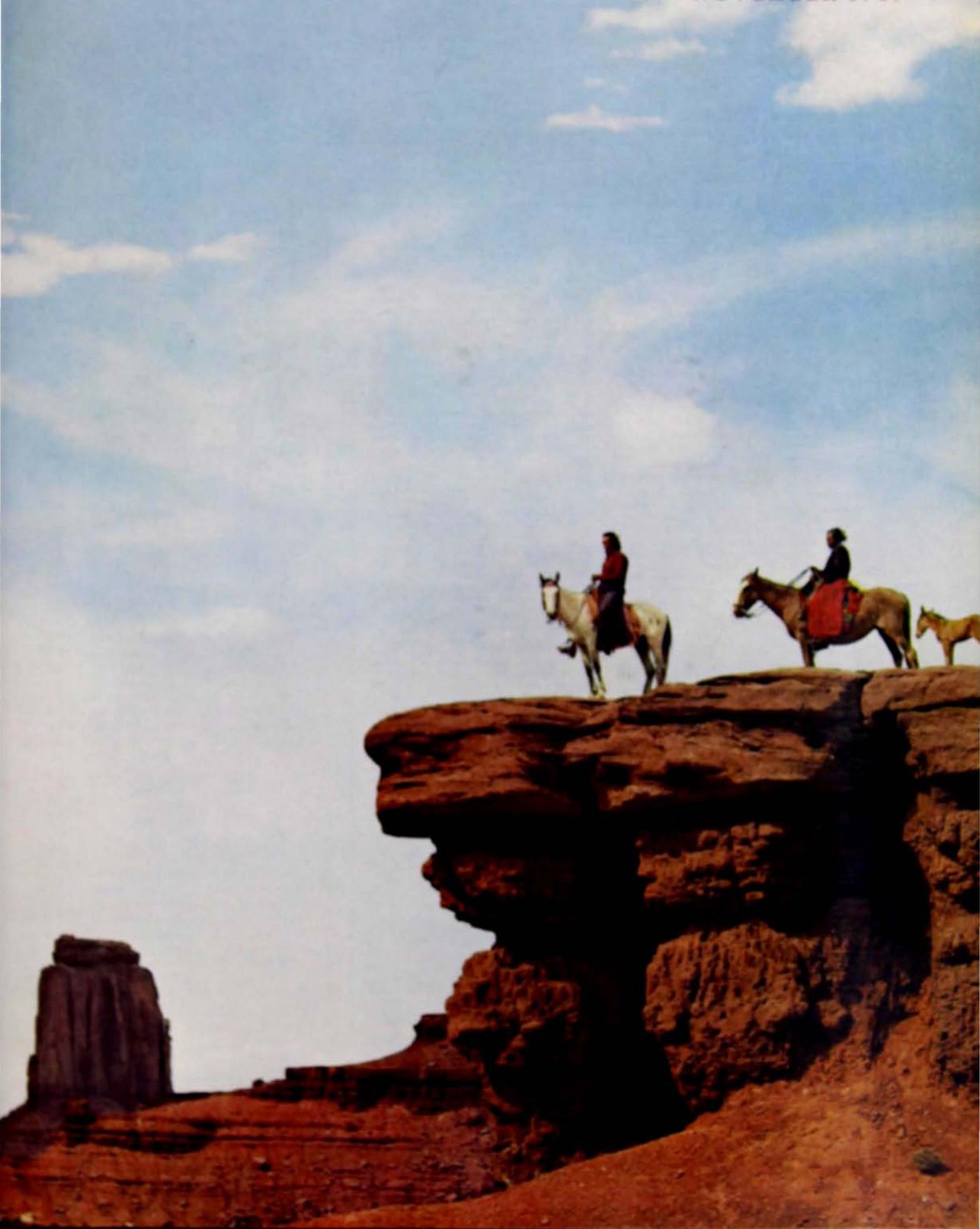


# WORLD OUTLOOK

NOVEMBER 1963





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New Series VOL. XXIV No. 3

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Published Monthly by Board of Missions of The Methodist Church, Joint Section of Education and Cultivation, Editorial and Executive Offices, 475 Riverside Drive, New York, N. Y. 10027

SECOND-CLASS MAIL PRIVILEGES AUTHORIZED AT NEW YORK, N. Y. ADDITIONAL ENTRY AT NASHVILLE, TENNESSEE.

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#### GRATITUDE IN THE ISLANDS

Many blessings have come our way. Thank you for your letters, your thoughts, your interest, and your gifts.

A single egg given by Mrs. K., a widow who lives alone in a humble home, is a special gift. Mrs. K. earns ten cents in working two to three hours by a dim light at night, making rope by hand.

On special occasions church members share with us their first harvest of rice.

Land that was covered with trees and shrubbery only a year ago has been leveled and plowed. Sugar cane has been planted on two acres. A concrete check-dam has been built.

We are thankful for the support received for our work from the various women's Guides of [military] wives in Okinawa, the Veterans of Foreign Wars, Church World Service, and Methodist groups in America.

THOMAS T. ARINAGA  
361 Aza Taira, Haneji-Son, Okinawa  
Ryukyu Islands

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#### COVER

Navajo Indians of Arizona  
THREE LIONS, INC., NYC

### HEARTS STIRRED BY WORLD OUTLOOK

For years I have wished that *WORLD OUTLOOK* would include monthly the addresses of the Board of Missions treasurers.

It often happens that one of your readers has his heart stirred by some special need or opportunity, and might respond at once if the addresses of the treasurers were available.

MRS. MABEL WATROUS VERMILYA  
Memorial Home Community  
Penney Farms, Fla.

### Comment from the Editors:

You can always address your correspondence to the **METHODIST BOARD OF MISSIONS at 475 Riverside, Dr., N.Y. 27, N.Y.**

### FLOWER DAY AT JAPANESE CHURCH

In spite of the smallness of the Christian church we're happy to report signs of growth. The church school has grown from 12 children to 45. In June we had Flower Day. Children brought flowers, then took them to a ward in the area hospital.

LOUNETA LORAH  
1-chome, 10-2 Shoto  
Shibuya-ku, Tokyo, Japan

### "WITH GREAT THANKFULNESS"

For months we had been anticipating the move of Severance Hospital and Yonsei University Medical School and Nursing School from the old buildings in the center of Seoul to the new buildings located on the Yonsei University campus. It was with great thankfulness that we moved into the new buildings in 1962. Our hospital is equipped to care for about 300 patients, and will eventually be able to care for 500.

We need your prayers that this may be truly a Christian hospital where there is concern for both the body and soul of those who come seeking help.

MARIAN KINGSLEY  
Methodist Mission, Int. P. O. Box 1182  
Seoul, Korea

### REWARDING SUMMER IN ALASKA

Working last summer at Jesse Lee Home [Seward, Alaska] was richly rewarding. Five little girls were my special responsibility. We had many cook-outs at the lakes, hiked through the woods, climbed to Little Hill, visited the Wildlife Museum at Kenai Lake, hunted for shells along the gravel beach, and picked delicious strawberries—enough for two pies.

We had two wonderful trips to Anchorage, to hear Robert Shaw, and to see the Shriners' Circus.

We dug ice from mountain crevices and made our own ice cream.

We learned new games in the gym and sang around the piano.

The girls were greatly interested in books, and I would read aloud to them each evening, books such as *Bird Life in Wington*, and *Charlotte's Web*.

NANCY BAHMUELLER  
705 Orlando Ave., Oreland, Penna.

### GIVING THANKS IN KOREA

Autumn leaves and fruits remind us that November is a time when we give special thanks to God for his boundless love and grace. Every day the kindergarten children show their joy and interest in the season.

I saw a little boy with a hand full of yellow leaves from the ginko tree in front of the kindergarten. I asked, pointing to the tree above him, "What kind of tree is that?" And he answered: "An autumn leaf tree."

We are to have a joint meeting of family groups for a Thanksgiving program. It will in-

clude Korean and other oriental Thanksgiving customs, Thanksgiving in Bible times, and Thanksgiving in Western lands.

CLARA HOWARD  
Taejon Kindergarten Training School  
Taejon, Korea

### "REFUGE AND STRENGTH"

It is inspiring, the way the African church leaders in the Congo have continued to work to expand the church program under what appeared to be almost hopeless odds. Kindu has constantly been a center of military activity.

Yet the church in the very heart of it all has continued to grow. Indeed, it has been a great refuge and strength to the people in time of trouble. Church attendance has been fantastically high all over the conference.

DAN AND JUDY ADAMS  
Umtali, Southern Rhodesia

### WEDNESDAY PRAYER MEETING AROUND A RHODESIAN VILLAGE BONFIRE

One of the most interesting features of church life here is the Wednesday evening prayer service.

