea and the Word of God—all for two annas," he calls as he enters the bus crowded with people and luggage. With his portable tea tray he makes his way through the bus.

"This Gospel tells you the secret of life. It promises you peace and joy. The secret of life is contained here in this Gospel. It is nice to drink tea; but he who drinketh of His Word shall never thirst," he continues, as he waits for them to finish sipping their tea. And the expression of inward peace and gladness in his life are there.

Andreas sells on the average four hundred Gospel portions each month. It is difficult to keep him supplied.

Several years ago Andreas married a convert. They named their first son "Gift of God." In faith the couple work courageously together.

Occasionally someone in the bus rudely asks Andreas: "How can you possibly do this—you who served us as a Muslim priest? Aren't you ashamed?"—

"Ashamed? No, I am gloriously happy. I never dreamed life could be so full of joy. I wonder how I ever was able to live without Christ. I want you to know him too," he tells all.

Andreas has become a well-known figure, and is winning the respect of the villagers. He is one of the many distributors of the Bible Society of India and Ceylon which, with the help of the American Bible Society, has distributed 1,297,686 volumes of Scriptures to travelers along the road.

THIS MONTH

LAST MONTH we promised our readers pictures of the Sixth Assembly of the Woman's Society of Christian Service at Atlantic City. Now you have the Assembly in a picture "album" section.

We are indebted for this picture section to Mr. Toge Fujihira, and to Miss Amy Lee, WORLD OUTLOOK field writer. Miss Lee pointed out special groups, individuals, and scenes that WORLD OUTLOOK readers would like to see, and Mr. Fujihira was indefatigable in getting the pictures indicated. Mr. Fujihira has taken many pictures for WORLD OUTLOOK, and all have been good.

You will want to use the pictures with whatever Assembly report you have in your church or community groups. The pictures may bring you recollections of places and events that you had forgotten.

We hope that our readers kept the cover of the May, 1962, WORLD OUTLOOK—a picture of Convention Hall. With this picture, and the "Assembly Album" and "The Listeners" and the pages on Assembly Guild Week-end in this issue, we feel that those who wish to report on Assembly will be well equipped.

And of course each Assembly-goer will enjoy adding her own opinions to those expressed by the "Listeners." And it is not too soon to begin now to think about the Seventh Assembly, if you are of the same mind as is Listener No. 22.

You will note that Listener No. 13 is getting her wish in this August issue, with our printing of "Christian Unity." Dr. Barnes, a Presbyterian, has studied up on Methodist doctrine so well that perhaps he is telling many of us facts we had not been aware of before his Assembly speech.

Dr. Barnes is executive secretary in the United States for the World Council of Churches.

The school children at Nibong Tebal consider that noodles, bean soup, and fresh pineapple make an excellent luncheon. Their parents, who work on the rubber plantations, agree. These students come to school from

as much as twenty miles away. At least two of them ride in a wheelbarrow. Do not miss reading "In the Jungles of Malaya."

"Tea and the Word of God—all for two annas," is the stirring cry of Andreas Din. From Muslim priest to Christian convert, Andreas' story sounds something like the Saul-Paul conversion. Andreas is a distributor of the Bible Society of India and Ceylon. "Teahouse on the Indian Road" is a Christian "success story."

In many stories about primitive peoples we have read about the mischief-making of various witch doctors. It comes as a surprise, therefore, to hear, in "A Debt to the Medicine Man," a good word said for witch doctors. Modern medical researchers are finding great values in ancient remedies—in roots, bark, and various plants, effectively used by native healers for generations.

"Friendship Home in Los Angeles" is a story that will be of interest not only to Methodists of the west coast, but also to all who feel that the church must be concerned about the welfare of young people in today's world. The influence of a good, safe, church-related Home for girls is not to be underestimated.

Is your church interested in extending a helping hand to students from other lands? Take along the August issue on a Sunday morning, and see if there is an opportunity to interest a group of people in aiding—or even "adopting"—a Crusade scholar who is studying in your area. The editorial on "Crusading for Crusaders" will give facts and figures. The befriending of students who are strangers in a strange land can be rewarding to all concerned.

You may think that we have made a geographical error in listing an appeal by the World Council of Churches for *blankets for Africa*. But when you read the editorial you will see that cover for refugees is truly needed in high African lands.

