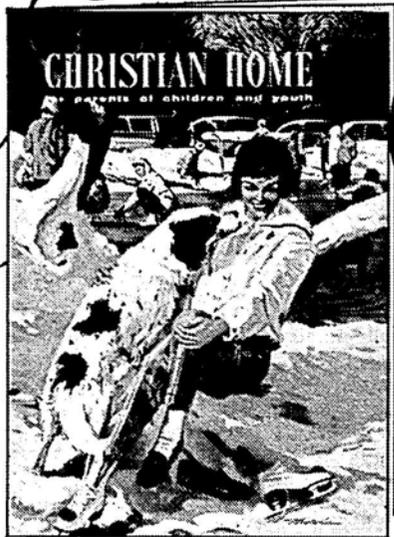
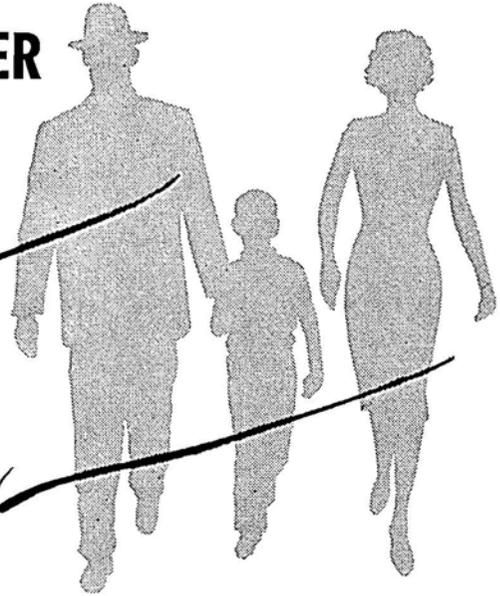


# World Outlook



NOVEMBER 1962

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# LETTERS

## A Thanksgiving Festival In Palhera Village

We went to Palhera for the Thanksgiving Festival with Brother Sham Rao and his church people. We had no more than arrived when a sudden rain sent us scurrying back to the good road, four miles away. Sitting in Brother David Singh's home in Khursipar, we were glum in our dampness and disappointment at having missed the festival. I asked Brother David to walk back with me to Palhera. Shoes were of no use in the mud. It had to be a barefoot walk.

At a fast pace, we made the four muddy miles in an hour, and found the festival under way. Because the roof of the church was in poor condition, and the ground was wet under the brush arbor made for the occasion, the worship service was held on the veranda of the pastor's house. In front of an improvised altar were small bags of rice, collections of vegetables and fruit, four eggs, and one hen.

Khaliram, a layman, led in the prayer of thanksgiving. Khaliram is the new lay leader of this congregation that formerly was low in Christian discipleship. But he was inspired as he prayed—inspired by the life of his pastor, Sham Rao, who cares deeply about the spiritual life of his people—inspired by a recent trip to annual conference. There he saw for the first time that Christians are more than the little handful of backward people whom he has seen all his life. The world seemed big to him out of his village, and Christians were a part of it. He encouraged the people to give generously for the festival.

The total offering was about \$20—the largest ever in that church. What a victory! There was electric enthusiasm in the group in joy of accomplishment.

After the produce was sold at auction for the church, the thanksgiving dinner was ready—this, too, the first such meal these Christians ever had had together. Every nook of the pastor's house was filled with people sitting on the earthen floor. We ate rice and curry with our fingers from leaf plates.

The moon was shining when we made our way back again over the four miles to the jeep. Bare feet and mud meant nothing, for we had shared wonderfully in the worship, the giving and the food of a developing congregation of Christ's followers.

THE ROBERT V. MARBLE FAMILY  
Baihar, Balaghat  
M. P., India

## Thanksgiving in Argentina

November brought us good times with our congregations in separate church picnics at the Methodist district camp, Bethany, about thirty miles north.

I played volleyball with the English-speaking folks, and a local Italian form of bowling with the Spanish-speaking people.



Gedge Harmon

We observed Thanksgiving in both churches. We found the story of the Pilgrim Fathers and the Mayflower Compact to be almost as unfamiliar to the British people as to the Argentine congregation.

We had a Thanksgiving church dinner, the American families providing roast turkeys, and the English folk providing everything else to make a fine meal.

IRA E. SHERMAN  
First Methodist Church, Bulevar Orono 232  
Rosario, Argentina

## Thanksgiving and Christmas Feasts in Alaska

Last year we received funds from Advance Specials for our Thanksgiving Feast. We had reindeer stew and wild mountain goat.

At the Christmas party we had nearly a hundred children. For this occasion many churches sent fruit and candy.

GERALD McCRAY  
Community Methodist Church  
Nome, Alaska

## Thanksgiving Sunrise Service In Puerto Rico

On Thanksgiving day our congregation arose before dawn to celebrate our giving of thanks at sunrise.

How inspiring it was to hear the testimonies of the people in praise to God for the blessings received because of our new church.

MR. AND MRS. DONALD CAMPBELL  
Methodist Mission Church, Ponc, P. R.

## Giving Thanks in Halting English

On Thursdays after school I have a Bible class for Iai girls.

The week of Thanksgiving I was proud (and deeply moved) to hear each student express, in halting English, her thanks. The girls had been so curious to know how we American missionaries spend the Thanksgiving holiday.

MARIE A. VERMEULEN

Iai Joshi Koto Gakka  
64 Saginami-cho  
Hakodate, Hokkaido, Japan

## "Joy and Dignity" and A New Life in Literacy

There is delight in watching an illiterate person learn to read. Joy mingles with dignity in his face as he realizes that written symbols begin to have meaning for him.

Newly literate persons begin to read the hymns they are singing in church. They follow the order of worship in the prayer books. From specially written booklets they learn improved farm methods, better care for children, and new ways of preparing nutritious and inexpensive food. A new life is opened up to them.

But this exciting new skill can become quickly lost if no suitable reading material is available. We are hoping to be able to mimeograph a small newspaper to help supply the demand for reading material.

JACK AND LETA GORHAM  
Box 107, Ft. Hall, Kenya, Africa

## Early Christmas at Peek Home

Our Christmas dinner last year was on December 6th, when the Board members met for a regular all-day session.

Invited guests included the district superintendents and their wives of the Rockford and Joliet-Dixon Districts; presidents of two local Societies; two guest speakers; pastor of the local church; and the Farm Committee.

The fellowship was warm, and the Christmas spirit was evident.

KATHERINE M. ENNIS, Director  
Peek Home, Polo, Illinois

## Pantomime Christmas Program for Deaf Children in Korea

With the young people of a Methodist church here we planned a Christmas program for the children in the Deaf and Dumb School in the city.

We sorted out the Christmas cards that had been sent us into sections for each phase of the Christmas story. We had pictures of shepherds, the star, the manger, the Wise Men.

The young people of the church made these pictures into sixty artistic picture books—one for each child in the school. The booklets contained also poems, songs, and passages of Christmas scripture.

The young people gave a pantomime drama of the Christmas story as a part of the Christmas party program.

The children jumped up and down and clapped their hands—this being their way of voicing "thank-you."

DOROTHY HUBBARD  
Methodist Mission  
Box 60, Taejon, Korea



# EDITORIALS

## "Cooperative Assault on Hunger"

The *New York Times* of September 6, 1962, carried on its front page a column reporting "the first cooperative assault on the hunger that grips half the world."

At the United Nations, N. Y., on the day before this, thirty-one nations had pledged 86 million dollars in cash and commodities. These pledges brought the new World Food Program up to within fourteen million dollars of its goal.

Some of the pledges were: fifty tons of dried fish from Morocco; and two thousand chests of tea from Indonesia. As a "token of support" Nationalist China pledged five tons of rice and five tons of sugar.

Nine other countries said that they would soon make contributions to this fund.

An excellent sermon might be culled from such front-page news, and some of the words that occur to us for such use are: *common enemy, united goal, intelligent planning, thrifty cooperation.*

## Honors to Methodist Women In Korea

On the anniversary of Liberation Day, August 15, 1962, in Korea, 252 persons were honored by the Korean government.

Two Methodist missionary women were included in this recognition.

One was Mrs. Euline Smith Weems of Asheboro, North Carolina, who for 23 years has served the cause of Christ in Korea, as evangelistic missionary and financial officer.

The other is Miss Peggy Billings of McComb, Mississippi, who is director of the Tai Wha Christian Social Center in Seoul.

Miss Billings is also the author of one of the current mission study (Rim of Asia) supplementary books, *The Waiting People*.\*

The public welfare citation to Miss Billings mentions that she has "worked tirelessly and with a deep spirit of devotion among the Korean

people, promoting their spiritual, physical, and social welfare."

*World Outlook* is proud when such honors come to women of our mission staff who have achieved and accomplished much for the Kingdom of God.

## No Blame for the Church In East Germany

In a recent article in *Der Bund*, a daily paper in Bern, Germany, Dr. Rudolf Sandmeir reports on the church in East Germany. He says that the pressures against the church are as strong as ever, and that it requires the determination of a "resistance fighter" to stand up to the pressures.

The article pays tribute to the "brave missionary work" of the church which is struggling "to keep afloat" through community visitation, Bible classes, youth camps, lay seminars, and the like.

People who demand that the church should stand up more forcibly to government demands do not understand the situation. He writes:

"It is no betrayal of the Christian faith if pastors don't openly and consistently condemn the State system or if they do not demand that their flock pray in seclusion for its downfall.

"Those who accuse the church in the East Zone of a half-hearted ingratiating attitude should remember that East Germans are making sacrifices and suffering to such an extent that it is only fitting for us, in the face of this bravery, to start by listening in silence before speaking in judgment."

## "One of the Most Important Developments in Modern Missions"

A Methodist news release of August 29 tells us that the Methodist Church in the Philippines is considering sending missionaries to the northern part of Borneo.

If this is done, the Methodists of

\* This book is reviewed in the November issue of *World Outlook*.

the Philippines will have missionaries in four countries. The three lands already being served by missionaries from the Philippines are Okinawa, Malaya, and Sarawak.

Methodist-related churches in Japan, India, Korea, Argentina, Norway, Sweden, Germany, and Switzerland are now underwriting the sending of missionaries to other lands.

This kind of internationalization of the Methodist missionary force is one of the most important developments in modern missions.

## Issues Before the Second Vatican Council

Religious freedom and the question of marriages between Roman Catholics and Protestants are two of the items on the provisional agenda for the Second Vatican Council. If they should be discussed, Protestant bodies, particularly those with mission programs, will follow the discussion with intense interest.

These topics are among the several hundred items listed on the provisional agenda for the Council issued by the Vatican. They are contained in 119 separate pamphlets totalling 2,060 pages. The agenda represents the work of preparatory commissions which have been meeting since plans for the Council were first announced three years ago.

## Protestants Pray for Vatican Council

A call from a committee on ecumenical affairs of the United Presbyterian Church U. S. A. for prayer for the Vatican Council is the second such call made to a major non-Roman Catholic church in this country.

The first call was addressed to the 3,500,000 Episcopalians in this country by its presiding bishop asking that "all our non-Catholic brethren who glory in the name of Christ join us in asking that the Holy Spirit enlighten and guide the Ecumenical Council so that it may become an instrument for the promotion of Christian unity according to the mind of Christ."

We are confident that Methodists can join in such a prayer without reservation.

## Let Us Thank God

It is still lawful for the President of the United States—and it is expected of him as the responsible head of our national government—to set apart each November a day for thanksgiving to Almighty God.

Sympathy is due anyone who is offended or embarrassed by Thanksgiving or any other expression or encouragement of religion by the American government or its official representatives. It should be clearly understood that nobody is required to participate in such an observance in any positive way that would be in violation of his convictions. If anybody is embarrassed by his unwillingness or inability to take part in such a national observance, it is to be deplored even though it be only the embarrassment every independent individual experiences from time to time when he finds himself out of step with most of his neighbors or in a small minority regarding any public issue on which he has taken a strong stand.

When all this has been said, however, sincere believers of every religious persuasion have good reason to give thanks for Thanksgiving Day and what it means. They have reason also to be alert to the dangers that lie in the efforts to eliminate the national traditions, expressions, and symbols of religion from American public life. To say that religion is a private affair which may be cultivated in home and church or synagogue but must be eliminated from public life is to adopt the position which most doctrinaire opponents of religion have found expedient. This is a country where the national government is asserting its authority increasingly, and apparently inevitably, over more and more of what has been regarded as private life. To restrict the cultivation or expression of religious faith to areas totally unrelated to the national government would be to restrict it indeed. If trends toward centralization and expansion of governmental responsibilities continue, such restriction could amount to prohibition. Fortunately, the same constitutional amendment forbids Congress to enact any

law prohibiting the free exercise of religion.

We have much for which to be grateful in this fortunate country, but not least among our blessings is the heritage of religious faith symbolized by the most uniquely American of all our national holidays. Let us thank God for Thanksgiving.

## Are Methodists Self-Centered?

A recent issue of *Time* magazine carried a story suggesting that Methodists were dragging their feet in the four-church merger negotiations now underway in the United States. This reluctance was pictured as an attitude among Methodists rather than a matter of specific actions and a number of quotations from influential Methodists were cited as proof.

We are by no means unqualified admirers of either the accuracy or point of view of the Luce publications but this time it seems to us that they have a point. And a point, moreover, which indicates something unhealthy about The Methodist Church today.

It is certainly no secret among anyone who gets around the church and keeps his ears open that the passion for church merger is quite well controlled where it is in existence at all. Even some who are publicly polite are privately cool on the subject.

This is not necessarily a bad sign. Church mergers often create more problems than they solve. The ecumenical movement, since its rise to fashion, could be well served by a cool, skeptical examination of specific proposals for unity to insure that they are not premature and that they serve the cause of truth.

We wish we could feel that these were the Methodist reasons for caution but we cannot. Frankly, most Methodists don't care much about Christian unity except as a pleasant abstraction. The idea of agonizing over the sin of Christian separation has simply never entered their minds. The cause of this, sorry to say, is that they are too busy being Methodists to worry.

Before the screaming starts, let us point out that there is nothing wrong (and a great deal right) with being

good Methodists and working at it. Methodists have always believed in working at their religion and it has been one of their glories.

But there is such a thing as losing sight of your ultimate aim. We are Christians first and Methodists only as we aspire to be good Christians. The Lord has inspired us to create an efficient organization to serve Him. Would it not be ironic if we became so preoccupied with the organization that we forgot why it was created?

These are harsh words and perhaps unfair ones. But it must be pointed out that more and more people outside The Methodist Church believe them. And it may just be that our nearly stationary church membership could be related to our introversion, either as cause or as effect.

All of which is not to suggest that every Methodist start shouting "church merger now" or "down with Methodism." Certainly not. But it might be a good thing if we pondered more the words of the Spirit to the church at Laodicea: "I know your works: you are neither cold nor hot. Would that you were cold or hot. So, because you are lukewarm, and neither cold nor hot, I will spew you out of my mouth. For you say, I am rich, I have prospered, and I need nothing; not knowing that you are wretched, pitiable, poor, blind, and naked."

## Tragedy in Mississippi

The tragic situation in Mississippi is still not settled and we will make no overall comment at this time. We should like to pay tribute to those who attempted to calm the incredible political folly and whipping up of explosive emotions by Governor Ross Barnett and other state officials which have now resulted in death and injuries there. In an officially inspired mood of defiant self-pity, it is not easy to argue for reason and reconciliation but there were those who did so—legislators, church papers, and clergymen. We know the names of some; there are others unknown to us. We salute them all. They may seem to have failed temporarily; ultimately, they will not fail.

THE GEOGRAPHICAL  
LOCATION OF THE METHODIST CHURCHES  
IN YUGOSLAVIA



# The Unknown METHODISTS of YUGOSLAVIA

PART I

By PAUL MOJZES

In Yugoslavia, a small group of Methodists has persisted and witnessed under a variety of political and cultural conditions. Mr. Mojzes, a Yugoslav Methodist, is now studying in the United States.

THE followers of Jesus of Nazareth have taken seriously his command to go and preach the good news unto all nations. In this task the living Church has met the challenge with various degrees of success, ranging from glorious achievements that can be considered miracles to humble efforts that were awarded little or no success. Among the humbler ef-

forts, with no pretense or self-delusion about their importance, is the work of a small group of Yugoslav Methodists. Yet they feel, as their fathers have felt, that they are God's chosen people with a special mission to their fellow-citizens, never forgetting that the people who inhabited their land nineteen centuries ago appealed to Apostle Paul, crying: "Come over to Mace-

donia and help us" (Acts 16:9). Hardly ever have they worked under favorable conditions, hardly ever were their great efforts crowned with considerable success. Again and again they remind themselves that theirs is the mission of the suffering servant (Isaiah 52:13-53:12) and they continue to work as if they could save the nation in their generation, relying in



*Slovak Methodists at worship in Kisac, Vojvodina. This large congregation is often host for conferences and rallies.*

this effort on no one but God, and having no other hope of compensation but life after death.