We take our hymnals and Bibles, and go to the school, where we join other people. We walk three miles or so, singing together, or talking.

As we pass homes, we urge the people of the homes to join us.

When we reach our village destination, we seat ourselves in a large circle around an outdoor fire. It is cold, and we draw coats or blankets around us.

All enthusiastically join in song, and many give personal testimony. All rejoice if one person has forsaken beer and has joined us in Christian fellowship.

The church in rural Africa is strong, and never can that strength be felt more surely than in a village prayer meeting.

THE JAMES L. PERRY FAMILY  
Dindi Methodist Center, P. B. 49, Mrewa  
Southern Rhodesia

### THANK OFFERINGS FROM WONJU LEPER COLONY

At the Wonju Leper Colony 250 outcasts of society have found a home, work, self-respect, wholesome fellowship, and Christian faith.

On a rural reserve of lovely hills and valleys they plant gardens and rice paddies, and raise chickens, rabbits, cows, and pigs.

In the little stone church which is the center of community life a service was held last Thanksgiving. Thank offerings of farm produce filled the front of the church. And the collection plate held hard-earned cash to the amount of almost one hundred dollars.

How was that offering to be used? The decision was to build a church *outside* the Colony where some of the cured patients were living.

Now the church has been built. Of the church dedication service Don Mattson said: "I thought God was happy that day."

SADIE MAUDE MOORE  
Methodist Mission, Seoul, Korea  
(International P. O. Box 1182)

### BASIC PASTORAL SUPPORT IN INDIA

The Methodist Church in India has set out to raise all basic pastoral support in India. This is a difficult goal. However, from the results of surveys that we have conducted in 1960 and 1962 we have learned that giving for pastoral support has increased from 47% to 50% within this two-year period. This does not include varying items such as house rent, Provident Fund, travel, educational help for children of pastors, etc.

Increased costs of living, inadequate scales of

pastoral support, weak-faithed dependence on money from the West, and short-sighted leadership in some places—these and other factors keep us mindful of our need of wisdom and strength from God.

We covet your prayers for a real advance in stewardship by the church in India.

PAUL AND MABEL WAGNER  
Udgir, Dist. Osmanabad  
Maharashtra, India

### REJOICING AND GIVING THANKS IN INDIA

When I walk through a village to the accompaniment of bands and music, with children carrying banners and singing; and then dedicate the first church ever built after sixty years of seed-sowing, it is a thrill, an occasion for rejoicing and thanksgiving to God.

BISHOP SHOT K. MONDOL  
12 Boulevard Rd.  
Delhi, India

### ALL-INDIA MEETING FOR WOMEN IN VILLAGE WORK

Last autumn Miss Massey and I attended an All-India meeting for women in village work. This meeting was held in Pachmarhi, a beautiful place in the mountains of central India. Miss Campbell entertained us well in the mission bungalow, "Riverside."

There were 45 women attending this meeting, of whom only fifteen were missionaries. Many of the thirty national workers are young, and it is encouraging to see young women dedicating their lives to this Christian work.

ADIS ROBBINS  
Methodist Mission, Rasra Dist., Ballia  
U. P., India

### A MEMORABLE NOVEMBER DAY IN JAPAN

For a long year we had waited. The foundation of our new building had been dug, the cement was piled high on the ground and workmen slowly and carefully hammered and sawed. When the scaffolding reached high into the air our spirits soared, too. Were we really to have a new building where we could work, play and worship? It had long been our dream.

November 9th, 1962, is a day we shall always remember. A lovely building towered high above the jammed houses of the surrounding area. We thought of having a three-story building with room enough for club work, recreation and an all-purpose auditorium was indeed a cause for gratitude. We are grateful to the Woman's Division of Christian Service for the gifts of loving sacrifice that were sent in to make this building possible. Is it any wonder that the day of dedication was in truth a Thanksgiving day?

As the day ended we who are responsible for the ongoing work of the Center felt a deep joy and also a deep responsibility in launching another adventure for Christ in the most densely populated area of one of the largest industrial cities of the world.

SALLIE E. CARROLL (Director of Club Activities)  
Seiwa Junior College, Okadayama  
Nishinomiya, Japan

## Christmas Is Coming!

Christmas is coming soon, and one thoughtful way to honor the special people on your Christmas list is to send gift subscriptions for **World Outlook**. You will be giving them good reading for twelve months. See page 3 for rates.

## A Thanksgiving Prayer

While we should at all times and all places give thanks to Thee, O God, the occasion of our national Thanksgiving moves us to think with deeper gratitude of the blessings Thou hast bestowed upon us as a people. Out of many lands and races of men Thou hast brought us, and we are of many faiths and creeds and customs. Only by Thy grace have we been united and preserved as a nation. The beauty and the wealth of these coasts and hills and plains are gifts from Thy hand. Thou didst move upon the hearts of our forefathers to seek here and to cherish the values of true freedom enriched by learning and established by law. Forgive us, we beseech Thee, for we have too often forgotten Thee, the Giver of all that is good. We have been unwilling to share fully with our less fortunate brothers. Inspire in us the spirit of humble thankfulness and help us to express it in faithful service to Thee and love for our fellowman. We pray in the name of Jesus Christ. Amen.

## Walter J. Leppert

WORLD OUTLOOK suffered a serious loss in the death on September 11 of the Rev. Walter J. Leppert. As Treasurer of the Joint Section of Education and Cultivation and Director of its Department of Field Cultivation he served the entire Board of Missions and indeed the whole church with wisdom and devotion. Few board secretaries have enjoyed such wide personal acquaintance with the program and the personnel of the board, especially with the missionaries of both the Divisions of World and National Missions. He helped to keep the vital contact between the local churches and the workers in the field. He was a welcome visitor to numerous missions overseas, and his services in home fields were appropriately acknowledged last year at the Oklahoma Indian Mission Conference, where he was inducted as an honorary chief into the Kiowa tribe. He was also for a number of years Treasurer of the Commission on Missionary Education of the National Council of Churches and a valuable member of its executive committee. But it is for

his ten years of friendship and faithful service as treasurer of WORLD OUTLOOK and member of the small group to whom we looked for advice in making major plans and decisions that the editors and employees of this magazine will long remember Jay Leppert with deep gratitude and lasting affection.

## Change Without Catastrophe

The first major overhaul of the Board of Missions of The Methodist Church is to be proposed to the annual meeting at Buck Hill Falls, Pennsylvania, in January.

Much has transpired since the first organization meeting following unification of the three Methodisms in 1939. In fact the chronicle of major developments since 1939 includes such world-changing events as World War II, the atom bomb, the launching of the United Nations, the Marshall Plan, the Cold War, the organization of the World Council of Churches, the Communist "liberation" of the Chinese mainland, the independence of India, the Korean conflict, the organization of the National Council of Churches in the USA, the rise of television, the Supreme Court's decisions against segregation and religion in the public schools, the Hungarian revolt, the decolonization of Western powers, the multiplication of new nations, the unprecedented era of prosperity in America and Western Europe, the Vatican Council, and the revolution of rising expectations, especially among the disadvantaged colored peoples of the world.

All these events and many lesser ones have had their effect upon the church and its missions. It would be surprising indeed if modifications were not needed in the structure of a board which has so much to do with the outreach of a large and progressive denomination. Successful functioning thus far without significant change is a tribute to the foresight of those who brought together into one board all the seventeen or so agencies of the uniting churches twenty-four years ago.

Chief objectives of proposed structural changes are a more unified administration in the field and a more effective approach to the local church.

The major problem is to achieve these objectives without damage to the life and spirit of a great woman's organization which has grown steadily in strength and service as a coordinate and almost autonomous division of the board.

The executive committee of the board at its September meeting expressed, by its approval in principle of a tentative plan, the conviction that this problem is soluble. Details of the proposed new structure will be made available elsewhere and will be given careful study before necessary legislation is prepared for General Conference action next April.

The development of plans for the proposed new structure have taken place in harmony and good spirit under the forceful leadership of Bishop Richard C. Raines, president of the board. At this writing it would appear that the proposed changes can be made without catastrophe. It is certain that realistic adjustment to the demands and opportunities of the new day is necessary.

## The Common Sense Deaconess

This month a special meeting in Detroit marks the seventy-fifth anniversary of the deaconess movement in The Methodist Church.

In other issues WORLD OUTLOOK has given a good bit of space to deaconess history, the work of the present-day deaconess, and to aims and objectives in the deaconess world.

In this column we shall endeavor to do our part by quoting here a few paragraphs describing the all-round deaconess of 1913. We especially liked the "technicolor portrait" conjured up by the author's words when she describes how those 1913 girls in the wicked city are *guided past* temptations.