We are happy to have a chance to bring to our readers the article on Africa by Barbara Ward. Miss Ward (or

Lady Jackson, to use her married name) is one of the most stimulating writers now alive and an expert on Africa. This article is not directly about Christians in Africa but is such a good description of the situation facing everyone in that continent that we thought you would want to read it.

An article that is directly about Christians is the one by Mr. Hipkins, pastor of the Church of the Saviour in Cincinnati, about the "Apostolics Anonymous" groups in his church. These study and spiritual life groups are an old Methodist tradition but one that has not always been followed too diligently in recent years. Mr. Hipkins reminds us of the values of such groups.

The Council of Bishops met this year in Mexico, the first time that they have met outside the United States. Host was the autonomous Methodist Church of Mexico. Robert Conerly, who is a missionary serving with the Mexican church, tells us of what is going on in the city of Monterrey.

The mountainous Kingdom of Nepal was recently in the news when a party of American mountain climbers, led by a grandson of Woodrow Wilson, was lost while on an expedition in that country. When found, they were weak and exhausted and they were taken immediately to the United Mission hospital in Kathmandu. This story seemed to us a good example of how important the work of the United Mission is to Nepal. Dr. Fleming, who took our pictures for this story, is the area superintendent for Nepal, and is the husband of Dr. Bethel Fleming, who is in charge of the hospital.

Dr. Robert Fleming also took our cover picture, showing worshipers at the shrine of the god of death in Nepal. Some of our readers do not like us to show non-Christian temples but we think that it gives a clearer idea of what mission work is like to see other religions in action.

Inside our front cover are some more hymns from our Fiftieth Anniversary Hymn Contest.

August is an ecumenical month. Every August the World Council of Churches meets in its Central Committee. The decisions made at such times are reflected in the churches around the world.

BOOKS

THE CHURCH IN COMMUNIST CHINA, a Protestant Appraisal, by Francis Price Jones. New York, 1962: Friendship Press; 180 pages; paper \$1.95, cloth \$3.50.

This is the best account this reviewer has seen of what has happened to the Christian churches in China since the Communist revolution began. It includes translations of official documents and a perceptive interpretation of the reports of competent observers who have visited the country in recent years. It is an indispensable study of modern Christianity in adjustment to a hostile regime. The objectivity and fidelity to such facts as are available are commendable. It is a study that should prove to be of great interest and value to all Western Christians.

ON ASIA'S RIM, by Andrew T. Roy, New York, 1962: Friendship Press; 165 pages, paper \$1.75, cloth \$2.95.

The impact of Christian missions upon thirty-eight million people who live under temporary Western influence on the eastern edge of the Communist turmoil in China is the theme of this timely book. It is an excellent survey of Protestantism at work in Korea, Okinawa and the Ryukyus, Taiwan, and Hong Kong. Designed as a text for mission study by adults and older youth, the book introduces the reader to the historical, cultural, and political features of each of these four insular and peninsular lands. The achievements of missionary workers, the growth and opportunities of the churches, and the problems which they face are effectively summarized. The author, an old China hand now at work in Hong Kong, reveals intimate knowledge of the area and the peoples about whom he writes. One looks in vain for an account of the autonomous Methodist Church of Korea, and want of an index is noted; but a reading list is included, a good piece of work has been done for an important area hitherto neglected in most mission study courses.

HULBERT'S HISTORY OF KOREA, edited by C. N. Weems. New York, 1962: Hillary House; 2 vols., 1,018 pages, buckram, boxed \$15.00.

For over fifty years Homer Hulbert's two-volume *History of Korea* has stood the test of time and improving scholarship. It has now been revised, annotated,

and expanded by Clarence Norwood Weems, and published in a beautiful two-volume edition.

To help readers understand the author Dr. Weems has given, along with other addenda, a fine biographical sketch of Homer Bazalleel Hulbert. Invited to Korea in 1884 to teach English to the royal family, this dauntless New Englander went out in 1885 and stayed for twenty years. He helped organize the Royal English School, later called the Imperial Normal School of Seoul. Forced to obtain text books suited to Korea's needs, Hulbert was soon a publisher. Taking great interest in Korea's cultural and political background, he wrote and published his findings, first in a periodical called the *Korean Repository*, and later in his own magazine, *The Korea Review*.