Little, if anything, is known about them, not only abroad but even by over ninety-five per cent of their countrymen. In vain will one look in a church history or mission book for pertinent information about them. At the best one may find rare references to their existence in Yugoslavia. Nothing definitive has been written about this small flock of Christ's followers who in their short history lived under such various regimes as the feudal and despotic Ottoman Turkish Empire, the enlightened Austria-Hungarian monarchy, the semi-democratic royal dictatorship of the Kingdom of Yugoslavia, the Nazi German, Hungarian, Italian, Bulgarian and similar fascist governments and, finally, the communist Federal People's Republic of Yugoslavia. In all calamities they encouraged one another, saying, "Be strong and of good courage, and do it. Fear not, be not dismayed; for the Lord God, even my God, is with you.

He will not fail you or forsake you, until all the work for the service of the house of the Lord is finished." (I Chronicles 28:20.)

The work of The Methodist Church in Yugoslavia has developed in only two regions of the country, one in the extreme south of the land known as Macedonia (presently People's Republic of Macedonia) and the other in the northeastern section which is part of the People's Republic of Serbia, but is more precisely known as the Autonomous Region of Vojvodina (pronounced Voivodina). While the two regions are geographically, economically, culturally and linguistically quite distant and different, these and other barriers have not been obstacles to their unity and harmony.

While the missionaries of the Methodist Episcopal Church reached Vojvodina at the very beginning of the twentieth century, and the Macedonian Protestants were incorporated into The Methodist Church only after World War I, missionaries of the American Board of Commis-

sioners for Foreign Missions (Congregational) in Boston had active missionaries working in what was then European Turkey throughout the second half of the nineteenth century. The pioneer missionaries were Dr. Albert L. Long and Rev. Charles F. Morse, who came to Macedonia in the early 1860's and were followed by other missionaries. The center of the work was the station of Monastir (now Bitola) founded in 1873. There an American School for Girls was founded in 1878, which became a boarding school in 1880 and was considered one of the finest on the Balkin Peninsula until it was disbanded after World War I. This school produced a number of outstanding workers among women, while the promising men were trained in Salonica (Greece) and Samokov (Bulgaria).

The conditions for work were extremely difficult because the Turkish overlordship, which lasted until 1913, was greatly resented by the Slavic population and Macedonia became the hot-bed of revolutionary activities.



Youth group in Kolesino. This small mountain village in Macedonia is half Orthodox and half Methodist.

The extremists called *komitadi* fought by means of terrorism and the Turkish authorities would take revenge upon the people. Many innocent people were dragged to prisons in Asia Minor, where some of them were confronted with the Gospel by American missionaries. Upon their return home they evangelized their fellow villagers and then invited missionaries to come to preach and teach. How dangerous this task was was dramatically illustrated by the kidnaping of an American missionary, Miss Ellen M. Stone, and Mrs. Tsilka, the wife of a native pastor, by a group of revolutionary brigands on Sept. 3, 1901. The victims were released on Feb. 23, 1902, after 172 days of hardship and anxiety during which Mrs. Tsilka gave birth to a child.

Conversions to Protestantism were very slow, sometimes taking twenty years to convert some twenty families in a village. The Macedonians are solidly Eastern Orthodox, with the exception of a minority of converted Moslems. Each conversion to Protes-

tantism brought harsh persecutions by the Orthodox clergy and population to whom this amounted to traitorous activity. Their private property was destroyed, their Bible expropriated, their places of worship were burned, their children were sometimes baptized by force into the Orthodox faith, their lives were threatened, and at least one Protestant was murdered because of his faith (Vasil Kitanov in 1907).

The only encouragement the Macedonian Protestants had was the knowledge that Christ too was persecuted for his convictions and this strengthened their convictions. Even though they did not become numerous their personal witness made a great impression on their neighbors, so much so that in some remote mountain villages such as Kolesino one may discover the anomaly of half of the population being Methodist and the other half Orthodox. Some twenty-five towns and villages had Methodist congregations at one time or another, although in many they consisted of but a handful of members, who are cared for al-

most entirely by local preachers, with only occasional visits by ordained ministers or foreign visitors. Usually such events give a tremendous boost to membership, encouragement to the faithful and draws the attention of many non-churchgoers.

Perhaps characteristically, the first Methodist missionaries to Vojvodina, then the southern part of Austria-Hungary, were invited by members of a temperance society called *Blue Cross* who by chance received some copies of *Der Christlicher Apologete*, a German-American Methodist periodical, and to whom the Methodist teachings became very appealing. In 1897 they invited Rev. Robert Möller from Vienna to visit them and his short work was so fruitful that in 1900 Rev. Otto Melle, a German Methodist missionary, was sent to organize a new district among the Germans and Hungarians. The government was not sympathetic toward this new denomination, but the pastors succeeded in forming quite a few preaching stations and regular congregations despite the frequent interference of police officials who would interrupt services and dismiss congregations. They became accustomed to military and police intervention, because they are persistent phenomena in Yugoslav Methodist church life. The churches belonged to the North German and then the Austria-Hungarian Mission Conference until they were organized into the Yugoslav Missions Conference after the First World War.

World War I threatened seriously to disrupt the work, because most pastors were drafted and much property was destroyed. The work was, however, carried on with enthusiasm by a new generation of ministers who joined the work during or after the war. Most notable perhaps is the life of Rev. Georg Sebele who remained the sole minister to the people during the crucial years of both World Wars, the others having been drafted or moving with a considerable part of their congregations consisting of German nationals from Yugoslavia. He sought to give guidance, reassurance and refuge to the desperate, often hysterical, people who came seeking help. His sense of service and sacrifice was so great that it cost him his own life when he did not decrease his



*A congregation in Sid, Vojvodina, bids farewell to visitors.*

strenuous activities despite the warnings of physicians.

In the period between the two wars the work consolidated, the membership rose to some 2,500, many new worship centers were built, the financial situation improved, foreign missionaries arrived and native ministers were educated abroad. Much was done in the social and charitable field. An American School for Girls functioned in Novi Sad, a city which is regarded as the center of Methodism in Yugoslavia, which also boasted of the Methodist "Bethania" sanatorium for tuberculosis and neuroses, the largest of its kind in the region. Two orphanages, a home for old people, student work and young people's social and recreational activities, aid to Russian immigrants and similar actions were organized and faithfully supported.

When in 1922 the Macedonian Congregationalists formed the union with the Methodists from the north, there were in addition to the twenty-five Macedonian centers (now or-

ganized into the Southern District of The Methodist Church) some thirty preaching stations in the Northern District, while the impressive group of preachers from Vojvodina welcomed the new group of Macedonian preachers. There were still some persecutions of the Methodists, including a bombing of the church in Radoviste, yet Superintendent Irwin and Bishops Blake and Nuelsen could joyfully note that the work in Yugoslavia advanced very nicely despite the restrictions under the royal dictatorship. It was a period of real expansion and great prospects.

Then the Second World War broke out and it seemed as if this marked the complete destruction of all the fruits of these heroic efforts. Because of the manifold occupation every semblance of organization disappeared. Macedonia was occupied by Bulgaria and Italy and the work was annexed to the Bulgarian Mission Conference. The Northern District was divided into three parts belonging to Hungary, Germany and the so-called "Independent State of Croatia,"

the work mostly being done by the Hungarian Missions Conference. The adjustment was difficult, and no connections were allowed with the Board of Missions in New York. When the Germans retreated from the country the majority of Germans who lived in Vojvodina for centuries also left, including all the ministers except Rev. Sebele in the north and the five Macedonian ministers in the south. The rest of the Germans were taken into concentration camps by the new Yugoslav Communist government, after which those who did not perish were permitted to leave the country. It may be estimated that the Church lost between 600 and 1,000 members during the war. There were cases that whole congregations ceased to exist. The few members that occasionally met could be visited only infrequently by the minister because all communications were destroyed. Frequently the whole work came to a complete standstill. (*In the concluding installment Mr. Mojzes will tell of work since World War II.*)

Atlantic City is often thought of as only a resort area but Methodist churches there have been facing the problems of the inner city. Mr. Crowther, coordinator of the project, tells of the new program underway there.

# THE Inner City AND “The *Playground* of the World”

“THE PLAYGROUND OF THE WORLD”—this is the sign that adorns many of the jitneys in Atlantic City as they follow one another, ant-like, down Pacific Avenue. The name of Atlantic City is known throughout the world as a first-class resort. Its beach is one of the most beautiful in all the world. Its boardwalk is justly famous for both its magnificent hotels and smart shops featuring the latest in women’s fashions.

Atlantic City is a city of wealth—three Wall Street firms maintain offices and board rooms in Atlantic City—and on the boardwalk at that. Copies of the *Wall Street Journal* are found on almost any newsstand in the city. Unfortunately, low-class semi-pornographic literature is also found on the same newsstands. If the ocean side of Atlantic City is a side of wealth and beauty, the bay side tends to be more of a Negro ghetto than anything else. There is an unwritten

rule in Atlantic City that the Negro will not cross Atlantic Avenue, nor move southwest of the railroad line. In this way, he can remain in “his” side of the city.

The Methodist Church has seven buildings in Atlantic City. Two of its churches are Delaware Conference (Central Jurisdiction) buildings. These are thriving churches. One church is a neighborhood church, with a well-defined local situation. It is comfortably at home in a middle-class neighborhood. But the other four Methodist churches are downtown or “inner-city” churches. These stretch from First Church, at the northern end of the city, to Christ Church (a former Methodist Protestant Church) at the southern end of the city. In between are Central Church and St. Paul’s Methodist Church. St. Paul’s is the strongest church, both in finances and in average attendance.

It was in the summer of 1961 that

district superintendents and other leading personalities of the New Jersey Annual Conference decided to attempt a bold new plan in Atlantic City. They knew that in the city there was the traditional exodus to the suburbs; and even Atlantic City was a city of gradually declining total population. The Roman Catholic Church and Judaism were present in unusually high numbers. Protestantism (including Methodism) was feeling the effects of these social changes. At one time St. Paul’s had over 700 members, First Church over 600. Now each church had slightly more than 250; Central Church and Christ Church reported even lower figures. More often than not, visitors outnumbered members present at an average service at Central Methodist Church. But one cannot maintain a church on the basis of visitors alone.

Thus in Atlantic City a bold new experiment was brought to pass.

There would be a coordinator, one who had experience with city work. For this position Rev. Robert Crowther was chosen. He had had previous experience in the First Methodist Church of Camden, New Jersey. Three other ministers were chosen to round out the team: Rev. Harvey VanSciver, Rev. William McElwee, and Rev. Harold Dunn. While each man would have a primary responsibility for one church, he would not live in the parsonage traditionally associated with that church. In this way, any one minister would develop a close feeling with more than one church. Further, each man would have a primary responsibility for at least one of the commissions. Dunn would be in charge of missions; VanSciver in charge of education and membership and evangelism; Mc-

Elwee would be in charge of the joint youth program of the churches; and Crowther would assume responsibility for the commissions on finance and Christian social concerns.

Sympathies were extended by many "brothers" of the Conference as the appointments were read. Such a thing simply would not work. But it did. A joint School of Missions was held in the parish, with meetings moving from church to church each week—and the people did follow from church to church. An Every Member Canvass strengthened the financial end of this endeavor. But in and through all of this one thing was certain: The Methodist Church needed to restudy its position in Atlantic City.

Thus on November 12th, 1961, under the direction of Dr. Ernest W. Lee, District Superintendent of the

Camden District, 280 laymen from the churches of the district descended on Atlantic City for a thorough religious survey of the city. The results were excellent from a statistical standpoint, but very discouraging for Protestantism and Methodism. Even though the Methodists were the strongest Protestant group percentage-wise, we were still over-extended.

So the Atlantic City Committee, a group of men and women meeting monthly to study the situation on a city-wide basis and with representation from each church, came to one decision—we must have one church in Atlantic City in the downtown area. We will attempt to do this in two steps: 1. consolidate four churches into two as the first step; and 2. bring about a total union of these resulting two churches into one.

*Along the Boardwalk in Atlantic City. This famous view shows the visitor's Atlantic City. What about ministry to the residents of the resort?*

Togo Fujihira



The date of the vote was set for June 7, 1962, a Thursday night. Adequate notice had been sent out to every member of every church. This notice included within it a copy of the merger agreement. Hundreds of Methodists in and around Atlantic City were taken by surprise, although these same members had seen the condition of their building, and the quality of their church program, deteriorating for years.

A series of four meetings was established—one for each church—in order that people might have the opportunity to inquire about, and discuss, the projected plan. Some of the members were quite opposed to any change in the status quo. Yet others were able to see the need for a changed program in Atlantic City.

Thus the night for the vote arrived.

The weather was good. It had been decided that the votes would be taken simultaneously in each church in order that no one church action would influence another. In all honesty, it must be said that it was not expected that the plan would be approved on the first vote. And yet it was. One church voted unanimously for it. Three other churches voted for it, although in each the vote was divided.

So a new day has dawned for Methodism in Atlantic City. Our problems are not over. But at least the direction of our movement has been indicated. By annual conference time of 1962 (late September in New Jersey) the first step will be completed. Another, and even greater step, lies before us—coming together in just one church.

Thus, through the vision of a dis-

trict superintendent, through the courage of a resident bishop, and through the financial cooperation of a Conference Board of Missions, the Methodists of Atlantic City are attempting to solve the perennial "city church" problem. It is believed that the concept of the "team ministry" has proved to be most effective in the matter of permitting the people to see Methodism as a "city-wide" movement rather than from a selfish "my church only" standpoint.

Our problems are not over. But the basic process of awakening has been accomplished. God grant that the Methodists may not only see Atlantic City as the "Playground of the World" but through their consecrated efforts it may also be the "Prayer-ground of the World."

*This year*

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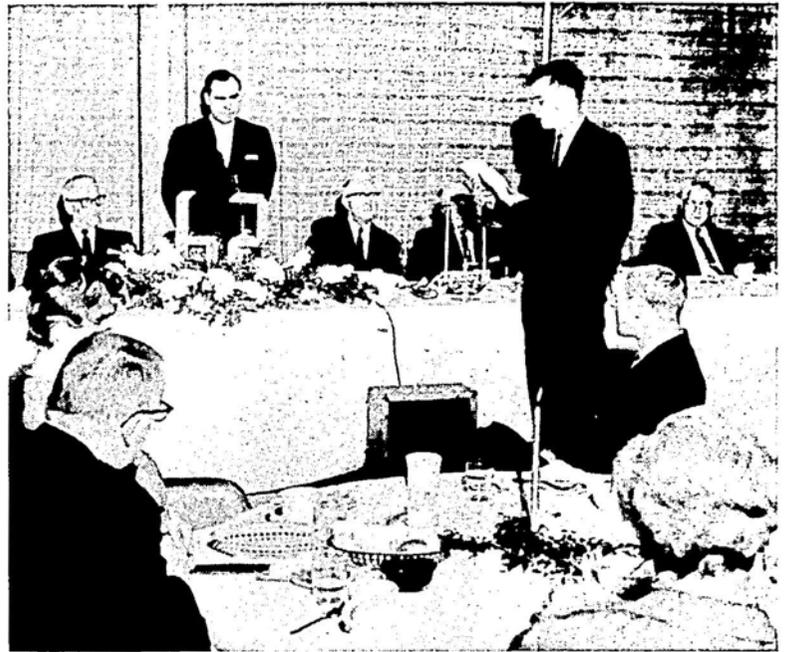
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*At the class banquet, senior class president Mike Briggs announces the donation to the university of a harpsichord (the first in the state).*

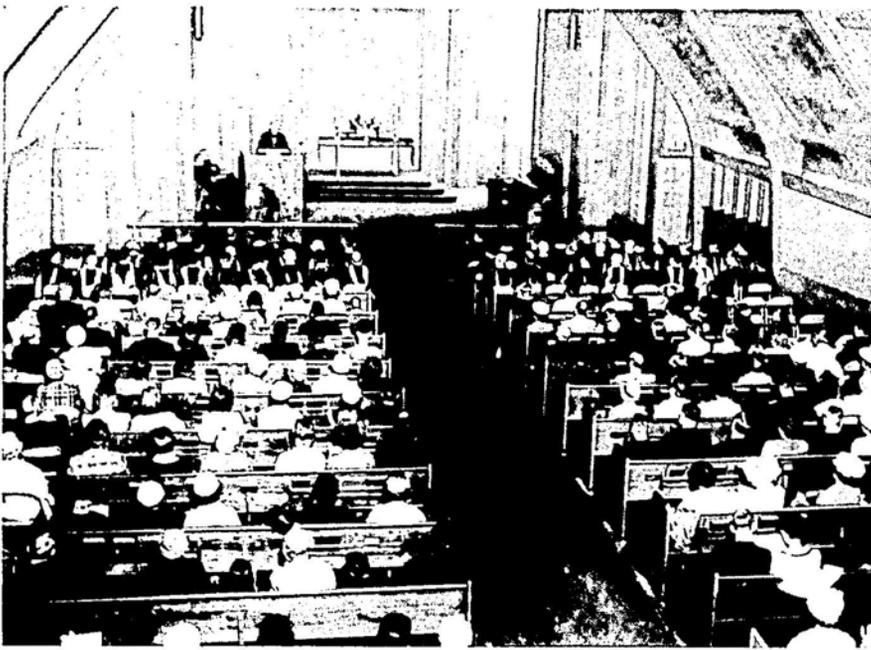


*Dr. Wayne Dancer, professor of mathematics, is acclaimed as best teacher of the year at the senior class dinner. Trustee James W. Armsey (left) reads the citation to Dr. and Mrs. Dancer as A.M.U. president Fred McGinnis (right) looks on.*

# A.M.U.

*(Below) Among the cultural events of commencement week was this concert by the A.M.U. chamber orchestra.*





*The baccalaureate address was given by Bishop Hazen G. Werner of Ohio.*

*The commencement procession moves across the campus.*

# MOVES

# AHEAD

Photographs by WARD W. WELLS

AS ALASKA METHODIST University begins another academic year of service in the forty-ninth state, its program expands. A good picture of A.M.U.'s growing activities can be gathered from these photographs taken last spring at commencement.