\* \* \*

*Besides her general and special training, the deaconess must be an all-round woman, agreeable, tactful, and with a generous supply of common sense.*

\* \* \*

*Some of our deaconesses have the gift of working with foreigners. I shall always believe that the Italians of Kansas City's 'Little Italy' did not know that our deaconess, Miss Jennie Smith, could not speak a word of their language. . . .*

*Some of our deaconesses are adapted to work with boys. . . . Others have equal success with girls, and by their magnetic manner and sympathetic natures the factory girl is won. . . .*

. . .

*We are all proud that some of our sisters have heard the call of the colored race in our own land. . . .*

. . .

*Some, having a gracious way of meeting strangers and inspiring all with trust, serve as travelers' aids.*

. . .

*Others of our deaconesses with gifts of organization have started cooperative homes for girls in several of our large cities, where hundreds may be guided past the temptations incident to low wages, strange environment, and lack of social life.*

. . .

*Some have the gift of leadership and work best under pressure, while others shrink from heavy responsibility. All are needed. "There are diversities of gifts, but the same spirit."*

### On Jobs

During August, *Business Week* gave over a large part of one of its issues to the discussion of Negro jobs. It was surprising and gratifying to see how seriously the business world is taking the employment of Negro people. Industries insist that they will give no preferential treatment to Negroes. But most of them also insist that the doors are open.

Often, according to *Business Week*, the doors are not entered. One industry has discovered that Negroes usually do not apply for jobs if the advertisements appear in the white papers. This particular industry is now advertising in the Negro press.

The demand is for jobs that offer some opportunity for advancement. The demand of the Negroes is so insistent that some industries are out recruiting workers through Negro colleges and high schools, as well as through the business schools in the North.

The supply is rather limited, although the magazine says that at one time there were more Negro B.A.'s in

—From an article by Helen Gibson, pages 660-61 in the Nov. 1913 issue of *The Missionary Voice*.

the Atlanta postoffice than there were white workers. With the recruitment going on as it is the supply may soon be exhausted.

Industries have no intention, as far as can be seen, of doing the schools' jobs for them. They are not going to train Negroes, any more than they will train white people. When the supply is exhausted—all right, they will fill the jobs with white workers.

We are caught in a jam—if there is to be industrial peace and interracial justice. It means that all social institutions, particularly the church, will have to speed up to an almost manic degree to get Negroes ready for the better jobs. Already Negro ministers are in the struggle to an amazing degree.

Negro women are organizing themselves on a scale never known before to keep the potential drop-outs from dropping out of school. This should become one of the major social concerns of the church in America of both Negro and white members.

The Methodist Church will have to extend its Negro participation if it is not to lag behind.

At this moment no Negro sits on the Council of Secretaries of The Methodist Church, no Negro is the executive head of a major board, only one Negro educator is head of a Methodist home mission school under the Board of Missions, no Negro is in the Secretariat of the Division of World Missions.

It is a slur on The Methodist Church if there are no Negro persons to fill these places—and we mean ones that are capable of filling them.

We hate to lag behind Big Business in our social concern, but it is possible that we will have to take some hints from it. It may be that the church will have to set up a recruitment office. A one-color management can no longer meet today's needs, particularly in the church.

### Asian Christian Journalists

At a recent meeting sponsored by the East Asia Christian Conference it was stated that Christian journalists had "a prophetic role in molding public opinion and influencing the thinking on vital issues."

It was also said that "neither the public nor the government is kept informed of the life and work of the church."

This is reminiscent of other church bodies—World Council of Churches, Second Vatican Council, great denominations. It is only in fairly recent years that churches have recognized the role of the journalist in the task of the church.

It would be good if churches all over the world would call their journalists together for consideration of their own particular witness in a divided world.

### The Evangelical United Brethren and The Methodist Church

A plan for the union of the Evangelical United Brethren and The Methodist Church has just appeared. It seems a good plan, and the proposed name, "The United Methodist Church," sounds less arrogant than the name we have carried these past twenty-five years.

But plans, be they ever so good, are not always reflections of the community thinking. We were surprised, recently, to find the lack of enthusiasm with which some of the local Methodist and E. U. B. churches are viewing their pending union.

In every church where there was dismay there had been no preliminary getting together. No early history of either church had been presented. No knowledge of the cordiality of the German bodies of both churches was known.

Now it seems to us that ecumenism, of which some of these mergers are a token, is sadly missing on the local front. Districts and conferences have an exciting opportunity to bring local congregations of both churches to hear each other's preachers, and to talk through their differences or likenesses.

When the Methodist Church merged its three uniting bodies in 1939-40 teams were sent out over the country to interpret the merger. We have time still for discussions and meetings before the merger is final. Let us hope that this time will be used fruitfully.

# ANTI-AMERICANISM AND AMERICAN MISSIONARIES

by  
J. ROBERT MARTIN

*To what extent is a missionary hampered by being the citizen of a rich and powerful nation? Should U.S. missionaries be withdrawn from areas of political tension? The Rev. Mr. Martin is a missionary serving in Brazil.*

"These people, who have less than a fair share of material things and an inadequate opportunity to develop their human capacity, have a feeling of being cheated." An evangelist talks to a man on the street in Chile.



WCC Photo

TO SAY THAT anti-Americanism in Latin America exists and is increasing, merely repeats what nearly everyone knows. Only the uninformed nontraveler and the insensitive traveler would debate the issue. The chief purpose of this article is not to determine the extent and depth of negative feelings regarding the Americans, nor is it an attempt to explain why such a reaction exists. The writer is primarily concerned with the response of the Church to such a challenge.

The title is misleading and technically inaccurate. The term "anti-American" is as difficult for the anti-American to define as the term "American" is for such loyalists as the John Birch Society to define. This is partly due to the fact that for both groups, the terms denote matters which are essentially emotional and not intellectual conclusions. It is more accurate as well as helpful to consider this problem as that of feeling rather than reason. Strictly speaking "anti" means "against," and the term "American" includes anyone who is a part of North, Central and South America. But even the most rabid anti-American, who may be a South American, uses the term "American" as applying to those related to the United States. The term "American missionary" is chosen because it is the popular designation of those mission-

aries from the U. S. Thus the title suggests the response of the U. S. missionaries to the feeling of hostility abroad regarding the U. S.

Some of the church leaders in the United States and some national leaders of other countries believe that the effectiveness and value of the person from the U. S. is greatly limited by anti-American sentiment. There is the belief that such missionaries should be withdrawn from areas of tension and the personnel of the national church should be sent because of this problem. The conviction of this writer is that such reasoning cannot be justified by the doctrine of the Church, history, or psychology.

Let it be clearly understood that the author is thoroughly convinced of the urgent necessity of developing the leadership of the national church. To thwart and frustrate the growth and strength of the local national church is a sin against our Lord. There is no intent of proposing that missionaries from the United States should have preference because of nationality. The problem is whether they should be penalized from participating in the life of a local church because of their nationality. The subject at hand is the matter of confronting the negative spirit related to the United States and not the priority of national or

foreign workers in any other sense or circumstances.

The doctrine of the Church declares that a witness for Christ cannot be selected or rejected on the basis of nationality. The issue is not one of belonging to a country but is one of belonging to Him whose kingdom is not of this world. All who belong to Christ are called to give witness to such a fact. The place and means of giving such a testimony is not a matter of identification and participation in a given culture. It is the consequence of our knowing God's love through Jesus Christ and the expression of this love through the uniqueness of our personalities and capabilities. The enumeration of the gifts of the Spirit does not include citizenship in a certain country—whether U. S. or any other. One who belongs to Christ and one who has the calling to leave his homeland and who evidences this calling both in conviction and capability should not be rejected by the Church on the basis that he will not be well received, neither must he be sent because he will be accepted. The decision of going and sending is not how we will be received. The Christian belongs to Christ, and such a truth compels him to announce to any and all that God's love and purposes for the world are revealed in and through Jesus Christ. There must not be un-

justified limits placed by a fellow Christian on such a proclamation. The failure to recognize the spiritual compulsion, the universal scope and the transcendent nature of the Church results in our thinking and working with the same categories of those who live only in the strength and ingenuity of the "flesh."

What examples and wisdom does the early Church have for us with regards to this problem? Our Lord told His disciples to "move on" if they were not received but He never told them to avoid contact with those who were hostile with the Jews. The disciples being Jewish, no doubt would and did encounter much anti-Semitic feeling. In the time of Paul, Roman citizenship had much the same value which U. S. citizenship has for us. It was desired by those who did not have it and those who did have it were recognized as citizens of the most powerful ruling state on earth. Is there any record that Paul refused to enter a place because of the anti-Roman sentiment? Anyone who studies ancient history knows that such sentiment was prevalent. Paul was aware of a dual citizenship, but the spiritual one transcended all barriers and boundaries. He made use of his Roman citizenship status to gain justice but he never lost his perspective of which loyalty and identification had priority.