A deeply religious man, though an apostle of ecumenism before its time, Hulbert joined the Methodist Episcopal Mission in 1893. Shortly after the outbreak of the war with Russia, Hulbert, a defender of Korean independence, was politely urged to leave Seoul. He returned to the United States and took up the cudgels for the Hermit Nation through speaking and writing. He died in 1949 during a brief visit to a Korean emancipated from Japan, but threatened by the occupation forces of other powers.

The large portion of these two volumes is given to a photographic reproduction of the Korean History as Hulbert presented it.

In annotations which correct the inevitable errors or inadequacies of an early Western attempt to understand the inscrutable East, Dr. Weems has rendered admirable service by a 60-page introduction or, as he calls it, "A General Critique of Hulbert's History." This in itself, with the life story of Hulbert and the editor's bibliographies and other addenda, is worth the price of the two-volume set. Yet they so illuminate the total work as to make it the most complete and usable history of Korea from its earliest beginnings to its fall under the domination of Japan. Others have written the story of Korea during the past half century, and especially of events in East Asia during recent years; but such accounts can only be properly understood by acquaintance with earlier historical data. This Hulbert, as interpreted by Weems, effectively provides.

The revised history will be especially valuable to those seeking spiritual and moral values in Korean culture. Though not primarily concerned with Confucian, Buddhist, Taoist, Shinto, or even Christian influences, Hulbert shows where

they have played important though not always constructive roles. It is in this perspective that one must evaluate Hulbert's judgment that denominational divisiveness has aggravated rather than helped to overcome the contentious characteristics of the Korean people. These separatist qualities Hulbert hoped to resolve into unity by basic Christianity, education, and literacy. He found himself defeated by that to which he gave so many years of his life in Korea, namely history.

A final word must be said for the format of these two volumes. By modern methods of photographic reproduction Hillary House has skillfully blended the original Hulbert text with Editor Weems' addenda until they seem all of one piece. The binding of the books is also pleasing and durable in rich, brown boards.

It is most fortunate that this definitive work has become available for study and reference just as missionary and world-minded Protestants in the United States and Canada will be studying the Rim of East Asia. Korea stands at one end of this chain of islands and peninsulas which skirt China's coast and which are open to Christian contacts and democratic influences. Every good library should have at least one set of this History of Korea. Teachers, pastors and others who want authoritative material on East Asia will find it a very valuable resource. Good book stores will soon have it in stock, or can order it for quick delivery—T. T. BRUMBAUGH

THE SOUTHERN APPALACHIAN REGION—A SURVEY, edited by Thomas R. Ford. Lexington, Ky., 1962: University of Kentucky Press; 308 pages, \$10.

The untiring efforts of Dr. W. D. Weatherford, a \$250,000 grant from the Ford Foundation, and the concentrated collaboration of a blue ribbon list of twenty-two research scholars over a four-year period have flowered in this most revealing and comprehensive survey of Southern Appalachia, perhaps the most important of America's own underdeveloped areas. Thoroughly indexed, charted, and mapped, this volume is the answer to all sorts of questions of fact about the 190 counties and 5,672,178 people of Appalachian Alabama, Georgia, North Carolina, Tennessee, Kentucky, Virginia, and West Virginia. Essays on the changing population, economy, society, arts, and crafts not only supply facts but point the way to using them for the betterment of the people of the region.

THE MOVING FINGER WRITES



Methodist Prints, by Hickey

Nineteen of twenty-two retiring missionaries who attended the Furloughed Missionaries Conference at Greencastle, Indiana, last June are shown at a ceremony honoring them for their combined total of 781 years of service.

Five USSR Churches Seek to Join WCC

Five churches in the Soviet Union have applied for membership in the World Council of Churches. The applications will be considered by the 100-member Central Committee of the Council when it meets in Paris, August 7-17.

The Moscow Patriarchate of the Russian Orthodox Church was accepted into membership at the third assembly of the World Council in New Delhi, India, in November 1961. New applicants include Lutheran and Baptist churches with large memberships.

Churches in order of the date of application are the Evangelical Lutheran

Church of Latvia, Armenian Apostolic Church, Evangelical Lutheran Church of Estonia, Georgian Orthodox Church, and the Union of Evangelical Christian Baptists of the USSR.