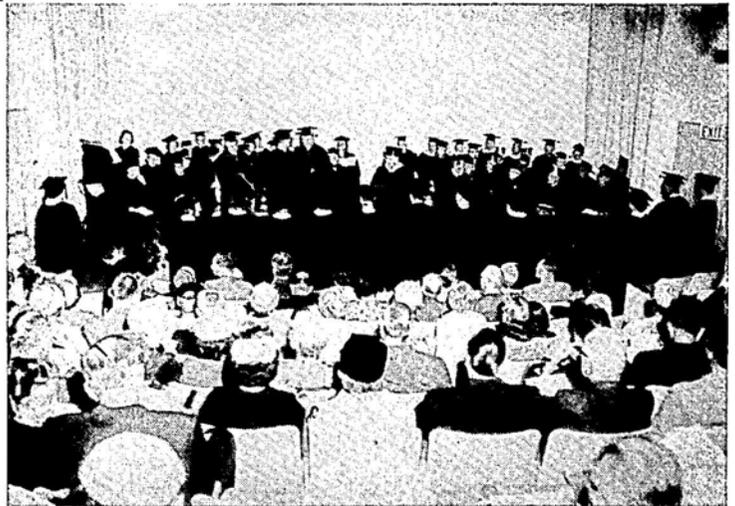
## A.M.U. MOVES AHEAD

*Another view of the commencement procession.*



*The commencement speaker was Dr. Eric Faigle, vice-president of Syracuse University.*

*The proud moment itself.*



*With another successful year completed, the Board of Trustees meets to plan for the future.*

# A NEW APPROACH To Missionary Training

By GEORGE W. DANIELS

THROUGHOUT the world, and particularly in areas torn apart by crisis after crisis, the demand for new missionaries is exceptionally strong. In the face of this demand the boards of missions of many U. S. churches have embarked on a mild but sustained drive to recruit young men and women who are willing to offer themselves for missionary service.

Missionaries must be recruited for new job situations of special importance as they emerge; and replacements must be found for those who retire, die and withdraw. But despite this drastic need for new recruits, qualifications remain high and orientation programs for both new and experienced missionaries are being greatly broadened.

Illustrative of Protestant missions' new approach to missionary training is the interdenominational Missionary Orientation Center at Stony Point, New York, which began last year under joint direction of eight mission boards. Six years' experimentation by the United Presbyterian Church, an extensive study of effective missionary orientation programs in churches both in Europe and the U.S. by The Methodist Church, and numerous conversations within the Missionary Personnel Committee of the National Council of Churches prepared the way for the new center, the first of its type in America.

Early in 1958 the Interdivision Committee on Foreign Work decided to carry out a study of missionary

training in light of today's tensions and opportunities in missionary service. The Rev. Paul Yount of the Methodist Office of Missionary Personnel was commissioned to make this study. At the 1958 Furloughed Missionary Conference at Greencastle, Ind., attention was given the study, the help of missionaries sought and questionnaires filled in by that group—and by others.

The study emphasized the need for special study and orientation experiences to include:

- a firm grounding in bases of Christian mission, Biblical and theological, and in terms of personal commitment and motivation, development of spiritual disciplines.
- a knowledge and understanding of the theory and practice of missions, with close contact with leaders in this field.
- personal relationships between missionary and between missionary and national must be a primary concern, with actual help in group relationships and personal adjustments.
- actual encounter with representatives of the major forces shaping our problem and defining our task—revolution, clash of ideologies, new nations, other religions, Marxism and secularism.
- technical training in anthropology, area studies, linguistics and language with a balance between these aspects and the theological and spiritual preparation.

It was concluded that a new program of pre-field orientation must be developed, to be carried on through a distinctive *community* with its own housing and name, core faculty and courses of study in Bible, theology of missions, area studies and linguistics, all organized around the central theme "Communicating the Gospel

Methodist Prints by Fujihira



in a Revolutionary World." This community, the study revealed, should be directly related to the Board of Missions and if possible carried on in cooperation with other denominations. It was found that other denominational boards had already launched new experiments of missionary preparation, and most of the older training centers were in the midst of reevaluation and reorganization.

In April, 1959, a Policy and Program Committee studied and approved the proposals. Reports were made to the Committee on Missionary Personnel of the DFM-NCCC, and to other Boards of Missions. Appropriate committees were set up, both Methodist and interdenominational, careful studies made of possible sites, and the whole project subjected to searching scrutiny by many boards. Finally eight boards voted to join. A Board of Managers was formally organized, representing American Board (Congregational), Evangelical and Reformed, Evangelical United Brethren, Reformed, Disciples, Brethren, United Presbyterian, and Methodist Boards of Missions.

It was decided, after considering numerous centers, to locate at Stony Point, New York, forty miles north of New York City, on a sixteen acre site at which the United Presbyterian Board had begun their training center. All participating boards have contributed funds for capital outlay and for revolving operating fund. Running expenses are pro-rated and charged each Board.

The first unit began study in January, 1961, with Don Smith of the United Presbyterian Church as acting dean and with a faculty of invited leaders. Thirty-one missionary candidates attended, of whom four were Methodist. Each candidate was asked to read, before coming to the center for training, Dietrich Bonhoeffer's "Life Together" and Oldham's biography of Florence Allshorn and the portrayal of missionary training at St. Julian. This outside reading assignment then became the basis of discussions and study the first week.

A typical day began with breakfast in common at 7:30, and those on the kitchen task group remained to see that the tables were set for lunch and the dishes and pots and pans were



washed. It was in these situations of working together that the candidates had a chance to get better acquainted; you would find nurses washing dishes side by side with theological professors, doctors with ministers. In these and other task groups they got to see more how they worked as a team, and how they would react to different jobs. Morning Worship comes at 9:00 A.M., and here they learn to appreciate the liturgy of many denominations besides those represented at the Orientation Center.

One of the richest experiences of Christian life together is the gathering for ten minutes each day, just before noon, for intercessory prayer. Here they remember, in various forms of prayer, the needs of local churches at home, the needs of the people of the world and world-wide church, and, on occasion, each other's needs. Lectures through the morning and afternoon plus group sessions fill the day through 4:00 P.M., and the small children during this time receive nursery care.

Lecturers include men who are tops in their respective fields across the country, and it is often a candidate's experience to read a book one week and have the author as a lecturer the next week or vice versa. An added advantage is that lecturers often are able to live at the center for a few days, and the answers received across the supper table and informally in

"free time" are sometimes more valuable than the planned lectures.

Field trips include trips to the East Harlem Protestant Parish, the Newark Housing Development, Spanish-speaking Pentecostal churches in New York City, the United Nations, migrant work in New Jersey, the depressed area missions and larger parish plans of the West Virginia coal fields.

The year 1962-63 marks the first full year of operation. Approximately fifty new missionaries have been in residence each semester, with twelve each semester being Methodist. On April 15, Paul Yount left the Office of Missionary Personnel to become a permanent member of staff and acting director. Careful evaluation is being made of the work done, the leading question being, "How does this prepare for effective missionary service today?" Shortcomings are recognized, but there is solid feeling that basic policy and directions are correct.

This is a pioneering interdenominational adventure and there are many more problems to be worked out. Land must be acquired and buildings constructed. A permanent director must be found and a core faculty built up. Expense per candidate is much higher than in any of our existing seminary or training schools. Yet those who are close to the program are convinced that it represents a creative direction.

Photographs by TOGE FUJIHIRA from  
Methodist Prints

# AT STONY POINT, A New Training Center

FORTY MILES from New York City, an experiment in missionary training is underway. Near the village of Stony Point, N.Y., a number of Protestant denominations have set up a center which seeks to train new missionaries to live in community as a preparation for service overseas. Here are some views of that community and its program.



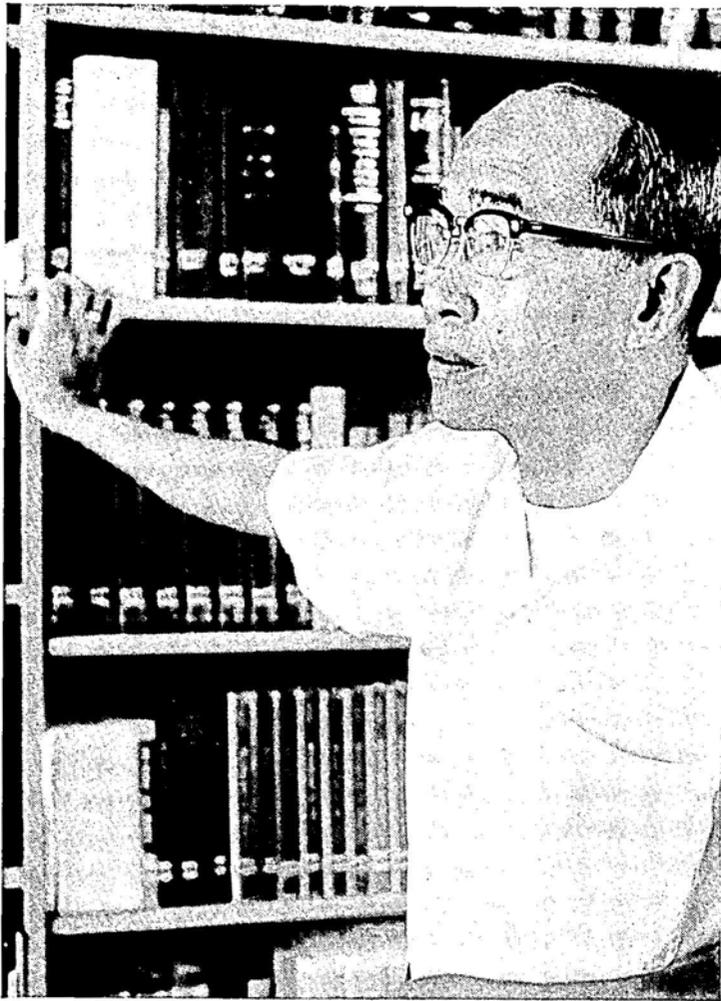


*Courses of study include Bible, theology of missions, area studies and linguistics.*

*Coffee breaks are a time of lively discussion.*



PICTURE SECTION



*Personal discussion with  
faculty members supplements lectures.*

*Some of the ideas  
may be a little startling.*





*The experience of living in a community is invaluable in personal relationships.*

*Tensions arise at times but there can be a rewarding group enjoyment.*



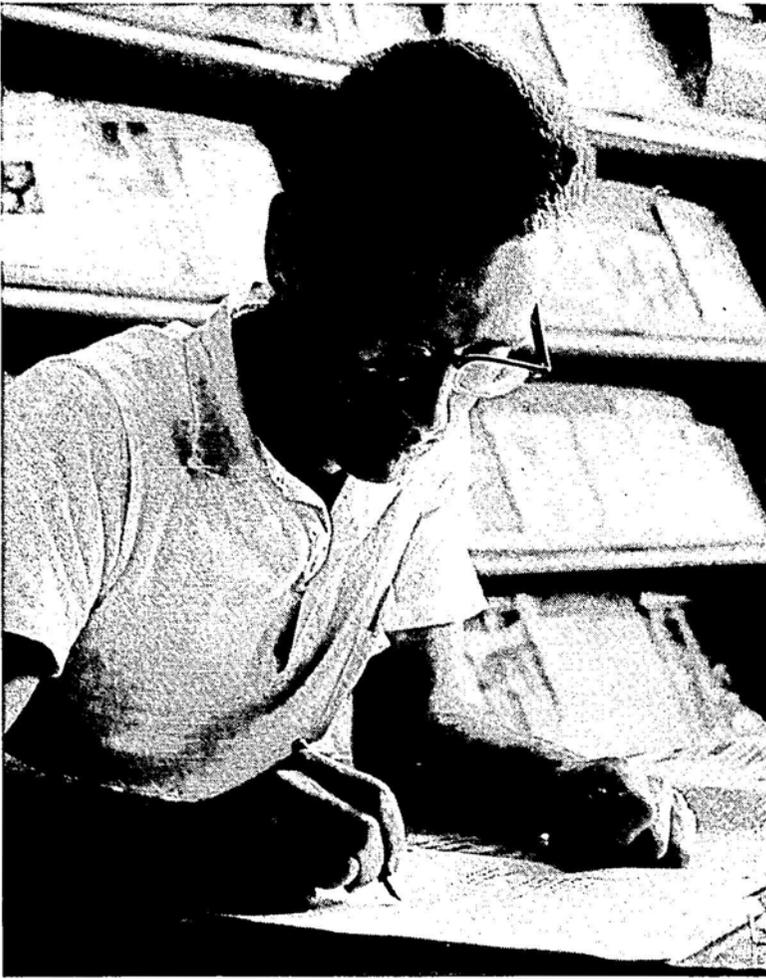


*As time goes on, group solidarity develops.*

*Which does not prevent lively disagreements.*

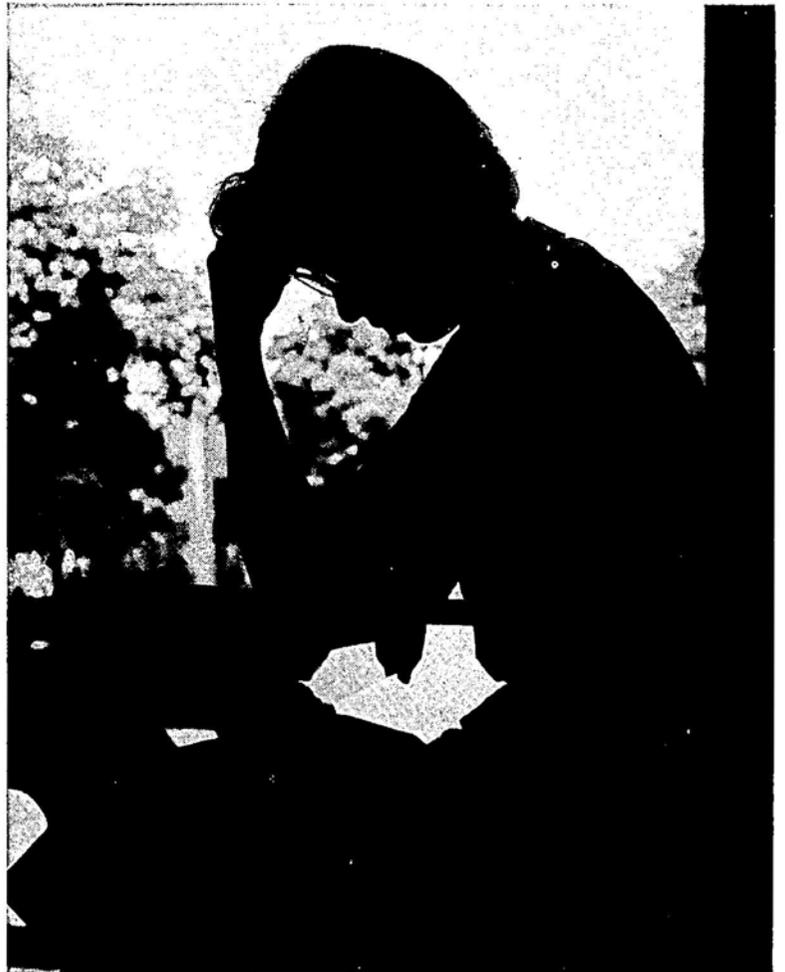


**PICTURE SECTION**



*There is study  
based on the current scene.*

*There are personal medita-  
tion and worship periods.*





*There is recreation.*

*And other things  
less pleasant.*



*Acting director Paul Yount discusses reactions to the program.*



*At the end, there is a new group of missionaries prepared to serve around the world.*



A MOOD of thanksgiving befits the season of November. Our thoughts are turning to the national observance of the day set apart which represents much to us as Americans: freedom of worship, opportunity for expression, recognition of God's providence.