Through the nineteen centuries of church history, the Church has been most relevant and effective when it has acted just the opposite of what some church leaders are thinking today regarding conflict and tension. The missionaries went to the unevangelized areas not because they were invited or even welcomed by the people. They went as strangers and citizens of a foreign country and were received with the fear and suspicion that still accompany a stranger. The barrier was removed by the strength of their witness and the power of the Gospel. Can you imagine St. Francis refusing to go to a place because Christians and Westerners were unpopular? What of his trip to witness to the hated and feared Turks? Where would the Methodist Church be today if John Wesley had only gone to the places where he was invited and wanted? If such was his principle of decision, there would not have been so many riots nor would there have been a spiritual awakening. Was he attacked for preaching the Gospel or was he attacked because he was identified as a priest of the Church of England which was irrelevant, without respect and consequence in the life of the people of that day? He maintained his identity with all of the

consequences of being mistreated and thousands were converted.

By following the reasoning of those who say that the representative of a despised group should not enter in contact with the group which despises, Judson would have never gone to Burma nor Livingstone to Africa. The history of the Christian Church would be entirely different if men had followed this idea. Today we recognize the fact that the Church has had its greatest victories during and after persecution but we are afraid to become involved in a situation where there may be persecution and where spiritual victories may be won. Engagement, involvement, and danger were key concepts in the lives of the Church's heroes but now we are obsessed with safety, avoidance and negotiation. Both the Church and the world are dying as a result of this truce.

The psychological dynamics of anti-American feelings must also be studied and considered in our decision of strategy for missions. We must ask, "What are these people saying in their behavior, and how is the Christian to respond?" The Church's chief concern is not to justify hostile feelings nor prove them unjustifiable. We are called to be realists by recognizing what exists and yet have a vision of the transformation which comes through the power of God's love.

Negative and hostile feelings toward Americans are quite obvious in many parts of the world. Such a condition is not limited to the non-Christians but is found to an alarming degree within the Church. What is the cause and nature of such sentiments? It is just and accurate to conclude that some of these feelings are the results of political expediency. In a nationalistic situation, it is oftentimes "politically wise" to join the nationalists against the foreigners. But this is not the whole story. There is a deep awareness that injustice exists in our world. One part of the world has an abundance and the other has so little. Until recent years, the "have-nots" were unaware of the fact that their conditions of living were so inferior and that such a disproportion could be altered. These people, who have less than a fair share of material things and an inadequate opportunity to develop their human capacity, have a feeling of being cheated.

This is where the American, the person from the United States, enters the picture. He represents that part of society and the world which has cheated the "have-nots." The issue is larger than exploitation. It is one of awareness of what exists in the world in contrast to what exists in the life of the destitute.

There is a desire to be like the American and a frustration. In this idealization of the American way of living, there is envy, jealousy, and resentment.

The citizen from the United States, whether a representative of the church or not, faces the same challenge. One whose primary concern is to witness to the Lordship of Christ and strengthen the ministry of the Church is confronted with the same situation as an agnostic, self-centered businessman. Both represent an affluent society which exists in a world of want. The agnostic businessman and missionary have the same citizenship, identification marks, and privileges. Why should they be received differently by the national?

Let us first assume that the missionary is a different person than the cynical agnostic. If he and his witness are not different, he will not and should not be treated differently. However, if the love of God permeates his life, there will be a difference. The beginning of the experiences will be very similar. The difference is that the true disciple of Christ goes to bear witness to the love of God. The citizenship which the disciple carries is an obstacle and barrier, but in the encounter of the man of God with the man of the world the barriers of culture and nationalism are removed by suffering love on the part of him who is motivated by such a force.

The nationalistic, neglected, and resentful individual cannot be delivered from his bitterness until he has the opportunity to express such bitterness and sense of injustice to the offender and at the same time receive the acceptance and forgiveness which only suffering love can give. One may call such psychotherapy evangelism if one chooses, but it is a very dramatic, dynamic, and even dangerous engagement which must take place.

Thus the deeper issue of anti-Americanism is not a resentment toward Americans but is an envy, hostility and fear which blocks the community of love which we call the Church. The failure to recognize such a reality and come to grips with it, is to be irresponsible and a failure.

Returning to the question of sending missionaries to places of anti-American feeling, it is my conviction that such places with the proper witness could and would be the most fruitful and responsive places of evangelism in the world. We must not withdraw the missionary but rather help him to see his calling and support him in the ministry of reconciliation.

# “We Consecrate this Building”

NCC Photo



*On the bright Autumn afternoon of Sunday, September 22, some two thousand persons gathered at the United Nations Plaza in New York to consecrate the Church Center for the United Nations, built by The Methodist Church and to be operated interdenominationally. Here are some highlights of that consecration service.*



**The audience was seated in the UN Plaza outside the new building. Speakers appeared on the open balcony of the building.**





Methodist Missions, by Rickarby

Chief speaker of the afternoon was U.S. Secretary of State Dean Rusk (right), shown here talking with Methodist layman Ernest Gross, chairman of the National Council of Churches' Department of International Affairs and a former U.S. delegate to the United Nations.

Other important speakers who brought greetings to the new Center were U Thant, secretary general of the United Nations, and Ambassador Adlai Stevenson, head of the U.S. mission to the United Nations.



Methodist Missions, by Rickarby

The ecumenical nature of support for the United Nations was stressed by Bishop Griffiths of the Roman Catholic Church.



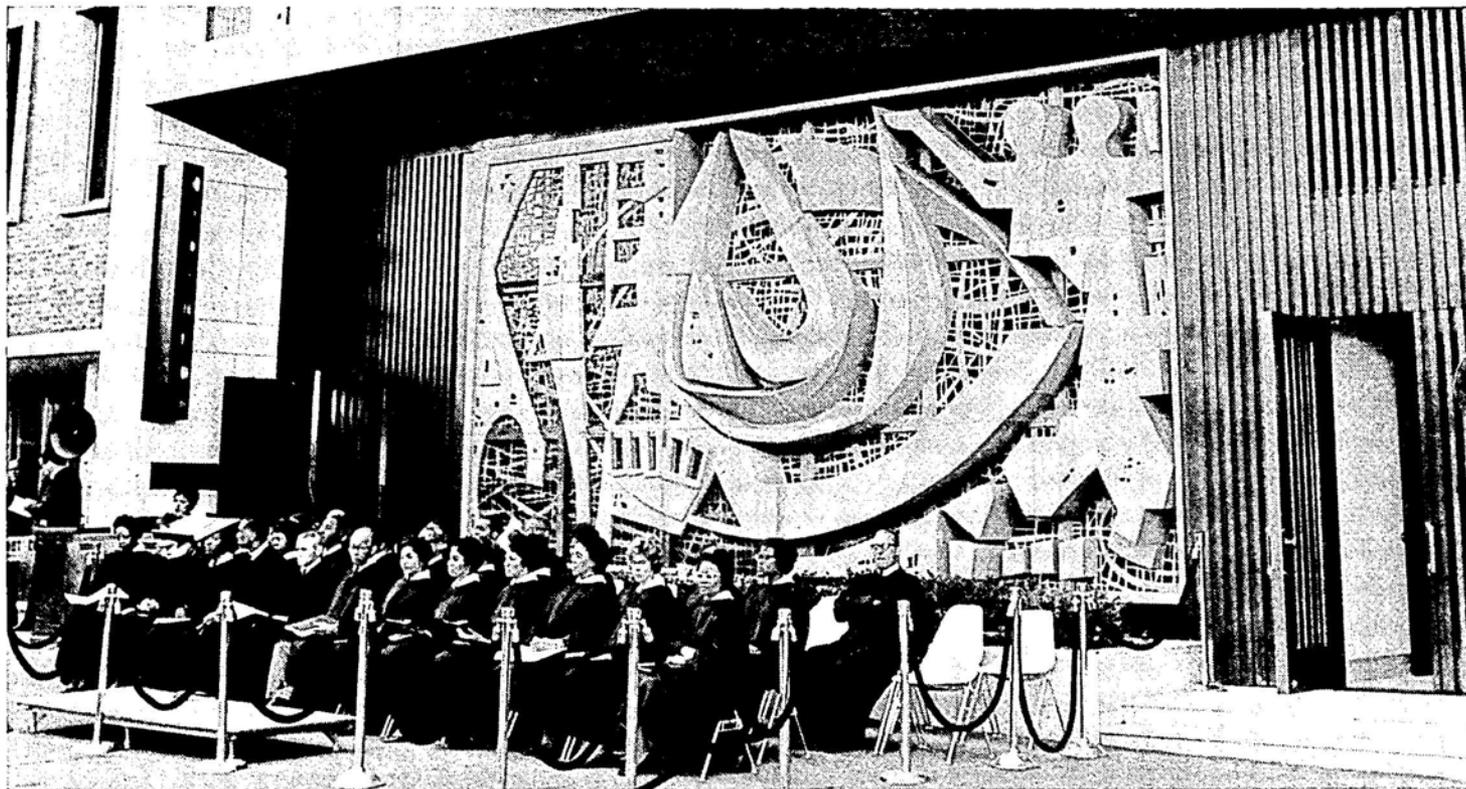
NCC Photo

Scripture was read by Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service of The Methodist Church, which helped to finance the new building. UN Secretariat building is in the background.

