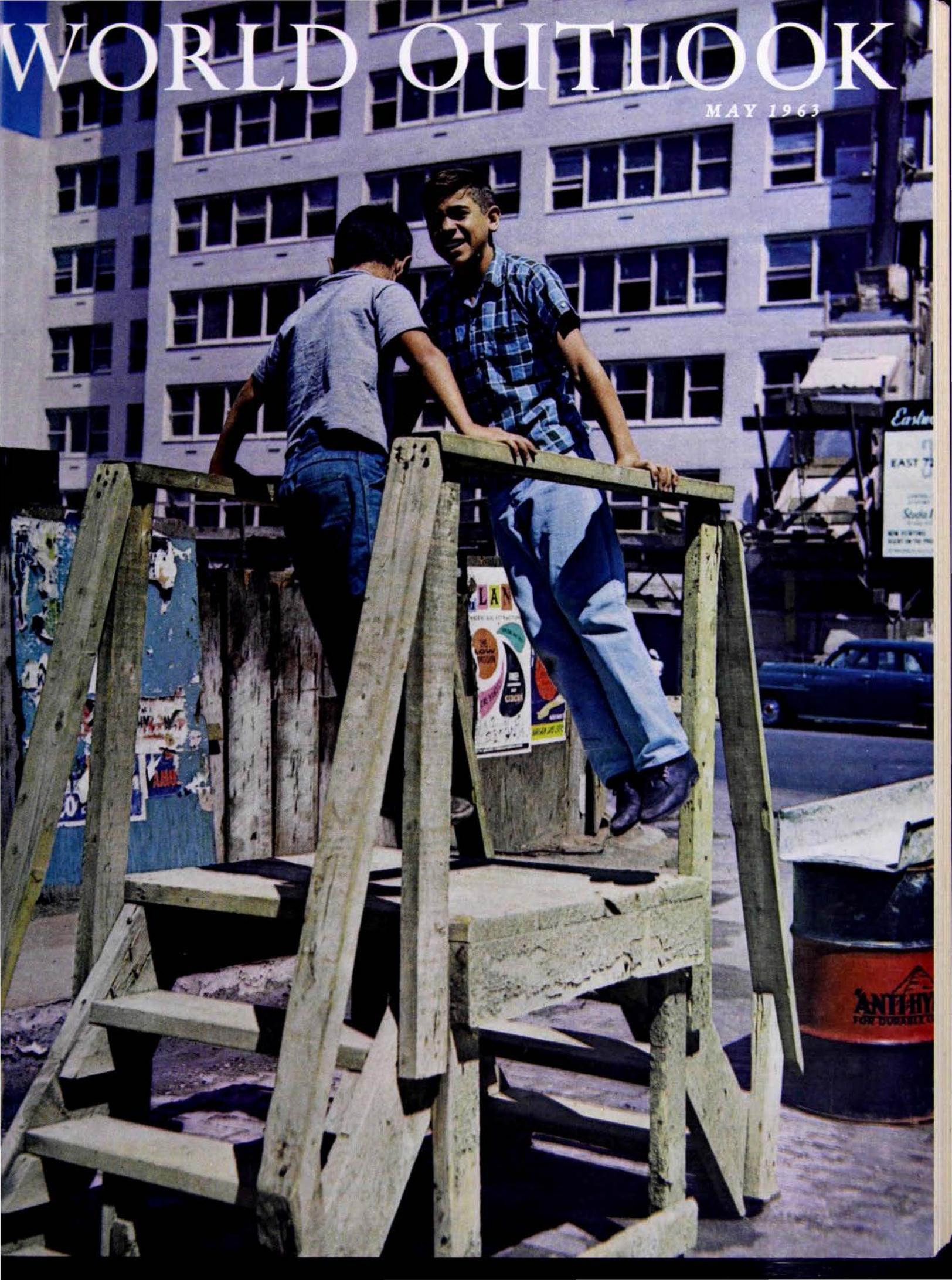


WORLD OUTLOOK

MAY 1963

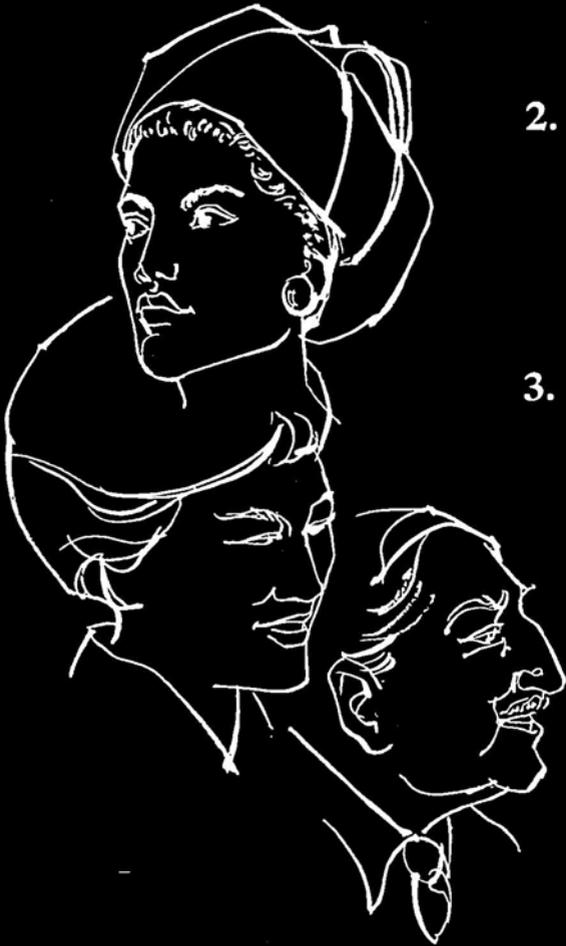




LORD OF THE CITY'S SURGING TIDE

MELITA
8.8.8.8.8.

1. Lord of the city's surging tide,
Here in these pulsing throngs abide:
Teach us to build a city tall
With thy great Spirit over all,
A city not of greed and spoil,
But built with sturdy, honest toil.
2. Lord of our fruitful countryside,
We see thy work both far and wide;
May we thy worthy laborers be,
Good stewards of the vine and tree:
And when we raise the harvest song,
Our praises shall to thee belong.
3. Lord of all nations be our guide,
O Savior strong who for us died:
Who teachest people to unite;
Lead us together to the light,
Help us to triumph over fear
And bring thy glorious kingdom near. *Amen.*



(Rev.) DOUGLAS H. HENDERSON
3737 13th Ave., Oakland 10, Calif.

From *World Outlook's*
Fiftieth Anniversary Collection of
New Missionary Hymns

KINDERGARTENS ON THE TEXAS-MEXICAN BORDER

We have an unusually large enrollment this year in most of our kindergartens—about 220.

Our Kindergarten Committees stand behind us to strengthen and support. And it is an inspiration to see how the Parent-Teacher groups have grown in numbers, and also in a sense of responsibility. They are a great help to the kindergartens in various ways.

The kindergartens are located at Brownsville, McAllen, Mission, Rio Grande City, and Weslaco.

Through our In-Service Training Program for kindergarten teachers, and through attendance at summer workshops and Laboratory Schools we try to keep abreast of the newest methods of teaching in the kindergartens.

MATTIE VARN

Supervisor, Kindergarten Work on the Mexican Border
952 Palm Blvd., Brownsville, Texas

UNLIKELY LITERACY ON THE ALTIPLANO

Janice Long, a Methodist missionary of the Woman's Division in the Board of Missions, is one who feels that girls should learn to read.

On the Altiplano, parents do not feel that there is much use in having daughters learn to read and write. Why bother? Girls are for herding sheep all day long.

Miss Long challenges this conclusion, and now has succeeded in having three classes for teaching girls to read. One class meets at seven o'clock in the morning—two other classes meet at 5 in the afternoon—when the young shepherdesses come home with their sheep. The morning class is taught by Miss Long, the afternoon classes are taught by girls from the village, under her direction. The girls are taught in the Indian language, Aymara. The language is so phonetic that, even when the teacher does not understand, the girls recognize the words from the sounds.

Thus, in this unlikely way, fifty girls are learning to read and write on the Altiplano.

ELIZABETH BEALE

Cajon 9, La Paz, Bolivia

PASTORS' SCHOOL AT LAKE KAFKUMBA

A new opportunity opened for us when, early in 1963, we went to Lake Kafakumba with our pastors and their wives. There we joined the Kenneth Enrights and the pastors from Sandoa for two months in a school for pastors.

Only two of eleven men have had training as pastors. The others are faithful laymen.

Pray for us in these days. The hope of the church lies in the witness of these men.

MARVIN WOLFORD

Eglise Methodiste Kapanga
Katanga, Africa

BUDGET-BALANCING EGGS IN HAWAII

We have a group of ten young people in the Methodist Youth Fellowship meeting at the parsonage on Sunday evenings.

The adult sponsors, a Japanese couple, or I, transport the young people from a three mile area.

These youngsters have an unusual way of making money for the MYFund. They have an arrangement whereby they pick up a certain number of eggs from a local poultry farm, paying from 45 cents to 60 cents a dozen. They

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COVER

Boys of the City Streets
CREDIT: THREE LIONS, INC., N.Y.C.

then sell the eggs for 65 cents a dozen to our church people. From the resulting fund the young people give the church five dollars a month, and send a pledge to the MYFund. The balance of the money goes into a treasury. From this treasury a certain percentage of camp-cost is paid for each member who attends camp during the summer.

ROYAL AND RUTH MARTY
41032 Manana St., Waimanalo, Hawaii

NOTES FROM NYADIRI

There are many people who will come to see films when they will not come to a church service. This term I spent more time in the villages so that I could show religious and educational films.

A highlight for the school children was the District School Show, held at the Nyamazue Mission.

Thirty schools competed in races, marches, physical training, gardening, handcraft, and sewing. The Women's Club members also brought exhibits of crocheting, knitting, food and sewing. There were many nice things.

Many people who send their children to the schools are not Christians.

RAYMOND NOAH
Nyadiri Mission, P. B. 636
E. Salisbury, Southern Rhodesia

THEY BOUGHT A MOUNTAIN?

In June my co-worker and I participated in four one-day training conferences for members of the Woman's Society in the Chae Chun District.

In each town we had sessions from ten in the morning until five in the afternoon. About forty women participated in each conference.

We had discussions on the history and present set-up of the Korean Methodist Woman's Missionary Society.

The Korean women are interested in the outreach of the church. They support four home missionaries who work in the southern provinces and on Cheju Island. They support a home for retired Bible women. Each year they send money for mission work in Bolivia, the Congo, and Sarawak.

I asked the women to tell about their local societies. One woman from a church up in the mountains said: "Last spring we bought a mountain and planted about 3,000 trees on it. In 20 or 30 years we hope to cut down the trees and build a new church." As I could hardly believe my ears (and my Korean) I asked my co-worker if I had heard correctly. She said: "Yes, they bought a mountain."

How's that for long-range planning?

JEAN MARIE POWELL
Methodist Mission, 194 II San Dong
Wonju, Kangwon Do, S. Korea

"FAITH AND SPONTANEITY" IN RURAL CHURCHES OF COSTA RICA

Rural church members love to sing and are good at harmonizing. They have no inhibitions about getting up to sing "specials." Some sing along with a guitar.

They also enjoy participating in testimony meetings. Many persons walk for miles in the rain, through deep mud, to attend church services.

Some members have taught themselves to read—for the sole purpose of reading God's word. It is thrilling to see such faith and spontaneity in the worship services. All bring their Bibles to church.

And it is amazing to note how much the church members can quote from the Bible.

HUBERT AND BARBARA FLOYD
La Iglesia Metodista, Dist. Del Pacifico
Golfito, Costa Rica

EDUCATION, LITERATURE, AND LITERACY IN LIMA

The Interdenominational Congress on Evangelical Communications was a blessing to all who could participate.

Later, we were privileged to sponsor an Institute on Literacy and Christian Literature, with the leadership of Dr. and Dra. Justo Gonzalez of ALFALIT, an interdenominational agency for the literacy program, from Alajuela, Costa Rica.

In October an interdenominational and international Commission on Christian Education was organized to promote the work of Christian education in Latin America.

ELTON AND JANICE WATLINGTON
Apartado 1386, Lima, Peru

PLACES OF WORSHIP IN KOBE

A profitable experience was a trip for my Sieva Training School class on "Worship." We spent a day visiting the houses of worship of other groups, including a Greek Orthodox Church, Catholic Church, a synagogue, and a mosque. All these (and more) are in downtown Kobe, very close together.

In each case a responsible person was present to explain various aspects of worship and to answer questions.

Many of the students knew nothing of the worship of other groups, and I think this day of visitation opened their eyes a bit.

GERTRUDE FEELY
Mikago Cho, Higashi Nada Ku
Christian Youth Center, Kobe, Japan

"A FORMIDABLE FORCE" IN MALAYA

The Women Teachers' Union, composed of women of all races, creeds, and colors is now a formidable force.

Our aim is to fight not only for equal pay but also for the status of women.

Recently, the women clamored for a woman senator, and succeeded.

In our next seminar we plan to train women teachers in their role as promoters for United Nations.

We will first educate our school children so that the next generation will have a more sober mind.

MRS. LEE KONG BENG
2785-A Lower Ampang Road
Kuala Lumpur, Malaya

GIRLS IN THEOLOGICAL COLLEGE

Our theological college has a record enrollment this year—over 200. Nearly a third of the students are girls who are in training for work in Christian education, church music, and as teachers in church kindergartens.

Most of our churches now have kindergartens attached, including nursery schools. The Christian church has a fine opportunity to start with young lives.

This year we have four young ladies from Sarawak. The girls are in training for kindergarten teaching in Sarawak.

TED AND BETTY COLE
Tainan Theological College
228 East Gate Road
Tainan, Taiwan

"THE CHURCH STOOD STRONG"

Despite the many discouraging factors in the Congo situation as a whole we cannot help being encouraged at the way the church has grown and stood strong during these unsettled times.

The latest reports from the Congo indicate that the pastors and Christian laymen are see-

ing their responsibilities more clearly and are shouldering them.

JOHN AND MARY JANE HUGHLETT
901 Terrace Apts
Pullman, Washington

PURPOSES IN PAKISTAN

Our church is passing through a challenging time, and we feel that we must examine closely our present position and our purposes, and attempt to plot our future course.

Most of our institutions are now headed by Pakistani leaders. All except two of our district superintendents are Pakistanis.

Please remember us in your prayers, that the church in Pakistan may be strengthened spiritually for the tasks ahead.

VINCE AND FERNE RUTHERFORD
45-B/6, P. E. C. H. S.
Karachi (29), Pakistan

MISSION PLANE IN AFRICA

It is difficult to estimate how much the mission pilot, Paul Alexander, with the Cessna-180 plane, has meant to our work. This plane has carried African people and missionaries from and to many places. It carries field secretaries, bishops, and other mission visitors to Central and Southern Congo Conferences. It takes children to and from schools.

The plane has also carried baby chicks, as well as big chickens and rabbits, into the interior for mission projects. It carries medicine, and other urgently needed supplies.

We really appreciate the blessing of our little plane.

GENE and MILDRED LOVELL
Kitwe, Northern Rhodesia

UPSURGE FOR SUPPORT OF THE CHURCH IN LIBERIA

Never in the history of Liberia has there been such an upsurge of self-reliance, sacrifice, and commitment to the support of the church.

We are more enthusiastic than ever before about the future of the mission program in Liberia.

Many Methodist schools are being built in the church's effort to provide an education for the youth of Liberia.

The church occupies a significant place in the history of Liberia. Now is the time for Christian missions to help strengthen the church as a major influence in the country's development.

BOB AND DONNA CAREY
Furlough address:
c/o Room 1521 at 475 Riverside, N.Y.C.

"BARLEY HILL" TIME IN KOREA

There is a serious food shortage in Korea. The drought of last year is being felt.

For the average person even a normal year brings difficulties in early spring. In fact, the period of time from March to the end of May is called *Poree Kogay*, which means "barley hill." This refers to the fact that it is a time when country people, especially, no longer have their staff of life—rice—but must subsist on barley.

The "hill" symbolizes the highest mountain in the world—that is, the struggle for the maintenance of life itself.

During the "barley hill" time country schools show many absences because of children's having insufficient food. And many Korean people fail to "climb" this high mountain, and die.

Pray that we may be used wisely here for God.

ADELINE BRANDT
Methodist Mission, International P.O. 1182
Seoul, Korea

Comments on Unity

The move toward unity by the Methodists of England and the Church of England has called forth comments of all sorts which the Ecumenical Press Service has gathered together.

We print here the London reactions.

The Anglican Archbishop of Wales, Dr. A. E. Morris, commenting that "the acceptance of these proposals would require the Church in Wales to make far-reaching changes in its constitution," noted that nevertheless "the possibility of bringing together again Anglicans and Methodists, who parted company very reluctantly and who have never quite lost their feeling of spiritual kinship, is an exciting one, and we should all hope that a way of restoring our outward unity will emerge from these proposals."

The Reverend J. D. Ashplant, superintendent minister of the Methodist Center Mission in Edinburgh, said:

"It should be pointed out that the position in Scotland differs from that which obtains in England in that the Episcopal Church in Scotland is an autonomous province of the Anglican Church and is therefore master in its own house.

"That would seem to indicate the advisability of setting up parallel conversations in Scotland between the Methodist Church and the Episcopal Church, though it does not follow that such conversations would reach the same majority conclusion as that reached by their counterparts in England."

We particularly enjoyed the cautious acceptance of the Reverend E. Benson Perkins, former secretary of the World Methodist Council. He said it would be a mistake to think that the report would be readily or immediately accepted:

"From many points of view it will cause grave concern to many Methodists," he said. "I am not suggesting that the proposals will ultimately be rejected, but they will require not months but years of discussion."

The Bishop of Bristol, Dr. Oliver Tomkins, welcomed the report "as a basis for very careful and full con-

sideration in our two churches at every level."

The Provost of Birmingham, the Rt. Reverend George Sinker, former Bishop of Nagpur, said:

"I think this is the finest opportunity we have had since we turned John Wesley out of the Church of England. . . . There will be some dissenting voices among the extremists on both sides, but I think it will be generally accepted."

Church of Scotland theologian, Dr. T. F. Torranoe of the University of Edinburgh, writing in the February 26th issue of *The British Weekly*, praised the "very fine Christian spirit" of the report. He wrote:

"If Methodists and Anglicans do not go ahead with this, will it not mean that they put a greater value on their own sectarian prejudices than on reconciliation bought with the blood of Jesus Christ. . . ? This report appears to take justification by Christ alone seriously, and so to set Christ and His Gospel squarely in the centre. Rejection of it on the grounds of some inviolable Methodist or Anglican notions would mean the rejection of justification—and of Christ."

The Church Times, praising "the bold and imaginative sweep of the plan," declared that it is "nothing less than a practical scheme for healing one of the most tragic, as it was originally one of the least necessary, schisms in Christendom."

It noted that among the main features of the plan are "the glad recognition by both sides that the conversations have taken place between equals, without any hint of an intention that one side should seek to dominate the other . . ." and the fact that it "shows that what is intended is the bringing together of two churches and two ministries, and not simply the absorption of one by the other."

While it is not easy to assess its prospects immediately, it said, "for this plan to fall by the wayside would be a setback to the hopes of Christian unity from which it might be tragically difficult to recover."

The *Church of England Newspaper* wrote that "the number of the obstacles that spring to mind when looking at the long-term implications of the report is a tribute to the imagina-

tive scheme. . . . The boldness of those who took part in the conversations must now be matched by a readiness on the part of Anglicans to lift up their eyes beyond their parish boundaries and seek for greater things than have been enjoyed since 1662. . . ."

The Baptist Times took a negative view. An editorial, which stressed that the views presented were the personal ones of the editor and not in any sense "official" declared:

"Acceptance of these views and of episcopacy so understood are the conditions of inter-communion and union. It is a kind of union by apron.

"Whatever the present intentions and verbal reservations and interpretations, . . . it will inevitably support the doctrine of apostolic succession as the essential channel of grace, and doctrine will be called in to colour interpretation—as has happened in the Church of England in the past century or more. Instead of being a leaven in the Anglican lump actively working, the Methodist Church will, in the words of the minority report, be absorbed by the larger body—doctrinally as well as administratively. . . ."

"For over 100 years now the Church of England has been moving backwards towards medieval doctrines and practices. We find it hard to believe that Methodism will accept proposals which would encourage this retrogression and hinder the continuing reformation of the Church. . . . This scheme could split Methodism. By its insistence on this kind of episcopacy, the Anglican Church is doing harm and is creating a stumbling block to Christian unity."

The disestablishment of the church of England, a present condition in negotiations, could delay a merger. For World Methodists, however, the *Baptist Times* claim over possible Methodist acceptance of apostolic succession as an "essential channel of grace" would be as difficult to accept as the control of Parliament over the Church.

The British Methodists are aware of doctrinal divergences of the two churches. They are well equipped to work out methods of union which will not violate essential Methodist beliefs.

Yet we look forward to lively debate on the merger in the Methodist press around the world and in that of the Church of England.

Individual Experience and The Unity of the Church

On the evening of May 24, 1738, a young clergyman of the Church of England, recently returned from an unsuccessful mission in America, went "very unwillingly" to a prayer meeting in Aldersgate Street in London. Someone there read from Martin Luther's preface to the Epistle to the Romans. "While he was describing the change which God works in the heart through faith in Christ," runs the familiar account in John Wesley's *Journal*, "I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone for salvation: and an assurance was given me, that he had taken away *my* sins, even mine, and saved *me* from the law of sin and death."

This was the turning point in the life of Wesley. He learned as if by a flash of insight that it is not by law but by grace, not by efforts at self-perfection but by the mercy of God in Christ that man may enter upon a life of victory and peace. From that day to the end of his long ministry Wesley had a gospel to preach, a mission to fulfill, and, characteristically, a hand extended in warm fellowship to every other soldier of Jesus Christ.