A total of nearly six million Christians are listed in the membership of the applicants. There are now 197 Protestant, Anglican, and Orthodox churches in the Council with members in some eighty nations and territories across the globe.

"The application of these new member churches is the normal development of relationships which have been progressing for several years through visitation and correspondence," Dr. Roswell P. Barnes, executive secretary of the

New York office of the WCC, commented.

The Latvian Lutheran Church has 500,000 members including children. There are 115 members of the clergy, fifteen deans, and twenty candidates for the ministry.

The Armenian Apostolic Church includes five dioceses in the USSR, the patriarchates of Jerusalem and Constantinople, as well as dioceses in countries of the Middle East, Asia, North and South America.

The total membership of the Armenian Church is 4,500,000 of whom 1,400,000 live outside the USSR.

The Estonian Lutheran Church has 350,000 members in 149 parishes, 114

pastors, and 27 deacons and preachers.

The Georgian Church has existed since the fourth century. Today it has seven bishops, eight parishes, and 105 priests. Two monasteries, two convents, and a publishing house are listed.

The Baptist Union, begun in 1867, has grown to 545,000 members in 5,545 churches with the same number of pastors and 32,270 preachers.

Religious Groups Call Race Conference

A National Conference on Religion and Race will be jointly convened by Protestant, Catholic and Jewish groups in Chicago next January.

The Conference, the first such meeting across major religious lines, will mark the centennial of President Lincoln's signing of the Emancipation Proclamation. It will bring religious denominations and religiously identified agencies concerned with interracial justice to Chicago's Edgewater Beach Hotel, January 14 through 17, 1963. 600 clerical and lay religious leaders will be invited to take part in the meeting.

More than forty Protestant, Jewish, Catholic and Orthodox groups are expected to participate in the meeting. This is in response to a joint letter signed by Mr. J. Irwin Miller, President of the National Council of Churches, Archbishop William E. Cousins of Milwaukee, Chairman of the Social Action Department of the National Catholic Welfare Conference, and Dr. Julius Mark, President of the Synagogue Council of America.

Purpose of the Conference, the conveners said, "is to bring the joint moral force of the churches and synagogues to bear on the problem of racial segregation. The meeting will deal with the distinctive role that religion and religious institutions have to play in removing racial segregation and securing acceptance for all Americans. The conveners hope it will begin a broader religious attack on problems of racial injustice."

Dr. J. Oscar Lee of the National Council of Churches, Rabbi Philip Hiat of the Synagogue Council of America and Father John Cronin, S.S., of the National Catholic Welfare Conference have indicated that they expected the meeting to examine the actual role of religious institutions in racial situations and increase the effectiveness of religious action in this area. They expect it 1) to promote the development and exchange of ideas on programs, 2) to develop greater friendships and working

relationships in the field of racial justice among churchmen of different faiths, 3) to demonstrate the concern of the nation's religious leaders over racial segregation by a statement of conscience, 4) to result in cooperation on practical local programs.

Conference Votes Against Merger

The first action by Methodists on an annual conference level in regard to the controversial church union proposal in North India and Pakistan is disapproval by a narrow margin.

At its recent annual meeting, the Indus River Conference, largest and strongest of the two Methodist conferences in Pakistan, voted twenty to eighteen against the Plan of Union for a United Church of North India and Pakistan, developed by seven negotiating denominations. The Indus River Conference thus becomes the first of thirteen Methodist annual conferences in India and Pakistan to express approval or disapproval of the merger proposal.

The other conference in Pakistan, the Karachi Provisional Conference, voted to postpone its action until next year. The conferences in India will begin voting on the Plan of Union this fall.

The first general Methodist action on the proposed merger came at the quadrennial session of the Southern Asia Central Conference in December, 1960, when 146 delegates out of 147 approved the plan. The Central Conference was made up of delegates from all Methodist annual conferences in India. From the Central Conference, the matter of approval was referred to the annual conferences.

If in the voting by the thirteen conferences in India and Pakistan the Plan of Union is approved by two-thirds of the voting members (lay and clerical) of each conference, the Methodist General Conference of 1964 will be asked for an enabling act to permit Southern Asia Methodists to unite with the other denominations.

The denominations which have drawn up the Plan of Union include Anglicans, Presbyterians, Baptists, Disciples of Christ and Church of the Brethren. So far as is known, the merger if consummated would involve the first united church in which Methodist and Anglican bishops would serve together.