Methodist Missions, by Rickarby



*"We Consecrate This Building"*



A striking feature of the new building is a contemporary stained glass and sculptured concrete window in the chapel and which faces on the United Nations Plaza.

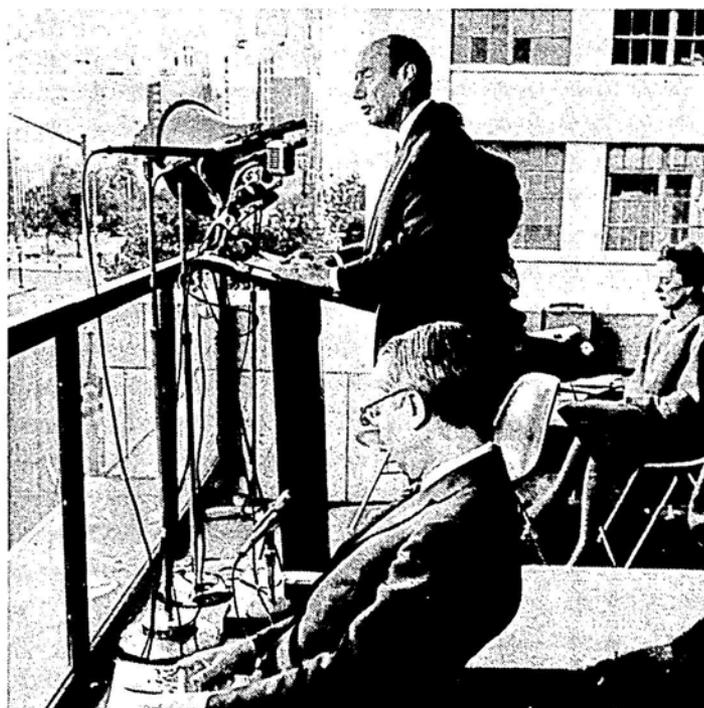
The litany of consecration was led by Bishop Kenneth Copland of Nebraska.

Methodist Missions, by Rickarby



Ambassador Stevenson's warm and witty address was a high point of the afternoon. He thanked the churches for a realistic yet firm support of the United Nations; said that the building's neighbors were delighted to see it finished so that "your program can begin—and the noise of construction stop."

NCC Photo





Buildings such as this one can serve as a useful anchor to students unused to city living.

*Ministry to students is an important area of Christian mission around the world. Miss Runes brings us the story of this work in the Philippines.*

## The Philippines' STUDENT CENTERS

By JOSEFA T. RUNES

**I**T WAS in the middle of the school year when "Manang Carol" acquainted herself in Davao City. As a missionary working with youth on Luzon, she was sent over to see what the church can do for the students in this newly developing area. The city was overcrowded with youth between the ages of eighteen and thirty.

"Manang Carol" saw this same trend in all the five other cities she had visited. Davao City in Mindanao was not an exception in the "city of student population" there in the Philippines. Immediately, the church's program for students fitted into the scene.

In the bigness of the city, thousands of students get lost. They are beset by trials and temptations. They are confronted with the difficulty of finding employment in a country where there is so much unemployment. They are not certain what career to pursue.

They are confused and bewildered because of the many voices that want to attract their attention. They need an anchor. They need an education. But much more, they need guidance that will lead them to an experience of a right way of life.

Manang Carol was reminded of the thousands of other students she works with on the other island of this island country. Fifteen years in this country of shy but responsive young minds, Manang Carol knew that her church has something to offer. Something that will make life more meaningful because the search for education is directed by Christian experience.

The picture of the youth with his books on one arm and the symbols of trials and temptations of city life on the other is the concern of the church. Today, The Methodist Church supports and carries on an effective program for students through the six student centers located all over the country.

Guiding the workers in their performance of this significant task in the life of the youth, are the twofold purposes of the Centers: First, to bring about closer and friendlier relations among students and all other young people who desire a high form of Christian fellowship in life. Second, to coordinate activities in order to bring the realization of Christian ideals at home, at school, in the community, and the nation.

The Davao City Student Center was

the sixth and latest to be opened. Beginning with the establishment of the Methodist Social Center in Manila in 1947, other student centers have been built in strategic points of student population.

The Protestant Chapel and Center on the campus of the University of the Philippines brings a similar witness among students of the only state university of the country.

The Christian Student Center in Tuguegaro, Cagayan, meets many challenges in their activities from a predominantly Roman Catholic community. The Mindanao Student Center in Kabacan is close to the location of Davao City's center but it has the complete backing and support of the townspeople.

While the Dagupan Student Center bustles with activities for both the younger and older youth.

Every center has its story to tell. It has its own director who is both socially and mentally alert to the needs of every different individual. Coincidentally, the directors have all been women. They are all referred to as "Manang" to mean older sister.

Barely six months after "Manang Mary" arrived in Kabacan to promote

the new center on the campus of the Mindanao Institute of Technology and the community, the "student center" was becoming a byword among the general population. Kabacan is a small town, unlike the city set-up of the five other student centers. But here is the government's training institution for the entire area.

The students come from all over the island of Mindanao. The Protestant or evangelical students come from families who had just resettled in this farm land. There are some Roman Catholics among them. Many of the students come from Muslim communities. These non-Christian Filipinos have long resided in this section of the country. They are called "Moros."

Charlie was the name given to the first Moro student who came to the Center. When Manang Mary was supervising the construction of the Center, Charlie was around curiously watching the building come up.

Charlie was curious to know why the government had to spend so much money putting up that beautiful edifice in the midst of those nipa homes of the town. But he heard Manang Mary say: "This building belongs to all of us. Some Christians in America and also on Luzon have contributed money to help build this center. They have sent me here to see that the students make use of the facilities. I have come to help anyone who wants to know more about God and the Christian life which your technological books might not offer."

Charlie heard that word again: Christians. He knew it was once the most hated word in his community. Everything was being blamed on the Christians. Many years ago it was the idea that the Christians grabbed the land that belonged to the Moros. The Moros knew that the Philippine government gave more privileges to other people because they were only concerned with Christians. The Muslims were not given any land; they did not get adequate school facilities to educate their people.

But one day, the people in Linao talked about Dr. Laubach. Many had heard about a white man who lived in Linao. He ate rice and fish and talked Maranao to the Moros. They said he was a friend of the chief. The chief knew that Dr. Laubach was a Christian. This story of Dr. Laubach's pioneering work with the Muslims, teaching them how to read and write in their own tongue, had opened the minds of Charlie and some other Muslim youth to look for other Christians like him.

Charlie is now surrounded by Christians because he finds them in the Center. All he had to do was to walk into the building, meet Manang Mary and tell her this story that bothered him and other Moros. From then on, each time he walked out of the campus gate, he went straight to the Center where he and Manang Mary spent hours in question and answer period.

On Charlie's graduation day, he also requested to be baptized in The Methodist Church in the town. His father

came on that day. He came to see Manang Mary to thank her for the building which Charlie made his second home. He thanked her for keeping Charlie there and for all the stories Charlie wrote home to his family of his wonderful time in school.

The Social Center in Manila also caters to the underprivileged. Scores of coarsely clad, dirty-faced and barefooted children of the neighborhood slum areas run to the Center as soon as its gates are opened at seven in the morning.

"These children, in the past, used to play in the streets. Now they have found a refuge in our place," says Madaleine Klepper, missionary director of the Center. A "Manang Emma" also helps to coordinate the social and student center in this capital city.

Almost a hundred women students have a "home away from home" at the Center's dormitory. Hugh Wilson Hall has become an institution by itself. Many of its past boarders worked their way through college by doing all sorts of part time jobs at the Center.

The individual student is the heart of the Centers' program. Talents are discovered and developed through the various interest activities. Every individual who comes to the Center belongs to any one of the many organized groups: dramatic and athletic clubs, sewing classes, choir, Bible study groups and other interest groups.

Various student groups hampered by lack of meeting space in their schools have used the social halls at the Centers for carrying out some of their activities. The libraries provide many good and rich leisure reading books. The organized study groups give the students opportunity to ponder and ask questions that face them. Here is also a tremendous opportunity for sharing of ideas and experiences as well as leadership training.

Membership fees entitle the students to all facilities of the Center. The fund is used to pay for subscriptions to newspapers made available to the students. Faculty members and leaders in the community offer their talents and services for some organized activities for the students.