There is always something exceedingly personal and unique about any man's experience of God's grace in Christ. For the former Oxford don the intellectual apprehension of what Paul had taught and Luther thought seems to have been the catalytic. But Peter Böhler's piety and concern, the fiasco in Georgia, the discipline of the Holy Club, and the childhood training of Susannah Wesley all entered into the uniqueness of the Aldersgate experience. How any man comes to realize and appropriate the everlasting mercy is different as the man himself is different from every other man. And yet, paradoxical as it may seem, it is this very experience, unique and private and personal in its nature, that is the element binding Christians powerfully together in trust and understanding, in fellowship and service. For while their experience is intimate and unique, it is real, it can be shared with others, and it is an experience of the living Lord.

There are many ways of organizing people for worship and for religious

activity. But the hope of unity in mission among the members of the Body of Christ rests upon the kind of thing that happened to Wesley at Aldersgate. All the councils and all the committees working at the ecumenical task will succeed only so far as they are able to build upon vital Christian experience.

No Time for Stereotypes

Sometime this spring (perhaps by the time this appears) the Supreme Court of the United States will rule on cases concerning the constitutionality of such practices as Bible reading and reciting the Lord's Prayer in the public school. This will follow within the year the controversial Regents' Prayer decision of the Court. There are currently before the Congress several bills proposing aid to education, which are bogged down partially on the question of aid to religious schools.

These instances could be multiplied in many fields. To the astonishment of many in the United States who thought the question settled, the church-state question has become one of the burning issues in American political and religious life.

Why is this so? To some the answer is simple—a Roman Catholic grab for power. To others, it is equally simple—a leftist Supreme Court.

The tidy coziness of these answers is reassuring but they are hardly adequate to the darkling plan of church-state relations where ignorant armies clash by night. If this strife is to get any less ferocious, the present practice on both sides of defining terms to suit their own ends and of indulging in polemics must cease.

We would suspect that any rational discussion of our present quandary must take into account two vast changes in our society which have not been fully thought through. The most that we can do here is to suggest these as factors to be considered in any such discussion.

The first of these factors is the rise of the welfare state. Much as conservatives may dislike the idea, the welfare state (in some form or another) seems here to stay. The difference this makes for church-state relations is a considerable one—in some social institutions today, state aid quite literally decides whether an institution stays in business or not. This

does not mean that such an institution must stay in business and accept government money but it does mean that it must choose alternatives out of a different set of choices.

In choosing from among these alternatives, the church today must consider what it means to be a Christian in a society which is increasingly non-Christian in an official sense. This is not a defensive question—many people see this process as a liberating one for the church.

Of one thing we are sure—questions like these must be asked. It is about time that we all begin to think seriously or the church-state battle has only begun.

What Kind of City Will We Choose?

Civilization is in decay. Mounting disasters loom on every hand. The glories of the past and the promise of blessedness and peace are but haunting echoes of what might have been. For generations Christianity has been the accepted religion of the establishment. Look at the results. Unfriendly critics are now becoming vocal in their attacks upon the church. The woes of society are to be blamed, they say, upon a religion that has failed. It is thus at the beginning of the fifth century and in North Africa, doomed soon to fall into the hands of pagan Vandals, that a troubled bishop composes his reply to the enemies of his Christ.

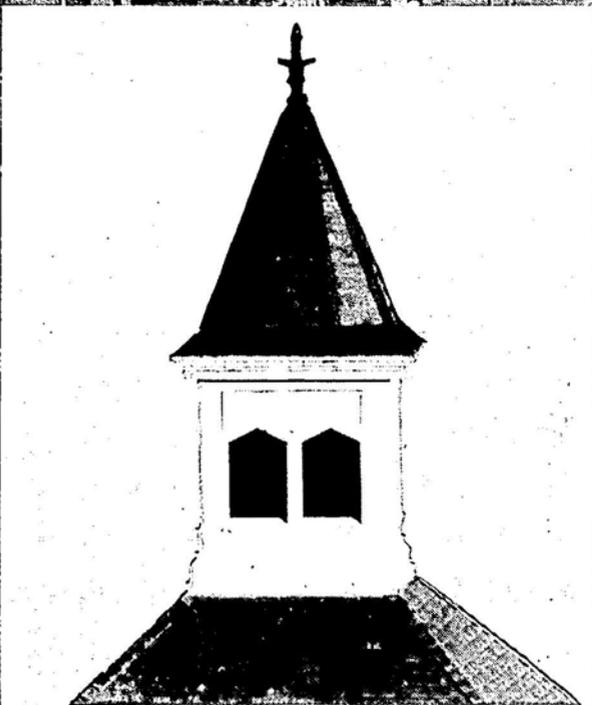
St. Augustine is writing his treatise on *The City of God*. He begins by pointing out that the pagan gods have always failed those who trusted in them, and then he develops a thesis which thoughtful men will ponder for centuries. It is his famous contrast between two cities, the City of Man, founded on the love of self, and the City of God, founded on the love of God and contempt of self.

Hope for the individual and for society, in this world no less than in the world to come, lies in the City of God.

The greatest of the evils and disasters that befall us are man-made. They are the inevitable attributes of the kind of city men have chosen.

But the other city beckons; and while there is life, the choice is ours.

What kind of city do we really want? What kind of city will we choose?



Methodist Prints, by George Miller

SOME
New LOOKS
AT THE *City*

By PHILIP C. EDWARDS

The ministry to the city is the most serious challenge facing Protestantism today. Here are some ways that The Methodist Church is moving to meet that challenge. Dr. Edwards is Director of the Department of City Work of the Division of National Missions.

THE METHODIST CHURCH is taking a new courageous look at the city. Hanson Place Central Methodist Church in Brooklyn, New York, is located directly above the Long Island Railroad Station. At midnight there is a change of shifts for the men who are employed in the railway express offices. At about the same time hundreds of people crowd the Long Island Station waiting for the 12:35 or 12:40 A.M. trains to take them to their Long Island homes. This church now has a service from midnight to 12:25 A.M. the second Sunday of each month. It is surprising how many people pause for this spiritual refreshment at that hour.

Holman Methodist Church in Los Angeles has some of its members and friends who are employed on Sunday and therefore cannot attend one of the two Sunday morning services. This church has a "Sunday morning service" on Monday night. The choir from the eight o'clock service on Sunday morning sings during the first half of this Monday evening service and then is excused to go into the other building for its weekly choir rehearsal.

Travis Park Methodist Church in San Antonio, Texas, advertised a 7:30 A.M. "service for those who must work on Sunday." Other churches are introducing



Methodist Prints, by Fujihira

Twenty thousand new residents in a housing project are quite a challenge to adjacent St. Matthews Methodist Church in Chicago. Families are visited and attempts are made to form "house churches" as centers for Christian witness.



Methodist Prints, by George Stoney

An informal Sunday evening "Happy Hour" is used by Cincinnati's State Avenue Methodist Church to attract newcomers to the city who find worship services in the sanctuary too formal.

services with full choir, ritual, and sermon on other week nights for people who take to the mountains or the shore on week ends.

State Avenue Methodist Church in Cincinnati has a Happy Hour on Sunday evening for newcomers to the city who find a more formal service in the sanctuary strange and even baffling. This is an informal program with the hymns, prayers, and opportunity for witnessing related to the background of the people.

Is this a compromise on the part of the church or an accomplishment? Is this offering people an easy way out or a more interesting way in? Whatever you think of it, these are not mere gimmicks. They are evidences of a new determination by the church to be relevant and to provide a ministry to people whom we have sometimes missed.

How do you help people who cannot read, yes—even adults? How can they understand and feel at home in our Methodist services with their printed prayers, responsive readings, and hymn books? Do you know there are 92,000 illiterates in St. Louis, and 20,000 people in San Antonio over twenty-one years of age have never attended first grade. The 1960 census showed that in Washington, D. C., 26,600 people over twenty-five years of age had finished only some portion of the first four grades. These are referred to as "the functional illiterates."

The Cabanne Methodist Church in St. Louis, along with three churches of other denominations, is offering a program in literacy to people in its community. How do you advertise such a program? You would be interested to see some of the posters which have been prepared to try

to encourage a man of forty-one or his younger wife to come and learn to read.

Bethany House in Pittsburgh is a new inner city mission from the Smithfield Methodist Church. It is supported by the Methodist Church Union of Pittsburgh, the Pittsburgh Conference Board of Missions, and the Division of National Missions. A few months ago this church was looking for a city medical missionary. Several thousand residents in the low income public housing development, where Bethany House has been opened, had no proper medical care. There was great need for training in Christian education, so a director of Christian education from the Mt. Lebanon Methodist Church has been giving time to train a group of women for leadership in the Sunday school who have never attended Sunday school in their lives. Said the director, "This is a very fascinating work, for they do not have to unlearn very much."

In a number of other cities, such as Houston, Atlanta, Chicago, other creative efforts are under way to bring the church to people in public housing.

But how would you like to be the assistant pastor of St. Matthews Church in Chicago which is located right beside a huge housing development of this kind. Rev. Ulysses S. Doss has the task of visiting the people in this development in the name of Christ in the church. But there are only 20,000 people in the one project. One Methodist minister and 20,000 people. He is trying to gain entry and expand the ministry of the church through "a church in the home" program using several families in the project as centers around which their neighbors gather for prayer, Bible study, and fellowship.

Trinity Union Methodist Church in Providence, Rhode Island, is fortunate for the time being in having as its associate minister a graduate student in religious drama in Boston University. Rev. Richard D. Waters had written and produced religious plays in churches in Washington, D. C., and in Lynchburg, Virginia, before coming to Providence. Now he has worked with the people of Trinity Union and of the city of Providence to transform an old Sunday school "assembly room" into a theater. He has a group known as Trinity Union Players who present religious and other plays which will bring together seventy-five people at a time to see and hear. Following the play the people are invited to a Sunday school room downstairs which has been converted into a coffee house. There young people and adults from the church serve and witness, as patrons discuss the hidden meanings of the play and ask some very vital questions.

Albany, New York, faced a real problem with people living in inadequate housing almost within the shadow of the state capitol. The district superintendent, Dr. C. Walter Kessler, became "infected with the inner city" as he said. He went about the district telling the churches and quarterly conferences about the home missionary opportunity in Albany. As a result, two ministers were appointed as "Albany home missionaries" and laymen from several churches have volunteered many hours of time to assist with recreation, personal visiting, counseling, and group work services.

These attempts to make a breakthrough in the new frontier of American missions, and the vast jungles of our

great cities, are not easy. Ministers and laymen who work at them often become discouraged. In more and more cities like Buffalo, Baltimore, and Toledo, they are meeting together regularly for spiritual fellowship and discipline. A group of fifty downtown "first church" pastors from as many cities met for three days early in January, 1963. The one need they expressed over and over again was for help to guide them in deepening and heightening their spiritual dimensions. They have asked Dr. Truman Potter and Dr. Lance Webb to work on this with the needs of the ministers especially in mind.

The members of the inner city Methodist Ministers' Fellowship in Chicago have been meeting monthly for several years. Their discussions, which are planned by their own officers and committeemen, range the breadth of the city's needs from the church's involvement in community planning and improvement to the basic mission of the church. In order

to express their thoughts and to enable others to share with them, they publish a monthly magazine, *Behold*, using the theme, "Say to the Cities . . . Behold Your God!" (You may be placed on the mailing list for receiving *Behold* by sending a freewill contribution to *Behold*, Room 625, 77 West Washington Street, Chicago 2, Illinois. There is no subscription charge.)

How do all these things come about? Sometimes it is the result of representatives of all the churches in the city sitting down together around the dinner table or for an evening to look at the whole Methodist responsibility for the city. A careful study of the situation will probably reveal a number of points of strength and potential if not actual resources of manpower and money. It will also bring to light areas where the church is weak, people it is not serving, unnecessary overlapping of parishes or services, and undue competition as each church tries to cover the whole town.

Out of this may come practical suggestions for helping each church see what its special and unique contribution is or where two or more churches can join forces, share ministerial and lay leadership, or stronger churches can help supply additional staff or volunteer workers. Much good has come from this procedure in centers like New Orleans, Milwaukee, San Francisco, Oakland, Kansas City, Denver, and Cincinnati.

In some larger metropolitan areas, the number of churches is so large, the population so great, and the ecclesiastical and civic structure so involved and complicated, that the Methodist Metropolitan Area Planning Commission has been formed. There is one in Metropolitan New York, in St. Louis, in Los Angeles, in Minneapolis, in St. Paul, and in Boston. Even Dallas and Ft. Worth have met together to discuss their common problems and opportunities.

The urban work committee of the conference board of missions has begun to give real leadership in conferences like the Virginia Conference, the New York East Conference, and the Newark Conference. City missionary societies or district boards of missions are finding new purpose for their organization as they share in responsibility for property as well as personnel in urban situations. The Church Extension Section and the Section of Home Missions of the Division of National Missions offer a variety of services and financial resources to help undergird this new mission to America.

There is a very difficult and baffling job before the church in our cities. We are encouraged to find that the number of men who are interested in serving in the inner city is increasing, but manpower and money for the tremendous demands of this new frontier are still in very short supply. However, there is much evidence of the new spirit on the part of the church to face the challenge knowing that we do not undertake it alone, but by the power and might and wisdom and redeeming love of our Lord Jesus Christ. "We can do all things through Christ who strengthens us."



Methodist Prints, by Fujihira

Holman Methodist Church in Los Angeles has Monday night "Sunday morning" services for those who must work on Sunday.

"What is needed is not an urban strategy but a strategy which will take into account the needs of churches in different types of communities. This strategy needs to develop ways of strengthening the local congregation so that it will be able to maintain its witness in the community. . . . In the final analysis, the church succeeds or fails in the neighborhood where it is located."

The Methodist Church in Urban America, A Fact Book



Where Wesley Preached— A NEW *City Church*

By ROBERT L. WILSON

One of Methodism's newest churches is located in an old downtown section of Savannah, Georgia. Near here John Wesley preached when he was a missionary to the colony of Georgia. Dr. Wilson is Director of the Department of Research and Survey of the Division of National Missions.

ON SUNDAY, February 3, 1963, the newest Methodist church in Savannah, Georgia, was formally organized with thirty-five charter members. This new congregation is not in a residential area on the growing fringe of the city. Its location is an old section within walking distance of the place where two centuries ago John Wesley preached when he was a missionary in the then newly established colony. The organizing of this church is illustrative of Methodism's concern for a ministry in the cities of America.

The Community: The Inner City Methodist Church, which is the official name, is on a street which divides an old residential community and a public housing project. Many of the houses have long since passed the time when they were considered desirable or even adequate. The public housing project, which was constructed in the late forties, is designed for low income families. No one can have an annual income in excess of \$2,400 and be eligible for an

apartment in the project. No resident who subsequently earns more than \$3,000 a year can remain in the project. The monthly rental and the maximum allowable income is related to the number of persons in the family.

Within the project are a considerable number of elderly persons, many of whom are retired and living on limited incomes. However, there are also a number of families with young children. In 1960 the U.S. Census reported that in this community more than half of the males were less than 21.6 years old and half of the females were under 32.6 years of age. The community has considerably more older women than men. As would be expected in a neighborhood of this type, more than ninety-five percent of all the dwellings are occupied by renters. Fewer than half of the residents completed the seventh grade.

The Concern: The Inner City Methodist Church began with a concern by Methodist leaders in Savannah for the residents of the community around the in-

tersection of East Broad Street and Oglethorpe Avenue. With the assistance of volunteers from Methodist churches throughout the city, a door to door survey was conducted. On the basis of the findings it was decided that a Methodist work was needed.

A house was rented on Oglethorpe Avenue just two doors from East Broad. The three-room flat on the lower floor was cleaned and painted for use as a church. A pastor serving a congregation on the outskirts of the city was given the added responsibility of conducting services in the new mission. During the conference year 1961-62, this pastor conducted the Sunday services, held prayer meetings and did calling in the area. It was felt that a full-time pastor was needed. At the session of the South Georgia Annual Conference in 1962, the Reverend Samuel M. Clark was appointed as pastor of the Inner City Methodist Church.

Mr. Clark is a native of Macon, Georgia. After graduation from Emory

University he did graduate work at Princeton and at Union Theological Seminary where he received his B.D. While a student at Union he was a volunteer worker in East Harlem. Prior to coming to Savannah he served the Brookfield Circuit near Tifton, Georgia. Mrs. Clark, also a native of Macon, is a graduate of Wesleyan College.

While serving the circuit, Mr. and Mrs. Clark decided to enter missionary service. They gave serious consideration to applying for appointment as foreign missionaries. Their interest was the far east, particularly Sarawak, one of Methodism's lands of decision. However, the Clarks felt a concern for the often neglected mission areas in the American cities. When the opportunity came to move to Savannah, they accepted and became missionaries in the inner city.

In order to secure space for carrying on a church program, the District Board of Missions purchased, for \$20,000, four buildings including the one that the church was renting. The Inner City Church is a conference advance special. To date approximately \$7,000 has been raised throughout the South Georgia Conference toward paying the balance of the mortgage.

The four buildings occupied a tract approximately 90 by 75 feet on the corner of East Broad Street and Oglethorpe Avenue. All of the structures are old. The exact date of construction is known for only one. This brick structure, which at one time was a dry goods store with an apartment on the second floor, was erected in 1853, eight years before the outbreak of the Civil War.

The three-room apartment on the second floor of the building, currently being used for a sanctuary, was renovated for a parsonage. The second building is being put into shape for use as an educational building and office. A third structure could not be repaired so it was torn down. The fourth building, the old store, will be renovated and used as a sanctuary. A considerable amount of cleaning, painting, electrical work, and exterminating has been necessary to make any of the facilities usable. Much remains to be done. The church has received assistance from work camps of college students for two week ends as well as volunteers from other churches. *The Church:* The Inner City Church is attempting to carry on those activities which will make the Word of God relevant to the community. These include the traditional church activities. On Sun-

day morning the worship services average sixty persons, of whom twenty-five are children and youth. Forty is the average attendance of the Sunday evening service. The church school averages thirty-five children and youth and twenty-five adults. The Sunday evening Methodist Youth Fellowship meeting has an attendance of twenty. Approximately 300 residents of the community have some regular contact with the church. Incidentally, parking is no problem as few attenders have automobiles.

In the hallway just outside the room used for worship is a bulletin board. Across the top are the words, "Be a vital Christian; Join a Work Group." Under this are several sheets where individuals could sign up to take part in the various programs. The groups include a variety of activities; the number of names on the list indicate the extent of participation. New activities are determined by the members themselves at a general meeting. The participants thus can make their concerns known and participate in determining what type of program the church will carry on. The pastor reports that these meetings are most stimulating.

A concern of the pastor is that the church develop a missionary spirit. This year the congregation has already taken two special offerings for MCOR. Lenten banks have been distributed to the members; the proceeds will go toward the support of a missionary in Brazil.

The church operates a used clothing store, known as the "Thrift Shop." The clothing is donated and sold for a very nominal sum or given away. A committee made up of members of the congregation sort the clothing and operate the shop.

A new activity is the evening study hall. Concerned about the school drop-outs, the pastor decided that it would be helpful for many students to have a place where they could come and study and get aid with their homework. He has recruited a group of public school teachers who are members of Methodist churches in Savannah. These persons will supervise an evening study hall at the church. They will give assistance to the youth with their homework. Currently, this is conducted one evening a week, but will be expanded if there seems to be need to do so.

To aid in the leadership of the Inner City Church, the minister has secured the assistance of two members of other churches. These persons, one woman and one man, have agreed to become affiliate

members of the church for one year. During this time the Inner City Church will be their church. They will participate in it, contribute to it, and make it their church home. At the end of the year these persons will return to the Methodist church in their community and it is hoped that their place will be taken by others. In addition to these two affiliate members, there are three Sunday school teachers from other Methodist churches. These include two women from a Methodist church on the edge of town and one student nurse.

The pastor serves as chaplain for the juvenile detention home for the city of Savannah. As chaplain he conducts a worship service at the home each week and counsels with the youth and their families. Several boys from the detention home are permitted to attend the regular church services.

Because of the nature of the community in which it is located, the Inner City Methodist Church will probably have to be subsidized to some degree for its entire existence. Currently, the district missionary society is attempting to pay the balance of the loan on the buildings. The South Georgia Conference Board of Missions is subsidizing the salary of the pastor as is the Division of National Missions. However, the congregation has taken upon itself the obligation of paying \$1,200 of the pastor's salary. The offerings total approximately \$125 a month. After the \$100 for the pastor's salary is deducted, very little is available for current expenses.

The pastor feels that the addition of one full-time person in the field of Christian education would be extremely helpful. There is a desperate need to train local leaders and such a person could make a significant contribution in this area.

The success of a church in the final analysis is not determined by numbers of people, size of budget or excellence of buildings. The measure of success of a church is in the lives influenced by the Gospel. The significances of Savannah's Inner City Church cannot be determined by the annual statistical reports.

The establishing of a church in a low income section of the city is in the Methodist tradition. John Wesley is remembered for his ministry among the miners and other industrial workers of eighteenth-century England. We feel that Mr. Wesley would approve of Methodism's newest church in Savannah.



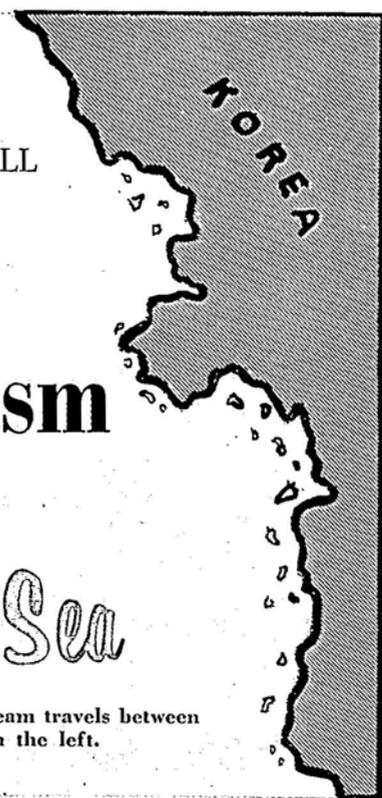
By GEORGE L. SIDWELL

Island Evangelism

IN THE

Yellow Sea

In a hired boat, the evangelistic team travels between islands. The author is third from the left.