There are certain other essential elements in an attitude of thanksgiving which are not so easily apparent, perhaps, suggested by words in Joseph Addison's hymn: "*wonder, love, and praise.*" \*\*

Wonder is akin to reverence. Ours is not an age which especially stresses these. We incline to take for granted the phenomena of scientific discovery, with the primary-age child turning the television set on and off at will, and playing with space-ships. Let us not overlook for him—and all of us—the wonder not only of these, but also of the miracle of God's created world which we take so easily for granted. In Jesus' relating the nature of a little child to the Kingdom of Heaven, one sees a child's face "looking up, holding wonder like a cup," \*\*\* and the Master's recognition of the part this quality plays.

In our worship today, reverence without wonder may lapse into empty formalism. A world in which the creative process has never even momentarily ceased since its beginnings, and in which nothing is outside the circle of God's care, is a world of joyous wonder: a world where we give boundless thanks to God for the witness of His eternal presence.

Then, there is love. Gratitude without love may become a gray and joyless task. There are the Oliver Twists of the world, poor human mites, deprived of the fulness that should be every life's portion, but expected to register automatic gratitude for the sparse items bestowed. They know gratitude as a duty to be mechanically measured and fulfilled.

But there are also those typified by the little girl who greeted her mother ecstatically with "I love you to the end of the counting!"

\* This Meditation is a reprint from page 35, Nov. 1956, *WORLD OUTLOOK*, slightly adapted.

\*\* When all Thy mercies, O my God, my rising soul surveys, Transported with the view, I'm lost in wonder, love, and praise." (This hymn is # 542 in *The Methodist Hymnal*.)

\*\*\* From "Life Has Loveliness to Sell" by Sara Teasdale.



Navajo Methodist Mission School, Farmington, N. M.

# Wonder, Love, and Praise \*

## A THANKSGIVING MEDITATION

By MAUDE WHITE HARDIE

Probably no subject is so much dealt with and so little experienced in its purest quality, as love. It is significant that the Hebrews, who of all early peoples came to know God first and best, had in their early code the two injunctions, "Thou shalt love the Lord thy God with all thy might," and "Thou shalt love thy neighbor as thyself." \*\*\*\*

It is a mysterious process, this love for God and love for man. They are so interrelated that one is not always sure which comes first. Both pour their blessing back into the life of him who loves, like living springs in the otherwise parched desert of the spirit. One wonders if perhaps in the countless unrecorded words of Jesus there may have been "Blessed are they that love."

And there is praise. Praise is a "natural" where wonder and love abound. The Psalmist's word has urgency: "Let the redeemed of the Lord say so." We are so apt to assume that our appreciation will be understood. Not of course that sound is always necessary to express thanksgiving.

\*\*\*\* Deut. 6:5 and Lev. 19:18.

But spoken expression has its place, too. The ancient Temple must have resounded with praise to God, judging from the Psalter which has come down to us. "Praise Him with the sound of the trumpet; . . . with stringed instruments and organs . . . Let everything that hath breath praise the Lord." \*\*\*\*\*

Do our present-day sanctuaries vibrate with praise and thanksgiving, spoken and unspoken? Is there a possibility that, as in Browning's "The Boy and the Angel," God misses His "little human praise"?

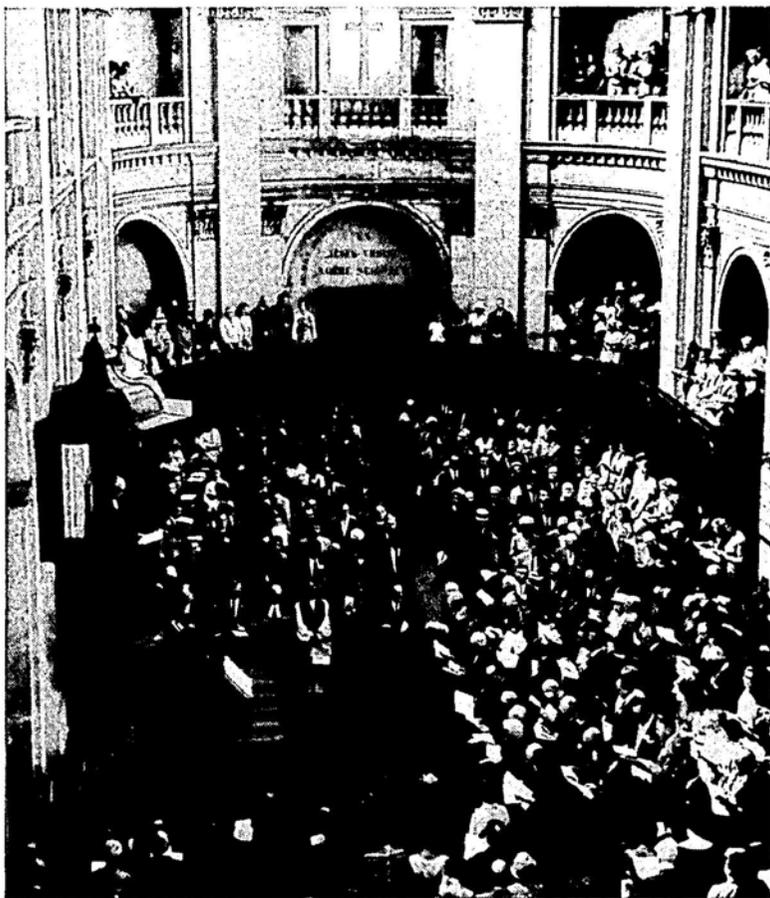
Thanksgiving need not be the expression primarily of one day. As Christian folk we have abundant cause to survey God's mercies every day and all day. We have been led, literally and figuratively, into a scene of richness and opportunity. On every hand is ground for wonder, love, and praise.

Shall we with quickened awareness enter into His Presence with thanksgiving—into His courts with praise—and continue there?

\*\*\*\*\* Psalm 150.

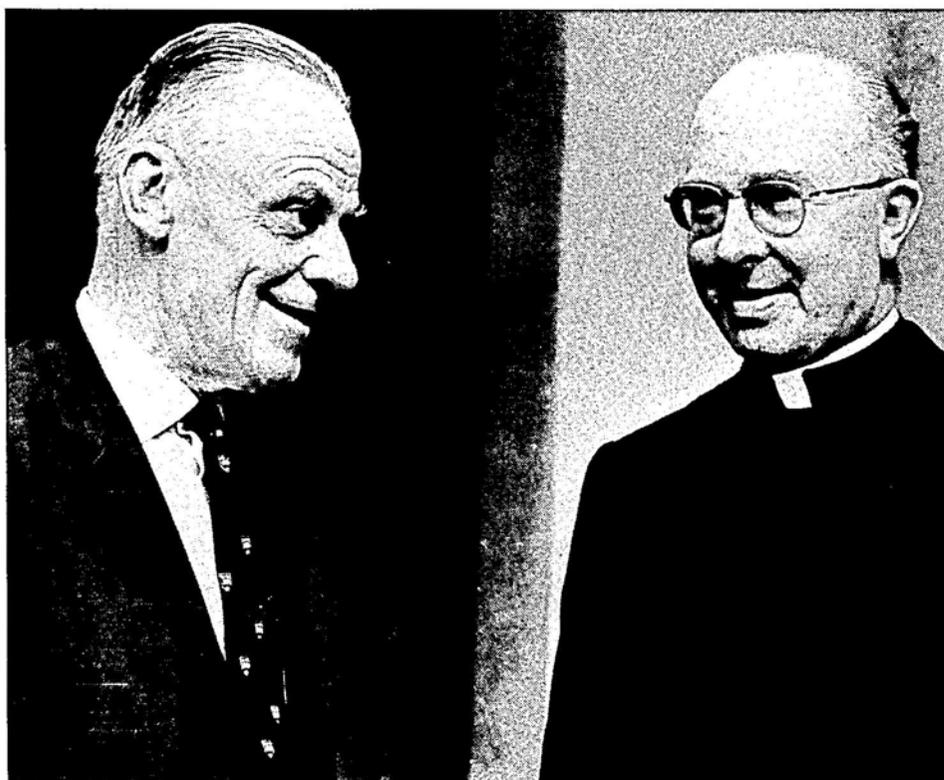
FOR ten days the Central Committee of the World Council of Churches met in the Cite Universitaire in Paris, France, August, 1962.

Much of the meeting was concerned with getting the Committee going for the next five or six years. But the housekeeping details were done under the realization that new, significant talks were taking place—with Orthodox within the Council—with Roman Catholics outside the Council. And in the midst of the talks came the refrain: "Talk so the world can understand."



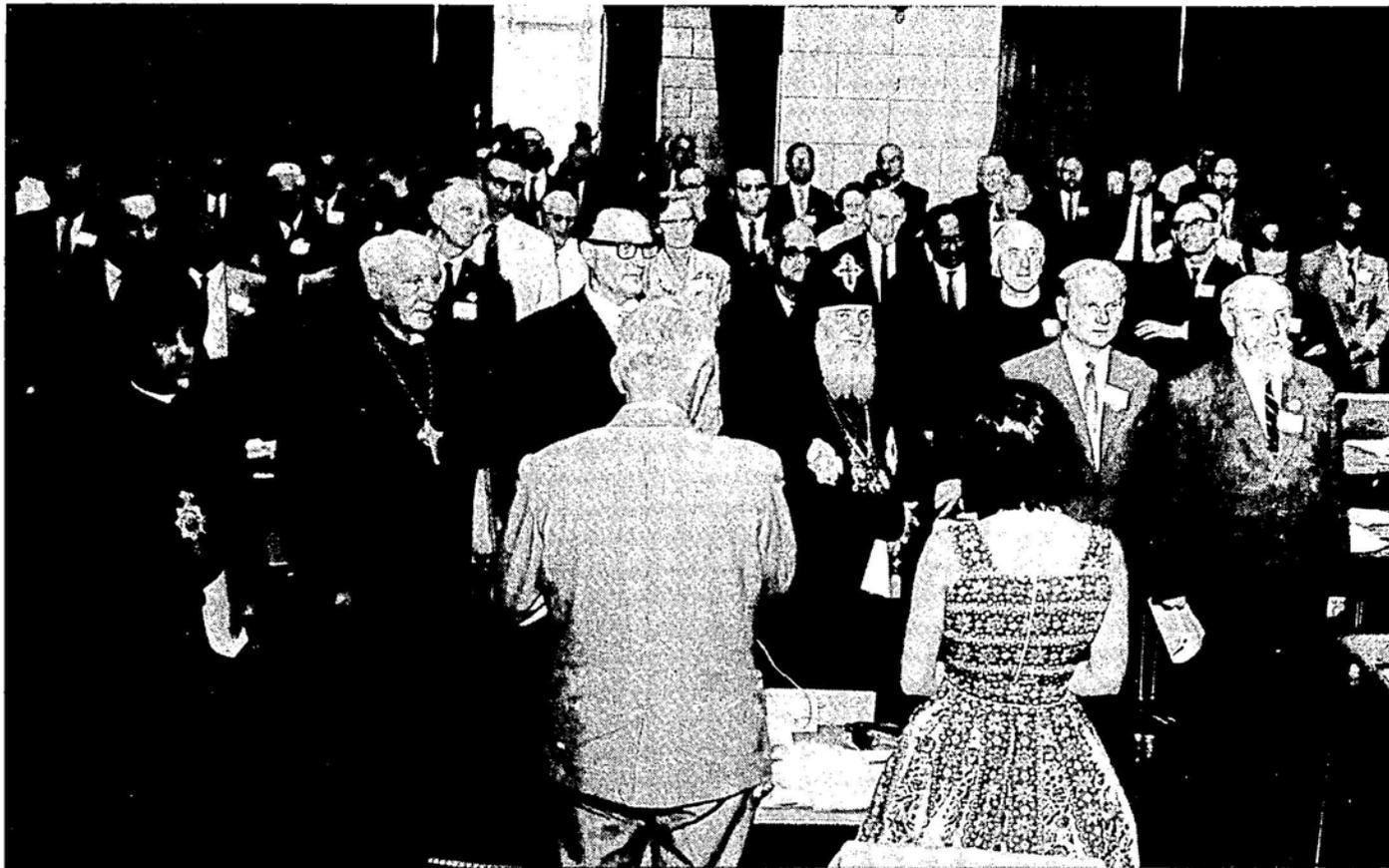
*The Oratoire du Louvre, famed Protestant shrine in Paris, during an ecumenical service held in connection with the meeting of the Central Committee this past August in Paris.*

# The CENTRAL COMMITTEE



## World Council of Churches

*Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches (left) talks with Msgr. J. G. M. Willebrands, secretary of the Vatican Secretariat for Promoting Christian Unity.*



Representatives of new member churches of the World Council of Churches. From the left, first row facing camera: Msgr. Serovpo Manoukian of the Armenian Apostolic Church; Archbishop Gustav Turs of the Evangelical Lutheran Church of Latvia; Archbishop Jaan Kivit Kiivit Kiivt of the Estonian Lutheran Church; His Holiness Ephraim II, Patriarch-Catholicos of the Georgian Orthodox Church; the Reverend Alexis Stoyan; and the Reverend Jocov Zhidkov, both of the Baptist Union of the USSR.

Father John Sheerin (left), editor of the Catholic World, Roman Catholic observer, talks with Dr. Roswell P. Barnes, executive secretary of the New York office of the World Council.



ALL PHOTOS IN THIS ARTICLE ARE BY COURTESY OF THE WORLD COUNCIL OF CHURCHES, PUBLIC RELATIONS

PLEASE TURN THE PAGE



Dr. Franklin Clark Fry (Lutheran), chairman of the Central Committee (in the light jacket), joins Dr. Z. K. Matthews of the Geneva staff, Dr. Ivy Chou (Methodist from Borneo), and Bishop Sante Uberto Barbieri, Methodist from Argentina.



Coverage of the Central Committee news in the Roman Catholic Daily, La Croix, interests Mr. Shiro Abe, United Church of Christ in Japan, Bishop James K. Mathews, Methodist of Boston Area, and Dr. Russell Chandran, principal of the United Theological College, Bangalore, India.

With Versailles in the background, Dr. Richard Fagley (right) of the Commission of the Churches on International Affairs, strolls along with the Roman Catholic observer, Father Sheerin.



# *I Thought To Thank Thee*

By HELEN FRAZEE-BOWER

I thought to thank Thee for so many things:

The beauty of the world Thy hands have made,  
For wind and sea and stars, for homing wings,  
That settle in the darkness unafraid  
Upon the stem of sleep, because they find  
Thee very close; I thought to thank Thee too  
For love and home; for tender thoughts and kind  
Warm words; for health and strength and work to do.

I thought to thank Thee for Thy gifts. But when

I knelt to pray and looked into Thy face,  
These earthly benefits, which seemed to men,  
Seemed lost within the glory of Thy grace.  
For so they were the blessings I had known —  
I could not thank Thee for Thy self, alone.



Luoma Photos, Weirton, W. Va.

Why a "Church Center at the United Nations"?

A significant answer was once given by a Mississippi state legislator and member of the Division of Peace and World Order of The Methodist Church, Mr. Joseph Wroten, who said, "In order to give and receive a witness."