Many more students have to be protected from the unhappy experiences of city life. The Center can be their place of anchor. When perplexed by their school work or future plans, they can turn to the student director for guidance and help. Both the confused student and the "Manang" seek ways and means to tackle the problem. But security is attained when problems and solutions are heard in the prayers they utter together in the small chapel in the Center.



In all six centers, discussion and sharing groups give students opportunity for expression of thoughts and interests. Missionary Curran Spotswood leads this group.

**I**N COMMON WITH other cities in America, Pittsburgh has been undergoing a drastic change, affecting not only the business and residential areas but the work of the church as well.

The renaissance of the Golden Triangle, which focused national attention on the city, was the first phase in a grandly conceived renewal program that will one day make Pittsburgh one of the most beautiful cosmopolitan areas in the nation.

The idea of an integrated, planned community is exciting. Blighted areas are being uprooted to change the face of the city. In place of the Hill District there is the Civic Auditorium, soon to be surrounded by handsome apartments. Old Allegheny is giving place to Allegheny Center. And similar imaginative improvements are under consideration for other areas.

To provide homes for families displaced by these changes, planned housing complexes have been constructed. Ten so far have been built under the direction of the Pittsburgh Housing Authority, and more are under way.

Like many of today's innovations, the idea is commendable. To take people out of the jungle of slum living, to give them comfortable modern homes at a modest cost is a worthy ideal. It has its reverse side, however. Who will take the jungle out of the people?

It is exactly at this point that the city church finds its greatest challenge today. For if urban renewal is to accomplish the goals it has set for rebuilding and renewing a city, it must be accompanied by human renewal as well.

Always alert to meeting the needs of the Pittsburgh area, the Methodist Church Union is now attempting to meet this challenge with concern and compassion.

In the early days of its eighty-one year history, the Church Union gave support to building churches in new communities and in founding missions to serve the immigrant groups who came to work in the steel mills.

As the need for nationality missions ceased to exist, the Church Union turned to other services. Epworth Woods Camp, Ward Home for Children, the Pittsburgh Goodwill Industries, many neighborhood houses and mission centers now stand as worthy examples of the Church Union's "arm of compassion."

Today, however, there is recognition of the fact that the greatest field for mis-

# In the Inner City- THE OLD, OLD STORY

By DOROTHY NAUMANN

*In the North View Heights section of Pittsburgh's inner city, urban renewal is bringing one thousand families together in a housing project. To minister to these people, Methodism has established Bethany House. This is the story of Bethany House.*



sion work is in our own American cities.

Into Pittsburgh, as into other urban centers, have come the unemployed, the frustrated, the jobless and the hopeless, crowding the housing developments and the slum areas of the inner city.

Even as Pittsburgh changes, says Dr. David J. Wynne, Executive Secretary, the Church Union must continue to tell the old, old story of compassion and love, but in new ways to serve these new frontiers.

Bethany House is one such "new way" through which the Church Union is witnessing to the love of God. Located in North View Heights, it is an inner-city mission, supported by the Western Pennsylvania Conference through its Methodist Church Union, as a place for spiritual and social services for all people.

North View Heights is Pittsburgh's newest housing development, built at a cost of over \$16,000,000 to provide attractive, modern homes at modest rentals for 999 low-income families. It is an outstanding example of the city's fine urban renewal program.

But what of the people themselves who come as tenants? It is almost beyond the imagination to think of a whole town springing up at one time. A community of nearly 1,000 families . . . and about 5,000 people, suddenly living in one neighborhood . . . people who have never met before, who have nothing in common except that they now are unknown neighbors.

And yet something like that happens when a new housing development opens and the tenants move in. For some it is an exciting adventure. They have never known the conveniences these new homes offer. Many of the families, for instance, are on relief, have lived in crowded one-room apartments in dingy tenements. For others it is a hard problem in accepting neighbors of another race—and about thirty percent of the families are Negro. And for some, usually older folks who have seen their old homes torn down to make way for new construction, there is a lost feeling of rootlessness, of being dispossessed.

This familiar pattern might have been the case at North View Heights, had it not been for Bethany House.

To meet the needs of these people as individuals is the job which Bethany House has set for itself. Here is a place where the people of the Heights can come for training in new skills, for recreation, or for help in time of trouble.

Bethany House itself is a fine old mansion, standing in a five-acre plot close by the playing field, game courts and community building in the recreation center for the Heights.

It provides a coffee lounge where adults can meet any time during the day or evening for leisurely conversation over a cup of coffee. In its basement game room, a soda fountain attracts teenagers for an after-school coke and a good time with friends. In its club rooms, children meet for Scout sessions and craft classes. Women come for sewing and cooking courses. And a Swap Shop offers a neighborhood service.

A Well-Baby Clinic was conducted here twice a week by the county health department until facilities were recently completed in one of the high-rise apartments. Two afternoon nursery classes take care of preschool children.

Above all, the chapel provides for the spiritual needs of the community. One of the primary goals of Bethany House is to involve the residents in worship and study. A chapel service on Sunday, a combination weekday and Sunday Christian education program, study groups in Christian discipleship and Youth Fellowship groups keep Bethany House a busy place throughout the week. Its purpose is not to make Methodists, but rather to bring people to an experience and knowledge of God as revealed in Jesus Christ.

In charge of this varied and demanding program is dynamic young John Garvin, a Methodist minister who himself, with his wife and children, lives in a North View Heights home.

As an understanding friend, John is on call twenty-four hours a day, ready for any eventuality. It may be a dawn call from an anxious mother whose son did not come home all night, a hospital emergency trip, a hungry family needing food, a meeting to organize a home prayer group, or a meeting with some of the fifty or more volunteers who help with Scouts, summer day camp, Little League and Pony League baseball, or the many other spiritual and social services the center offers.

With his outgoing personality, John Garvin brings to the lonely and the troubled person a new sense of purpose. He is willing to listen. His interest breaks down barriers, his hand of friendship gives strength and self-confidence.

Typical of the personal interest at Bethany House is a meeting time for unemployed men who get together to

analyze their problems and help each other. They are learning to use the power of prayer to overcome their handicaps in finding and holding jobs.

As a further community service, a residents council meets periodically to discuss mutual problems and plans. And every Friday and Saturday a feature movie is presented. Charge, fifteen cents.

Serving as a community newspaper is *The Bethany Banner*, a two-sheet mimeographed bulletin which is delivered to all the homes to give the people helpful information as well as local news.

Perhaps of greatest significance is the program of house church groups which have been growing steadily in size and significance. Started with only a few residents meeting in a home, the movement now has six groups which range in size from five to fifteen persons. These groups meet for about an hour once a week, opening with a song session of favorite hymns, then moving on to a study of the Scriptures with one person serving as leader. The rest of the group shares in the discussion. It is heartwarming to hear these people give the Scripture in their own words and witness the power of faith in their lives. They bring to their discussion a warmth and sense of living presence which is wonderful to share.

Though modest in intent, this activity has real Christian conviction at its core.

"The church has the message that everybody is somebody," feels John Garvin. "Our aim is to treat every human being as if we really believe—as we do—that God loves him. The most tremendous thing we can do is to convey the idea of human dignity—that it is God who, out of His love, wants them to develop."

Working with Chaplain John Garvin now is an assistant, Reverend Robert Young; as well as Carroll Boswell, building manager; John Patek, youth worker; Mrs. Joan Lotz, Christian education worker; and Ruth Garrity, secretary. Assisting this dedicated staff is a large corps of volunteers, teenagers as well as adults, from North View Heights and from neighboring communities. Serving as teachers and activity leaders, manning the soda fountain or doing whatever else is needed, they look on their service as exciting and meaningful.

In the offing are more new trails to be broken. But whatever new ideas get in the works, they won't be dull.

From Indiana comes this account of how one Methodist church attempts an "adventure in international living." Mr. Gildea is director of public relations and communication for the Indiana Area of The Methodist Church.

# INDIANAPOLIS WELCOMES *international* STUDENTS

By ROBERT L. GILDEA



Indianapolis Star Photo

Gov. Matthew E. Welsh welcomes Miss Shirley Gyi of Burma (left), an Indiana University student, and Mrs. Satya Gupta from India and Purdue University at reception.

Indianapolis Star Photo



Mr. and Mrs. Mansukhlal Wani of India are entertained by Mr. and Mrs. Carroll Ellison. The Indian child, Bankim Wani, 5, plays with the Ellison children.

"OF THE 55,000 foreign students now in this country, nearly half of them will go home mad at the United States."

That is the prediction of Dr. Horace Gilbert, foreign student advisor at California Institute of Technology. He bases his dreary forecast on racial discrimination and social ostracism by American families.

Despite this gloomy possibility, families of North Methodist Church in Indianapolis are confident about the good will of more than 300 foreign students from Indiana and Purdue universities.