Off the west coast of Korea, a pioneer kind of evangelism reminiscent of the New Testament is being carried out.

As our small, hired boat chugged into the tiny harbor of Nok Do our district superintendent turned to me and said, "Here we must preach from the boat—as Jesus did!" And as the Rev. Son Hong-Koo spoke these words it was borne in upon me just how fitting this would be. For this island, twenty-five miles out in the Yellow Sea off the west coast of Korea, is really a mountain top, rising sharply from the sea. And the ninety-six houses of the islanders rise one above the other around the harbor, making a natural amphitheatre. Hearing the chug-chug of our engine, the whole village had gathered to see what was happening. People leaned out the windows or stood in the doorways of their houses or clustered about the harbor. The entire population was within the sound of our voices and consumed with curiosity as to who we were and why we had come. Mr. Son's words brought home to our evangelistic team the deep significance of what appeared to be a God-given opportunity.

As our pilot groped for a safe anchorage in the rock-lined harbor, sliding between some anchored fishing junks, our team of seven began to sing that old hymn, "Brightly beams our Father's mercy, from His lighthouse evermore." When anchor had been dropped Son Hong-Koo stepped to the prow of the boat and began to speak in a loud, clear voice, "Friends, we have come to tell you

of our Lord and Saviour, Jesus Christ."

When he had finished his short remarks, Rev. Han Eui-Soo, who had come to the island only a few months before to begin evangelistic work, stepped forward and announced the evening service. Instead of trying to meet in the tiny school building, we had decided to use the boat again as our pulpit. And to insure everyone's attendance he announced an added inducement—the queer foreigner from far-away America would speak to them in their own language.

I think each of us felt a special awe as we gathered on our small boat on that moonlit June night. Rev. Mr. Son assured me that he would be in prayer for me and the fruitfulness of God's word while I spoke. We had already had a children's meeting on the beach and now the adults were gathering on the stone wall and banks about the harbor. We sang some hymns and then I rose to speak. Standing in the darkness, barely able to discern a few white patches in the pale light, I spoke on the words of Jesus, "I am the way, and the truth, and the life. . . ." I gave my own personal testimony of faith, of the yearning that others share the joy of that faith which had led me to Korea and their lonely island. I told them my Korean name, Shin Toh-Yol, made up of three Chinese characters which can mean, "The one who offers the way of rejoicing." And I said that I had come to offer them faith in Jesus Christ, who is

the "way" to God, the "truth" in the midst of ignorance, fear, and superstition, and the means of "life," abundant on earth and eternal for the faithful. There are times when one is conscious of the clear leading of the Holy Spirit and on this night I gave thanks for the enabling power of God.

On that same June trip we visited a total of seven islands, on two of which, Won-San Do and Sapsi Do ("Do" means island), we have established churches during the past five years. On three of them, including Nok Do, we have, or soon will have, church buildings. As a result of that trip of exploration and pioneer evangelism, we have now begun work on three more of them. One of them, Ho Do, with only forty houses, is near Nok Do, and Mr. Han and our literacy worker visit it once a week in our small sail boat. We have found a very warm response here and must make plans for beginning a church building sometime in 1963. As our team of evangelists visit each island we go from house to house, distributing evangelistic leaflets and giving personal witness. We speak to people wherever we find them—working on the boats and fishing nets, a group of children on the beach, some of the men and women working in the fields, or a hasty collection of islanders gathered under a large shade tree in the center of the village. Members of the team take turns in speaking to these groups. We



Two evangelists gather a group of children on the beach at Ho Do to tell them the Christian story.



Gathered under a large shade tree on one of the islands, the villagers listen as the Rev. Kim Duk-Wha, district secretary of evangelism, talks to them.



Fruits of evangelistic labors, this church rises on Sapsi Do. This congregation is less than five years old but it is active and growing.

have a couple of young men who can hold the children and youth delighted and enraptured. Our district superintendent, Mr. Son, is especially effective with the older people. He himself is sixty-eight years old, only 5 feet 4 inches, but full of vinegar, with pointed stories from the life of the people and with a contagious, compelling way of infecting people with his own spirit of consecration to Jesus Christ.

Lest you be misled, let me say that the work of island evangelism is not always easy and there is resistance as well as response to our Gospel. Our pastors are isolated, sometimes in the winter having to wait two weeks to a month for a boat to the mainland, with no schools for their children beyond the third, or perhaps the sixth grade. Our small sailboat has been almost lost three different times in sudden storms. Our hired motor launch once left Nok Do for the island of Whae-Yon Do, fifty miles from shore in the direction of Red China, only to have its motor "conk out" an hour later. We rolled in the rising billows as the helper made repeated attempts to get it started, only to have it die once more. At last we were on our way again, only to be turned back later by increasingly towering waves and strong wind. We arrived back at Nok Do, soaked but safe. And there are also the dangers and persecutions from the people who fear the old gods. All fishermen, and particularly the islanders, are bound

in a tight network of superstitious practices and spirit worship. There is the "King of the Sea," the "Spirit of the Winds," of "Earth," "Child-Bearing," etc. And each has to be placated according to established ritual, including sacrificial offerings of food, the flying of special flags on their boats, rice-straw rope strung between the sacred trees around the spirit house, entwined with white strips of paper bearing their petitions to the spirits. On Hwang Do the people keep no pigs because the King of the Sea would be angry; on this same island, when seven lives were lost from their fishing boats in a typhoon, the tiny, fledgling, Christian congregation was almost mobbed. On Sapsi Do, until just a few months ago, no Christian would be accepted as a member of any fishing crew. We had great difficulty in shipping the lumber for our new church to Nok Do, for the captains would refuse to haul it when they found out for what it was to be used.

But we are making progress in reaching the islands with the Christian message. Our Yellow Sea Island Evangelism Program involves only the island work offshore from Choong Nam Province. This includes twenty-eight islands, with an estimated total population of about 43,000. Up until about eight years ago, we had only one island church, established by Dr. Charles Amendt in 1928. Now we have eleven churches and are

working on three more islands. Most of these islands lie close to the mainland and the pioneer evangelistic work was done by ministers and devoted laymen from the nearby churches. As we have reached out toward the more distant islands we have been handicapped by lack of adequate transportation and the ineffectiveness of occasional, volunteer workers visiting from the mainland. And as we begin to catch up with our challenging evangelistic opportunities in this area, we need to extend this work to a program embracing all our Yellow Sea island churches.

For the present program is not the beginning of island evangelistic work in Korea. For many years prior to World War II, Miss Margaret Hess, working from the port city of Inchun, carried on an extensive program of evangelism and social work among the islands of Kyongki Province, directly to the north of where we are now working. The effectiveness of this work is seen in the fact that there are now over sixty island churches in this area. In fact, Kangwha District has forty-two churches, all on the large island of Kangwha and four other islands. Because of the present shortage of funds and missionary personnel, we have no one giving full-time to this important and challenging work. But we are confident that God is opening new doors of opportunity for the future.

Medical Students *Serve at a Mission Hospital*

Photographs from Smith Kline and French Laboratories



A husband and wife team, both students in medical school, spent last summer working at the famed mission hospital in Ganta, Liberia. Here are some pictures of them at work there.

A HUSBAND AND WIFE who are medical students at Howard University College of Medicine in Washington extended their medical knowledge and know-how last summer by serving as a medical team at a Methodist mission hospital in a remote area of the West African country of Liberia.

Samuel Edwards and his wife, Leona, seniors in the medical college, went to the Ganta Methodist Mission Hospital in June to participate in all the activities of this thirty-bed general hospital and medical station.

In addition, they assisted at a leprosy colony operated by the mission and took advantage of the opportunity to observe closely West African life in and around a community 187 miles inland from the Liberian capital of Monrovia.

Their experiences were made possible by the Smith Kline & French Laboratories Foreign Fellowships for Medical Students program, which was established three years ago by the Philadelphia pharmaceutical firm to permit medical students to broaden their training by enabling them to assist at remote medical outposts in the countries of Africa, Asia and Latin America.

Edwards was one of thirty-three medical students to receive a grant last year from the Association of American Medical Colleges, Evanston, Illinois, the agency which administers the Fellowship program. Because his wife also is a medical student, funds were provided to

(Continued on page 16)



Mr. and Mrs. Samuel Edwards are shown writing prescriptions and dispensing medicines during the outpatient clinic at the hospital at Ganta, Liberia. About 250 patients a day visit the clinic.

Mr. Edwards examines a boy who is suffering from typhoid, complicated by meningitis, at the Ganta hospital.



Mr. Edwards makes the rounds with Dr. Paul Getty, a missionary doctor who serves at the Ganta hospital.



Mrs. Leona Edwards, who is also a senior in the medical college of Howard University, examines a new baby born at the hospital.



Mr. and Mrs. Edwards assist Dr. Getty during an operation.

PLEASE TURN THE PAGE



enable her to accompany her husband.

The Edwards reside at 2212 First Street, NW, in the District of Columbia. Edwards is the son of Rev. Samuel M. Edwards, pastor of Liberty Baptist Church in Pontiac, Michigan, and is a graduate of the University of Michigan. He also holds a bachelor of divinity degree from Yale University. Edwards is director of The Wesley Foundation, the Methodist student center at Howard.

Mrs. Edwards is the former Leona Perry, daughter of Mr. and Mrs. Clarence O. Perry, 125 "T" Street, NW, in Washington. She is a graduate of Howard University, a Phi Beta Kappa and a former Fulbright Fellow who studied in Paris.

Edwards, who is considering becoming a psychiatrist, and his wife explored the mental health picture among Africans while serving in Liberia. Edwards himself invited a group of Liberian students to lectures on psychiatry to introduce modern psychiatric knowledge and techniques to the area.

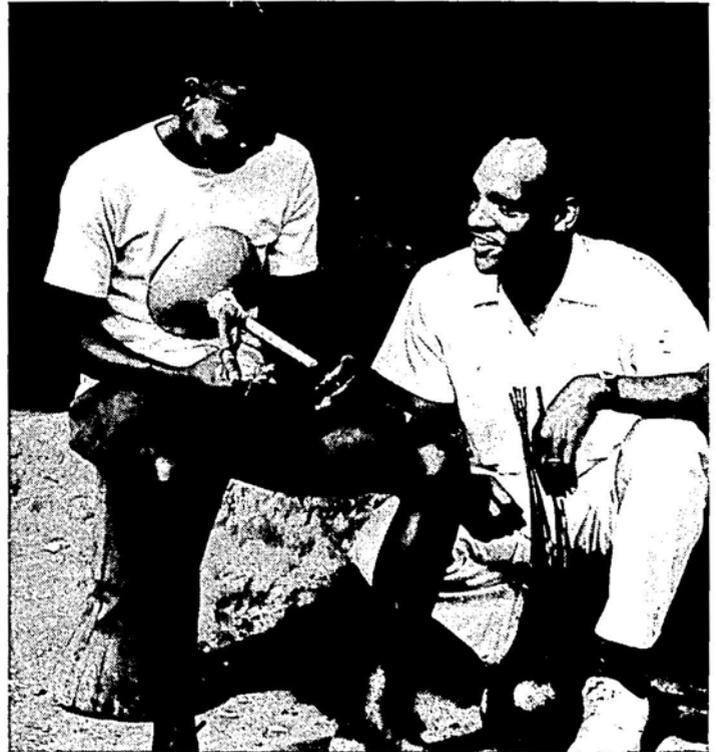
Most of the time at Ganta, however, was spent working in the outpatient clinic, which was visited by about 250 persons each day. Among the most common afflictions treated were malaria, hookworm and other intestinal parasites, amebiasis, yaws, sleeping sickness, skin diseases and ulcers, hernias, schistosomiasis and gynecological complaints. A great many expectant mothers also visited the outpatient clinic.

The Edwards also performed ward rounds, visited patients in their homes and assisted in surgery.

Ganta is situated in Liberia's Central Province 187 miles from the Liberian capital of Monrovia. The hospital, established thirty-five years ago by the Board of Missions of The Methodist Church, is staffed by three doctors and three missionary nurses assisted by thirty Liberians who serve as technicians and aides. An additional wing, now under construction, will double the present thirty-bed capacity.

(Above, left) Mr. Edwards learns some of the complexities of African medicine. The man in the white tee-shirt is a well-known herbal medicine practitioner. He and his assistant (left background) have brought an epilepsy patient who is mentally disturbed to the hospital for examination.

(Above, right) Mr. Edwards is considering psychiatry as a career. Here he leads an informal course in the subject for Liberian students.



(Above) Near the hospital is a separate village for leprosy patients. Here Mr. Edwards visits the village and listens to a resident play the "kwela," an African instrument.

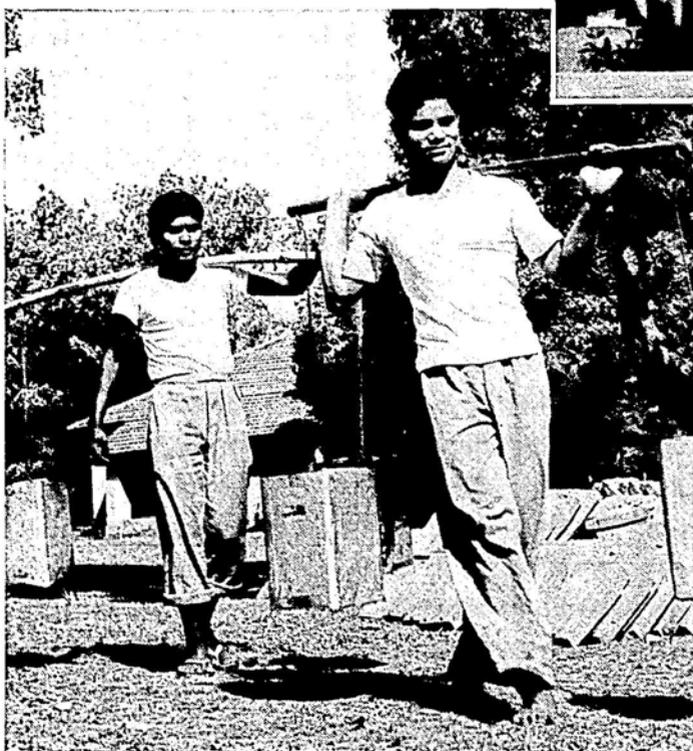
(Left) On a visit to a neighboring village, Mr. Edwards learns more about Liberia and about the practice of medicine.

In three years of a work camp project in India, young people learn the joy of work and of Christian fellowship for service.



Leonard Photo, by Venu Macwan

Members of the work camp hold morning worship in the Garden of Prayer, under the Cross they have built themselves.



Leonard Photo, by Venu Macwan

BLOODSTONE,

Cross And Hammer

by HILDA LEE DAIL

Water brigade was a daily necessity. Tiles on the ground are being cleaned before being relaid.

You can get to Riverside, all right. Just take the Bombay express for a day or night, ride a bus for about two hours, and get off when the driver stops in front of the door of Riverside, a Methodist hill station bungalow at Pachmarhi, in the state of Madhya Pradesh. People around that resort area know about Riverside, for it has been there over fifty years. It looked it too, three summers ago when the first group of Youth Fellowship members arrived with their picks, shovels, hammers and water tins for their first work camp. Methodist missionary, Louise Campbell, with her Indian co-worker Pushpa Lal and Jasso Bose, Conference Director of Youth, had gathered young people from all five districts of the Madhya Pradesh Conference (some traveled 600 miles), a few preachers, and skilled laborers. They were ready to begin a new experiment

in group living for the purpose of restoring Riverside, which had not been in regular use for some years.

Their motto was part of the advice St. Paul gave to the young man, Timothy: "Do your best to present yourself to God, as one approved, a workman who has no need to be ashamed. . . ." (II Timothy 2:15, R.S.V.)

Here for several weeks for the last three years, young people with ancestors from many castes, forgot old taboos against special kinds of work, and discovered the joy of working together as a Christian group. City boys from Jabalpur Christian High School worked along with boys from remote villages. A preacher, who had never before held a trowel in his hand, helped to lay the first wall in the restoration of one of the buildings. A professor from Leonard Theological College showed the group

that carrying water to mix cement can be as noble as teaching Church history. They all worked along with the Hindu electrician and carpenter and the Muslim servant woman.

When the first group arrived in 1960 they found that there had been a lot of "monkey business" going on around the place. For monkeys had literally lifted off so many tiles from the roof that the house was full of leaks. Walls were falling, for worms and termites had done their bit, also. Inside the house, twenty chairs had no seats, the beds needed rebuilding, and the kitchen sink was missing. The yard was a wilderness; all the water had to be carried five hundred feet.

With so much work to do, there had to be a careful daily routine. It started at five o'clock each morning when the breakfast crew crept out of bed to cook



Members of the 1962 work camp. Director Louise Campbell is at the extreme right.

Leonard Photo, by Venu Macwan



Leonard Photo, by Venu Macwan

It is not very often that laborers hauling cement look as attractive as these three girls.



Leonard Photo, by Venu Macwan

Dressing stone is hard work but volunteers of all sizes were available.

the *chappaties* (flat wheat cakes, browned over a charcoal fire), while the water boys began their tin can brigade that lasted most of the day.

Morning worship was at 7:15, before breakfast. This past summer, it was held in the Garden of Prayer, where the weeds had been replaced with hedge, violets, ferns and bougainvilleas. It was easy to worship beside the river, with birds fluttering in the new bird bath and where the rugged wooden cross they had made towered over them. Communion was taken one morning as the group knelt around the cement altar their own hands had fashioned. In these early morning hours they discovered the interlocking of work and worship. One participant wrote to a friend after being at Pachmarhi, "I have never experienced such fellowship as I came to know in the work camp at Riverside."

There was serious Bible study during the day, too. This past year they studied the Parables of Jesus. In addition to the work, study and worship, there was also some time to play. Pachmarhi has about sixty beauty spots around it where there are caves to explore, streams to swim, and mountains to climb. And in the evenings, after dinner, there was always music. One of the boys was a talented song writer. He sang his lyrics and the group joined in, to the accompaniment of a harmonium.

It was in one of the riverbeds nearby that Miss Campbell discovered bloodstones so beautiful that she gathered them for a very special purpose. They were put in a setting by a jeweler in Kashmir, who carved a cross on one side and a hammer on the other. These rings are proudly worn by the "third year

people." Those who have been there one year got a green ribbon badge. Second timers wore gold ribbon badges. But it was to those who had come for the three years that this special ring was presented last summer in a ceremony in the Garden of Prayer. Bloodstone symbolizes sacrifices. The cross is the Christian symbol, and the hammer denotes the work phase of the Camp. It is the wearers of the bloodstone, cross and hammer, and their friends, who are responsible for the transformation of Riverside.

There is yet much to be done—fence to be put around the seven acres, additional buildings to be built, and more repair on those already there. But friends in the Madhya Pradesh Conference believe that the young people have taken seriously that they are "workers who have no need to be ashamed."

THE Changing CITY CHURCH

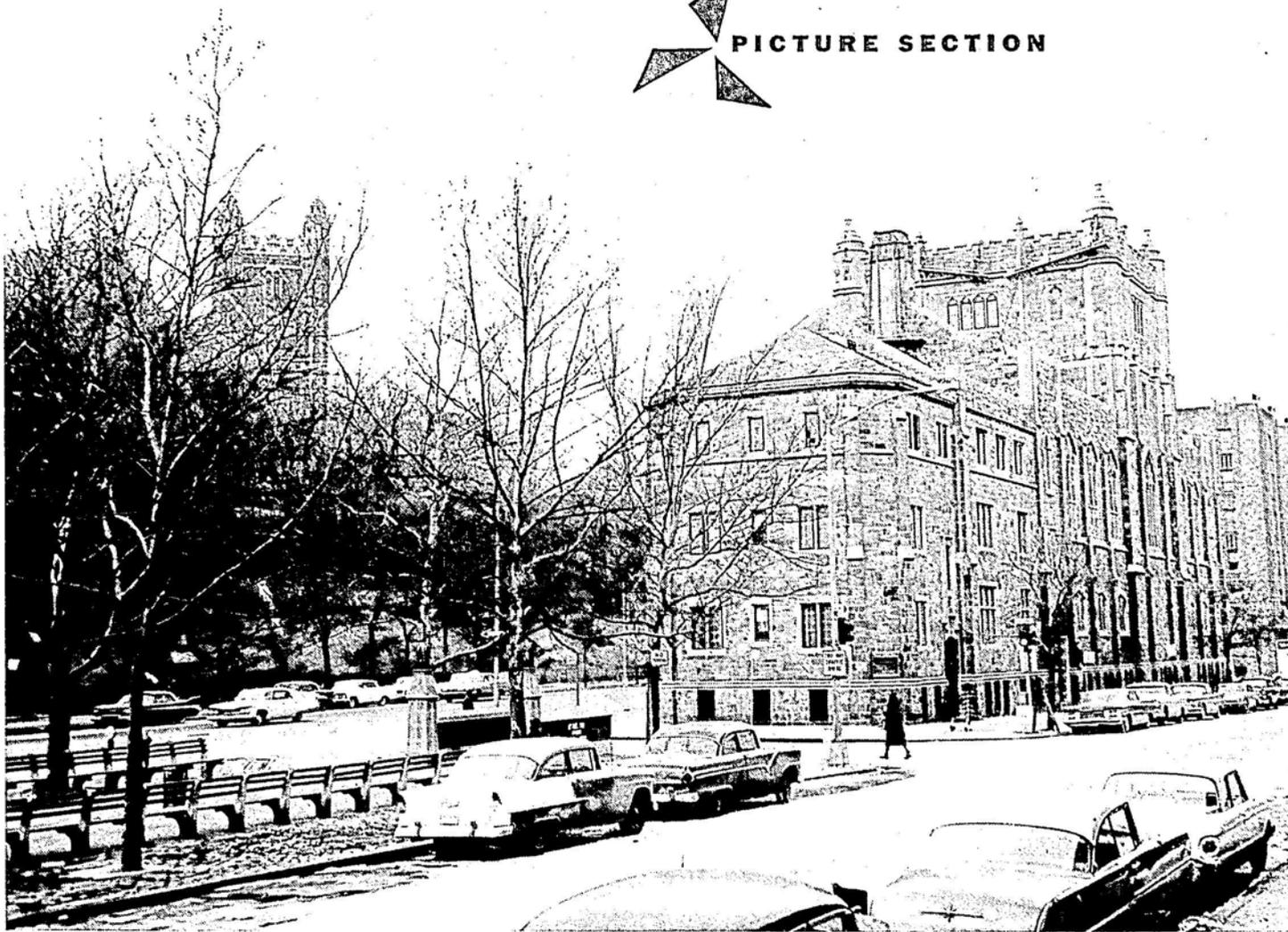
A QUARTER of a century ago the strength of Methodism in major northern cities lay in white Anglo-Saxon congregations. Today, in many of these cities, the Negro Methodists form the core of the Methodist membership. The question arises: Are these Methodists playing as significant a role in city Protestantism as they are playing in the city's political, cultural, and educational life?