Church merger in India and Pakistan should be of great concern to Methodists in the United States, as those two countries have the largest Methodist membership of any area outside the

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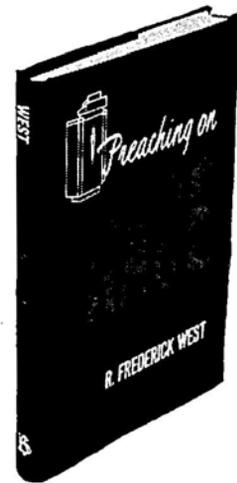
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President Harold C. Case (right) of Boston University is shown as he presented an honorary degree of Doctor of Humane Letters to Richard Cardinal Cushing during the annual commencement exercises. Other recipients of honorary degrees from Boston included UN Ambassador Adlai Stevenson and Archbishop Makarios, premier of Cyprus and a former student at the university (where he was a Crusade Scholar of The Methodist Church).

U.S. The total number of Methodists in the two countries is 412,000 (full and preparatory members).

The disapproval of the merger proposal by the Indus River Conference resulted primarily from the negative votes of laymen. Ministers voted sixteen for the proposal and ten against, but laymen voted only two for and ten against. Hence the narrow 20-18 margin of disapproval. An intensive debate on the conference floor preceded the vote.

The Methodist vote follows votes by four units of the Anglican Church in Southern Asia. Two of the votes were favorable to the Plan of Union, and two, including the influential Metropolitan See of Calcutta (India), were opposed.

Bishop Clement D. Rockey, Methodist bishop of Pakistan, gave this interpretation of the present situation in regard to the merger proposal and of possible future developments:

"If the liberals of the Anglican group (those who are in favor of trying to find a generally acceptable plan) could

give the non-Anglicans some assurance of a sympathetic consideration of our interpretations, Methodists would be glad to vote for the proposed plan. If, however, the conservative Anglicans win out in their determination to insist on the acceptance of their view of what the Plan of Union means, the probability is that a strong reaction against the plan will set in.

"Then the various Presbyterian groups in the United Church of North India and Pakistan and the Methodists will have to decide whether to form a union or to continue the present status quo of Anglicans, United Church and Methodists working in close cooperation but not entering into any organizational unity."

Pertinent at this point is the report of the Methodist Commission on Church Union to the Southern Asia Central Conference: That there will be full reciprocal recognition of the membership and ministry between the proposed United Church and its predecessor denominations. That specific provision

shall be made for continued relationship between the proposed United Church and all the churches outside Southern Asia to which the merging denominations are related. (The latter would assure a continued relationship between the United Church and The Methodist Church in the United States.)

When they vote this fall, nine of the eleven Methodist conferences in India will be voting only on whether to approve the Plan of Union of the United Church of North India. However, two conferences in the south, the Hyderabad and South India Conferences, will vote on whether, if they approve any form of merger, they would then enter the North India church or the Church of South India.

Says Home-Overseas Problems Similar

The chief home missions executive of The Methodist Church has returned from a two-month visit to overseas mission areas with the firm conviction that every part of the world is a mission field and that many of the problems faced by missionaries abroad are the same as those faced by home mission workers in the United States.

"That there should be mutual problems is not surprising when you consider the fact that the whole world is a mis-

sion field," said Dr. H. Conwell Snoke, general secretary of the Division of National Missions of the Methodist Board of Missions. "One of the many things I learned on this trip is that the job we are trying to do in bringing the Gospel to people in areas outside America is essentially the same one we are trying to do in our homeland.

"Another thing I have returned home with is the request from missionaries and nationals that there be discussion of possibilities of sharing insights and techniques in seeking to solve common problems. I am not prepared to make any recommendations as yet, but I do feel that there are several areas where sharing of ideas among home and overseas workers would be valuable."

Dr. Snoke visited Methodist work in nine areas of Asia with the view toward a greater understanding of the problems faced by Methodism's overseas missionary agency, the Division of World Missions. In turn, it is expected that the Rev. Dr. Eugene L. Smith, general secretary of the World Division, will visit mission fields of the National Division to gain a greater understanding of the problems of home missions work. From the exchange of visits, the general secretaries hope that each division will come to view the work of the Board of Missions more from an overall standpoint than from a purely divisional one.