These are students who have participated over the past three years in a unique program called Adventure in International Living.

Shortly after New Year's Day the 2,400-member church again will iron out final details to bring more than 100 foreign students to Indianapolis for four days. Students will live in the homes of the congregation and literally become members of their families.

Conceived by the Rev. Elbert C. Cole, North's senior minister, the program has drawn accolades from the students, university officials, and, perhaps equally important, from church members themselves.

A. H. Tichenor, Jr., advisor to foreign students at Purdue, described it as "one of the most effective programs we have had for our group during the almost ten



Indiana Methodist Information

Bam Mehrotra, an Indiana University student from India, supervises Mrs. Jack Jackson in preparation of an Indian curry dinner. Preparing dishes of their homeland is popular with many students.

years I have been at Purdue University."

The idea of entertaining foreign students is not new, of course, but the size and purpose of the North Church adventure make it out of the ordinary.

Dr. Cole believes a large delegation is essential if the program is to be successful in a large church. Otherwise, its impact would be felt among only a few families.

Geographical diversity is important, too. As many as twenty-seven nations have been represented in the program—enough spread to allow families some selectivity. A family can, for example, host an Indian student one year, a South African the next, and an Italian the third.

Beginning on a weekend, the visit receives full attention during Sunday morning services. Students go with their hosts to classes, where the entire program is given over to discussions about life in their respective countries.

The worship service begins with a processional of flags of the various nations and concludes with a sermon by Dr. Cole on the importance of world peace and international understanding.

The remaining three days, with time out for organized tours of the city, are spent in normal American family living. Students are encouraged to relax and do what they want to do.

But experience has shown that the students usually "relax" by helping with daily chores and, at least once during

their stay, cooking a native dish or a complete meal for their hosts. It is not uncommon, for example, for a church family to drive across the city to obtain some rare spice needed for Indian curry.

Guided tours are an integral part of the visit, giving students a chance to see American industries, hospitals, government offices, and community agencies.

A perennial highlight of the visit has been a reception given by Gov. Matthew E. Welsh at the Indiana Statehouse.

Not overly familiar with the verbiage of American politics, many of the students are uncertain about the function of a state governor. Nor do they always know how to address him. The governor has been greeted with everything from "Your grace" and "King" to "My lord" and "Mr. President."

A visit to the state legislature in session is another high point of the tour. As a special gesture of friendship, the legislators interrupt their business to extend a warm welcome.

At the end of the four days, the farewell scene at the church would shake even the hardest cynic. People who had been complete strangers days earlier embrace each other and choke back tears like blood relatives. Little children cling to the students' legs and must be forcibly pulled away. Dr. Cole claims he has seen nothing to compare with the emotion-charged farewells in his twenty-one-year ministry.

Many of the friendships continue. Families host students throughout the year or visit them on the Indiana University and Purdue campuses. And correspondence maintains the contact after the students have returned to their own countries.

What does the "adventure" accomplish?

It builds understanding by personalizing, in the words of a hit song, "far away places with strange sounding names." After four days with an Angolan student, for example, it is difficult to read about conflict in Africa without thinking of your dark-skinned guest.

The program also gives American families a new perspective on the quality of foreign students. Many of them have advanced degrees and can speak in a half-dozen languages. It sparks new insights when one "discovers" students from the underdeveloped nations who have intelligence and technical competence.

Because many of the students are non-Christian, American families are frequently asked to explain Christianity. Similarly, the students are asked to interpret Hinduism, Islam, or whatever their religious faith happens to be. The dialogue is a worthwhile challenge to both.

Although many of the students are reluctant to discuss international politics, some do provide hints concerning what they like and don't like about America's relationships with the rest of the world.

All things considered, these benefits make the "adventure" well worth the effort—and there is plenty of that!

Dr. Cole warns that a similar venture is not to be jumped into lightly but only after painstaking preparation.

Failure to take dietary differences into account, as an illustration, can ruffle feelings. How frustrating it is for the housewife to prepare sirloin steak smothered in onions, only to discover her guest is a vegetarian!

Preparation is required, too, in convincing members that the objective of the program is neither to convert the students nor to pamper them. Its purpose is to introduce them to typical Americana and make their brief stay more enjoyable.

Speaking to an alumni association meeting, President Harold C. Case of Boston University said: "As you cherish our way of life, I plead with you, you are deciding the fate of the West by the way you treat these future foreign leaders now in America."

If more churches follow in the footsteps of North Church in the Hoosier capital, Methodism can decidedly influence that "fate of the West."

# THE UNITED METHODIST CHURCH

By HENRY C. SPRINKLE



FOR ABOUT EIGHT YEARS conversations between The Evangelical United Brethren Church and The Methodist Church have been pointing to union. The recent release by the official joint commission of a proposed constitution for the United Methodist Church is an important development. Target date for the consummation of the union is now set for the spring of 1968.

These two bodies have much in common. Both are evangelical, warmhearted, mission-minded communions, and no theological differences exist between them. Their outlook on social problems is similar. Their episcopal form of government and temporal economy are remarkably alike. Both have a growing ecumenical concern, and each represents the happy unification in this generation of formerly separated denominations. The Methodist union of three formerly independent bodies was achieved in 1939. The Evangelical United Brethren Church brought together in 1946 two historic denominations, the Evangelical Church and the Church of the United Brethren in Christ. Each has participated wholeheartedly in the National and the World Council of Churches.

One of the most notable new features of the proposed constitution, which follows in general the outlines of the present Methodist constitution, is that there is provided in it a Council on Ecumenical Affairs. Written thus into the very foundation structure of the new church is this new dimension, giving expression to the growing ecumenical spirit and purpose which these two bodies share with many other Christians today. This feature of the constitution will be hailed generally, it is predicted, as a forward step for both groups, perhaps blazing a trail for other bodies and other uniting churches.

An important feature of the proposed constitution is the provision for general administration. A general Council of Administration and corresponding councils in Annual Conferences and possibly Jurisdictional Conferences are designed to coordinate the program of work of the church and the conferences respectively. This administrative device, new to Methodists, is perhaps the major organizational contribution from the Evangelical United Brethren, who have had broad experience with it. The general Administrative Council will undoubtedly replace the Coordinating Council, enlarge its scope, and enhance its influence. Similarly the Interboard Councils in some of the Annual Conferences will be superseded by the new agency at that level.

Both denominations may expect to gain in spiritual and temporal strength, in the enlargement of their fellowships, in the extension of their ministries, and in the broadening of their missionary programs. The new church will have a North American membership of over eleven million members, including the two annual conferences of the present Evangelical United Brethren Church in Canada. Its overseas membership will be more than a million. Both denominations have extensive work in Germany, and the union will be warmly welcomed there, according to Bishop Reuben H. Miller and Dr. Charles C. Parlin, who recently attended the World Methodist Council in Stuttgart. The union will greatly strengthen the influence of the free churches in that land. The two groups in Germany, already cooperating closely, have expressed preference to be known there as the Evangelical Methodist Free Church.

To secure the protection of the interests and institutions brought into the union by the minority body provision is

made in the constitution guaranteeing for twelve years a double representation in proportion to membership from the Evangelical United Brethren churches on the boards and agencies of the new church.

A compromise of the district superintendency issues follows the example of the Federal Government in the appointment of the President's cabinet with the consent of the Senate. The proposed constitution provides that bishops in the united church shall appoint the district superintendents with the consent of the Annual Conference. Methodist bishops have had sole responsibility for appointing these officers, while Evangelical United Brethren Annual Conferences have elected their district superintendents.

The presidents of the joint commission, Bishop Glen R. Phillips, Methodist of Denver, and Bishop Reuben H. Mueller, Evangelical United Brethren of Indianapolis, express confidence that the proposed constitution will be adopted. Refinements will be considered at a meeting in Nashville in December. It is expected that the constitution and the plan of union, of which it is the major element, will be approved by the Methodist General Conference in Pittsburgh next April and by the Evangelical United Brethren in 1966. Favorable action by the Annual Conferences of both groups is expected to follow. The uniting conference would then be held in the spring of 1968.

Meanwhile the details concerning the merging of boards, agencies, and institutions will be hammered out in conferences between responsible groups in the two churches, and disciplinary legislation will be adopted at the uniting conference. Already consultations are being held on missions, education, publishing interests and the like.