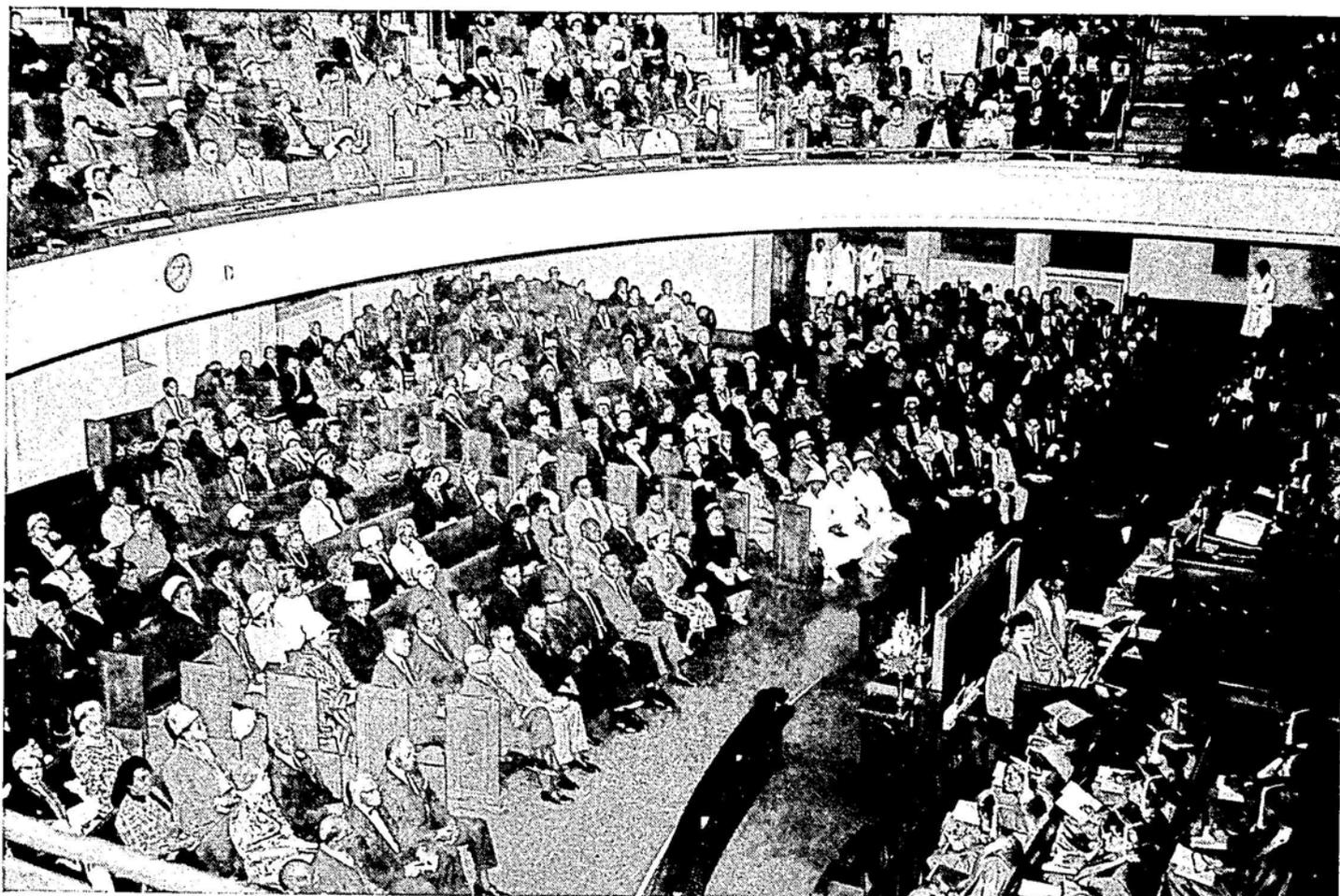
(Below) St. Mark's Methodist Church, a great church averaging 1,400 attendance, stands in the prosperous section of Harlem. The tower of the City College of New York is seen in the background.

Mike Elkins: Eastern Publishers' Service, N. Y. C.



PICTURE SECTION





Miko Elkins: Eastern Publishers' Service, N. Y. C.

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(Above) The average morning congregation is made up of business and professional men and women, the solid, responsible citizens of this particular area whose influence extends to the whole city.



(Left) A usual Sunday luncheon. Many of the congregation's members come to church and stay on for afternoon services. The luncheon is served at cost, and much church business is done over the luncheon tables.



(Opposite page, top) The church school has trained teachers. The children receive training as high-grade as that in their day schools.



(Opposite page, bottom) The Christian Friends, mostly college students, interest themselves in social questions, and work across racial barriers to help poorer churches of all denominations in the Harlem area.



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(Opposite page, top) This picture was taken at a regular mid-week prayer service. Both men and women attend the service, which is led by the pastor, Dr. Charles L. Warren.

(Opposite page, bottom) The Woman's Society of Christian Service has just concluded its study on "the Rim of Asia".

(Above) High school children are coached in home work by teacher members of the church. These teachers belong to Phi Delta Kappa, national society of teachers.

(Right) Beautiful old homes in Harlem. A group from the church, through the St. Nicholas Park Housing and Planning Council, is attempting to save the houses. St. Mark's Commission on Social Concerns works with Christ Methodist Church's Commission on housing problems.



Mike Elkins: Eastern Publishers' Service, N. Y. C.



Cecil Layne

Frank E. Edwards, Jr., N. Y. C.



Men of St. Mark's Church welcome former Governor Averill Harriman. They are: Mr. Marvin B. Eckford, Public Relations executive; Dr. Warren, the pastor; the former governor; Commissioner Fitzgerald Phillips, Department of Parole; and the lay leader of the church, Attorney Reuben H. Mack.

The Protestant Council of New York meets at the St. Mark's Church. Below the table can be seen the plan for the Protestant Building at the New York World's Fair, 1964-1965.



PICTURE SECTION



A. Hansen Studio, NYC

Bishop Lloyd Wicke, Bishop of the New York Area; Dr. Warren, pastor, are the clerical leaders at St. Mark's.

Attorney Samuel R. Pierce, former judge, Court of General Sessions, and lay member delegate of annual conference, with the pastor. Mr. Pierce is representative of the leadership St. Mark's has for the city and for the church and community.



PICTURE SECTION

After a morning service. In this group are leaders in civic organizations, national secretaries in the Y. W. C. A., superintendents of schools, lawyers, artists, doctors, and business men. These Methodists are forming today the great churches of our cities. The strength of the city church is in new hands. What lies in the future?



Cecil Layne

Mike Elkins: Eastern Publishers' Service, N. Y. C.



ALDERSGATE



by ELMER T. CLARK

and the class meeting

THE TWO HUNDRED TWENTY-FIFTH anniversary of John Wesley's famous "heart warming" experience on Aldersgate Street in London will occur at 8:45 p.m. on Friday, May 24, 1963, and it will be observed by Methodists everywhere. Wesley was thirty-five years old and had been an ordained clergyman for thirteen years. He had been seeking a satisfying religious experience. He had received careful home training in religion, and adequate education at Oxford, and he had practiced a strict morality and "good works" of every kind, all of which he recited in detail in his *Journal*.

As a part of his search, Wesley had gone as a missionary to the Indians in Georgia, U.S.A., and of this he wrote, "My chief motive is the hope of saving my own soul." That was probably the strangest motive that ever prompted a foreign missionary, and of course he was a failure. He said that "all the time I was in Savannah I was beating the air," that he was "ignorant of righteousness," that he "was carnal, sold under sin." As the result of an unfortunate love affair, he left Georgia between suns and returned to England.

Wesley was a broken and despondent man, under what our fathers would have called "conviction for sin." He said that he had never been converted, that he was under the curse of sin, and that he had no more faith than devils. He continued in this state for five months, during which period his *Journal* reads like the record of a criminal. Then he met Peter Bohler, the Moravian, and was by him led to an understanding of salvation by faith alone and the futility of "works" in the process, the witness of the spirit, and the possibility of "instantaneous conversions." All this brought him to his spiritual experience.

He went "very unwillingly" to the meeting in Aldersgate, but while "one

was reading Luther's Preface to the Epistle to the Romans" which described "the change which God works in the heart through faith in Christ" the well-known experience occurred. "I felt my heart strangely warmed," he wrote in words that are more familiar than any other words he ever wrote. "I felt that I did trust in Christ, Christ alone for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death."

Those who discount conversion will find that John Wesley refutes all their arguments. He at once became a completely changed man. For fifty-three years after Aldersgate he was "the very soul that over England flamed," the most notable evangelist in British history.

When Wesley died in 1791 the Methodist movement had spread all over England and the Americas and was preparing to encompass the world. He left behind him 250 circuits, 550 preachers, and above 150,000 members, around half of these being in the United States, where the first Methodist Church in the world was organized as a distinct denomination in 1784.

The "design" of the early Methodists was to save souls and "build them up in that holiness without which they cannot see the Lord." Among the methods used in the latter process, probably the Class Meeting was the most important.

At Bristol in 1749, in discussing the debt on the chapel there, Wesley proposed that the society be divided into classes of twelve or more persons under a class leader. Each member should give one penny a week. When it was said that some were too poor, one suggested that eleven of the poorest should be placed under him and if any could give nothing he would give for them as well as for himself. This was the origin of the class meeting, which with modification is em-

ployed in British Methodism to this day.

The financial aspect was soon eliminated, and the Class Meeting became an agency of spiritual culture and development. It was a testimony meeting in which the members told their experiences and confessed their shortcomings. The leader asked searching questions about their "daily walk," and all joined in advising each other.

The classes were usually arranged according to the residences of the members so that they might meet in homes. Sometimes they were formed according to the work of the members and the hours of meeting were adjusted to the employment. Classes were usually composed of both men and women, but in the early period there were some classes for each sex. Some women were made class leaders. (It is said that Queen Salote of Tonga is now the leader of several classes.)

The leaders were nominated by the superintendents, but they might be approved by the leaders' meeting. These meetings were important. The leaders met Mr. Wesley and the stewards weekly to report on the money collected, and the moral department and religious life of the members. Religious services were frequently held in connection with the leaders' meetings. In point of time these were the first official meetings in the societies, although in circuits they could not always be held each week.

The meetings were in private, and class tickets were required for admission. These tickets were issued quarterly by the class leader and were signed. In England the possession of a class ticket became a test of Church membership.

In 1753 a rule was instituted to the effect that strangers could not be present more than two or three times at society meetings. Therefore, the stewards were instructed to inspect the tickets before persons were admitted. In 1787

it was found that many of the preachers were left without adequate support and the old practice of financial contributions was revived. Wesley directed the assistants to see that all class members who could afford it contribute a penny per week and a shilling per quarter for ministerial support. Class stewards were later named to receive these offerings,

"It can hardly be conceived what advantages have been gained from this little prudential regulation," wrote Wesley concerning the practice of inquiring into the spiritual state of the class members. "Many now happily experience that Christian fellowship of which they had not so much as an idea before. They began to bear one another's burdens, and naturally to care for each other."

Wesley went further and subdivided the classes into "bands" with not more than five or six persons in each. In these small groups the examination of personal character was stricter than in the classes. For example, there was a band rule against the wearing of ruffles by the women and leaders were told that "this is no time to give any encouragement to superfluity of apparel, therefore give no band tickets to any in England or Ireland until they have left them off." There was a somewhat similar rule in early American Methodism and it is still reflected in our General Rules.

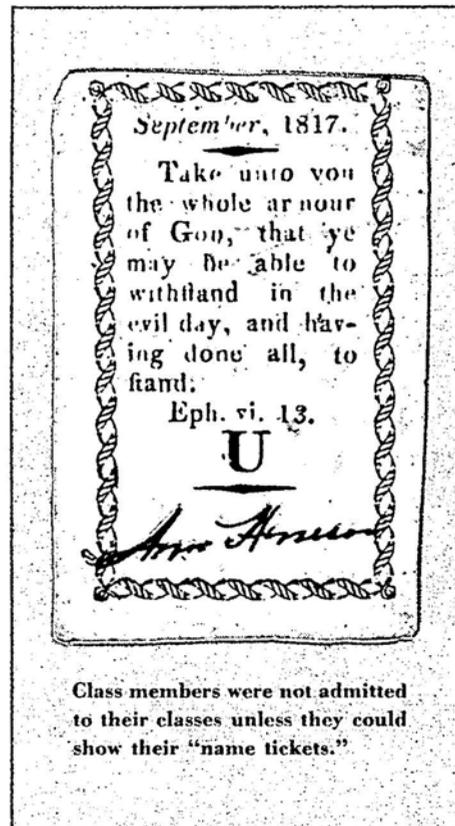
Mr. Wesley drew up a list of eleven searching questions to be asked of persons before they were admitted to a band meeting, and in 1744 he gave them a long set of specific and strict directions which embodied the general instructions in the General Rules and much other material.

The bands, however, were not ordered as a rule of discipline and they were never generally organized. In 1842 the Wesleyan Conference endeavored to revive them and directed the superintendents to form as many bands as possible in each society, but this was not successful and the bands gradually declined and disappeared.

Class meetings are still numerous in Great Britain, and tickets are still issued. They are, however, not as active as they were during the early period. Theoretically, every British Methodist is a member of a class and the *Circuit Requisites Catalogue* contains such items as membership tickets, instructions to class leaders, and other items. The Epworth Press recently published a *Manual for Class Leaders* and a second printing was almost immediately needed.

Class meetings were adopted in American Methodism at an early date, but they were never so strictly a test of Church membership as in England. The sessions followed the order that had been

proposed by Wesley. The leaders were virtually sub-pastors in the Methodist Episcopal Church, being appointed by the pastors and acting under them. They not only held the class meetings, but also they visited the sick, met the pastors, and the stewards, collected and paid over the funds from the classes, and reported on members needing or desiring the services of the pastors in their homes. Bands were also formed, but they do not seem to have developed into much importance.



The first *Discipline* of the Methodist Episcopal Church, published in 1785, had provisions for classes and leaders. It enjoined strictness in admitting strangers to the society. "At every other Meeting of the Society in every Place, let no stranger be admitted," ran the rule. "At other Times they may: but the same Person not above twice or thrice. In order to do this, see that all in every Place show their Tickets before they come in. If the Stewards and Leaders are not exact therein, employ others that have more Resolution."

This same care was enjoined with reference to the love-feasts. Strangers were to "be admitted with the utmost Caution," and the same person was not to be admitted more than twice unless he became a member.

Similar material, with some variations, was in the *Disciplines* that followed. The last *Discipline* of the Methodist Episcopal Church, that of 1936, contained a

whole section on "Classes and Units" for prayer and service, and a paragraph about the meetings and leaders. In the Methodist Episcopal Church provisions for classes and instructions to leaders were contained in the General Rules, although these Rules were not always printed in the *Discipline*. They were in the last *Discipline* issued by that Church.

In the Methodist Episcopal Church, South, there was also provision for classes and leaders. The first *Discipline* mentioned classes in the General Rules, but they were not included in later editions. The last *Discipline*, in 1938, stated that one of the duties of the pastor was "to appoint the leaders and change them when necessary."

The *Disciplines* of The Methodist Church, beginning in 1939 and continuing to the present time, have included in the General Rules the following statement:

"That it may the more easily be discerned whether they are indeed working out their own salvation, each society is divided into smaller companies, called classes, according to their respective places of abode. There are about twelve persons to a class, one of whom is styled the leader."

This is followed by an enumeration of the leader's duties. The duties of the pastors include this sentence: "To form classes of the children, youth, and adults for instruction in the Word of God, and to perform the duties prescribed for the training of children." These admonitions are now presumed to be fulfilled by the Sunday schools.

The disciplinary provisions notwithstanding, class meetings in the early sense have passed out of American Methodism. The present writer, in the course of a long ministry, never saw one. When the 200th anniversary of Wesley's Aldersgate experience was observed in a great convocation at Savannah, Georgia, in 1938, the writer, who was the director, desired to include a daily old-fashioned class meeting as a part of the program, and difficulty was experienced in securing a leader. One was at last found in Dr. Henry Clay Morrison, who was then nearly seventy.

In an earlier day, however, the class meetings and leaders were regarded with considerable seriousness. In February, 1838, the following appeared in the quarterly conference record at New Madrid, Missouri:

"Question: Are there any complaints?
 "Answer: There is. (1). Against Brother Howell for not attending his class faithfully. (2) Against Brother Michel for not attending to the delinquency of Brother Howell."

heart OF A CITY—

ALL NATIONS, LOS ANGELES

by AMY LEE

“Home office” for All Nations Foundation, old-established Methodist church and social agency now serving four neighborhoods in its vast eastside inner city area of Los Angeles.

IN THE BIGNESS OF A CITY, neighborliness tends to be severely circumscribed.

The Church of All Nations, an “inner city” Methodist church and social agency in Los Angeles, eases this somewhat by playing introducer for its neighborhood people and people in other parts of the city.

I saw an exciting example of it the day a group of girls from Beverly Hills High School came with their vice-principal, Mrs. Romaine Pauley, to a get-acquainted party at All Nations Community House.

After a film program in the chapel, the All Nations children took their guests on a tour of the building, winding up for refreshments, talk, and an arts-and-crafts exhibit in two gaily decorated rooms of the community house. Beverly Hills High and All Nations have been carrying on this kind of “student exchange” for twelve years, according to Mrs. Pauley.

It began, she said, when a group of her students asked about opportunities to give, “of themselves rather than just money,” to a worthwhile project.

continued on next page

“Dick” Whittington



"Our community volunteer services suggested All Nations," Mrs. Pauley told us. "We have been coming here once a week ever since. Some of our students serve as volunteers. Others take part in little service projects."

This is the picture that stays in the mind: the All Nations Negro, Mexican, and Oriental children walking around the building hand-in-hand with their new-found white school friends from a far-off wealthy suburb, proudly showing off their community center, and, with no self-consciousness or embarrassment, extending hospitality to youngsters of a totally different social, cultural, and economic world.

At All Nations that is possible, and natural. And every spring the All Nations youngsters travel out to Beverly Hills to join their friends for a picnic. They swim in the high school pool, then go to a nearby park for games and a picnic lunch.

All Nations does something else deeply meaningful for children of its section of the city. It gives them a chance to go to camp every summer at Big Pines, the 10-acre All Nations camping area in Angeles Forest, 100 miles northeast of the city. As many as 75 youngsters can be accommodated each week. Poignant reminder of the city child's pavement-bred knowledge of nature is a question one boy asked on arriving at Big Pines: "Did they have houses here before they planted all the trees?"

But youngsters, though a major concern of All Nations, are by no means the only group served by this old-established church and social agency of The Methodist Church. Troubled families are a high-priority concern. So, too, are the growing numbers of older people in the neighborhood.

Within a half mile of the All Nations building at East Sixth and Gladys Streets there are more arrests for drunkenness than in any other part of the city. Adult crime is also highest. The educational level and median income are lowest.

In the church's infancy, sixty-five years ago, the area was one of middle-class homes. The church then was known as Newman Methodist Church. In 1917 the famous G. Bromley Oxnam, then a young Methodist preacher who had visited the original Church of All Nations in Boston, suggested that Newman change its name to Church of All Nations: forty-two nationalities lived in its neighborhood.

This Los Angeles Church of All Nations grew and its neighborhood services proliferated into a community house, a clinic, a boys' club, a camp.

Then, gradually, the original families moved away. Lower-income groups moved in. Houses came down. Factories

took their place. Eventually housing projects arose and covered acres of land.

The services "born and raised" in the All Nations building have inevitably spread and taken root in neighboring areas—in Pico Gardens, a huge housing project; in Aliso Village Methodist Church in another housing area; and in an Eastside community center building in Boyle Heights.

The staff of All Nations numbers about thirty-five. In this company are ministers, a deaconess, social workers, secretaries, custodians. In addition there are many ever-welcome, indispensable volunteers.

One of the ministers, the Reverend Harlan R. Waite, is executive director of All Nations Foundation, the name given to this present-day complex of buildings, locations, and services. Trained in social work as well as in theology, Mr. Waite is equipped to steer All Nations on its dual course of religious and social service to an area bustling with grievous inner city problems. "Here at All Nations we have a church-oriented viewpoint," Mr. Waite told this **WORLD OUTLOOK** reporter. "We are trying to work out a clearer relationship between the church and the social work program. We have conscientiously tried to meet non-sectarian needs, while at the same time we try to make a distinctive Christian witness."

"Once All Nations had a neighborhood of 50,000 people within a mile radius of the building," he said. "Today only about 25,000 people live in the same area. With our neighborhood so reduced and changed, our service units are bound to change."

This gentle man with the shining smile and gracious manner went on to indicate some of the changes being contemplated.