For years the idea of a church center at the United Nations was a dream cherished by Mrs. C. A. Bender, representative at the UN for the Woman's Division of Christian Service. Dr. Carl Soule of the Board of Christian Social Concerns was fired with the same idea after he came to New York to serve at the Methodist UN Office at 345 East 46th Street. Soon others caught the inspiration and plans went forward under the leadership of Bishop Wicke, Mrs. Bender, Dr. Soule, and other Methodist workers for a building near the UN.

Property was purchased at First Avenue and 44th Street directly across the street from the UN, and only a block from the United States Mission to the UN.

Methodist financing for property and building has totaled \$2,000,000. Of this amount the Woman's Division is contributing \$500,000.

Slated for occupancy in the spring of 1963, the new center will (1) serve more adequately than present cramped quarters as headquarters for Methodist UN seminar groups; (2) provide for an expanding program and staff to strengthen relationships between church people and the United Nations, and extend hospitality, counsel, and aid to overseas visitors to the U.S. on UN or related assignments; (3) provide information about church views on world issues to UN delegations wishing it.

The Board of Christian Social Concerns holds title to the property. Several other denominations and the National Council of Churches have indicated interest in taking space in the new center.

# Cornerstone: "Church

"Except the Lord build the house they labour in vain that build it: . . ."

THIS VERSE from *Psalms* 127 key-noted ceremonies marking the laying of the cornerstone of the new Church Center at the United Nations, September 23, 1962.

It was quoted by Bishop Lloyd C. Wicke of the New York Area of The Methodist Church in his address on presentation of the stone. It was implied in talks by other dignitaries of the church and officials of the United Nations.

The impressive program climaxed years of prayer and planning by Bishop Wicke and other leaders of The Methodist Church, mainly those of the Board of Christian Social Concerns and the Woman's Division of Christian Service of the Board of Missions, with whom the idea for the center originated. The program signaled, as well, the promise of renewed dedication of the church to the cause of peace through closer cooperation with the United Nations.

The program opened at three o'clock on a Sunday afternoon with the Call to Worship, a *Fanfare* by Purcell played by a brass ensemble.

Skies were sunny but a brisk wind off the East River chilled the less warmly clad spectators in the crowd of about 700 surrounding a temporary platform erected at the building site at First Avenue and 44th Street.

Presiding at the service was Bishop Kenneth W. Copeland of the Nebraska Area of The Methodist Church. After the invocation by Bishop Matthew W. Clair of the St. Louis Area, the Reverend Dr. Roy G. Ross, general secretary of the National Council of Churches, brought greetings from the Council which will have responsibility for developing an ecumenical witness in the new center and its program.

"In this era of unprecedented peril or promise for the human race," Dr. Ross said, "we rejoice that this struc-

ture is being erected to emphasize the will of God, as revealed in Christ, that men shall live in peace, and to house a great united effort toward the realization of His will."

He paid warm tribute to The Methodist Church "for your steadfast efforts, over a long term of years, toward the achieving of peace . . . By erecting this building, entirely with your own resources, while at the same time making its facilities available to all churches, you have pointed the way to a type of inter-church cooperation which may well be a future pattern used by other denominations in relation to other phases of a united Christian witness both in America and around the world."

Readings from the Scriptures were given by Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service, and the Hon. Frank P. Graham of the United Nations Secretariat. Mrs. Tillman read from the Old Testament the well-known and prophetic verses from Micah 4:1-5 (" . . . and they shall beat their swords into plowshares . . ."). Mr. Graham read from the New Testament, Luke 4:16-21 and Eph. 2:14-22 (" . . . Jesus Christ himself being the chief cornerstone . . .").

An address by His Excellency Sir Muhammad Zafrulla Khan, Pakistan permanent representative to the United Nations and president of the United Nations General Assembly, stressed the unity of man based on the unity of God.

Opening his talk with verses from the Koran, Mr. Zafrulla Khan spoke "to you men and women dedicated to the practice of truth and righteousness" and likened the goals of the new church center to those of the United Nations: "to make the life of the common man richer, fuller, happier."

It is a religious function, he declared, to approach the problems of life from the point of view of truth and righteousness and not, as the United Nations must approach them, from the day's "immediate pressures."

# Center at the United Nations”

The location of United Nations and church center opposite each other symbolizes, Mr. Zafrulla Khan said, their complementary efforts for peace.

Mr. Francis W. Carpenter, director of news services for the United States Mission to the United Nations, brought a message from Adlai E. Stevenson, U.S. Ambassador to the United Nations:

“For many years to come the new church center at the United Nations will give light and encouragement to all who strive here for the ideals of the Charter—ideals which owe so much to Christian teaching and example.

“To private citizens of whatever faith, may this center bring new international friendship, and a more lively awareness of the real UN—its tribulations and its hopes. And may the UN itself, and all who work there, receive more fully than ever, through the work of this center, the strength which comes from the support of millions of good citizens; and good neighborliness, and patient study, and understanding, and their prayers.”

In his address Bishop F. Gerald Ensley, Bishop of Iowa and president of the General Board of Christian Social Concerns, stated that the new church center truly represents the “grass roots,” for it was the result of the desire of people throughout the church for something tangible in the work for peace.

Greetings were brought from the World Council of Churches by Mr. Charles C. Parlin, co-president, and from the Commission of the Churches on International Affairs by the Honorable Andrew W. Cordier, dean of the School of International Affairs of Columbia University. Mr. Cordier was formerly executive assistant to both the late UN Secretary-General Dag Hammarskjold and his predecessor, Trygve Lie.

Said Mr. Parlin, “The unity we have found [in this center] is a challenge to the disunity we still find in our churches, and our homes. . . .”

Mr. Cordier emphasized that the “first task of people always is to know the facts,” indicating that at the new church center people will be able to get the facts which will help them see the world through United Nations eyes—the issues, the problems.

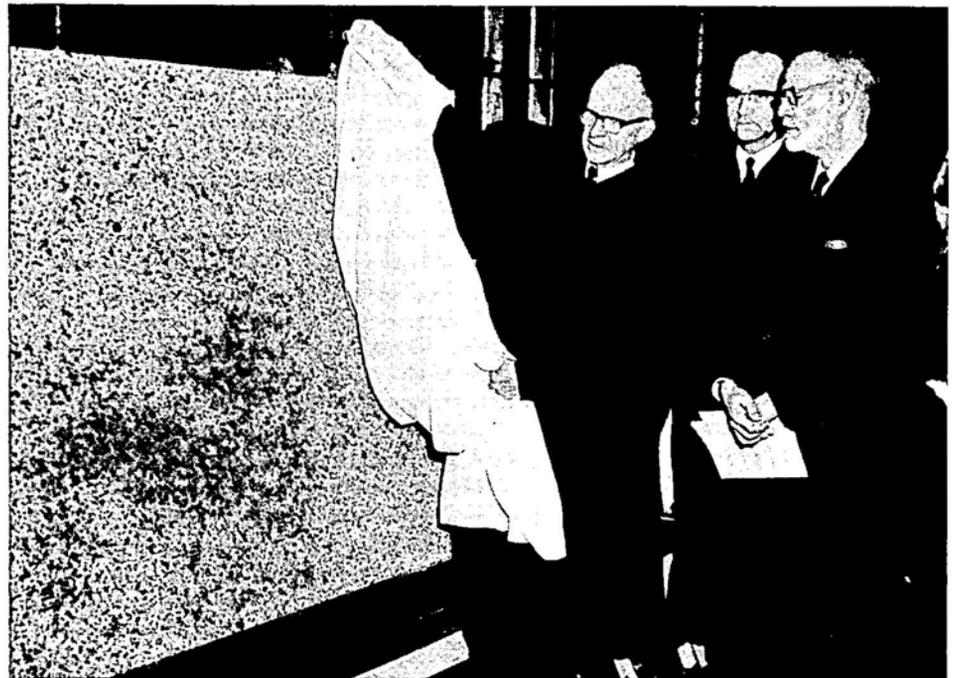
Prayer and the Lord’s Prayer in unison led by Bishop A. Raymond Grant of the Portland Area preceded presentation of the cornerstone.

The program closed with prayer and benediction by the Reverend Dr. Samuel McCrea Cavert, chairman of



Methodist Prints by Reynold Riekarby

*A new neighbor for the United Nations.*



Methodist Prints by Reynold Riekarby

*Cornerstone for the new Church Center at the United Nations was unveiled by Bishop Lloyd C. Wicke. Looking on, left to right, Bishop Kenneth W. Copeland, and Sir Muhammad Zafrulla Khan of Pakistan, president of the United Nations General Assembly.*

the Committee on the Church Center for the National Council of Churches. The postlude by the brass ensemble was the same Purcell *Fanfare* which opened the program.

Other music was provided by the St. Mark’s Methodist Church Choir, directed by Mr. Van S. Whitted.

*Mrs. J. Fount Tillman, president of the Woman’s Division of Christian Service. The Division is giving \$500,000 toward the Church Center at the United Nations building.*



Methodist Prints by Reynold Riekarby

*people and plans  
of the*

# Methodist Blackfeet Mission

By AMY LEE



World Outlook Photo by Amy Lee

*Steeple of the Methodist Blackfeet Mission rises over snowy streets of Browning, Montana. The mission serves one-and-a-half-million-acre Blackfeet reservation in northern Montana.*

ON the million-and-a-half-acre Blackfeet Indian reservation in Montana, extending east from Glacier National Park fifty miles, and south from the Canadian border seventy-five miles, live possibly 5,000 of the 9,000

enrolled members of the Blackfeet tribe.

Three institutions concerned about the well-being of the Blackfeet are headquartered in Browning, a town of 2,500 population with a frontier

look amid ornaments of modernism.

The three institutions are the church, the federal government in the person of the Blackfeet Indian Agency, and the Blackfeet Tribal Council.

The Methodist Blackfeet Mission church stands on a corner near the center of Browning, a block from the Roman Catholic Church, and two or three blocks from the Mormon and Assembly of God churches.

A short distance away is Government Square, a sizable rectangle given over to the buildings of the Blackfeet Indian Agency. Near the entrance to the square is the white frame headquarters buildings of the Blackfeet Tribal Council.

These institutions have a common motive: to help a people who must live in a culture and a society not of their own making.

Let's look first at ways in which the Methodist mission is serving the people of this vast area.

A recently formed Sunday school class near Heart Butte, thirty miles south of Browning, is one way. Forgiveness was the theme of the lesson on the snowy Sunday afternoon of our visit.

The class was meeting in the home



World Outlook Photo by Amy Lee

*Hymn time at Sunday school class led by Rev. R. D. Fiero in Indian home, thirty miles from Browning. Mrs. Fiero (right, wearing glasses), joins class in singing.*

of Mr. and Mrs. Arthur Wells, a one-room frame building that was once a schoolhouse.

The audience grouped around the preacher could not be called hushed. The majority were children, from infants up to early teens. Ten belonged to the Arthur Wells family. The rest were mostly cousins.

Before the meeting began they had been running around the room, scrambling over the two big iron beds pushed against the blackboard on one wall.

One of the boys had brought in a big armful of wood. Could this one stove hold back the cold of the wind and snow outside? We who were visiting for the first time wondered.

Once hymn books were passed out, the children settled on the floor, leaned against adult knees, or bunched together on the beds. They sang the opening hymns, bowed in prayer, and wiggled during the Scripture reading from Luke.

For a showing of two filmstrips, one recounting the parable of the wicked servant, the other the prodigal son, the room quieted down.

At the end of the films the preacher asked questions of the children about what they had seen.

After more hymns and the benediction there was time for talk with the grownups, particularly with three neighbors who had come for the first time, Mr. Swims Under, Mr. Spotted Eagle, and another Mr. Wells, brother of the householder.

Mr. Spotted Eagle, said he was a new resident in this vicinity, had recently moved out from Browning. He hunts mink and beaver.

We all became interested then in looking at the mink Arthur Wells had shot. A mink usually brings in \$10, we learned, a beaver \$16.

We said good-byes and followed the Reverend Richard Fiero into his jeep. As we headed slowly out, Mr. Fiero said, "This is a new group. We've had just a few meetings."

The snow fell more thickly as we twisted and dipped toward Browning. Snow is spectacular in this far-northern part of Montana, but it holds within it a never-ending threat to drivers: impassable roads. Going off the road in this part of the world can mean frigid hours of waiting for help.

Mr. Fiero knows—he has waited, and shoveled, more than once on his rounds of pastoral duty which take him hundreds of miles a week through the vast heights and depths of the reservation, as lonely as they are exalting.

He is assistant minister at the Methodist Blackfeet Mission in Browning. Under the direction of the Reverend James Bell, the mission is expressing new vigor and dedication in its ministry.

Mr. Fiero was appointed as Mr. Bell's assistant in July, 1961, by the Woman's Division of Christian Service and the Montana Conference Woman's Society.

Both Mr. Bell and Mr. Fiero are young men, seminary trained, with zeal for their mission.

They are on the move practically around the clock.

A quick scan of any week's schedule shows them traveling, preaching, counseling, planning:

*Tuesday afternoon, Sunday school at Del Bonita Air Base, 50 miles north of Browning. Wednesday, MYF breakfast meeting at the Browning church, and in the afternoon Sunday school and calls on families at Babb, a town forty-one miles from Browning. Thursday, unpacking boxes of clothing for the weekly store on Friday at the Browning church; in the afternoon Sunday school at the school in Heart Butte. Friday, the store for*

*four hours, then a meeting of the Junior Ambassadors, younger-than-junior-MYF children.*

*—Plus preparing and conducting four Sunday services.*

*—Plus answering knocks at the door day and night: a loan of money for a stranded Indian couple; a meal or shoes for someone in need. And at Christmas time, assembling and distributing gifts to all in the community: 1,185 gifts were distributed to eleven Indian schools on the reservation last Christmas, as well as Christmas for ten Indian families.*

Who are the people thus sought and served by the Methodist Blackfeet Mission?

They are the isolated Indian families like the Wellses of Heart Butte.

They are non-Indian people like those in Christ Methodist Mission at Babb, on the edge of Glacier National Park. Babb now has a new Methodist church edifice built entirely by the congregation, friends, the ministers, and work-campers from Montana, Iowa, Colorado, and Illinois. The building is made of pine logs, stained red on the outside, a house of worship of pioneer simplicity and beauty set among sweeps of mountains.

They are the congregation at the Methodist mission church in Browning, where a few Indian families worship with the white families.

Most of the Blackfeet on the reservation are Roman Catholic. A tribal survey puts the ratio at 90 percent



World Outlook Photo by Amy Lee

Neighbors attend Sunday school class in Indian home near Heart Butte.

Roman Catholic to 10 percent Protestant.

There is a chance to meet members of the Browning congregation during the coffee hour after Sunday morning service.

This fellowship hour was started by Mrs. Evelyn Norskog, president of the Woman's Society, shortly after she came to Browning five years ago.

"We had to do something to get the men back in church," she said. "People seem to like the coffee hour—and the men come."

Men indeed were there in force the Sunday morning of our visit. Two of them we met again later in the week in their offices: Mr. Howard F. Johnson, superintendent of the Blackfeet Indian Agency, and Mr. Joseph Garber, welfare officer of the Agency.

We had a talk also with an Indian couple, Mr. and Mrs. Joe No Runner. Mr. No Runner said he had had an experience of Christ that had made him see there is no other way but Christianity.

The next day in his office at the Blackfeet Indian Agency Mr. Johnson outlined for us some of the U.S.-Indian relationships so baffling to many non-Indians. Mr. Johnson has been with the Blackfeet Indian Agency for four and a half years. And for twenty years before that he was an official with the Bureau of Indian Affairs on the Navajo reservation at Window Rock, Arizona.

"In the early days when Indian administration was under the War Department," he said, "each tribe was considered a separate nation. The Indian Bureau continued under the War Department until 1849, when it was transferred to the Department of the Interior.

"A paternalistic kind of relationship developed in which the government almost determined the activities of the people. In the next fifty years, however, the concept of private ownership of land by Indians was evolving. A tribe could divide the reservation into allotments, title was vested with the individual, but it was on a restricted or trust basis so that unscrupulous people could not get it.

"Under the Allotment Acts of 1920," Mr. Johnson went on, "the Blackfeet chose to allot lands—400

acres to each living member. The forest area was not allotted. The people had the privilege of selling land, under certain conditions.

"One third of the original one and a half million acres has gone out of trust status."

The Indian Reorganization Act—the Wheeler-Howard Act of 1934—gave any tribe that so chose much greater initiative in managing its own affairs.