Dr. Snoke said he found among overseas workers a general lack of understanding of the scope of home missions. They asked, "What do you do in national missions?" When it was explained to them that home missions dealt not only with specialized fields like Puerto Rico and the Indians but with the church in the inner city, in town-and-country and with church extension, they were very interested.

In discussion of certain specifics such as the city church, Dr. Snoke said, the missionaries would say, "Why, we face that same kind of problem in presenting Christianity in our cities." This was especially true in Japan, he said, where the missionaries felt that the problems of the urban church in a city such as Tokyo were similar to those in an American city such as Chicago.

The natural follow-up to curiosity and interest, Dr. Snoke said, was the question as to whether there is any way that some of the techniques being used in American home mission situations could be shared with workers overseas.

"In the field of city work, for example," he said, "missionaries and nationals in Japan asked whether a Japanese pastor might come to the United States for six months and work in an urban

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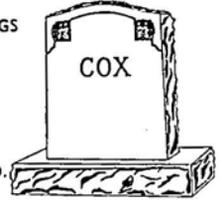
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church situation, then return to share what he had learned. Similarly, missionaries in other places asked whether representatives from overseas could be sent to our national Methodist Urban Convocation and Town and Country Conference to gain knowledge. Yet another question was whether one of our national missions specialists, such as in fund-raising, might go to a mission field overseas and give a short course.

"There were a number who asked whether meetings might be arranged between home missions workers in Japan, for example, and our people. This idea of home missions workers meeting across national boundaries has also been considered in interdenominational circles."

All of these ideas would present certain difficulties in being carried out, Dr. Snoke said. For one thing, language would present a barrier.

Naturally anything that the National Division might do in relationship to any overseas project would be completely in cooperation with the Division of World Missions and through its auspices, Dr. Snoke said. No specific recommendations have been framed, but possibilities of cooperative work will be pursued and discussed, he said.

Dr. Snoke visited Methodist work in Korea, Japan, Okinawa, the Philippines, Hong Kong, Taiwan, Singapore, Malaya and Sarawak (Borneo). Thus he got a look at the three types of Methodist overseas work—an autonomous Methodist church (Korea), a united church (Japan) and a Central Conference church (Malaya).

Jasper Machiri Dies in Iowa



MR. MACHIRI

Jasper Machiri, a leading African Methodist and a Morningside College student from Southern Rhodesia, died June 8 at a Sioux City (Iowa) hospital. His death came three days

after a surgeon restored his heart beat when it stopped near the end of an operation to repair a torn tendon in his ankle.

The surgeon was forced to open his chest and massage his heart back to activity, but afterwards Mr. Machiri remained unconscious and in critical condition. He was thirty-seven years of age.

Mr. Machiri, a headmaster at a large Methodist mission school in his hometown of Mutambara, Southern Rhodesia, had been studying at Morning-

side College since last September toward a bachelor of arts degree which he would have earned in another two years. With him were his wife, Alma, and two of his five children.

Mr. Machiri was an Africa Education Scholar, sponsored by the Methodist Board of Missions in cooperation with the Methodist Board of Education. In 1960 he was a lay delegate of the Rhodesia Methodist Conference to the quadrennial General Conference.

Funeral services were held June 9 at Grace Methodist Church, with Dr. J. Richard Palmer, president of the college; the Rev. Arthur Kindred, pastor of Grace Church, and the Rev. Adrian Schoenbrook of Gladbrook, Iowa, Methodist Church, officiating.

Burial will be in Southern Rhodesia.

Church-State Conference Called by NCCCUSA

The expanding role of government in American life and the need to examine the place of religion in a pluralistic society are causes behind a recent call for a national study conference on church-state relations.

The General Board of the National Council of Churches authorized the call for a conference which will bring together 500 churchmen to discuss vital issues affecting the churches and their relationships to government in the spring of 1964. The Council's policy-making body took action during its meeting June 7-8.

The Rt. Rev. Malcolm E. Peabody, chairman of the Council's Department of Religious Liberty sponsoring the conference, said that traditional relationships between churches and the state in America are being challenged and revised.

Retired Protestant Episcopal Bishop of the diocese of central New York, Bishop Peabody declared, "It is time the Protestant and Orthodox communions took counsel together for a better understanding of the role of the churches in American society."