"We will keep the church and enlarge its program. Unfortunately, our clinic has been discontinued. If surveys support current projections, we may move our community house to Pico Gardens. There are 6,000 youngsters in the Aliso-Pico area."

"Many older people now live in our immediate neighborhood, in the little hotels you have seen in the vicinity, or within an easy bus trip of the All Nations building."

"In the early days railroad men stayed in these hotels. There are still a few families living in them, but the trend is toward older residents. That's because the wholesale district is likely to remain here. Older men can work there a few hours a day, and rents are relatively cheap."

"The rehabilitation of alcoholics may be one possibility for us to consider in planning new services. An intensification of work with older people may be

another, a ministry to industry another. This area is zoned for light to medium manufacturing."

Fund raising Mr. Waite called "the problem" in the next two years.

"A larger part of our proposed \$300,000 budget money must come from the church. At present the church contributes 18% of our budget. Sixty-five percent comes from the Community Chest, and the rest from service clubs, individuals, and fees."

He also pointed up the need for greater church support through individual church members' participation in All Nations.

"We need more Methodists on our various boards if we are to emphasize the church-related idea. But we are seeking Methodists who are not narrowly sectarian in their approach."

Mr. Waite noted that the Woman's Society "generously supports All Nations," and praised also the women making up the All Nations Auxiliary.

The Woman's Division of Christian



Amy Lee

(Above) Two neighborhood boys who grew up in the All Nations program now serve on the Boys Club staff: Ray Granadas (left) and Jogi Akahoshi.

(Opposite page) Dolls "on camera" during play school at Church of All Nations while Deaconess Martha Almon, a staff member, encourages a shy ironer.

Service of the Methodist Board of Missions is represented at All Nations by a deaconess, Miss Martha Almon, who joined the staff about a year and a half ago, succeeding Miss Frances Taylor. She assists in many phases of the program, with special emphasis on Christian education and family visits.

Coming to Los Angeles after several years as a rural worker in Hawaii, Miss Almon has had rather severe adjustments to make to the tempo and pressures of a big city (not least of them, driving on the sometimes terrifying freeways). But they have helped her to understand all the more keenly the adjustments the many newcomers to the area—newcomers pouring in from the rural South, Mexico, and elsewhere—must make.

"We find ourselves with peculiar problems," she said during a talk in her cosy office tucked away on the third floor of the All Nations building, brightened with books and art objects from Hawaii and other lands.

"Large families are the rule in the housing projects which we are serving. While some of the children know warmth and understanding at home, others are rejected and don't receive the security and love they need."

Miss Almon, too, mentioned the hotels in the Church of All Nations neighborhood. "Under the leadership of the Reverend Louis M. Fiske, pastor of the church, the Commission on Evangelism has set up a special committee to confer with the managers of these hotels as to how we can serve the hotel residents. We have already been given permission by three managers to put up notices about All Nations church services and program activities.

"Aliso Village Methodist Church came into the All Nations picture about three years ago," she said, "when it voted in

June 1960 to become part of the All Nations Foundation. I work at Aliso two days a week, assisting Mr. Hummel [the Reverend Edward J. Hummel] in the educational program."

Miss Almon went on, "I meet once a week with the Aliso Sunday school teachers, and confer weekly with teachers at both churches who need help in planning."

Another vital Aliso service, Miss Almon pointed out, is the weekly clinic for family planning.

"We are trying to build a strong program, one that will meet at least some of the needs of Aliso Village," Miss Almon said. "I visit as much as possible in the homes. The Aliso housing units have several thousand people, mainly Negro, Mexican, and American white."

The program at Pico Gardens is headquartered in the recreation rooms of one of the housing units and includes afternoon and evening club groups for both boys and girls, and a mothers' club.

"Most of our Church of All Nations Sunday school pupils and junior Choir now come from Pico Gardens," Miss Almon noted.

At Eastside Center, situated in a community still made up of small homes, a full social group work program keeps the staff busy. It serves adults, teenagers, and young children.

This former Jewish community center still has one group of all Jewish members—the senior citizens. The neighborhood now, however, is largely Mexican, with some Mexican-German families, and a few Indians.

City-sponsored adult education classes in English and citizenship held at the center are a big drawing card for the non-English-speaking people of the neighborhood. Remedial reading for children fills a desperate need.

"We also hold an afternoon Sunday school at Eastside," Miss Almon said.

She then enumerated some of the things the church is doing socially to strengthen family life.

"We hold bi-monthly 'pot-luck suppers' at Aliso and monthly Family Nights at All Nations and Eastside. We are trying as a church to bring families together. Considering the circumstances and the neighborhoods, we have good turnouts for these family events."

Obviously Deaconess Martha Almon has her work cut out for her. It is significant that she steps into the peaceful hush of the All Nations chapel for prayer each morning before starting out on her day's rounds.

Time spent with another All Nations staff member, Assistant Director James Blaine, revealed similar deeply felt Christian motivations.

This indefatigable social worker and Methodist layman, who for many years headed the All Nations Boys Club, scoots from organization to club to church group to business luncheon throughout metropolitan Los Angeles to tell the story of All Nations. He wants as many people as possible to know that their help, too, is needed to clean up the conditions that foster crime and delinquency.

Jim Blaine has worked without letup with the young dope addicts, the mischief-makers, the malcontents of the All Nations area. He has a desk drawer of menacing weapons as evidence—crude homemade zip guns, table forks bent into "brass knuckles," "spoke guns" contrived to hold sulphur from a matchhead in a tube at one end and made lethal with insertion of a pin or phonograph needle and touched off by a match.

As he said in a talk before a young adult group of Westwood Methodist Church, "We try to establish a relationship with teenagers wherever we can—on the street corner, in a gin mill, or a back alley. Sometimes gangs contact us—and I use the term loosely. They may stick a gun in your face to see if you 'spook.' Or they'll put a marijuana cigarette in their mouths and ask for a match. How soon you can 'catch' them depends on how deep-seated their hostile behavior is.

"We have had some exciting successes, and some dismal failures."

Admitting defeat, however, is never defeatism at All Nations. It is merely an honest recognition of the problems All Nations must face and try harder to solve as it moves ahead in new paths of service along inner city streets.

Amy Lee



Behind The Scenes

in Christian unity

EVERY BIG ENTERPRISE is carried out by many people at many levels. For example, the clothing industry involves manufacturers, distributors, retail shops, and behind the scenes, research workers. These last are not the least important. They work away behind the scenes in laboratories, and finally a new kind of shirt or blouse is available for ordinary customers in the retail shops.

So it is with the movement for Christian unity. The work for Christian unity involves teachers in theological schools and seminaries, church leaders working away in negotiating committees, members of councils of churches at world, national, and regional levels, ordinary ministers and priests and their congregations meeting each other at the level of local church life.

But there are also the equivalent of the laboratory research workers, which is perhaps one of the best ways of describing the work done in the Theological Commissions of the Faith and Order Department of the World Council of Churches.

Most of the work of Faith and Order goes on quietly behind the scenes,

but at the end of the day it means that the ordinary church member finds a different conception of church unity available for him in his local church. The Faith and Order movement has been gaining strength for forty years. Those whose memories are long enough can easily recognize the tremendous difference in the state of the market, so to speak, in matters of unity today compared with the nineteen-twenties. This difference is certainly due to the contribution which has been made by the many different kinds of workers at all these different levels. But not the least important of the contributions which have been made have been through the hidden work, the hidden research, of unity's "backroom boys," in the Theological Commissions of the Faith and Order Movement.

We are shortly approaching the fourth World Conference on Faith and Order, which will be held at Montreal, Canada, in July. Perhaps it would be pushing our comparison too far to describe the World Conference on Faith and Order as international fashion parade, but at least there is something in the comparison.

The pattern has always been some-

thing like this. The leaders of the churches come together in order to try to discover what are the difficulties that lie in the way of realizing the unity of all Christian people which, although with different interpretations of what we mean, we all know to be something which God desires for His people. They then appoint a number of theological working parties or study commissions to get to work on the problems which they have thus defined. After a period of quiet work behind the scenes, these theological commissions are ready once again to meet on an international scale to produce their results.

Then there follows another international conference on Christian unity which takes a look at the situation as it there appears and sets fresh groups of theological commissions to work to carry on for the next stage. The Montreal Conference will be the fourth in this pattern. After some careful preliminary work, which lasted from 1910 to 1920, interrupted by the First World War, the first gathering of theologians met at Geneva in 1920 to plan the first World Conference and to set going the first preparatory commissions. That first



By
The Rt. Rev.
OLIVER TOMKINS,
Bishop of Bristol

This is one of a series of articles about the forthcoming World Conference on Faith and Order to be held in Montreal, Canada, July 12-26. The conference deals with Christian unity and will be attended by 500 theologians and church leaders. It is sponsored by the Faith and Order Commission of the World Council of Churches. Bishop Tomkins, an Anglican, is a former WCC faith and order secretary and is chairman of the department's working committee.

conference was held in Lausanne in 1927. Here the preparatory work was studied by the delegates who produced their own comments on it and then set fresh theological commissions to work. The second World Conference was at Edinburgh in 1937; the third at Lund, Sweden, in 1952; and now we come to Montreal, 1963.

And so the main purpose of the Montreal Conference will be to receive the reports from the theological commissions which have been at work for the last ten years. They have dealt with four aspects of the unity problem. The first is entitled "Christ and His Church" and is concerned with the way in which all Christians agree that the unity of the Church is to be found growing out of their conception of the nature of the person and work of Christ Himself. Where do we begin to divide from this common starting point and why?

The second is "Tradition and Our Traditions;" every separated fellowship of Christians has developed its own traditions. What is the relation of these separated traditions to our underlying common history, *the* Christian tradition? And how is that related to the Scriptures on

which we all base ourselves?

Thirdly, "Worship;" it certainly is in Christian worship that we become most aware both of the ways in which we differ from one another and, at the same time, of the fact that those who call upon the God and Father of Jesus Christ in the Holy Spirit are deeply united in spite of their differences. What bearing have our ways of worship upon the unity which we seek?

And fourthly, there are many factors arising out of social, cultural, economic and other aspects of our corporate life which contribute both to division and to unity. In such a large field we have decided to concentrate upon the factor of "Institutionalism," that is to say, to study the way in which our Christian beliefs are always embodied in institutions of one kind or another and the way in which those institutions themselves tend to shape our lives. A program has been devised which will take account of all these four pieces of quiet research and present them again to the gathered representatives of the churches.

In addition to this, there will be the reflections of some "consumer research" in that the churches themselves in the differ-

ent areas of the world have been asked to say where they find the most urgent problems of Christian unity. The Conference will also take account of these. Finally, since the last World Conference on Faith and Order, the World Council itself has held its great Assembly at New Delhi in 1961, where the Faith and Order section produced the important statement on the nature of the unity we seek. This statement is being widely discussed and studied in the 201 member churches; and at Montreal there will be an opportunity to look more closely at this statement.

And so the Montreal Conference on Faith and Order will take its place in this rhythmical pattern of research followed by representative gathering together, a pattern which has played its part in the last forty years in helping men and women throughout the world to see more clearly the nature of the unity which God demands of His people. Will you pray that the 350 representatives will wisely and creatively use the quiet work of the last decade to further still more the varied and vital movement towards Christian unity with which God is blessing His people in our day?

The Deaconess



By MRS. E. U. ROBINSON

Mrs. Robinson, the chairman of the Committee on Spiritual Life in the Woman's Division of Christian Service, was for several years a member of the Commission on Deaconess Work. In her travels about the United States she has come in contact with deaconesses in various types of work. Mrs. Robinson found that the deaconess plans and performs not only various kinds of Christian work, but also that in the lifetime of the individual deaconess there is a wide range of jobs. The growing opportunities for a deaconess to undertake all sorts of community work and community planning make a colorful "mosaic" pattern for a professional life.

THERE IS NO GUIDE BOOK ON "how to interview a deaconess" so I just had to make up the rules as I went along. The obvious first question to ask was, of course: *What is your work?*

The answers that came my way were varied. But they had at least one quality in common—they were pleased replies. Deaconesses *like* being deaconesses. They feel that deaconess work is rewarding.

This is one representative remark:

"Do I like my work? Indeed I do. It is hard work, with long hours, but rewarding.

I would never want to be anything other than a deaconess."

STANDARDS, FINANCIAL AND EDUCATIONAL

The deaconess movement got under way in 1888 when the General Conference of the Methodist Episcopal Church officially authorized the establishment of this office. Already a few devoted women were serving the needy people of Chicago in unostentatious ways. These women asked the church for maintenance only. Perhaps it would have been better for all concerned had these pioneers been not so modest in their financial askings. The idea of sacrificial poverty took such firm hold on the minds of many church people that it required decades of teaching to erase this fascinating theory that women who work for the church could live on air, like orchids.

Even now, on the Diamond Anniversary of the deaconess movement, the financial underwriting for church workers is far below what it might be for a fair living wage in today's world.

Since the unification of Methodist churches in 1940, however, a concerted effort has been made by Methodist women to raise the level of deaconess salaries and pensions to a firmer foundation. The Commission on Deaconess Work¹ has as its eventual goal the establishment of salary standards for deaconesses commensurate with those of other professional people in the area giving similar service.

Women leaders in the church have always insisted that the professional and educational standards for deaconesses and missionaries be kept high.

As a result, candidates for deaconess work are required to have professional training as social workers, teachers, nurses, rural workers, Christian educators, and in many other areas of service.

THE VERSATILE DEACONESS

A deaconess has to be versatile. Not that she must try to be all things to all people. But she will need an open mind and heart. Here is a description of the work of one "rural deaconess":

"The deaconess in Town and Country work is a resource person, co-worker, co-operator, instigator, counselor, listener, promoter, and encourager."

AGE GROUPS AND LIVING LEVELS

With what age groups does a deaconess work? A deaconess at a community center answers:

"We work with all ages—boys and girls, teenagers, young adults, older people, families.

"I supervise students who have field work in our agency."

Deaconesses work with people in all levels of living standards. Some work is with people of marginal or submarginal standards of life. A deaconess at a community center stated:

"Many people . . . feel trapped by adverse factors. They are not only poor in spirit but sometimes are 'twisted' in spirit."

WITHIN THE LOCAL CHURCH

The deaconess director of Christian Education in a large church outlined her work:

"I work closely with the Woman's Society, the Wesleyan Service Guild, and with the laymen of the church.

"I have charge of the education program, from the Nursery Roll through adult work. I have membership classes for children and young people."

STAFF MEMBERS IN CHURCH BOARDS

I found another area of work when I interviewed a staff member of the Board of Education in Nashville. She said:

"My portfolio says that I am responsible for Senior high school work in the church. I try to stay in close communication with people from all over the United States—people who have various points of view. Also I have a satisfying personal relationship with a group of Senior highs in my own church."

THE MOSAIC ENRICHES

Is the deaconess dismayed when she moves around from one type of work to another? One answer from Texas:

¹ Bishop Gerald Kennedy is chairman of this Commission.

The deaconess program is administered by Miss Mary Lou Barnwell, Methodist Board of Missions, 475 Riverside Drive, N. Y. C.

"I have had several types of work in The Methodist Church. I was Youth Director in a local church, and in the Conference. During the war I did organizational work for the church, in defense areas. I have directed a recreational center and a community center. . . . Every experience I have had has enriched every other work experience."

THE DEACONESS AND THE INNER CITY
A deaconess in inner-city work stated:

" . . . The work of the Deaconess Home has been expanded in work with ministers in inner city churches. We have workshops on home calling, prayer cells, Parent-Teacher relationships, and group work skills.

"We participate in social agency inter-group activities. I serve as chairman of Police District No. 12 in a Parent-Youth Aid Committee. As a counsellor and friend I call in the homes, and refer parents and young people to churches and to recreational resources."

THE DEACONESS ON THE CAMPUS

"Women who work with students in Methodist colleges and universities," said a dean of students, "are immeasurably helped by being within the deaconess relationship."

"My responsibility is to give guidance in the program of the College, and to serve as a liaison person for students, faculty, and administration."

SPECIAL JOYS

Every deaconess has her special joys. They are as individual as the person herself. Some of the especially joyful tasks named are:

"Working with other agencies to bring a needed service to a certain community";

"Helping with a mission study where the standards were met";

"Helping young people decide on vocations";

"Helping children to discover the joys of their first vacation church school."

A DEACONESS HAS HER SAY ABOUT HER DAY

When a director of a Bethlehem Center in the South was asked to give a brief description of what her job encompasses, she countered with:

"May I just recount what I did yesterday?"

And so here is her account of what she accomplished in one "yesterday":

"In the morning I called all members of our Golden Age Club to remind them of a luncheon meeting next day. These are the 65 to 88 year olds and they come to Bethlehem Center twice each month. They come to sing and to visit and to be among friends.

"Helping me in the game rooms and playgrounds are college students serving as part-time staff members. Yesterday we had large groups. The daily average is 150. There are always many children, because right across from the Center live eight or nine hundred families.

"Last night the Men's Club from one of the downtown churches held its monthly program meeting here. The men came to learn, at first-hand, something of the program and policies of Bethlehem Center. I was the interpreter."

OPENING DOORS

"I know what the services of the church in blighted inner city areas have meant to people," said a city deaconess. "Doors to a full life have been opened, and those who have entered have opened doors for others."



World Outlook File Photo

Many people keep in mind a neat and traditional look when they picture the deaconess.



W. S. C. S., Home Field

The versatile deaconess of today can drive a mobile chapel across the countryside, open its doors to a rural congregation, preach the sermon, lead a communion service, or teach a Bible lesson.



Rickaby: Methodist Prints

A commissioning service, 1963, led by Bishop Raines.

THE METHODIST DEACONESS

Work Mosaic possibilities

- City, Town, and Country Work
- Medical Work
- Educational Work
- Community Centers
- Homes and Residences
- Camps and Recreation centers
- Cooperation with other agencies
- Exchange Programs
- Sabbatical Leaves Abroad
- International Deaconess Association

THE CITY

By DOROTHY McCONNELL

I HAVE LIVED in big cities nearly all my life. I like them. I believe that the most creative thinking usually comes out of cities. I believe that cities are the places where one finds the most sensitive care for people.

In the city the laundry man and the butcher have long talks with you about the woman downstairs. The librarian at the corner lending library will go into detail on why C. P. Snow is not asked for as much this year as last—with trenchant comments from the man who is looking over the magazines at a nearby rack.

The cab drivers—but you know about cab drivers.

If you show the slightest inclination toward service you can be on a Commission of the church you have just joined, and have an opportunity for at least one, maybe four, fellowship meals in the church, in the course of a month. You can even walk for fitness in the city—almost impossible now in the country.

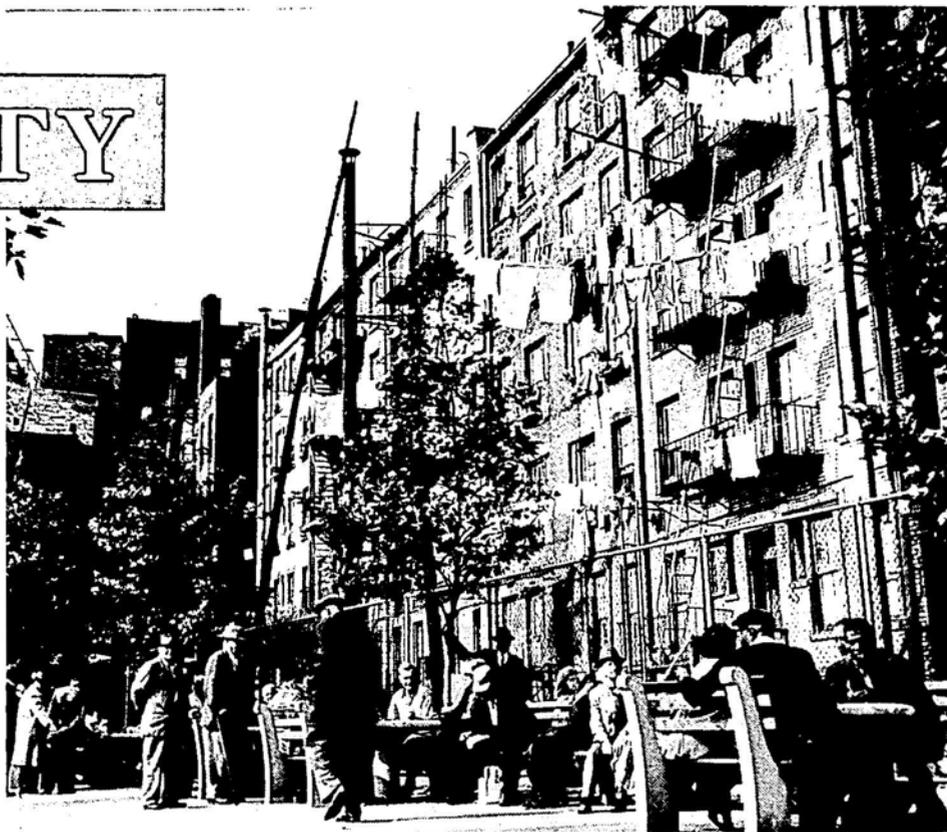
All this is true if you are middle-class, and you do not need to be upper middle-class.

But—but—there is an underlying horror about the cities of our country. The horror is the city slum.

In Chicago around the neighborhood of Marcy Center there is—or was recently—a program for keeping the neighborhood from becoming a slum. Social agencies—and Marcy Center played a great part—educated for clean streets, swept hallways, extermination of vermin, disposal of garbage, and places for cultural activity. But almost before your eyes the neighborhood grew denser. Where one family lived—there now live four families. Old houses are divided and subdivided.

Drive along one of the streets near Marcy (and this is not the worst section) on a summer evening. On the steps of stone houses, built once for a single family, young people and old people come out from their multi-family residence for a breath of air. Every one is irritatingly close. Privacy has never been known by the young. Maybe they will never know it.

There will be more people, less room, more dirt. The plumbing breaks down more frequently, the plaster falls and does not get replaced, the landlord



Chess players in a crowded center.