"The Blackfeet chose to accept the broadest powers under the bill.

"The Blackfeet are now moving into county and state politics. They are serving as county commissioners, county attorneys, and as members of the state legislature."

Mr. Johnson noted: "People feel that the federal government has obligations to the Indians while they are learning to assume their place in our society.

"One of the Agency's biggest jobs," he said, "is keeping records."

To handle this job and all the other responsibilities—supervision of leases, taxes, resources, conservation, irrigation, roads, range management, to name some—Mr. Johnson has a staff of about 100. Nearly a third are Indian people, including his secretary, Mrs. Roy Buffalo, wife of the principal of Browning High School.

The Agency and the tribe work together on the credit operation and on the welfare program.

We heard more about the welfare program from Mr. Garber, the other Methodist layman employed by the Agency whom we had met at the church.

"Some Indians have taken the initiative and become well-to-do through sheep-herding and cattle ranching," he told us. "Some are prosperous farmers. Some own large amounts of land and realize good incomes from leases.

"But outside of farming and grazing there is very little opportunity for work, apart from some seasonal employment. In the idle seasons many families have to rely to a great extent on general assistance.

"The Blackfeet tribe," he added, "contributes money for general assistance, and the program is handled by the welfare departments of two counties.

"Of course some Indian people find employment off the reservation in surrounding areas," Mr. Garber explained. "They pick rocks in the spring—that means clearing rocks off farm land. They find work in saw-mills west of the mountains.

"Others go into the western part of the state where they can raise a variety of crops. In the fall they also go into Idaho to pick potatoes, or to Washington State and down into California to pick berries and apples.

"The Agency welfare office is expected to help people receiving welfare to handle money properly and to work out a budget with them."

Mr. Meade Swingley,\* president of the Blackfeet Tribal Council, corroborated Mr. Garber's statements about the necessity of welfare while lack of employment persists on the reservation.

"You will be told that we have a major social problem," he went on. "By that I mean drinking. A great cause of it is our lack of employment."

In the past year and a half under the aggressive, forward-looking leadership of this reservation-born, college-trained Indian executive, the Blackfeet Tribal Council has been pushing ahead on several projects to improve the economic and social health of the reservation.

Among those he mentioned were extension of a sewage project, already functioning in Heart Butte, to Browning and other districts of the reservation, a housing program, and development of forest, farm, and mineral potential.

He also mentioned recreation potential and a plan for atomic waste storage.

"The atomic waste storage project," he said, "could bring industrial and educational opportunities and added income to the tribe."

The future holds problems and promise for the Tribal Council, the Agency, and the church. Judged on present performance and intent, all three are ready for the challenge.

\* Since going to press WORLD OUTLOOK has received word of Mr. Swingley's sudden death from a heart attack. "He was much beloved by his people," wrote the Reverend Mr. Fiero. "This leadership will be missed." His successor is Mr. Walter Wetzel.

# Friendly Interlude

A Friendly Story of India and the United States

BY

EUNICE JONES STICKLAND

AS they came chatting up the garden walk, enjoying the flowers, their laughter rang out like school girls, and that is what they were. These two faculty members from Isabella Thoburn College, Lucknow, India, each having finished a year of strenuous study on widely separated campuses in the United States, had met for summer session at San Jose State College in California.

Lillian Wallace, a Woman's Division missionary teacher of physical education, at home on furlough after her first five-year term, studied for a Master's degree at San Jose State College. Usha Kumar of New Delhi, India, who taught psychology for five years, is enrolled at Ohio State University on a Smith-Mundt, three-year fellowship study grant.

Over the tea cups, the girls shared with us some of their experiences. "It was Usha who helped me to become adjusted to my new position when I arrived in Lucknow in 1956," said Lillian. "While a student, she had been assisting in the Physical Education Department. Her help was wonderful."

And so began a close friendship for these two young teachers, each typical of womanhood in her respective country: Usha, attired in a graceful, silk sari of beautifully printed turquoise, her black hair combed smoothly back, coiled at her neck in the style of Indian women; Lillian, with short-cut, brown curly hair, in a cool green shirt-dress.

The brown eyes and the blue were shining. It was apparent that they shared the common joys of all friends, while each was loyal to the traditions and styles of her own culture.

"My family<sup>1</sup> in New Delhi adopted Lillian," said Usha. "Mother had never spoken English, but when Lillian learned to speak our dialect, it delighted her so much that Mother is learning many English words."

"And my family claims Usha as their fourth daughter," added Lillian. "Our seven nieces and nephews will hardly let her leave when she goes to visit them."

Miss Wallace's interest in missionary work in India developed early, when an aunt and uncle, missionaries to that country, visited in the home.

"But during my high school days, when Marguerite Twinem came home on furlough and told us about her work, I was sure that China was to be the field where I would work."

When Lillian's major interest became physical education, the dream of missionary service grew dim, for she had no idea such a subject would be needed in the foreign field.

A graduate of the College of the Pacific,<sup>2</sup> she taught physical education in a Sacramento high school for two years, and in Stockton, for four.

"It was while teaching many Latin American students in this Stockton school, that my desire to serve in the mission field became urgent, and this time I felt sure it would be to the South American missions I would want to go," says Miss Wallace. But when her application was sent to the Board of Missions in 1955, she stipulated, "Anywhere you want to send me."

After she was trained in Kennedy

<sup>1</sup> Usha's parents are Mr. and Mrs. S. L. Kumar. Before his retirement, Mr. Kumar served as Director of Railway Research for all India.

<sup>2</sup> Now The University of the Pacific, in Stockton, California.



Methodist Prints

Lillian Wallace and Usha Kumar plan a sight-seeing trip.

School of Missions, Hartford, Connecticut, and commissioned in January of 1956, this daughter of a Methodist parsonage<sup>3</sup> was on her way to teach physical education in Isabella Thoburn, India.

To listen to her enthusiastic report of the students and faculty members with whom she works, and to hear of the many opportunities for community and state-wide service that opened to her, is to realize that Methodist missionaries today, as always, are giving whole-heartedly of the skills and knowledge with which they are equipped to meet the outstanding needs of the lands where they serve.

Miss Florence Palmer, executive secretary for the Woman's Division work in India, Pakistan and Nepal, has this to say in her annual report:

"Education at all levels is the primary medium through which the church may help the government (of India) in planning to keep pace with the 'common hunger for the better things of life.' Insofar as this need is not yet being met by government alone, the church must meet this challenge of service to the nation.

"The Woman's Division is sharing in this service through 50 primary schools, and about 500 village schools of lower primary level, 72 secondary schools and 6 colleges, including normal schools for teacher training."<sup>4</sup>

<sup>3</sup> Lillian's parents are the Reverend and Mrs. A. H. Wallace, of Ceres, California.

<sup>4</sup> See 21st Annual Report, Woman's Division of Christian Service, p. 129.

Lillian says that in India (which is the home of one seventh of all mankind, and the largest democracy in the world), athletic exercises for women are very important. To see groups of Indian girls in play clothes, running unhindered by their beautiful, but binding saris, is to see women preparing to enter confidently into unprecedented responsibilities.

"Lillian has done much more for Isabella Thoburn College than just teaching physical education," says Miss Kumar. "She has not stayed within the limited confines of the school, but has reached out into the community through her leadership in athletics, making many friends. The entire state of Uttar Pradesh has profited by her assistance. And," she added, with a mischievous glance at Lillian, "she became the champion woman golfer of Lucknow!"

Lillian waved that remark away with a laugh. "When I was packing for India, I debated whether or not to take my golf clubs. I did, and they have proved most helpful in bridging gaps."

Because Miss Wallace wanted to "go the second mile," many wider outreaches opened. She served as treasurer, then vice president, and finally as president of the Lucknow Inter-School Sports Association. She was in charge of city-wide meets, and participated in statewide meets for all girls' schools in Uttar Pradesh. She served as head of the women's events of the 1960 All India Inter-University Athletic Meet.

Isabella Thoburn College was chosen as one of the special schools to be the extension center of the Technical Cooperative Mission, an A-1 India project between the governments of India and the United States. Through this extension work Miss Wallace had opportunity to hold workshops for the teachers of schools of Lucknow and surrounding areas.

As our visit continued it became clear that neither of my guests intended to talk about herself, but each enthusiastically lauded the accomplishments of her friend.

"Usha is a product of Isabella Thoburn College," says Lillian. "The late Dr. Sarah Chakko, former president, was her faculty advisor; and Dr. Eva

Shipstone, now president, was her teacher in psychology."

When Usha graduated in a class of 5,000 from Lucknow University, with which the Methodist-sponsored college is now affiliated, and from which institution all degrees are granted, she was among the ten highest in scholarship. Of these ten, six were from Isabella Thoburn.

"On the San Jose campus this summer," Miss Wallace added, "one reporter named Usha 'the gracious unofficial ambassador from India.'"

Now it was Usha's turn to wave such remarks away with a laugh. As their friendly banter continued, I gathered other facts.

Miss Kumar received her B.A. degree in philosophy, English, and geography, and her M.A. from Lucknow University in psychology. In 1961 she was awarded a Fulbright scholarship for a study tour of the United States, and a Smith-Mundt, three-year fellowship study grant at Ohio State University, for her doctorate in counseling and personality dynamics. For the next two years she will be doing part-time teaching there.

"There are 1,000 international students on our campus," says this 'unofficial ambassador.' "We are happy in Ohio State and the people of Columbus give us cordial treatment, welcoming us into their homes. They share cultural and church functions with us generously.

"It was a special delight during a recent visit in Cleveland," Miss Kumar continues, "to meet Dr. Isabella Thoburn, niece of the founder of the college. She formerly served in India as a staff member of our college, and as director of the United States Educational Foundation in India."

During its seventy-five years this Methodist college, which has been called "the best college for women in India" has trained many leaders. Among them was the first Indian woman doctor. At present the major professional work for women is in the fields of medicine, social service, and teaching.

The student body is made up of more than 400 girls, half of whom are Christians, and the majority of the other half, Hindu. There are representatives from Africa, Burma, Ceylon, Malaya, and the United

States. The "Junior Year Abroad" program enables a few American students to spend a year in India. As the teaching at Isabella Thoburn is in English, they feel at home there, quickly.

In the college chapel hangs a brass lamp burning continuously, symbolic of the motto of the Indian woman of today: "We receive to give."

When missionary Lillian Wallace returned to India last month, she began to assume a wider responsibility, as Educational Secretary for the Council of Christian Education, with responsibility for Physical Education and Health in Methodist-related schools.

When Usha finishes her studies in this country, she says, "I intend to go back and use my specialized studies to the best of my ability in counseling and in research in the field of psychology."

These earnest young educators are enthusiastically giving of themselves to carry out the aim of education as expressed by a rural teacher in India:

"The aim of all education is to teach a man to live not only for himself but also for others."

It was again in a light-hearted mood that I last met with these friends. They had finished their summer studies and were planning a holiday.

"We want to go as far and see as many sights as money and time allow," said Usha, black eyes sparkling.

Their plans included first a visit to the Wallace home in Ceres to share in a family reunion and birthday celebration, then in Lillian's faithful '51 model car they hoped to see the Seattle World's Fair, the Redwood Highway, part of Canada, Yosemite Valley, Lake Tahoe, Southern California's famous spots, and the Grand Canyon.

Usha was eager to meet American Indians at the Canyon.

Lillian and Usha are doing far more than faithful teaching at Isabella Thoburn. They are proving that better understanding between races can come by loyal friendship such as theirs, friendship that knows neither creed nor color. And also, that home and family joys can be shared the world around.

# THIS MONTH

IN SEPTEMBER the Methodists took the lead in laying the cornerstone of the building which will house the Protestant churches' programs with and around the United Nations.

At this time of year *WORLD OUTLOOK* is looking for all the space it can get to report missionary news. But it was felt that the cornerstone laying of this building was too important not to have space in the November issue. We are sorry that this ceremony could not have coverage before November.

It is easy to use this report as a basis for discussion. Take the statement that the laying of the cornerstone of such a building is of importance to a missionary magazine. Why is it important? What do you envisage as a program for such a building? Perhaps this is the time to send for the free leaflet\* entitled *May We Help You?* It was prepared before the United Nations church building was even a dream, but it gives some idea of what the church representatives are prepared to do as a part of the program.

It is well to remember that much of the success of the United Nations depends upon the non-governmental representatives sitting in commissions and committees. Ask the Department of Christian Social Relations\*\* for anything it may have explaining the role of these representatives.

This discussion on the relationship of the church and the United Nations is one of increasing interest to the membership of the church. We should be glad to hear what your groups are thinking and saying.

We are fortunate this month in having pictures from the World Council of Churches Central Committee. These pictures were taken by Mr. John Taylor. Mr. Taylor is a Methodist working in the World Council Office of Information in Geneva. We are proud of him, and we are grateful to him. He knows what *WORLD OUTLOOK* wants in pictures.

The picture story of the Central Committee cannot tell all the story of

the ten-day meeting in Paris, of course. We hear that the liveliest debate concerned a new theological study on "Jesus Christ, the Light of the World." The theologians were cautioned, so we hear, not to speak in language that "ordinary Christians" do not understand.

"If you want to say something, say it in plain language," said Mr. John Lawrence, an Anglican layman and editor of the British magazine, *Frontier*. "If you cannot," he said further, "then go back and think about it some more."

Dr. Christian Baeta, a Presbyterian from Ghana, said that if the answer to the question, "Why do we say that Jesus Christ is the final word, the ultimate reality?" is given "by professors for professors, it might be better not to undertake the study at all."

*WORLD OUTLOOK* readers will want to watch for the report of the study. They will also be alert to see if it has been written indeed in "plain language."

We are pleased with the way in which the late Mrs. Maude White Hardie used "plain language." She takes from a hymn "wonder, love, and praise" in her Thanksgiving meditation and touches the words with a beauty that at the same time makes them clear and plain. This meditation has been slightly adapted from the meditation which Mrs. Hardie wrote for *WORLD OUTLOOK* in 1956. We hope that you will find special uses for this meditation in your church groups at the Thanksgiving season. What a "thought for the day"—or for a sermon or a worship service—there is to be found in the sentence: "Both [love for God and love for man] pour their blessing back into the life of him who loves, like living springs in the otherwise parched desert of the spirit."

*WORLD OUTLOOK* is proud of its poetry, as we have mentioned before now. Many times the poems that appear on our pages catch the attention of some other editor who wishes to reprint them. "I Thought to Thank Thee" by the late Mrs. Frazee-Bower has some especially beautiful thoughts

about *wind, sea, and star, warm words, and the glory of grace*. If you use our poems in a special way, for instance, in a worship service, will you write and let us know?

Methodist churches in Eastern Europe are not too well known in the U.S.A. Yugoslavia is a case in point, and we are happy to be able to bring you two articles (this month and next) on the Methodist Church in that country.

Our picture section this month is on a new experiment in the training of missionaries—the orientation center at Stony Point, New York. New times require new methods of training, and this center is an attempt to meet these new needs.

Often we hear of the use made of *WORLD OUTLOOK* covers by adult groups, Woman's Societies, even Men's Bible classes. But sometimes the groups ask why we have chosen some particular cover.

The November cover of "Joseph Lifted From the Pit" was chosen partly because of the quaint charm of the picture itself, and partly because on December 9th comes Universal Bible Sunday. Those who are observing that day will want to make their plans before December. Thus Joseph comes to *WORLD OUTLOOK* in November.

The story of Joseph and the pit has far greater use, however, than just finding a place in a program for Universal Bible Sunday. The story of Joseph is popular with children. Surely church school teachers will find ways of using this picture so that children will have the story illumined, and at the same time come to recognize one example of the religious art of another culture in another century (German School, about 1500).

For several years *WORLD OUTLOOK* has planned for its November issues reviews of books recommended for Christmas giving to children, young people, and adults. Scan this page carefully for books to add to your Christmas lists, and order them soon. Add to your own pleasure by reading these books before you give them away.

We welcome to *WORLD OUTLOOK* the new readers who came to us in October. And we add, as we have said so many times, that this paper exists to serve you.

\* Literature Room, Room 1301, 475 Riverside, N.Y.C. 27.

\*\* Room 1480, 475 Riverside, N.Y.C. 27.

# BOOKS

On this page we recommend for our readers, as we have done for several Novembers past, books for Christmas giving.

The right book at the right time makes a bridge of understanding between giver and recipient.

As you read this page, think about your Christmas list. What persons would be delighted to have copies of the new Prayer Calendar for daily use? What teacher, or mother-of-many, or neighbor would like to have a book of stories to read aloud?