"The study conference will speak only for itself, and not for the National Council or any of its member communions. Its findings will be given to the Council and its members as resources and recommendations to aid them in resolving present problems in the churches' relationships with government," the Bishop said.

"At least eight denominations have already begun official studies in church-state relations, and they are advising and cooperating with us in preparations for the conference," Bishop Peabody said.

Issues to be dealt with at the confer-

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ence include the advisability of the acceptance of government funds for church-related hospitals and colleges; the use of federal funds for parochial schools; use of public laws to protect and enforce public morality; the teaching of religion in public schools; the effect of the acceptance of tax exemption on church property on right relationships of church and state; and the influence on free choice of religion by

court decisions and rulings in placement and custody of dependent children.

Preparatory work for the conference will begin in the fall of 1962 with the appointment of study commissions which will collect and summarize materials dealing with the issues outlined above.

The thirty-three member communions of the National Council will be responsible for naming 375 of the 500 delegates to the conference which will meet in Chicago, April 7-10, 1964. In addition, seventy-five representatives will come from state and local councils of churches, with the additional fifty being named by related agencies and units of the Council. Provision has been made for as many as fifty consultants who will be allowed to take part in discussions but will have no vote.

National Council Hails Closer RC Relations

By unanimous action, the General Board of National Council of Churches has expressed its pleasure at increasing evidences of warmer relations with the Roman Catholic Church.

In a resolution addressed to the Council's church constituencies, its policy making General Board cited examples of recent cooperation between Vatican officials and representatives of Protestant and Orthodox faiths. It also registered belief and hope that these warmer relations will be "increasingly reflected" in U.S. church life.

The complete text of the resolution follows: "Resolved that the National Council of Churches of Christ in the U.S.A. notes with gratification increasing evidences of warmer relations with the Roman Catholic Church in many parts of the world, and in particular the sending of observers from the Vatican Secretariat for the Promotion of Christian Unity to the New Delhi Assembly of the World Council of Churches and the extending of invitations to the World Council of Churches and to Orthodox and Protestant bodies to send delegate-observers to the forthcoming II Vatican Council. The National Council of Churches welcomes the prospect that these warmer relations will be increasingly reflected in the life of the churches in the United States."

The resolution was passed unanimously without discussion in the second and final day of the General Board's spring business meeting at The Riverside Church. The Board is composed of 270 representatives of the thirty-three Protestant and Orthodox denominations having membership in the Council.

Christian Unity

Continued from Page 20

ple. Likewise, our relationships with other churches in the mission field should emphasize the common loyalties and purposes which we share with them.

Much of our organizational life and our normal practice seems to contradict the principles which we profess with regard to Christian unity. We should, therefore, constantly review our separateness from one another and ask basic questions of ourselves. What kind of structural and organizational relationships are required by the beliefs and attitudes which we profess? I certainly do not know the answer to this question and there is as yet no agreement among the churches in the councils of churches. These points, however, seem to me to be clear:

- (1) Recognizing that spiritual unity should be manifested in visible, structural, and organizational forms, we should constantly work together to discover by prayer, study, and experiment what forms most closely approximate what we believe to be God's will for His church.
- (2) Contentious rivalry with other Christian churches should be repudiated.
- (3) We should study the emphases and insights peculiar to our own heritage in order to be able to share them with others and thus enrich the whole church.
- (4) We should seek to understand and appreciate the emphases and insights peculiar to the heritage of others and be prepared to accept them insofar as they appear to be faithful to the Gospel, thus deepening our own understanding and experience.
- (5) Where there are conflicting differences in belief, we should strive together humbly before God, seeking the guidance of the Holy Spirit to enable us to achieve an understanding of the truth. Compromise of truth has no place in the church of Christ.

In reviewing this analysis of Christian unity, I have taken what Method-

ists profess in belief and in much of their practice, with regard to the revealed will of God in Christ according to the Bible. Christ prayed for all his followers that they might all be one, that the world may believe.

Such considerations should determine our basic reasoning and commitment. But God, who is the Lord of history, is working in the present world situation and is speaking to us through contemporary events.