Irene B. Bayer, NYC

makes money while he can, before he will be condemned for urban renewal and be compensated for his loss. What's to be done?

New York is probably worse than Chicago. The houses are more hidden. Unless you take an unfrequented street from the Board of Missions, say, to the bridge that leads to the Idlewild Airport, you may never see it. But it is there to see, if the traveler strays off the main avenues. Should he stray he may be in danger.

A quarter of a century ago I could walk through the lower East Side with such a good chance of no molestation that I did not think of such a thing. Today—particularly on the upper West Side—the most inoffensive persons are “mugged” for trifling sums. Able-bodied persons refuse night work because they do not like to enter their own dark entry halls after nightfall. Children are called home fearsomely by parents.

The houses get older and darker and more decrepit and more crowded.

Of course slums are not new to New York or to any other great city. But today's slums are different. For one thing, we have never had as many people together in one place before. For another, the houses are older than they have ever been, naturally.

Over 360,000 of the tenants in New York are on relief—and being on relief are not in a position where they can make much of a row—even more so

because 200,000 of them are children.

There are some remedial services needed beyond financial relief. One, perhaps, is help on population control—something that the Bureau of Welfare in New York city steadfastly refuses to supply.

Another is the kind of cultural service that we had in the days of the depression—all kinds of services, concerts, benches where men can play chess, puppet shows, pictures on walls, dramas in temporarily vacant lots.

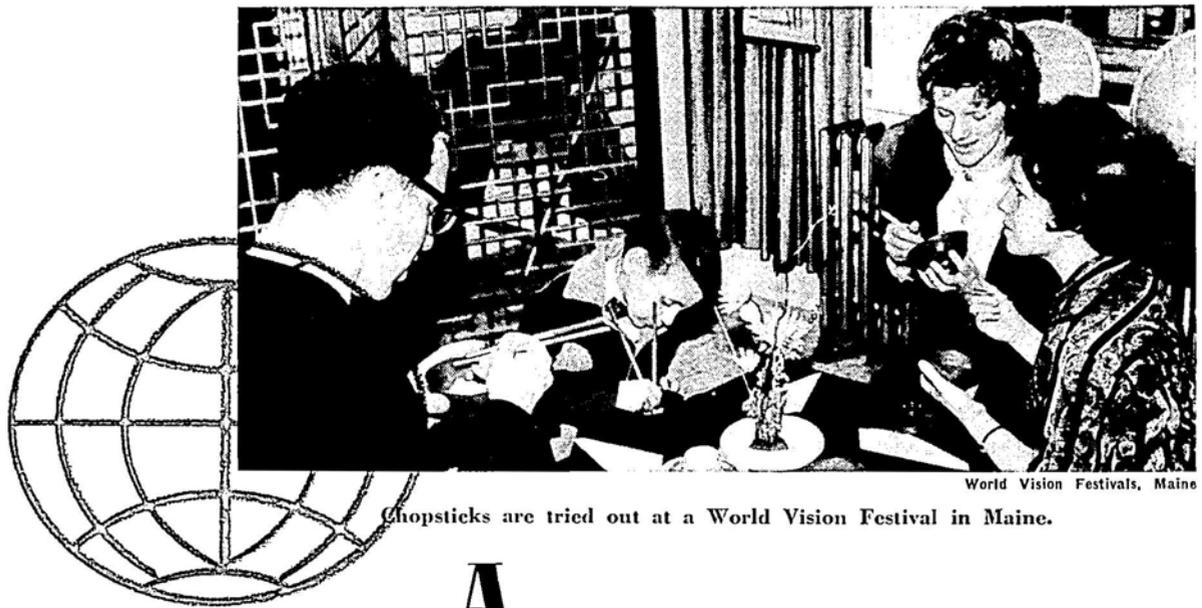
I saw one such drama once with people hanging from the windows watching. “Lovely, lovely!” a woman said. “It makes me remember . . .” What? No matter. It was something that gave her life a new meaning.

In a Y. M. H. A. I once watched a teenaged boy off the city streets slouched against a wall, but listening with all his body while a poet read “Under Milk Wood.”

Even the dull and hopeless are changed by these things.

But these things do not lay the horror of the slum. To get rid of the slum there must be constant and angry campaigns against the slum itself.

There must be knowledge of the houses, the rats, and the number of children and old people and men and women in the rat infested houses. There must be a belief that such things do not have to be. A bold plan for eradication, but the belief must come first.



Chopsticks are tried out at a World Vision Festival in Maine.

A World Vision Festival

By DOROTHY CLARKE WILSON

"IF we could only do something different," voiced a member of our Bangor District Committee on Missions at its annual planning meeting last spring, "something that would rouse the interest of a lot of people, not just a handful!"

All of us agreed. Somehow the usual fall programs were becoming less and less effective. Mass meetings with visiting missionaries rushing from point to point on the district were proving singularly deficient in "masses," and in our remote northern district the dynamos capable of igniting sparks on our cold little hearths were usually unobtainable. Only every dozen years or so have we drawn a Bishop Pickett from India or a Dr. Thomas from Pittman Center. Missionary institutes and study classes, though effective in our larger churches, reached only a tiny percentage of our people. And in many of our tight ingrown little churches, struggling to pay their thousand-dollar salaries and keep their roofs shingled, the very word "Missions" causes a glazing of the eyes and a spasmodic tightening of the fingers.

Something "different," yes. But what? "There's a big fund of world knowledge and experience in many of our communities that has never been tapped," suggested one member of the Board. "Why not use some of it?"

"That's right," spoke up another. "We could put on a good mission program without bringing in help from outside.

Look at all the people who have lived in other countries, families on the air bases, students and professors at the university, parents of sons in the armed services! Almost every community these days has people with some kind of world experience to share."

"Some of it would hardly be related to Missions," observed another member drily.

"But it could be!" By now we were all getting enthusiastic. The comments came thick and fast. "After all, isn't it one of our prime functions just to widen people's horizons, give them a vision of world community?" "And this could involve every church, if we plan it right." "What could we call it—something that doesn't even include the word 'Missions?'"

So evolved the idea of our "World Vision Festivals," which proved to be one of the most effective media of missionary education ever used in our churches.

Because our district is a large one, with over ninety churches covering an area of some 185 by 200 miles, we planned five of these festivals conforming roughly to our sub-district groupings. A church in each section was chosen to host the project, its pastor to be its organizing chairman, assisted by the chairman of the Commission on Missions. In each case a committee was formed, made up of the missions commission chairmen of all the participating churches. Each



World Vision Festivals, Maine

A youthful choir, costumed for a World Vision Festival.

church—or in some cases a group of churches working together—was asked to be responsible for some country or national or world area of its own choosing. Visual aids and other materials were listed and made available through the office of the Conference Executive Secretary of the Boards of Education and Missions. The district missionary secretary carried on a vigorous program of organization and promotion.

Here in the Greater-Bangor sub-district, including about fifteen Methodist churches, we decided to have five countries or world areas represented by displays and programs. The fields chosen by the individual churches or groups of churches working together were: Rim of East Asia, Africa, Mexico, India, and Argentina. Each church or group participating was assigned a room in our host church in Orono, a university town not far from Bangor. We planned the meeting for a Sunday afternoon in October from 4:00 to 7:30 P.M., with programs and displays running simultaneously and continuously, changing about every half hour, so visitors could move

freely, as they chose, from room to room.

Our local church was fortunate in having on its Commission on Missions the wife of a service man who had spent three years with her family in Okinawa, so of course we chose the Rim of East Asia as our project. With her beautiful display of souvenirs she transformed the small parish house next door to the church into a Far East museum. Young people of the Youth Fellowship assisted her in costume. Besides the exhibit and a program of slides, she arranged to entertain eight people at a time, oriental style, at low tables, seating them on cushions and serving them rice with chopsticks.

"How many should we prepare for?" she asked, adding with cheerful optimism, "At least three hundred, shouldn't we?"

"No!" I gasped, recalling past missionary rallies. "We'll be lucky if we have a hundred."

She reminded me of it gleefully after her team of cooks and dishwashers had spent three hectic hours in the parish house kitchenette keeping the assembly

line of clean bowls and bubbling rice kettles moving at the required pace. For people came. Over 250 registered, and there were undoubtedly many others, unregistered, working on the various projects. Greeted by a welcoming committee in Japanese kimonos, Mexican skirts, Indian saris—even a couple of boys in judo suits—newcomers were assembled in a festively decorated vestry, briefed on the arrangements, given maps of the various buildings and rooms showing the location of exhibits and programs, and guided to one of the five interest areas. Movement was free and informal throughout the entire period, but visitors were encouraged to see all the exhibits and programs before leaving. Fellowship was enjoyed in the vestry between visits to the various exhibit areas, and light refreshments were served throughout the period by the local Methodist Men's group. At the end all visitors gathered in the sanctuary for an impressive worship service conducted by the local Youth Fellowship.

The exhibits and programs showed careful planning and wide variety. Africa, featuring recent slides of Dr. Marvin Piburn, our Conference-supported missionary in Southern Rhodesia, had also a remarkable display of African trophies borrowed from the collection of a university professor. The room was always full, and the program was repeated seven times. Mexico not only presented an unusual exhibit of articles and an excellent motion picture film, but also served Mexican pastries and cookies to everybody, plus printed recipes, while a costumed choir of children sang Mexican songs. Souvenirs of my own two trips to India supplemented the treasures of a former missionary in the India room. The work of Methodist Missions in all five areas was vividly portrayed by movies, film strips, slides, short dramas, national costumes, maps, murals, records, free pamphlets, charts, and posters.

The other four festivals, though some were less elaborate and less well attended, were nonetheless successful. The one in Aroostook County, our northernmost sub-district, featured eleven mission projects, home and foreign, and attracted between three and four hundred people. In all nearly a thousand must have been touched by this unique form of missionary education. And some of its most important values, we discovered, were its by-products: the interchurch fellowship and cooperation, the participation by family groups, the discovery of abundant untapped resources, the enthusiasm generated by creativity, the involvement of almost every church on the district in a genuine experience of world understanding.

A
PLACE
TO
LIVE

By AMY LEE



United Nations

Children play near their homes in this 2,000-dwelling project on the outskirts of Bangkok. This is one of several low-cost housing developments built by the Government of Thailand for middle and low income families.

United Nations, N. Y.

HOUSING, BUILDING, AND PLANNING are three desperate needs in nearly every part of the world.

The Committee on Housing, Building and Planning of the United Nations Economic and Social Council recently completed sessions at UN headquarters devoted to examination of these needs. They are being given special emphasis in the UN's Development Decade, the 1960's.

One report of Secretary-General U Thant to the committee touched on several facts, projections, and emphases to be considered. For example:

Population is expected to increase, in the decade, 30 per cent in Asia and Africa, and over 30 per cent in Latin America. By the end of the century population may have doubled in Africa, increased two and a half times in Asia, and tripled in Latin America.

Urban population is growing much faster than the total population. Urban population in the developing continents may double by 1975, adding nearly 200 million persons to the urban population

of these continents. This would require a doubling of the residential capacity of urban areas, with corresponding increase in social and community services, utilities, and amenities.

Industry Affects Housing

Manufacturing in the developing countries must increase to achieve income goals of the Development Decade. This means construction of more plants and facilities. Their location has direct bearing on housing sites. As the report states, "A policy of industrialization which is not integrated with housing and physical planning policy will rapidly result in maldistribution of population, waste of existing physical capital in housing and other services, and excessively high expenditure on new physical capital and services."

Rehabilitation is as vital as new building. Decaying "inner city" and other urban and rural areas must be renewed wherever possible. Estimates put the number of persons in Africa, Asia, and Latin America needing re-housing at over 1,000 million.

"Urban residential capacity needs to be doubled to remedy existing deficiencies, and then doubled again by 1975, if the expected increase in urban population occurs. Lack of potable water and of sewerage systems threatens health and well-being in major cities," the report states.

The total development program of a country is dependent to a great extent on the building and building-materials industries.

Many developing countries import building materials, an expensive and often delaying procedure. Thus production of building materials in these countries must be developed. Greater efficiency in the construction industry is another "must." Management skill needs upgrading.

Immediate targets recommended by the Secretary-General include:

- Construction by 1965 of enough dwellings and auxiliary facilities and services to keep pace with population increases.
- Improvement of squatter or shantytown settlements.

Pilot Projects

The Secretary-General further suggested stepped-up UN assistance for pilot projects.

Several pilot projects, briefly outlined in another report by the Secretary-General, are under way or in the planning stage:

Somalia—A fund of \$140,000 has been established for purchasing equipment and for building. Of that amount \$20,000 is from UN technical assistance funds, \$50,000 from the American Society of Friends, and \$70,000 from the Somalia Government. The UN is contributing two experts at an annual cost of \$36,000. The Housing Office, established to operate the fund, is working to reduce the cost of contractor-built houses and introduce self-help housing methods.

Mexico—A housing and community improvement and vocational guidance project is mapping plans to improve environmental health in slum areas. This will be done through setting up potable water and a sanitary waste disposal system.

The project also will supply doors, windows, and other building components for home improvement, plus equipment and transportation to encourage self-help methods.

Guinea—Objectives of pilot projects now under discussion for urban and rural areas include improved building methods, use of prefabrication of "core" or skeleton houses to further self-help building in urban areas, and research to increase productivity and use of local materials.

Iran—Pilot reconstruction of villages destroyed by the August 1962 earthquake will demonstrate self-help—building of

low-cost housing with local materials, and development of new communities.

Previews

Other projects in the request stage, awaiting financing, include:

Afghanistan—A pilot project, recommended by a UN housing and building expert, to set up a plant for conversion of waste straw into straw boards for roof and other construction. Waste straw is plentiful and present methods of roof construction could be improved by using straw board.

Cameroon—Long-term program for developing co-operatives to construct single-house types . . . using stabilized soil for walls, and self-help methods.

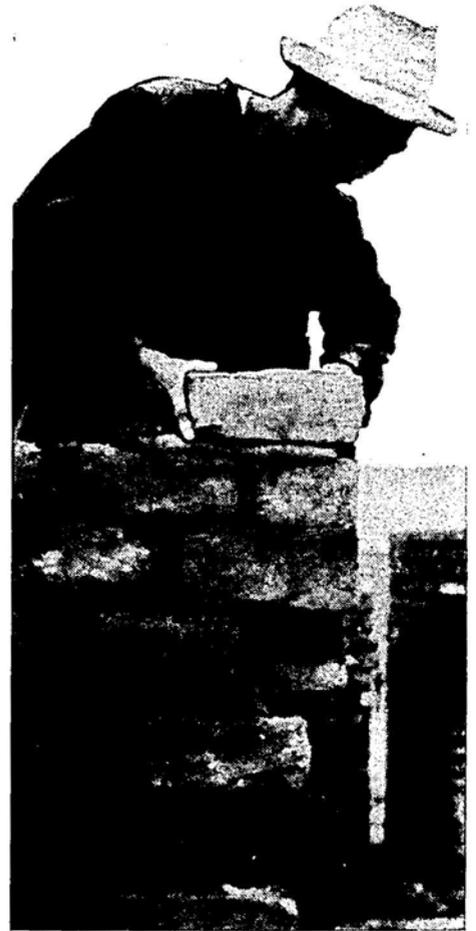
Central America—The Economic Commission for Latin America (ECLA) hopes to organize a traveling exhibition of hand tools and inexpensive building equipment to improve labor productivity and cut building costs.

Ceylon—A project to demonstrate economic ways of using relatively high-cost urban sites for housing low-income families (i.e., combining low-cost housing with some commercial development).

United Arab Republic—A pilot project in the production of prefabricated concrete roofs to effect economies in the building of some 30,000 houses for family relocations resulting from construction of the High Dam.

Training Programs

Acute shortages of trained housing and planning personnel plague most of the developing countries. To help overcome these shortages the United Nations and the specialized agencies are assisting some governments with education and training programs.

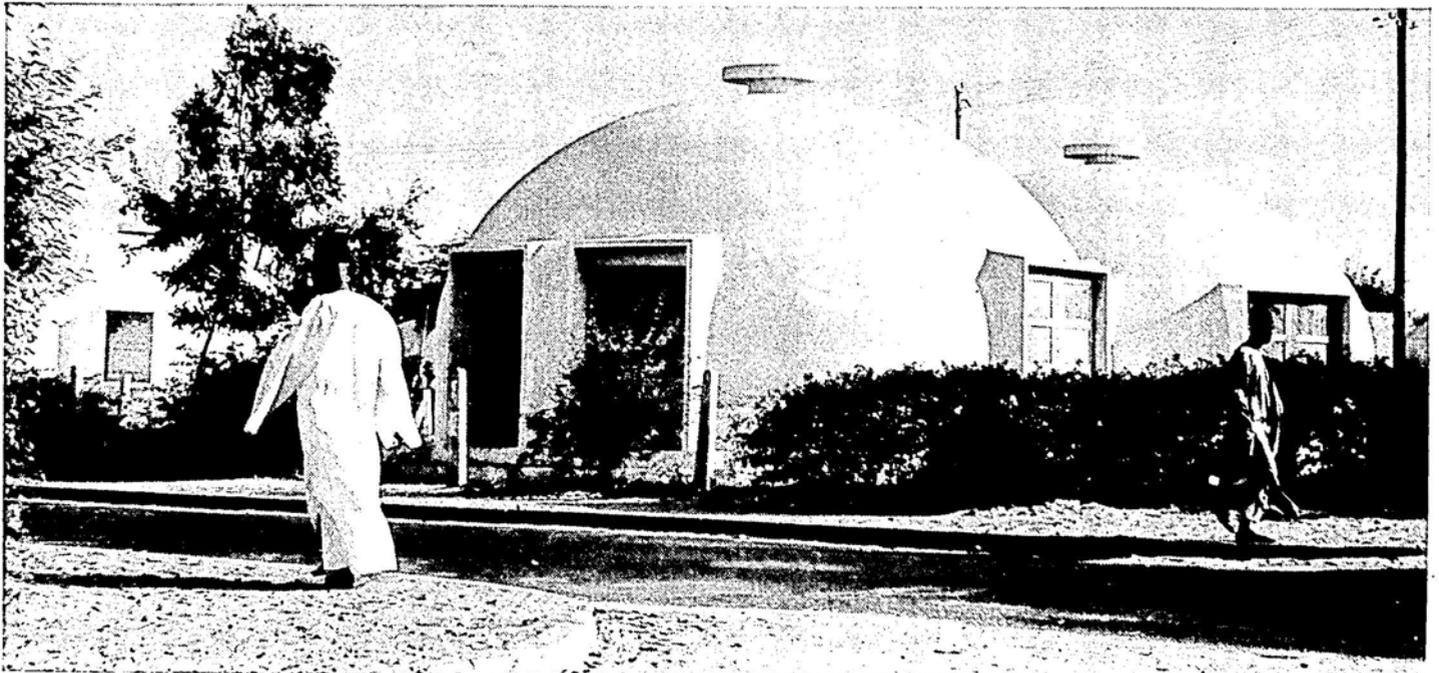


United Nations

(Above) Up they go, brick on brick—400 small houses at Ciudad de Dios, near Lima, Peru. Families can build on additional rooms as needed.

(Below) New low-cost housing in the suburbs of Dakar, the capital of Senegal.

United Nations



ALL OVER METHODISM this month Methodist people are making a special observance on May 24 of the 225th anniversary of the Aldersgate date when John Wesley's heart was so strangely warmed. The warming of that particular heart has played a vital role in the history of the Protestant church, the history of England, and of church history in the United States.

"Aldersgate and the Class Meeting" by Elmer T. Clark presents a fresh slant on this ancient text. In addition to his accurate reporting Dr. Clark keeps an eye out for "fringe benefits"—that is, enjoyment of amusing or unusual bits. No ruffles for women in the Methodist class meetings! And "utmost caution" was to be exercised in admitting strangers to the class love feasts. Use this article as a part of your own Aldersgate observance.

This month we have given special attention to the city—and particularly the American city. The picture section is recognition of a sociological fact that is taking place in major northern cities—the passing of the big city church from Anglo-Saxon membership to Negro membership.

We wish we had space to show other racial changes in the churches of the cities. Many of the smaller downtown churches are becoming interracial almost without plan. Will this be more advantageous in producing Negro leadership in the whole church than the all-Negro church? Let us hear what you think.

The article called "The City" lifts up a problem that is in nearly all cities—the problem of slum dwellings. Sometimes it seems almost impossible of solution. The people themselves are often sunk in apathy. But one can take heart when one remembers the way the European refugees were handled. They, also, were sunk in apathy, also dependent on others for relief. Except for a small hard core, Dr. Elfan Rees of the World Council of Churches reports that the refugee problem in Europe is now taken care of.

Resourcefulness is a prime requisite for the church today in its ministry to the inner city.

Examples of resourcefulness are found in the article by Philip C. Edwards "Some New Looks at the City."

For instance, Hanson Place Central Methodist Church in Brooklyn now holds a service one Sunday a month from midnight to 12:25 a.m., coinciding with the change of shifts for employes in the railway express offices of the nearby Long Island Railroad, and for the people waiting for after-midnight trains.

For its members and attendants employed on Sunday, Holman Methodist Church in Los Angeles holds a "Sunday

THIS MONTH

morning service" on Monday night.

Of course the church social centers and the deaconesses who work in them play a significant part in the great cities. Few of our own workers have programs for the down-and-outers. Most of them work with the persons who, although they are perhaps of low income groups, are the heart of the industry of the city, the ones who keep the city going.

Such a story lies in the article entitled "Heart of the City." It is about the famous Church of All Nations of Los Angeles. There is much good material to be found in Miss Lee's story, material that will fit well into various kinds of programs. Young people will be interested in the twelve-year-old student exchange program. Children will like to hear about the youngsters who show visitors around the buildings of the Center, and also about the summer camp at Big Pines.

Members of the Woman's Society will want to read about the role of the Woman's Division in the Church of All Nations projects, and about the deaconess who represents them there. All who are interested in the prevention of juvenile delinquency will want to "listen" to what Assistant Director Jim Blaine says on that subject.