Order books early from the nearest branch of the Methodist Publishing House.

And we remind you that a year's subscription to *World Outlook* is a very special twelve-tiered packet of stories, poems, articles, and other excellent reading material. (See p. 4 for rates.)



## FOR CHILDREN

**STEVIE'S OTHER EYES**, by Lois Eddy McDonnell. Friendship Press, New York. Paper, \$1.75. 1962.

"How is it that bears and you and Julie can all see with your eyes, but I can't see with mine?" Stevie asked his mother, when he was six.

His mother explained that the doctors didn't know exactly why his eyes had not developed the way they should have. "But, Stevie," she said, ". . . you can learn to see things in other ways . . . you have a good mind and a strong body. You have sharp ears . . ." An excellent story about how handicapped children are helped to learn in today's world.

**SUN HEE and the Street Boy**, by Audrey McKim. Friendship Press, New York. 1962. Paper, \$1.75. 126 pages.

Sun Hee was an eight-year-old Korean girl, and she was worried. Not about school—no, she really loved school. It was the *getting to school* that was troublesome. Some "street boys" would jump out at Sun Hee as she walked along with her little sister Agga, and jerk away her lunch. And Sun Hee needed her lunch. She was nearly always hungry. But strangely enough, one of the "street boys" one day turned back from the mob and came to help.

The street boy had a pretty name: Golden Tiger. Sun Hee longed to help the Tiger, and what he wanted most of all was a home for himself.

A readable story about Korea and its children today. It is also a good read-aloud story of missions in Korea.

**SMOKY MOUNTAIN SAMPLER**, by May Justus. Illustrated by Jean Tamburine. Abingdon, New York and Nashville. 1962. 127 pages. \$2.75.

Stories from the Smoky Mountains are entitled: Dogwood Winter, The Meeting of the Kin, How Honey Jane Rode to the Rescue, The Outlander Teacher, Mr. Songcatcher Comes By, The Black Cat, and Company for Christmas.

Here is a sample quote from "Company for Christmas": "A young'un out in this weather! He's caught his death o' cold, like as not. It's catnip tea he will need, and a pine tar poultice on his chest . . . We'll make room for you . . . I've always heard tell it was good luck to have company on Christmas Eve."

**TIGER TAIL VILLAGE**, by Nina Millen. Friendship Press, N. Y. 1962. Paper, \$1.75. 127 pages.

Where was Tiger Tail Village? Cheng wanted desperately to know, for his uncle lived there, and his uncle's home meant security. But Hong Kong was a confusing place and at first nobody could tell the way to the Village.

Cheng, his cousin, and his sister, had many adventures along the way. They met some Christian people who surprisingly gave them crackers and hot milk. It was difficult to understand such generosity. An excellent story about life in Hong Kong today.

## FOR YOUNG PEOPLE

**THE WAITING PEOPLE**, by Peggy Billings. Friendship Press, New York. 1962. \$2.95. 127 pages.

*The Waiting People* "are torn between fear and hope." There is Myong Gul Lee of Korea, who has had to become a refugee, not once, but again and again.

Takeo was a sixteen-year-old boy of Okinawa. He had an older brother to help him face the world, but even so, life was far from easy. An American serviceman and a Christian pastor proved to be of special influence and help.

Miao Ching, an "ungrateful daughter" of Taiwan had problems, also, one of the most serious that of being driven from home by an unsympathetic father.

Mr. Liu was a refugee in Hong Kong, and he had no sons to help him—only four daughters. And of what use are girls?

These stories, well written by a Methodist missionary, will be of special interest to young people who like a realistic approach to today's world.

**THE SHEPHERD OF BETHLEHEM**, by Gordon Powell. Fleming H. Revell Co., Westwood, N. J. 1961. \$1.50. 32 pages.

This is an imaginative Christmas story that will appeal to young people. Luke ("the beloved physician") feels a great urge to find people who actually saw Jesus and who knew about the happenings at Bethlehem, and to write down the facts as given. To his surprise he found that the shepherds had taken a vow of silence about seeing the Christmas angels. "But *why?*" asked Luke.

## FOR EVERYBODY

**TOLD UNDER THE CHRISTMAS TREE**. Selected by the Association for Childhood Education. 1962. Revised edition, \$1.95. Macmillan, N. Y.

An excellent selection of Christmas stories suitable for various age groups. Stories to read aloud, to have the pleasure of reading to oneself, or to take to school or church school for a group to enjoy.

**THE PICTURE STORY OF JAPAN**, by Rachel Carr. Illustrated by Kazue Mizumura. David McKay Co., New York. 1962. \$3.95. 61 pages.

This is just what the title implies, a treasure house of sketches, facts, stories, history, geography, maps, and all sorts of other information about Japan today. There is special emphasis on the people of Japan. A good gift for all ages.

**PRAYER CALENDAR FOR 1963**. Published by the Woman's Division, Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. Price, 60 cents; 3 copies, \$1.50. Ready about November 30.

"I have you in my heart," is a sentence which occurs in *The Upper Room* reading for this week, when we are writing this review. Those are not sentimental words; they might well refer to all who regularly hold up in prayer the missionaries, deaconesses, and other Christian workers in the kingdom of God.

The *Prayer Calendar*, published annually, makes an excellent Christmas gift. In it are listed the projects of the Methodist Board of Missions at home and overseas, the names and addresses of missionaries, deaconesses, and other leaders; special prayers; birthday dates; and maps showing the location of our work around the world.

**ANGELINO AND THE BAREFOOT SAINT**, by Valenti Angelo. Viking Press, N. Y. 1961. \$2.75. 63 pages.

Angelino, born on the saint's day, had a special liking for the statue of St. Francis in the church garden of a nearby Tuscany village. But one autumn it seemed to him that the saint had a sad look. On Christmas Eve—but we mustn't give away the story.

# THE MOVING FINGER WRITES

## Negro Groups Set Up Integration Time Table

A time table toward a Methodism "completely uncircumscribed . . . by distinctions based on race or color" has been formulated by the Central Jurisdiction bishops and study committee. The plan calls for "creative" use of present legislation, Amendment IX to the church constitution, "to achieve a programmed abolition" of the segregated jurisdiction.

The joint declaration by the College of Bishops and the five-man study committee follows the jurisdiction's study conference of last March. Reiterating the conviction that abolition must happen "within a framework of over-all planning and programming which will facilitate rather than impede achievement of the goal of equality," the statement sets up this program:

Nov. 1, 1962—A proposed plan of realignment of Central Jurisdiction annual conference boundaries, so no conference will overlap two or more of the regional jurisdictions.

During 1963—This plan to be studied and "discussed thoroughly by all parties and groups . . . who may be affected directly or indirectly."

June, 1964—Adoption of realignment by the Central Jurisdiction Conference. The committee planning this quadrennial meeting will be asked to advance it from its present July 14-19 schedule, in order that it will precede the other jurisdictions' conferences and thus enable them to act on the basis of new boundaries.

The study committee also is to recommend a set of standards for transfer of annual conferences from the Central to regional jurisdictions, and the annual conferences will be encouraged to "initiate immediate action" for transfers on the basis of Amendment IX and the standards.

Other interim action will include the establishment of a committee by each annual conference to study transfer proposals and make recommendations as well as to promote joint programs, projects and plans with sister conferences of the regional jurisdictions to create a "climate of understanding."

The statement "looks with favor" on transfer of local Negro churches from the Central Jurisdiction to an annual conference in a regional jurisdiction, but at the same time urges careful consideration of the "broad policy ques-



RNS Photo

*Negro and white students pray together at the ruins of the Mount Mary Baptist Church at Chickasawhatchee, Georgia, one of four Negro churches recently burned in the state during an intensive Negro voter registration drive. The Georgia Council of Churches and the National Council of Churches are seeking public contributions to help rebuild the churches.*

tions" involved. It urges attention to the relative advantage of transferring a group of local churches in an area rather than a single church; to the future status of the minister, including his opportunity for itineracy; to new obligations and responsibilities, and to the "opportunities for spiritual and intellectual growth and Christian service through full participation."

The statement emphasizes that "the goal which we seek is a fellowship in which all Methodists may enjoy the responsibility, privilege and opportunity of making their contributions to our church's ministries of preaching, teaching, witnessing and serving solely on the basis of their ability, competence and depth of understanding of the Christian faith and our Methodist heritage."

A report of the study conference is combined with the bishops-committee declaration in a publication, "The Central Jurisdiction Speaks," available from the Service Department, 100 Maryland Ave., NE, Washington, D. C.

## WORLD OUTLOOK Editor Covers Vatican Meet

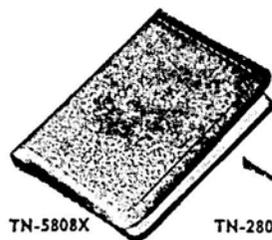
Two Methodist journalists are fulfilling varied assignments in Europe and Africa.

Miss Dorothy McConnell, editor of *World Outlook*, international Methodist magazine of missions, left October 5 for Rome to cover the Ecumenical Council of the Roman Catholic Church. The historic Council, to be held in Vatican City, began October 11.

While in Italy, Miss McConnell will

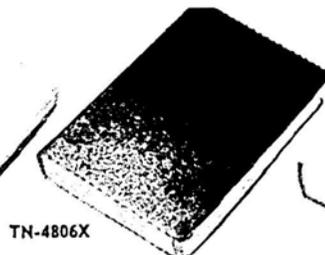
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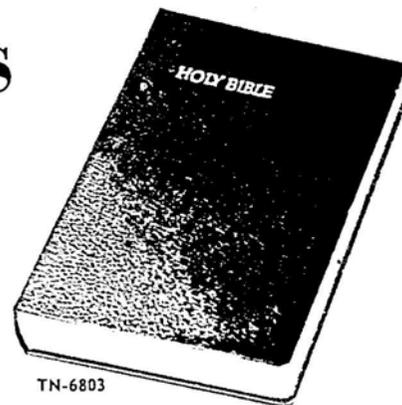


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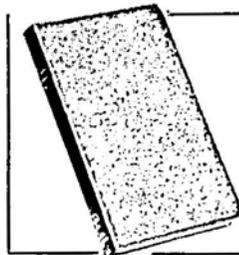
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Artemio Guillermo Photo

Mary Johnston Hospital in Manila, the Philippines, celebrated its fifty-fourth anniversary last August 26th by unveiling a portrait of the hospital's founder, Dr. Rebecca Parrish. Unveiling the portrait were Dr. Asuncion Perez, chairman of the board of trustees, and Dr. Josefa Ilano, former resident physician and a close friend of Dr. Parrish.

represent the World Methodist Council at ceremonies marking the gaining of autonomy by the Italian Methodist Church. The Italian church heretofore has been a part of the British Methodist Church.

George M. Daniels, associate director of the Department of News Service of the Methodist Board of Missions, left September 30 for a three-month visit to Africa. He will observe Methodist work in Ghana, Liberia, Nigeria, the Congo, Katanga, Southern Rhodesia, Kenya and Algeria. He will interview missionaries and African church leaders and send news stories and articles to the Board of Missions for distribution through various channels. Mr. Daniels has long been a student of African affairs and is the Board's African news specialist.

#### New Academic Dean Named for AMU

In a major administrative change, Dr. Harry S. Ganders, long-time teacher

and administrator at Syracuse University, Syracuse, N.Y., has been named academic dean at the Alaska Methodist University in Anchorage. President Fred McGinnis announced the appointment.

The second man to hold the deanship since AMU was founded in 1958, Dr. Ganders succeeds Dr. Herbert L. Heller, who is now on the faculty of California Western University in San Diego. The position of dean is second only to that of president in the academic structure of the university.

The only church-related university in the forty-ninth state, AMU opens for its third academic year this fall. It is a national project of the Methodist Board of Missions and was made possible largely through the giving of Methodists in 12,000 local churches. Thousands of churches are continuing to contribute to the university through the Advance Special program of personalized missionary giving.

Dr. Ganders brings to the position of

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dean a wide background of academic training and experience. After service as a teacher and administrator in the public schools of Washington state, he was professor of educational administration, University of Cincinnati. From 1930 until 1952, he was dean of the school of education at Syracuse and from 1952 to 1960 was professor of the philosophy of education. He has been listed in *Who's Who in America* since 1931. Dr. Ganders holds the bachelor and master of arts degrees from the University of Washington at Seattle and the doctor of philosophy degree from Columbia University in New York.

### Study Program Enrolls 76

An international scholarship program of The Methodist Church, in which almost 1,300 persons from around the world have been trained for top-level leadership in the church, in the professions and in other fields, began its seventeenth consecutive year with the opening of school this fall.

During the 1962-63 academic year, seventy-six students from the United States and twenty-seven other countries are studying in twenty-nine colleges, universities, seminaries and hospitals in the United States and Puerto Rico. All the Crusade Scholars, as the students are called, study on funds provided by The Methodist Church. In addition to those in the U.S., twenty-one are studying in other countries, making a total of ninety-seven Crusade Scholars for the 1962-63 school year. That is eleven more than last year.

Like their predecessors in the Crusade Scholarship program since it began in 1946, this year's group is preparing for leadership in a wide variety of fields. In the last sixteen years, almost 1,300 persons from fifty-six countries (and every continent except Antarctica) have studied under the program.

Since a large proportion of the Crusade Scholars go into professional church work, the program is in a sense a means of training the future leaders of Methodism, both professional and lay. In professional church work, former Scholars are bishops, college presidents, seminary professors, board executives, district superintendents and pastors. Still others, active Methodist laymen, are leaders in government, business, education, journalism, the arts and the professions.

As in past years, the Crusade Scholarship program is financed from two sources—\$150,000 from the annual One

Great Hour of Sharing offering taken in all Methodist churches during Lent and \$87,500 given by the Woman's Division of Christian Service of the Methodist Board of Missions.

The United States, as usual, has the largest number of Crusade Scholars with thirty-two. They come from home mission areas like Alaska, Hawaii and Puerto Rico and from minority groups such as Negroes, Indians and Spanish-speaking persons. Many of the Methodist leaders in those areas and groups are former Crusade Scholars.

The largest number of overseas Crusade Scholars this year come from Africa. There are twenty-one Africans, including eight each from Southern Rhodesia and Angola, three from the Congo and one each from Mozambique and Northern Rhodesia. This year's African contingent is the largest ever in the Crusade Scholarship program, reflecting both the need for educating Africans rapidly for leadership in their emerging nations and the concern which The Methodist Church has for trained African leaders.

India, as in past years, has the largest



Methodist Prints

Shown after his recent election to a four-year term as head of the Methodist Church of Mexico is Bishop Alejandro Ruiz Munoz. A former pastor and executive secretary of Christian education for the Mexican Church, Bishop Ruiz was elected during a General Conference held in Mexico City September 7-16.

number of Crusade Scholars from a single overseas country, twelve. Korea has four; Japan, Argentina and Sarawak (Borneo) three each. Other countries represented by Crusade Scholars are Belgium, Poland, Sweden, Okinawa, Bolivia, Brazil, Costa Rica, Mexico, Uruguay, Jamaica, Australia, Burma, Fiji, Hong Kong, Malaya, the Philippines and Singapore.

With fourteen, the Nashville (Tenn.) University Center (Scarritt College, George Peabody College, Vanderbilt University) has the largest number of Crusade Scholars enrolled this year. The Evangelical (Protestant) Theological Seminary in San Juan, Puerto Rico, has nine; Southern Methodist University in Dallas, Texas, and the Interdenominational Theological Center in Atlanta, Ga., have seven each; Boston University has five; Garrett Theological Seminary in Evanston, Ill., has four, and Syracuse University has three.

More of the Crusade Scholars are studying theology this year than any other subject, but many other fields are represented. Among them are medicine, social work, Christian education, music, agricultural engineering, linguistics, education, library science, history, dairy technology, religious journalism, chemistry and English literature. Almost all of the Scholars are studying on the graduate level.

The Crusade Scholarship program takes its name from the four-year "Crusade for Christ" program of The Methodist Church from 1944 to 1948. The scholarships provide tuition, books and living expenses.

Candidates for scholarships are carefully screened on the bases of character, leadership and scholastic achievement. Those from overseas are recommended by either national church leaders or missionaries; those in the U.S. are recommended by regional committees. All candidates must be approved finally by the Methodist Crusade Scholarship Committee, composed of representatives of the Methodist Boards of Missions and Education and of other national Methodist agencies. Bishop James K. Mathews of Boston is chairman, and Mrs. Florence Cox, New York, is the director of the program.