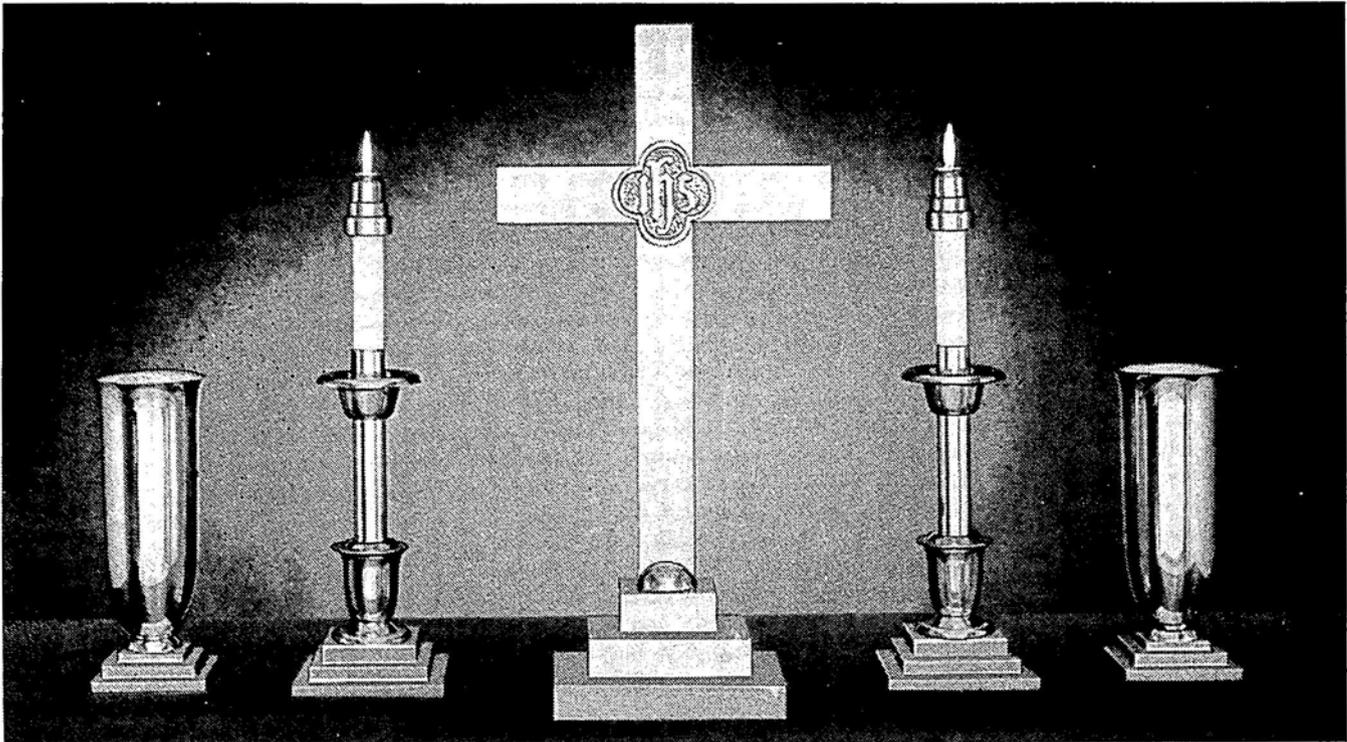
Hostility and conflict with weapons of catastrophic destructiveness threaten apocalyptic disaster. If race is set against race and nation against nation, who can save us? But the eternal God, the Creator of the world and of all men, has shown us how to live together by his incarnation in Christ in history. Through unity in Him and in his church, Russians and Americans, Chinese and British, black and white, slaves and free men, rich and poor, male and female, laborers and managers, rural farmers and urban manufacturers are bound together and the "dividing walls of hostility"—as St. Paul put it—are broken down by Him who is our peace.

Surely the Holy Spirit led in the formulation of the program of the Sixth Assembly in placing Christian Unity as a topic between *The Church in the World* and *The Church at Work in the World*.

What we are here considering is not only an urgent concern, a major "cause," the contemporary ecumenical development in the life of the church. It may be God's ultimatum to His children: Abide by my law for my creation; accept and manifest my offer of unity in Christ my Son who died that you might be reconciled to me and to one another, or perish in your pride. God has given us the fateful choice.

It is for us to accept the unity God has given us in Christ and to be obedient to the requirements of membership in his church. Then a world which is falling to pieces in pride and hostility of race and nation may be bound together in the church by the Lord of history.

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