It is good to find out what these centers are doing. If you live in the geographical area, visit the Church of All Nations. If you are taking a summer tour to the west coast, stop and meet the men and women and children who make up this church center.

Speaking of towns, you can locate this Center and other centers by buying the road map now put out by the Board of Missions. It is a regular Rand-McNally road map, the kind you carry in your glove compartment and have read to you. In print—through which you can see—all the home mission centers and major pieces of national work of the Board of Missions are indicated. You can get this map for two dollars at 475 Riverside Drive, New York City 27, Room 1301. Or you can order it from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

Turning to our international interests, the article by Dorothy Clarke Wilson entitled "Why Not Try a World Vision Festival?" is a good example of "how-to . . ." At this time of year such festivals can be most effective—perhaps as closing-of-the-year festivals. Aside from effectiveness, this is the time when the Woman's Society of Christian Service performs that act which causes the life blood of the missionary cause to flow—it

empties its treasury.

WORLD OUTLOOK already has brought its readers good background material for programs observing the 75th (diamond) anniversary of the deaconess movement within The Methodist church. In this issue we bring you another deaconess article, "The Deaconess Mosaic," by Mrs. Robinson of Madison, Tennessee. Through her interviews, and through her eyes, you will see modern "mosaics" of today's deaconess and her day-to-day life.

A World Vision Festival of your own can be used for the celebration of the emptying. Use this magazine to discover what your money can do. It may be a good time to bring, once more, to the fore the deaconess movement as the home side of the World Vision Festival. The work of the deaconess is dependent upon the emptying of treasuries.

Malaria, hookworm, yaws, sleeping sickness, and skin diseases—experience in treating these maladies widened the horizons last summer of an unusual husband and wife doctor team, "Medical Students Serve."

Samuel Edwards and his wife, Leona, medical students at Howard University, Washington, served the outpatient clinic at Ganta Methodist Mission in Liberia. This was made possible by a pharmaceutical firm in Philadelphia, which has established a series of scholarships for such unusual training in Africa, Asia, and Latin America.

An unusual scene is called up when the reader sees the words of the title, "Island Evangelism in the Yellow Sea." And the story beneath the title is unusual also. A Korean mountain top rises from a surrounding sea. A whole village looks out to a boat where visiting evangelists preach to the 96 families of the island, "as Jesus preached."

We do trust that the articles about the city from WORLD OUTLOOK will help in your study of the city. It may be that your study will not come until Fall. File away this copy for future reference. Ask your Commission on Missions to file away a few May copies in the church library. You will need them later. And when you are getting ready for your city study be sure that you include the program of the United Nations on urbanization in countries around the world. That program will be found in "Window on the United Nations." It is useful for the city study, and it is useful for any U. N. study you may have.

The next time we come to you we will be getting into summer. Be sure you have your subscription in because summer is the time for supplementary articles for coming studies. Look for the June issue. It will specialize on Pakistan.

THE METHODIST CHURCH IN URBAN AMERICA, by Robert L. Wilson and Alan K. Waltz; Division of National Missions; 94 pages; \$1. 1962.

The authors are the directors of the Department of Survey of the Methodist Board of Missions' Division of National Missions. Their volume is a study of population trends in the cities of America, and of the membership trends—both between 1950 and 1960.

The authors intend the study to encourage local churches throughout the nation to query themselves, "What implications do these trends have for our church?" and "In the light of these trends, how can our church serve more effectively in the cities of America?"

Churches studied were in cities of all sizes, in all types of neighborhoods, and in all parts of the country. The study is documented by many tables, by statistics, and by maps.

Migration of Negroes to the larger cities, and the increasing mobility of people in all areas, are studied—especially as to the effect of these movements upon The Methodist Church. And many of the resulting conclusions are both disturbing and challenging.

Based on their study of trends, the authors make this comment on the tasks that face The Methodist Church in these 1960's:

"In the years immediately ahead the ministry of the church must minister to an increasing number of urban residents. This will not be an easy task. The city will always be a challenge for the Christian church. In the urban environment values contrary to Christian values seem to thrive. Here are seen the materialism of the affluent portion of our society and the struggle for material well-being on the part of those less fortunate. In the city are a wide range of activities which can absorb the urbanite's time. The concentration of people provides any degree of anonymity which the individual may desire.

"Nevertheless, the Christian church has ministered to the needs of men in a wide variety of social, economic, and political systems. The church has found ways of communicating the gospel to men in every age. The problems which face the contemporary church may be difficult but not insurmountable. Where there is a concern and dedication, a way to minister has been found.

"It has been pointed out that in most cities there is a large number of Methodist congregations. The exodus of local churches from the central cities has all but ceased. More important than the presence of local churches is the determination of both ministers and laymen to serve the urban residents. These leaders are facing the problems realistically and moving ahead in developing strategies for local churches. Experimental church programs are being undertaken in a number of communities.

"The task ahead is the age-old task of communicating the changeless gospel to

B O O K S

the changing population of our American cities. It may not be an easy one, but it is not beyond the power of God who gave the gospel and of those persons whom he has called to serve him."

FERMENT ON THE FRINGE, by Shirley E. Greene; Christian Education Press, Philadelphia; 174 pages. \$2.

This study of ten important Protestant churches, originally rural in service, and their transition into urban and suburban parishes—how they did it, and with what results—is a down-to-earth look at a situation that is becoming more and more common in the U.S.A.

The author-compiler, Dr. Greene, is secretary of town and country church work of the Evangelical and Reformed Church—now part of the United Church of Christ. He is well known in both government and church circles as an authority on the rural church and its problems.

The churches studied in detail for the methods of change from service-to-rural to service-to-newly-urban congregations are on the expanded fringes of St. Louis, Detroit, Baltimore, Kansas City, Harrisburg, Pittsburgh, Waco, Chicago, Dayton, and Evansville.

While the "problems" of the churches seem to be quite alike, the several churches tackled them in various ways—largely determined by the insights and imagination of the several ministers, and the willingness of the official lay bodies to envision wider service for their churches.

Perhaps the most important chapter in the volume is that "About Attitudes"—a consideration of what was learned in these studies about the willingness of the "older communicants" to accept "new members," and to adjust and develop new ministries and programs to meet the needs of new people.

This chapter, however, has wider considerations than in the ten parishes studied: it summarizes situations that every one of us has met during any extended period of church membership. And here, from Dr. Greene's wide experiences and observations, there is evolved a sound "philosophy of change" that should be accepted by every church and by every church member.

"Attitudes" listed as essential for a successful church include: openness (sometimes called friendliness and/or tolerance), community-mindedness, internal unity, loyalty to the essential church, the will to succeed.

KALENA AND SANA, by Esma Rideout Booth. David McKay Co., N. Y. 1962. \$3.50.

This is a readable story of life in the Congo today, written for young people about young people.

Kalena really hoped that Sana, her medical-student husband, would be appointed

to a village job so that she could teach village children. But a dispensary in the city wanted to use Sana's good talents, so it was to a city home that the young couple went. "A little house with a red door," Sana promised.

The author resists the obvious temptation to "slant" this story in certain ways. It is Kalena's story of the first two years of her married life (it is a sequel to *Kalena*).

Independence is coming to the Congo, and it is awaited with varied reactions—fear, joy, misgivings, and also with some misconceptions. The story wisely confines itself to the effect of independence upon Kalena and her husband and their friends and relatives.

Kalena was a good story-teller, and on the radio—but read for yourself the story of Kalena and Sana who referred to themselves as "young and free" in the Congo, "with work to do."

MAKE IT AN ADVENTURE, by Marcus Bach; Prentice-Hall, Inc.; 207 pages; \$4.95. 1963.

The thesis of Dr. Bach's volume is that *everyone*—no matter what his condition or station—can make life "a glorious adventure;" and that in so adventuring one can fulfill his God-given purpose in the world and achieve happiness and usefulness.

Each person, the author believes, has many unused talents and latent possibilities of greatness; and he can so live as to discover, develop, and put to use these gifts. Some must overcome *shyness*, some *procrastination*, and some sheer *laziness* in order to achieve.

This achievement, says the author, must come from faith, and belief, and effort: faith in God, belief in God's purpose for the individual, effort to overcome handicaps and develop talents—no matter how seeming few and simple these talents may appear.

"Life is essentially a matter of faith, faith in ourselves, in others, and faith in our relationship to the universe and its Creator," says the author. "While we may have convincing arguments to justify many of our beliefs, it is faith that does the work, and faith is the great adventure. . . . People in all ages and in many religions have long agreed on a simple but thoughtful conclusion. *Do your best and leave the rest to God. . . .*

"I know a man who is handicapped, but he believes that his condition has been more of an inducement to success than a detriment. He feels that difficulties make a man stronger than does ease, and that the only thing that can destroy a person is lack of faith. He believes in God more deeply than many a more fortunate man than he, and he has made his handicap his spiritual adventure.

"Faith is the factor that sustains and motivates life. Faith is the glorious risk that God is real.

Dr. Bach, a well-known author and lecturer, is a professor in the School of Religion, University of Iowa.

THE MOVING FINGER WRITES



RNS Photo

Leaders of six Protestant denominations involved in church union talks are shown in Oberlin, Ohio, during the recent annual meeting of the Consultation on Church Union. See story on page 44.

EUB-METHODISTS TAKE STEPS TOWARD UNION

Members of the Commission on Church Union of the Evangelical United Brethren Church and The Methodist Church are agreed there are no insurmountable obstacles to the union of these denominations.

This consensus, reached in a joint meeting of the two commissions in Cleveland, Ohio, March 18, was based on the work of twenty study committees of the joint commission.

According to EUB Bishop Reuben H. Mueller of Indianapolis, Ind., and Methodist Bishop Glenn R. Phillips of Denver, Colo., the co-chairmen of the joint commission, the study committees which had completed their studies of the issues involved in the proposed union were dissolved by action of the joint commission and five new committees were authorized to begin development

of a plan which could become the basis of union of the two churches.

The new committees are Confession of Faith and Ritual; Ministry; Ecclesiastical Program and Organization; Relations Outside the U.S.A. and Institutions and Property.

These new committees met for organization and preparatory work immediately following adjournment of the joint commission session and are expected to make their initial reports to the next joint commission meeting in Nashville, Tenn., September 19-20. Present plans call for the development of a statement of principles for a plan and basis of union by the time of the 1964 General Conference of The Methodist Church which meets in Pittsburgh, Pa., April 26.

Pending favorable action by that body the joint commission will proceed to develop

a complete plan and basis of union which would be submitted to the General Conference of the EUB Church in October 1966.

If the EUB General Conference approves the proposal, the proposed plan and basis of union would be submitted to the annual conferences of both denominations during 1967.

If action by the annual conferences to the proposal is approved by the necessary majorities, the proposal then comes before the Methodist General Conference of 1968 for action. It is anticipated that a specially called session of the EUB General Conference at the time of the 1968 Methodist General Conference could become the Uniting Conference for the two denominations.

In another action at the Cleveland meeting the joint commission voted to put into practice a general guide for the cultivation

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of mutual acquaintanceship and understanding between the two denominations. Recommendations of the guide will include official exchanges of representatives at the denominations' General Conferences, at meetings of bishops, general boards, general denominational meetings, annual conference sessions, meetings of conference and district superintendents, meetings of administrators and trustees of institutions, meetings on local church levels and pulpit exchanges.

Delegated to the executive committee of the joint commission for study and recommendations were matters of special interest such as the name of the united church, representation on boards and agencies, tenure of bishops, methods of designating conference superintendents and review of forms of administration.

Bishops of the EUB Church are elected for four-year terms, subject to re-election at succeeding General Conferences. Methodist bishops are elected for life tenure by Jurisdictional (regional) Conferences.

"Conference superintendents" of annual conferences of the EUB Church are elected by annual conferences for four-year terms but may be limited by the conferences to two consecutive terms. Their counterparts, Methodist district superintendents, are named annually by the presiding bishop of the annual conference. District superintendents may serve for no more than six years in any nine-year period.

Bishop Mueller reported to the joint commission on a recent visit to Germany where union conversations are being held by EUB's and Methodists. Secretaries to the joint commission are Bishop J. Gordon Howard of Pittsburgh, Pa. and Charles C. Parlin of Englewood, N. J.

REPORT PROGRESS IN UNION TALKS

"Noticeable progress" has been made in church union consultations involving The Methodist Church and five other denominations, according to Bishop Glenn R. Phillips of Denver. This evaluation was made by Bishop Phillips, chairman of the Commission on Church Union of The Methodist Church, following the second Consultation on Church Union at Oberlin, Ohio, March 19-21.

The Consultation was set up to consider possible union among The Methodist Church, the Protestant Episcopal Church, The United Presbyterian Church in the U.S.A. and the United Church of Christ. At its first meeting in Washington, D. C., in 1962, the Disciples of Christ and the Evangelical United Brethren Church (with which The Methodist Church is discussing merger) were invited to participate in the Oberlin and later talks. Also present were observer-consultants from several other denominations in the United States and Canada.

As an indication of progress, the Consultation voted to ask the participating delegations to seek authority from their respective denominations to enter into the preparation of a plan of union "just as soon as the Consultation agrees that we have

sufficient theological consensus to make such an effort promising under the guidance of the Holy Spirit." No time schedule was set up for preparing such a plan.

Describing this year's Consultation, Bishop Phillips said, "I feel that noticeable progress has been made over last year's conversations. The talks are moving at greater speed than I had anticipated and are demonstrating more of a cutting edge. We know each other and each other's positions better and we do not have to clear away the underbrush.

"There was an honest attempt here to say what we mean and this in itself has brought us closer together. Seeking to work toward a possible plan of union will bring into focus basic questions of order, orders and organization all of which must be resolved. Nowhere have I found evidence of any desire to build a massive organization simply for its own sake."

The Consultation discussed broad questions of faith and order in three general areas: Scripture, Tradition and the Guardians of Tradition; a sociological Analysis of the Participating Communion; and Worship and Witness of the Church. Background papers on these subjects had been written by distinguished scholars, including Dr. Albert C. Outler of the Perkins School of Theology at Southern Methodist University.

The Consultation is scheduled to meet again in April, 1964, at Princeton, New Jersey. The Methodist delegation at the Consultation is composed of nine members of the Commission on Union of the denomination. Present at Oberlin were: Bishop Phillips; Bishop Gerald Ensley, of the Iowa Area; Rev. Jolly B. Harper, superintendent Shreveport District, La.; President Charles F. Marsh, Wofford College, Spartanburg, S. C.; Charles C. Parlin, Englewood, N. J.; President Norman L. Trott, Wesley Theological Seminary, Washington, D. C.; Rev. Lawrence E. Guderian, superintendent Forest Grove District, Ore. (alternate); Dr. Melvin W. Hyde, President, Evansville College, Evansville, Ind. (alternate); and Professor Alvin J. Lindgren, Garrett Theological Seminary, Evanston, Ill. (alternate).

Mr. Parlin, an attorney and a president of the World Council of Churches, is secretary of the Consultation on Church Union as well as of the Methodist Commission on Church Union.

WCC PRESIDENTS ISSUE PENTECOST MESSAGE

A call to "venture into new paths" is sounded by the presidents of the World Council of Churches in their annual message for Pentecost, June 2, 1963.

In a message which will be read from pulpits in many lands and in many languages the presidents of the Council ask the 201 Protestant, Anglican and Orthodox member churches:

"Do we begin and end with the Holy Spirit? Christians everywhere are united: To be a Christian is to have received the Holy Spirit; to be the Church is, since the first Pentecost, to be full of the Holy Ghost."

Signing the message are the six presidents: Archbishop Iakovos, Greek Orthodox primate of North and South America, New York; Sir Francis Ibiem, the governor of East Nigeria and a leading Presbyterian layman, Enugu, Nigeria; Dr. Arthur Michael Ramsey, Archbishop of Canterbury, London; Principal David Moses of Hislop College, Nagpur, India, Church of South India; Dr. Martin Niemoeller, president of the Evangelical Church of Hesse-Nassau, Wiesbaden, Germany; and Charles C. Parlin, New York lawyer and Methodist layman. The honorary president, Dr. Joseph H. Oldham, ecumenical pioneer, St. Leonards-on-Sea, United Kingdom, also signed the message.

Pentecost or Whitsunday is observed by many churches as a day to stress the unity and witness of the Church. It commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the resurrection. The second chapter of the Book of Acts describes the first Pentecost. The day falls fifty days after Easter.

In 1963 Orthodox Protestant churches will celebrate Pentecost on the same Sunday, June 2.

Following is the complete text of the message.

"CREATOR SPIRIT"

"And when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor . . ." (Luke 4: 17-18)

"Jesus said, When he, the Spirit of truth is come, he will guide you into all the truth. . . . He shall glorify me; for he shall receive of mine and shall show it unto you." (John 16:13-14)

"So the earthly ministry of Jesus Christ begins and ends with the Holy Spirit, the presence by which He continually lived. He begins with an announcement of great news: Today the Old Testament prophecy is fulfilled, and the curtain goes up on the Kingdom of God. He ends with a promise, the assurance of new triumphs of the Spirit: His disciples are not to grieve at His physical departure, for the coming of the Spirit will mean that the knowledge and love of God grows deeper among men year after year and age after age. At Pentecost we remember the first fulfillment of that promise—and we taste 'the power of the age to come.'

"Here is a text for our churches today. Do we begin and end with the Holy Spirit? Christians everywhere are united on this point: To be a Christian is to have received the Spirit; to be the Church is, since the first Pentecost, to be full of the Holy Ghost. It can truly be said that the members of Christ have never ceased 'to preach the gospel to the poor . . . to heal the broken-hearted, to preach deliverance to the captives . . . to proclaim the acceptable year of the Lord.' But it cannot be said complacently. What vast opportunities for Christian witness and service still lie before

us, untapped not simply from lack of helpers or resources, but fundamentally because we will not 'walk by the Spirit' or exercise the gift we have all of us received!

"Do we likewise end with the Holy Spirit? That means an openness, a looking forward. There is much hopeful talk at present of Christian unity, and what was once the pursuit of the few has become the search of all. But unity in the Holy Spirit will undoubtedly demand sacrifices, as we venture into new paths chosen, not by us but by Him. It is the temptation of our churches (and one to which we often succumb) to become nostalgic: For the first century A.D., or the 12th, or the 16th—or even for the first fifty years of the Ecumenical Movement! St. Paul warns us to leave the things that are behind, and to press on to the goal of our calling. He does so, perhaps, knowing that even Christians can lose their nerve. But not to press on is serious, since it is the very negation of faith in the Holy Spirit, Who always goes before us, eager to show us afresh the things of Christ.

"Today we often tremble for the very foundations of Christian doctrine and Christian behavior, we tremble for our churches and their place in many different communities. At least we do not need to tremble for the Spirit of God, Who never fails or grows old. This Pentecost we call upon you, as we call upon ourselves, not to tremble but to trust in Him Whom we have together received and through Whom we offer worship: Love in action, fount of truth, the Lord and Giver of life."

JAMES H. H. BERCKMAN; VETERAN MISSIONARY



J. H. H. BERCKMAN

The Rev. James H. H. Berckman, 67, a Methodist missionary to China and Malaya for forty-two years and the holder of one of the most responsible offices in Malayan Methodism, died March 7 in Singapore, still in active service. His American home

was Albertville, Ala.

Mr. Berckman's death came after a prolonged illness and many operations. Despite considerable suffering, he continued to handle his work as field treasurer for Malaya of the Division of World Missions, Methodist Board of Missions, until only a few weeks before his death. The funeral was March 8 in Singapore.

Since 1951, Mr. Berckman had served as field treasurer for Malaya of the World Division, handling each year thousands of dollars in mission funds sent from America for mission work in Malaya. In addition to his financial duties, he had also done evangelistic and pastoral work among the Chinese people of Singapore.

Mr. Berckman first went out as a missionary in 1921 and for twenty-nine years did pastoral and evangelistic work in China. He was pastor of some of the leading Methodist churches in China, including Allen Me-

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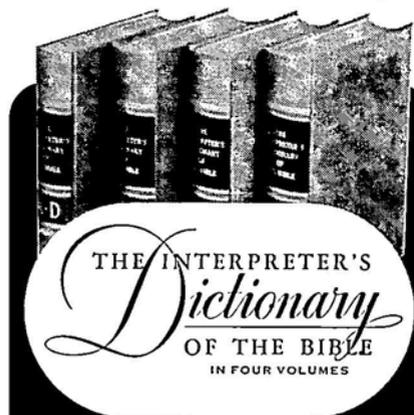
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Church and to the Northern Europe Central Conference. Before joining the staff of the seminary, he had been pastor of some of the largest Methodist churches in Norway and a district superintendent. He was a graduate of Oslo University in Norway and of Uppsala University in Sweden, having earned the doctor of philosophy degree at the latter school.

INVESTMENT FUND TOPS \$5,000,000 MARK

The Methodist Investment Fund has topped \$5,000,000. The Fund's board of directors learned at a meeting March 13 in Philadelphia, Pa., that investments and the reserve in the three-year-old Fund now total \$5,046,995.

In his report to the board, George L. Hergesheimer, Fund treasurer, said that investments in January and February of 1963 alone were \$471,703. Commenting on the two-month total, Mr. Hergesheimer, who is also treasurer of the Division of National Missions of the Methodist Board of Missions, said:

"The investments in January and February represent probably the largest total received in any comparable period since the Fund was established. This indicates two things. First, that Methodists seem determined to meet the tremendous challenge of church extension and second, that our church people have confidence in the Fund as a secure place for their investments."

The Methodist Investment Fund was established by the National Division in 1960 and endorsed by the General Conference as a means of providing much-needed loan capital for both newly organized and older congregations. Investments are sought from Methodist individuals, local churches and agencies, and the capital invested in the Fund is loaned to churches for building purposes. Investors currently receive interest at five per cent annually.

Mr. Hergesheimer said the Fund continues to seek the maximum amount of investment capital from all Methodist sources and that those interested may write to: Dr. H. Conwell Snoke, President, Methodist Fund, 1701 Arch St., Philadelphia 3, Pa.