During the last of August and the first of September, all new Crusade Scholars participated in an orientation program at American University, Washington, D.C. They studied the English language and American culture, religious life, higher education and customs.



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**MCOR**  
Allocates Funds  
For Overseas Relief

The Methodist Committee for Overseas Relief has allocated \$373,022 for relief refugee aid programs in the U.S., Europe, the Middle East, Africa, Asia, Latin America and the Caribbean.

Approved by the committee's executive board in New York, part of the funds will help bolster existing interdenominational programs of the World Council of Churches and the National Council of Churches.

For the remainder of the year, MCOR allocated \$101,086 for Church World Service, a department of the National Council of Churches, and \$45,000 for the World Council of Churches' Division of Interchurch Aid, Refugee and World Service.

MCOR's interdenominational refugee and relief work is done through these two agencies, and the Committee, the relief arm of The Methodist Church, contributed to their annual budgets.

The allotments bring MCOR's contributions to CWS to \$342,215 for the year, and \$135,000 for the Division of Interchurch Aid.

MCOR also granted \$76,936.04 for relief programs overseas that will be specifically administered by other Methodist agencies, and approved requests for special grants totalling more than \$150,000, for emergency aid in Algeria, British Honduras, the Congo, France, Hong Kong, India, Iran (for victims of the recent earthquake), Japan, Korea, South Africa and the U.S. (for the CWS Orphan Program and Cuban refugees in Florida).

For the overseas program of the CWS, MCOR, with its latest allotment, will have contributed \$155,000 for the year. This is in addition to its already existing programs in Europe, Africa, Asia, the Middle East, Latin America and the Caribbean.

Refugee resettlement comes in for a big share of CWS and DICARWS (the Division of Interchurch Aid, Refugee and World Service) budgets. According to Dr. Gaither P. Warfield, general secretary of MCOR, the Dutch-Indonesian, Cuban and Hong Kong refugee programs are growing rapidly.

The first projects of CWS were set up in those countries which were devastated during World War II such as Germany and Holland in Europe, China and Japan in Asia. Hundreds of tons of food, clothing and other commodities, gifts of American Christians, were poured



Two audio-visual resources are available for sale for use with this year's study on "The Christian Mission and the Rim of East Asia." The Resource Kit for the Rim of Asia (top) contains six items which will add interest and variety to your study. They include: two filmstrips, *Korean Witness* and *Methodism on the Rim of Asia*; a record, *Music from the Rim of Asia*; a color map; a 190-page atlas; and pictures. Sale price is \$10. Four New Filmstrips on the Rim of Asia (bottom) contains two adult filmstrips, *The Church at Work in Okinawa* and *Taiwan Mission*, and two children's filmstrips, *Adventure in Hong Kong* and *Time for School*. All filmstrips are in color and all four narrations are on a single 33 1/3 record. The filmstrips can be purchased as a set for \$15 or singly at \$5 each.

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into these lands, and many others ir-  
 respective of political positions, which  
 had suffered most from the long years  
 of fighting. After the immediate phys-  
 ical needs were met, numerous proj-  
 ects were created to help certain handi-  
 capped groups with housing, loans, vo-  
 cational training and medical care.

During the same years denominations  
 participating in CWS found the agency  
 effective in aiding the victims of numer-  
 ous natural and man-made disasters.  
 Since 1946 there have been over 300  
 disasters which have called for special  
 grants of cash and the shipments of vast  
 quantities of food, clothing and medi-  
 cines for relief of the victims. An av-  
 erage of twenty such emergencies have  
 occurred each year.

"If we did not have such an agency,"  
 Dr. Warfield said, "we would have to  
 create one tomorrow. In the response of  
 the American churches to these traged-  
 ies the work of CWS has been crucial."

Similar efforts have been made by the  
 World Council of Churches' Division  
 of Interchurch Aid, Refugee and World  
 Service which exemplifies the ec-  
 cumenical solidarity of the churches  
 through material aid.

James B. Harris;  
 Board Executive



The Rev. James  
 B. Harris, Jr., 41, a  
 church extension  
 executive of the  
 Methodist Board of  
 Missions for ten  
 years and formerly a  
 pastor in eastern  
 Tennessee, died  
 September 1 at the

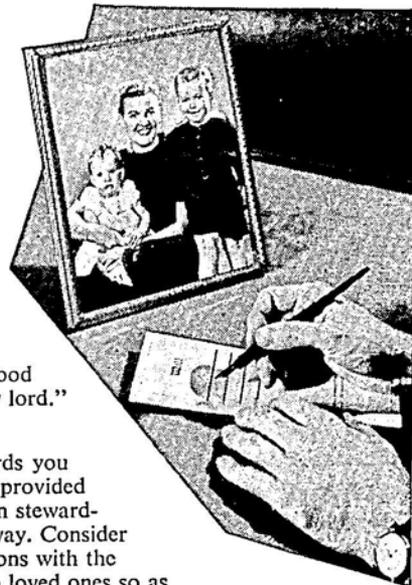
Jefferson Hospital in Philadelphia, Pa.  
 Death followed a prolonged illness re-  
 lated to a kidney ailment.

Since 1952 Mr. Harris had been a  
 director of church extension for the Di-  
 vision of National Missions of the Board  
 of Missions, with offices in Philadelphia.  
 Though he had previously been related  
 to church extension work in the South-  
 eastern and Western Jurisdictions of  
 The Methodist Church, he had been di-  
 rector of church extension for the South  
 Central Jurisdiction for several years.

In that position, Mr. Harris adminis-  
 tered building loans and grants from the  
 National Division to churches in the  
 eight states of the Jurisdiction. The  
 loans and grants totaled several hundred  
 thousand dollars annually, a large pro-  
 portion of which went to Indian and  
 Latin American Methodist churches.

Born in Chattanooga, Tenn., Mr.  
 Harris spent his early life there and at-  
 tended Emory and Henry College at

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Emory, Va. He received the bachelor of arts degree and took ministerial training at the Candler School of Theology at Emory University, Atlanta, Ga., where he received the bachelor of divinity degree.

Mr. Harris served as associate pastor of the Centenary Methodist Church in Chattanooga, the Trinity Methodist Church in Oak Ridge, Tenn., and the Macedonia Methodist Church in Knoxville, Tenn. He was a member of the Holston Methodist Conference. After joining the staff of the National Division, he served as its assistant recording secretary.

Mr. Harris is survived by his wife, Mrs. Marianna Rowlett Harris, formerly of Tazewell, Va.; twin daughters, Anne and Martha, 3, and his parents, Mr. and Mrs. James B. Harris, Sr., of Chattanooga.

### Protestant, Catholic Social Thought Compared

Close similarities, as well as some major differences, between Protestant and Roman Catholic social action beliefs were outlined recently by the Rev. A. Dudley Ward, associate general secretary of the Methodist Board of Christian Social Concerns.

Speaking to the National Catholic Social Action Conference, Ward compared the "Mater et Magistra" encyclical of Pope John XXIII to Protestant pronouncements and suggested several issues on which he wished the Pope had spoken.

These would include "something more specific on the question of international tensions, war and peace, the threat of nuclear destruction, disarmament, and the need to support an organization among the nations with universal membership to deal with these issues." Others would be "the relationship among people and classes, especially the question of race relations" and the question of religious liberty and freedom of conscience. A statement on the latter, he said, would "have been a tremendous help in dealing with forces of Communism."

He noted that Catholics involved in statements on social principles had been criticized "for attempting to relate the Christian Gospel to the realities of the human situation" and that Protestant leaders have faced similar criticism. However, he urged, "the greatest hazard to the church is irrelevancy" and "more than ever the Protestant churches know that the ultimate test of the validity of their witness will be on their ability to

relate the Christian Gospel to the realities of history."

In general, Ward praised the encyclical and others on social action issued by two previous popes. He said the emphasis in "Mater et Magistra" on "Christian love, justice, respect for the individual and family, the reverence for Holy Scripture, especially the teachings of Jesus and the apostles, spiritual rebirth, and Christian tradition strike a responsive cord in the heart and mind of a Protestant Christian."

He characterized the three main differences between Catholic and Protestant positions as centered in:

Natural law—"Protestants do not theoretically and for the most part pragmatically base their judgments and actions on social questions in natural law. Protestants derive from certain essential Christian doctrines principles which apply to social questions."

Concept of justice—"Catholics have recognized much more concretely than Protestants that often the best pragmatic expression of Christian love is through the equities of justice."

Authority—"The Roman Catholic Church claims the right to speak, to act, and to demand obedience from its clergy and laity regarding both general statements of doctrine and specific judgments on social and moral questions. . . . No council nor Protestant denomination demands acceptance or obedience and certainly does not make as a prerequisite for membership the acceptance of judgments on social issues. The words study, comment, recommend for action (individual and corporate) carry the meaning and intention of the Protestant position."

Anne Cary Eastman;  
Africa Missionary



Private funeral services were held September 4 in Bethany, Pa., for Miss Anne Cary Eastman, a former Methodist missionary to the Central Congo.

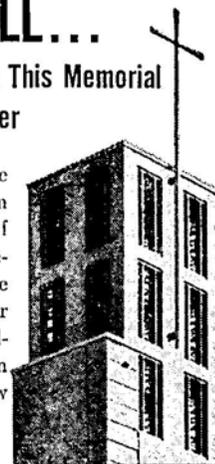
Miss Eastman, of Honesdale, Pa., died on September 2 at Memorial Hospital in New York, after an illness of almost two years. She was thirty-five.

For six years Miss Eastman did educational work in the Congo as a missionary under the Woman's Division of the Board of Missions of The Methodist Church. She first went to Africa in 1951 as a special three-year-term missionary.

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She returned to the U.S. in 1955, and went back to the Congo in 1957 as a regular missionary.

In June, 1959, in the middle of her first term as a regular missionary, she became ill and returned to the U.S. on medical furlough. She had been employed in the Africa office of the Woman's Division of Christian Service.

A 1949 graduate of Michigan State College, Miss Eastman is survived by her parents, Mr. and Mrs. Wesley C. Eastman, of Honesdale, and two brothers.

## Rural-Urban Living Growing More Alike

"Diminishing differences between rural and urban ways of life" were reiterated at the first Western Jurisdiction Town and Country Conference of The Methodist Church, Aug. 28-31.

Nearly 100 delegates, representing every Western state and conference except Hawaii, shared their experiences and hopes, as well as hearing from a variety of leadership. They approved a proposal for a similar gathering in 1965.

The Rev. Dr. Harold S. Huff, executive secretary for town and country with the Division of National Missions, pointed to the "diminishing differences" as well as to a "rurbanization" trend toward a mass society as the prime changes in rural culture.

Critical of the term "town and country church," Huff pointed out that in "thousands of communities the patterns of life of the people have changed so they no longer fit into the image" resulting in the church's being out of touch. He indicated that many persons "coddle a sentimentalized image of a family-oriented, neighborhood-related, little chapel-like church" even though most of these elements of the traditional "open country chapel" are gone or going.

Huff called for speaking of "the church in town and country," with "our unique purpose . . . to be the Church, called to serve a mission." He urged relinquishing of "our limited and false notions of sovereignty as Methodists, then to join hands with equally concerned and equally Christian brethren of other denominational persuasions in order to renew the mission to the parish-community." This, he added, calls for ministers to perform many marriages "to bring forth new life," before a funeral service is needed for a dying church.

Bishop A. Raymond Grant of Portland Area keynoted the conference with a plea for the church to implement its ministries of mutual communication between helpers and the helped, of mis-

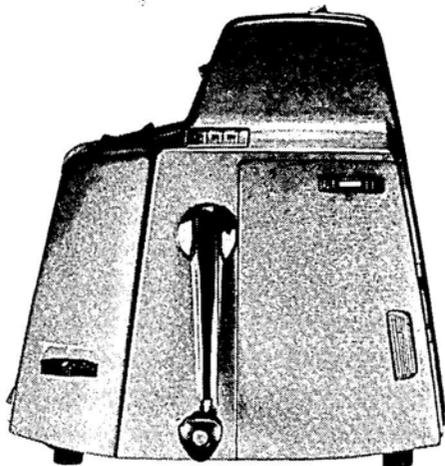
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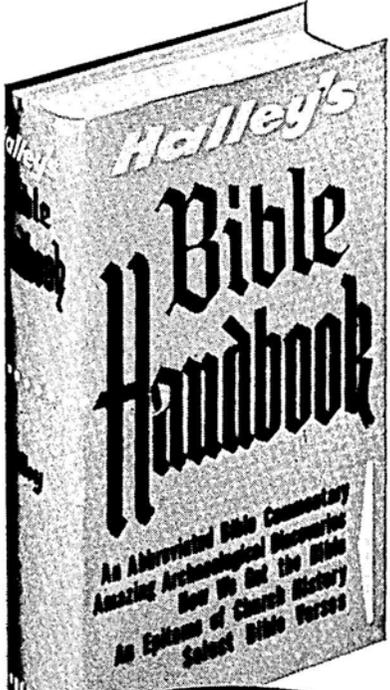
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sion rather than submission and of being prophets, priests and poets. This, he said, would require "frequenting well-established listening posts where we learn of the shortcomings and sins of our people" as well as "more than casual opportunities for listening to the voice of God"; daring not to live content and silent with inertia, indolence and indifference; daring not to go "poorly prepared to people seeking for faith and facts for living."

Bishop Grant also expressed belief that the church's ministry to its town and country segments need not be much different than to persons of urban sections, noting that wherever they live "they are citizens of the world" and the same considerations "form the heavy traffic on their mental highways and jostle with nameless bidders for their attention."

Unanswered questions in the church's migrant ministry were raised by Miss Sarah Hall Goodwin, Portland, director of the Oregon Council of Churches' migrant work program, as "why is it so much easier to share our fellowship than our worship with migrant people?" and "why is there such a great difference between the official pronouncements of various churches and those of farm organizations?"

Since church worship "is so foreign and irrelevant to the migrant worker," she urged rethinking of the concept of worship. Noting that she does not believe growers are unconcerned about their workers' welfare, Miss Goodwin pointed, however, to disparities in benefits to farmers and to farm workers, including educational facilities, income protection and health services. She added that church leaders are "not necessarily right in action they propose to solve migrant problems" but "church leaders and growers seem to be speaking two different languages." It often sounds, she said, as if the two groups "had never talked together about these things, yet the church's influence is supposed to be the strongest in rural and small town areas."

Lt. Gov. Glenn M. Anderson of California indicated similarities in the problems facing the Church and American government—finances to meet expansion demands, bold and creative programs to meet human needs, training of leadership "who can develop and operate the programs of the future." He recalled the importance of church leaders in shaping political directions which helped to eliminate child labor, protect working women, provide safety regulations and wage and hour standards.

Miss Cornelia Russell, town and country executive for the Woman's Division, called for more long-range planning of the church's mission and program, expressing fear that "we have been too concerned with the structure of the church to serve the needs of people."

**Methodists Announce  
Slight Growth Gain**

Membership in The Methodist Church in the United States now stands at 10,153,003, it was recently reported by Don A. Cooke, general secretary and treasurer of the denomination's Council on World Service and Finance. This represents a gain of slightly more than one per cent over last year's figure of 10,046,293.

The over-all membership figures and statistics were compiled by the council's Department of Research and Statistics. Dr. Murray H. Leiffer is acting director of the department, and Douglas Crozier is associate director.

The statistical review of the church's work will appear in the forthcoming volume of the 1962 *General Minutes of the Annual Conferences*, which is expected off the press early in October.

The over-all membership figure of 10,153,003 for 1962 includes 28,611 ministers but does not include 1,740,568 preparatory members (baptized children) now on the rolls. Under the Methodist plan of reporting, these preparatory members are listed in a separate column. A new column this year lists the number of female members as 4,708,830.

Total church school membership is now 6,926,780—an increase of 52,031 over the 1961 figure. Average attendance at Sunday school for all ages increased from 3,701,415 to 3,741,778. Number of family units is listed as 4,096,350.

There was a slight drop in the Woman's Society of Christian Service—from 1,770,470 members last year to 1,734,779 this year. The number of chartered groups of Methodist Men fell off from 11,562, to 10,887, but membership rose from 409,741 to 412,928.

Estimated value of church buildings, equipment and land is now \$3,160,679,472—a gain of 196 million dollars over last year. The denomination paid \$104,654,942 for building and improvements, nearly five million less than last year. Grand total of giving this year was \$581,504,618—a gain of \$27,553,516 over last year. There are 38,763 organized churches, 300 less than last year.



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