MINISTRY SUNDAY OBSERVED MAY 19

Ministry Sunday will be observed in Methodist churches May 19 with the theme, "Shepherd of Souls."

The theme is taken from a statement of John Wesley, founder of Methodism, who described ministers as shepherds of souls. It emphasizes the pastoral role of the ministry.

It will be the third annual observance of the special day called for by the 1960 quadrennial General Conference, worldwide policy-making and legislative body of The Methodist Church.

Plans for Ministry Sunday are being coordinated through the Department of Ministerial Education of the Methodist Board of Education here. In charge are the Rev. Dr. Gerald O. McCulloh, director of the department, and the Rev. Dr. W. Thomas

Smith, associate director in the department.

"All Methodist churches are urged to observe Ministry Sunday," said Dr. Smith. "It is a day to recognize the need for an adequate ministry and to interpret to Methodists both their heritage and their responsibility to the present and future."

"The Methodist Church has many opportunities for young persons of high ability and deep Christian devotion to enter into her ministry," Dr. McCulloh said, "and recruitment should be emphasized on Ministry Sunday."

Many churches on May 19 also will observe the 225th anniversary of the Aldersgate experience of John Wesley. In a religious meeting on Aldersgate Street in London, May 24, 1738, Wesley said he felt his heart "strangely warmed" as he heard a devotional reading describing "the change which God works in the heart through faith in Christ." It was a turning point in his life, and this new assurance was a factor in his more successful ministry.

KERSTETTER NAMED DEPAUW PRESIDENT

Dr. William E. Kerstetter, President of Simpson College for the past ten years, has been named president-elect of Methodist related DePauw University in Greencastle, Indiana. He will succeed the late Russell J. Humbert who died unexpectedly last June.

Announcement of the election of Dr. Kerstetter as DePauw's sixteenth president was made in Indianapolis, at a meeting of the school's Joint Board of Trustees and Visitors, by Glenn Thompson, president of the board.

During Dr. Kerstetter's decade as President of Simpson, the college has grown rapidly. Nine new buildings have been added to the plant and campus acreage has more than doubled. Total building costs during this period amount to approximately \$2.5 million. Beyond this contracts are signed for building of a new million dollar library and funds for a new chapel have been largely pledged.

Soon after his arrival at Simpson, Dr. Kerstetter initiated the unique Vital Center curriculum designed to focus student minds on the great questions of life and help them develop their own unified pattern of meaning.

This curriculum along with Simpson's annual Christian Liberal Arts Festival and newly established relationship with Oxford University, England, which includes an annual visiting Oxford professor, has achieved national distinction among educational leaders and scholars.

DePauw University is a privately endowed liberal arts institution of 2,300 students which celebrated its one hundred and twenty-fifth anniversary in 1962. By coincidence DePauw's first president was Matthew Simpson after whom Simpson College is named.

Recognized nationally as one of America's distinguished institutions of higher education, DePauw has more than 180 faculty members and is substantially endowed.

WOMEN HOLD CONGRESS IN LATIN AMERICA

The Confederation of Methodist Women of Latin America recently held its Quadrennial Congress in Mexico City, with delegates and visitors from Argentina, Bolivia, Brazil, Chile, Costa Rica, Panama, Peru, Uruguay and the United States in attendance.

The Congress came almost two months after Methodist women from almost all parts of Bolivia held a National Methodist Woman's Congress in Cochabamba, Bolivia.

The Mexico City meeting concentrated on developing support for the mission work of Latin American Methodists and strengthening the Woman's Societies of Christian Service throughout Central and South America.

Mrs. Freer Latham of Australia, president of the World Federation of Methodist Women, was among those honored at the meeting. Visitors from the United States included Mrs. W. L. Perryman, vice-president of the Woman's Division of Christian Service; Mrs. Alvin B. Pfeiffer, a member of the Woman's Division, and three staff executives of the Division, Miss Marian Derby, Miss Irene Hesselgesser and Mrs. W. B. Landrum.

At the Bolivia meeting, the women made plans for widespread evangelistic programs and studies on the home, emphasizing better nutrition and cleanliness.

A. DUDLEY WARD TO SUCCEED HOOTON

The Rev. A. Dudley Ward will become general secretary of the General Board of Christian Social Concerns upon the July 31 retirement of the Rev. Dr. Caradine R. Hooton. The change was made by the board at its annual meeting Jan. 29-Feb. 1.

The forty-eight-year-old Ward is now associate general secretary of the board. Earlier he was the first and only general secretary of the Board of Social and Economic Relations, one of three agencies merged into the present board in 1960. His successor as associate will be selected by the executive committee, according to Bishop F. Gerald Ensley, president.

Mr. Ward was born in Toronto, Canada, and was an accountant and investment officer there before coming to the U. S. He graduated from University of Delaware in 1946, earned a master's degree in industrial sociology and economics and taught economics there for two years before entering seminary. Beginning in 1944 he served pastorates in Delaware and New York, and graduated in 1950 from Union Theological Seminary. He is a member of New York East Conference.

Ward was on the staff of the Federal (later National) Council of Churches 1949-53 to direct a study of social, ethical and economic issues. He has been active in the National and World Councils of Churches and was a leader in the two Methodist Theological Institutes at Oxford, England. He is the author of "The American Economy—Attitudes and Opinions" (1955) and "The Methodist Social Creed—a Living Document" (1961).

Dr. Hooton is a native of Texas who graduated from Southwestern University and was a high school teacher. In World War I he rose from private to first lieutenant in the Army. Then he studied law at University of Texas and practiced for three years—along with teaching, speaking and singing in his church—before entering the ministry.

His first pastorate was at Amarillo, followed by several others in Texas, a year as superintendent of the Sweetwater District and six years as pastor of First Church, Oklahoma City, before coming to Washington.

He has been awarded honorary doctoral degrees by Southwestern and by Oklahoma City University and has been admitted to practice before the U. S. Supreme Court.

A delegate to six General Conferences and a member of Oklahoma Annual Conference, he has been widely recognized in the field of temperance in and beyond Methodism. He is president of the National Temperance and Prohibition Council and of the Churchmen's Commission for Decent Publications and active in numerous interdenominational, national and international programs.

ROY A. STURM NAMED TO HEAD RESEARCH

Announcement has been made by Dr. Don A. Cooke, general secretary and treasurer of the Council on World Service and Finance of The Methodist Church, of the appointment of Dr. Roy A. Sturm of Philadelphia as director of the Department of Research and Statistics, effective February 1, 1963. Dr. Sturm replaced Dr. Murray H. Leiffer of Garrett Theological Seminary, who had served as acting director on a part-time basis since June 1.

The Department of Research and Statistics secures, analyzes, and interprets the basic data concerning The Methodist Church. It functions as a source of professional research assistance to all Methodist agencies and serves as the official statistical agency of the church, publishing each year the General Minutes of the denomination.

Graduating with honors, Dr. Sturm received the A.B. degree from DePauw University, the S.T.B. from Boston University School of Theology, and the M.A. and Ph.D. degrees from the University of Wisconsin. He attended Vanderbilt and Purdue Universities, and received an honorary LL.D. degree from Evansville (Ind.) College in 1954.

He was previously director of the Department of Research and Survey of the Division of National Missions of the church's Board of Missions. He is a member of the West Wisconsin Annual Conference, where he serves as chairman of the Board of Missions, Commission on Christian Vocations and the Town and Country Commission.

Dr. Sturm previously served as Director of Research and Survey, Department of Town and Country Work of the Division of National Missions. He was pastor at Delphi, Ind., from 1941-43 and Otterbein, Ind., from 1933-41.

Dr. Sturm is married to the former

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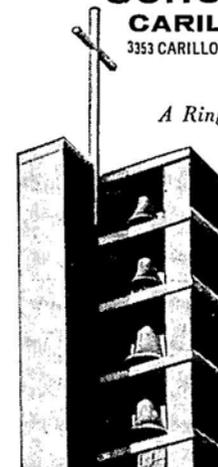
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Katharine Dunlavy, and has two sons—Roger, who is superintendent of Public Schools, Centreville, Ind., and Theodore, an industrial arts teacher in Harvey, Ill.

LUDD M. SPIVEY, 76; HEADED FLORIDA SOUTHERN

Funeral services for the Rev. Dr. Ludd M. Spivey, 76, president emeritus of Florida Southern College, Lakeland, were held Dec. 29 in the college chapel.

He died Dec. 27 in a West Palm Beach hospital following a stroke and an operation ten days earlier for removal of a blood clot.

Dr. Spivey was president of Florida Southern for thirty-two years, retiring in 1957. Under his guidance the Methodist

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college expanded from 300 students to more than 2,000, and the building program included the world's largest concentration of Frank Lloyd Wright architecture.

A native of Alabama, Dr. Spivey was dean of Birmingham Southern College before going to Florida Southern. He is survived by his widow, two sons—Myrl, a physician in West Palm Beach, and William, a member of the Florida Southern music faculty, and a daughter, Mrs. Roger Sinigoi of Hollywood, Fla.

PANAMA METHODISTS SET NEW GOALS

The small but vital Methodist Church in Panama has set new goals for itself, including doubling of present membership and increasing giving, as the result of a recent consultation on Methodist work in Panama.

Led by Bishop Pedro Zottele of the Pacific Area (Peru, Chile, Costa Rica and Panama), thirty Methodist leaders gathered in Panama City to consider the life and mission of The Methodist Church. Examining the challenges and problems facing Panamanian Methodism, the leaders gave serious attention to the church's growth, its evangelistic, educational and social ministries and the need for more intensive training of the laity.

The consultation was modeled somewhat on the pattern of the Latin American Methodist Consultation in Argentina last spring, which brought Methodist leaders together from ten countries to study the life and mission of Methodism in Latin America.

Writing of the Panama consultation, the Rev. Charles O. Butler of New Hope, Alabama, missionary and Methodist news correspondent for Panama, said:

"The consultation had no official capacity to act but provided an opportunity for the work to be discussed and plans of advance for the next six years to be mapped out. The plans which came out of the consultation will be carried to the local congregations, revised by annual conference committees and finally acted upon by the Panama Provisional Conference."

The goals and plans outlined at the consultation constitute a challenge for the church to advance on several fronts in the next six years. Among the goals and plans, as reported by Mr. Butler:

Formation of "The Twelve" groups in each church to strengthen the spiritual life and evangelistic fervor of each congregation.

A goal of winning a minimum of 500 new members, doubling the present membership.

Appointing a pastor to travel throughout

Panama to hold meetings and to be sensitively aware of new areas which are ready for the proclamation of the Gospel.

The preparation of leaders to teach reading, first-aid, home-making, improvement of living facilities, recreation in the community, improved methods of agriculture, etc.

The formation of social service centers in communities, where churches are established.

The purchase of an adequate campsite for youth activities.

The use of the Pan-American Institute Methodist high school for night courses, thus strengthening the training of laymen in evangelism, Bible study, theology, Christian education and social action.

An all-out effort to increase giving, including raising pastoral support by 200 per cent in 1964, starting a strong program of benevolence and challenging each member to make a definite pledge for the year.

CHRISTIAN NETWORK RECEIVES AWARD

Three recent events testify to the excellence and effectiveness of the Christian mass communications program in which The Methodist Church and other Protestant denominations are engaged cooperatively in Korea. The events are:

1. The second national award in two years to the Christian radio network by the Korean Government.

2. A survey showing that Christian station HLKY in Seoul is second in listener popularity only to the government-owned station.

3. The expansion of the mass communications program to include television.

The Korean Government's award is the Order of Cultural Merit National Medal and was presented to the network's director, the Rev. Otto DeCamp, a United Presbyterian missionary, in Washington by the Korean Ambassador to the United States. The award cited Mr. DeCamp for "developing the first civilian broadcasting service in Korea and for his long and dedicated service to the country." The Korea network is the only Christian radio network in the world and now includes five stations.

The listener survey in Seoul indicated what HLKY officials have believed for a long time, that the station has an unusually high popularity with the public. It reaches a potential audience of 7,000,000 with its eighty hours of broadcasting weekly, including news, music and special interest features, all with a Christian slant.

Mass communications experts consider the start of Christian television programming a forward step of great significance. A program, "The Christian Hour," is presented on a television station in Seoul. It is the first Christian TV program to be broadcast on a weekly schedule in Asia.

The Christian mass communications program in Korea is supported with funds and personnel, both missionary and national, by The Methodist Church, the United Presbyterian Church, the United Church of Canada and other Protestant bodies. It is one of the strongest ecumenical programs of Protestantism in Korea.

BOARD ANNOUNCES MISSIONARY NEEDS

The Methodist Church needs 276 missionaries for service in twenty-five overseas countries in 1963 and an almost unlimited number of workers in mission situations in the United States.

The Board issued its call for new home and overseas workers through its Office of Missionary Personnel, which processes all missionaries and deaconesses who serve under the Board.

Of the overseas openings, 221 are for regular career missionary service, and 55 are for special-term service of three years. The career openings are for a wide variety of jobs, as follows:

Agricultural and home economics—9, business and secretarial work—15, rural church development and frontier evangelism—35, urban church development and social work—20, specialized church work (student workers, etc.)—16, educational administrators—6, theological and training-school teachers—13, college and university teachers—12, secondary school teachers—25, elementary school teachers—2, specialized educational workers—14, communications (literacy, audio-visual)—14, doctors—9, nurses—24, medical technicians—7.

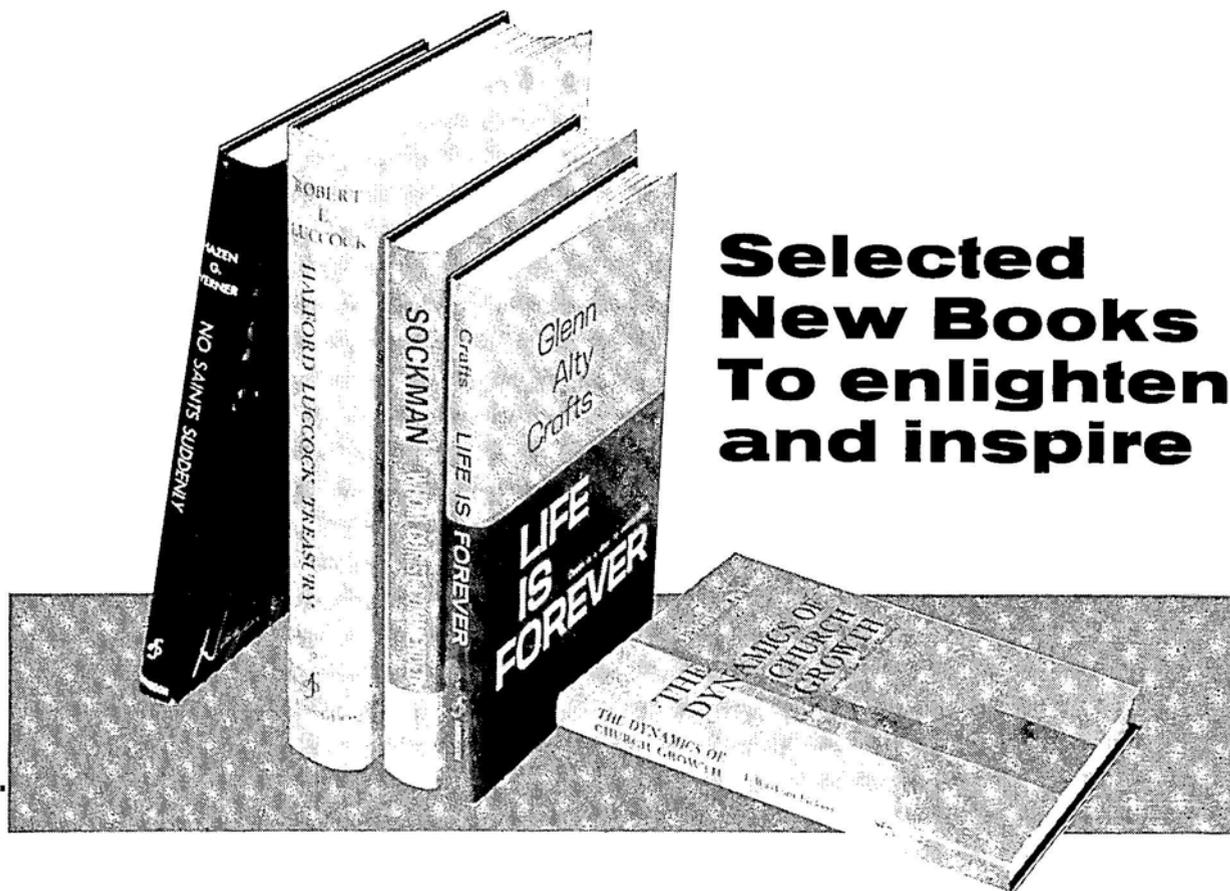
The countries for which there are openings for missionaries are: Japan, Bolivia, Sarawak (Borneo), India, Brazil, Chile, Korea, Liberia, Pakistan, Southern Rhodesia, Mexico, Argentina, Malaya, the Philippines, Okinawa, Indonesia (Sumatra), Burma, Algeria, Hong Kong, Taiwan, Uruguay, Congo, Peru, Mozambique and Nepal.

The openings are for couples, single men and single women. Couples and single men serve under the Board's Division of World Missions and single women under the Woman's Division of Christian Service.

The openings in home mission fields are for service in the United States (including Alaska and Hawaii) and Puerto Rico. In home fields, the only specific number of openings given is 50, which is for young men and women who will serve two years (US-2's). In all other cases, the Board gives a description of the type of worker needed in a particular missionary situation rather than listing a definite number of openings.

Much home mission work is sponsored by the Division of National Missions and the Department of Work in Home Fields of the Woman's Division. Other work in missionary situations is under the direction of Methodist annual (regional) conferences. Missionaries and deaconesses serving in projects of the National Division or the Woman's Division must meet the same qualifications as overseas missionaries and go through Board of Missions personnel channels. Those in missionary situations not under the Board are usually appointed by the bishop of the conference involved.

Whether serving under the Board or not, the home mission worker is called to extend the ministry of the church out beyond established churches to serve neglected or undeveloped areas and the underprivileged and minority groups of the country.



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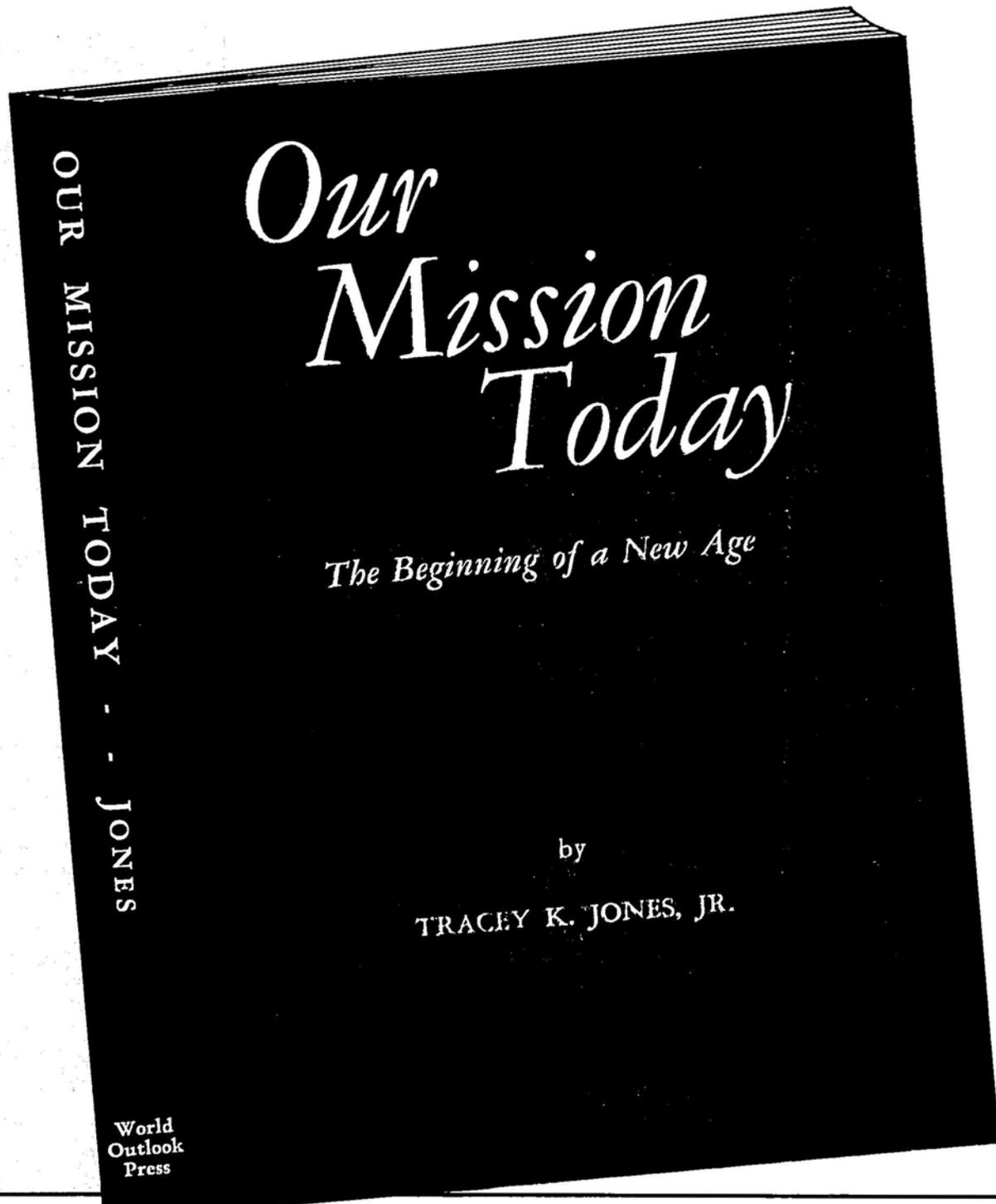
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