*The*  
**MARCH**  
**on**  
**WASHINGTON**

*A Personal View*

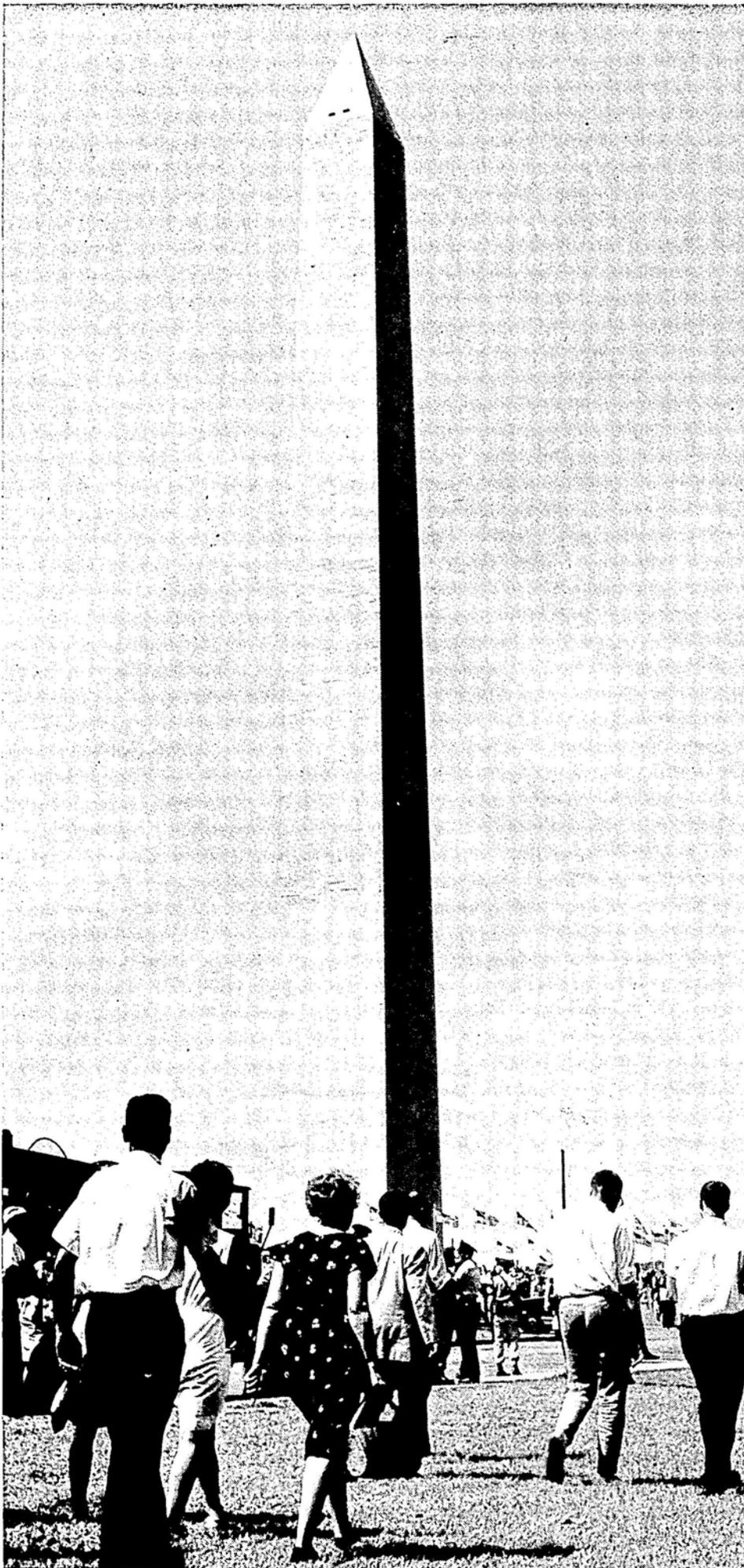
by WILLIAM F. FORE

I went to the March on Washington, August 28th, as one of eleven from my hometown in northern New Jersey. There were seven lay men and women, and four clergy. We drove to Washington in two cars, leaving at five in the morning, and arriving at eleven in time to join the march down Constitution Avenue. Throughout the afternoon, we listened to speakers, then returned home early enough to see the one-hour television review of the day's events.

It was jolting to discover the difference between what I had experienced and what I saw on television. The view of the television cameras was from on high, looking down. The actors in the day's drama were seen close up.

But the view of a spectator from within the crowd, looking out, was a personal view of people in a lighthearted yet determined mood, a view which saw only a small part of the crowd, but which could sense its electric spirit in a way no television camera could capture. The speakers seen so intimately on TV were instead seen as tiny specks almost lost in the mob, and whose voices were often heard better via portable radios far out of range of the loudspeakers.

As one in two hundred thousand, here is the march as it looked that day.



While the crowd gathered at the "staging area" beside the Washington Monument, plaintive cries were heard over the microphone: "Will the delegation from New Haven please make itself known?" "Will the Detroit delegation please wave so we can locate you?" "Where is the delegation from Wilkes-Barre?" Traffic control was flawless, despite the fact that more than 1,500 buses disgorged thousands of passengers at the Monument within a few hours.

The magnitude of the organization immediately impressed the delegates. At one tent, signs were made to order for any delegation, and thousands of ready made signs were distributed. As groups picked up their signs and milled around restlessly, a folk singer set the mood for the day.

"Oh deep in my heart I do believe  
We shall overcome some day."



"Where do we register, and how do we arrange to get into line?" I asked an official. She answered, "You don't need to register. See those folks over there? Just go over and get into the line, that's all."

The march started ten minutes early—before most of the leadership were prepared to "lead" it. There was no real line—just one huge group of people who strolled into Constitution Avenue, filling it from sidewalk to sidewalk.

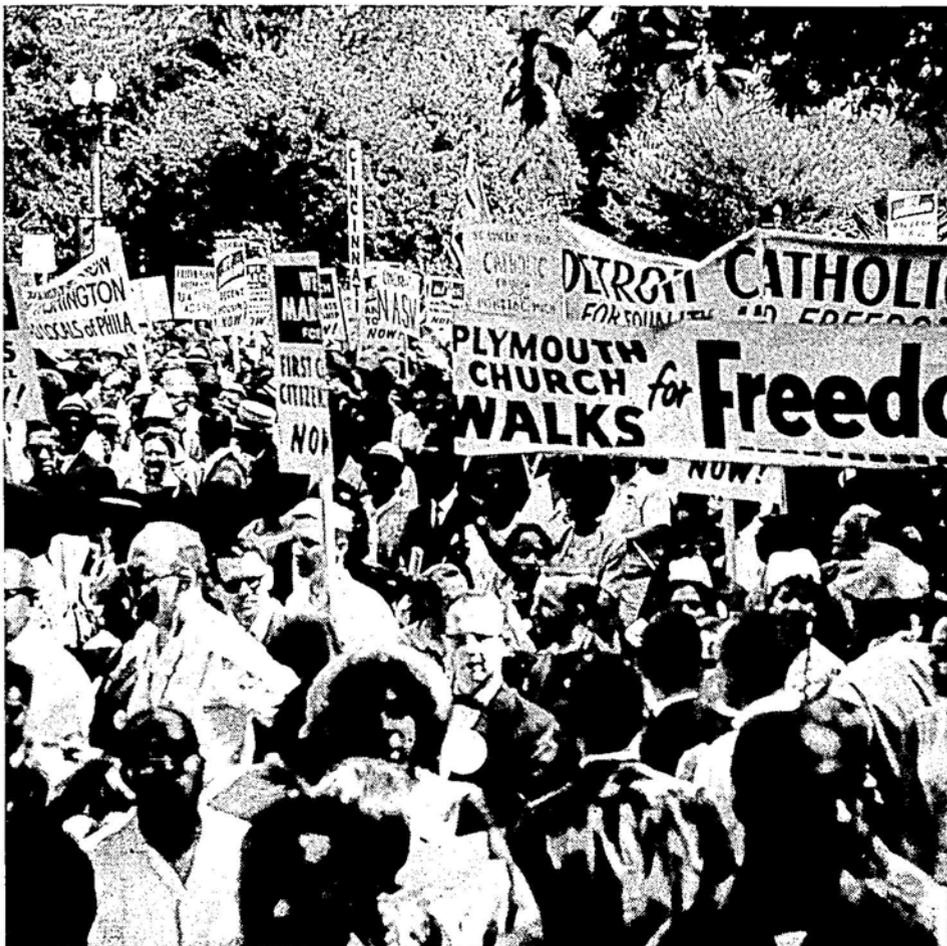


 PICTURE SECTION



Once we marched, group singing began. Someone from Scranton said, "We came here with about fifty people, and I'm not sure most of them were awakened to the real issues until we started to march and sing. That turned the trick."

The signs all had one word in common: *NOW*. "Jobs for all—*NOW*." "Equal rights—*NOW*." "End police brutality—*NOW*." "Decent housing—*NOW*."



For awhile we stood on the sidewalk and watched the groups go by. Some were singing hymns or spirituals or camp songs. Most acted as though they were out for a Sunday stroll, smiling, friendly, and happy. There was no heckling, no violence.

There was a great diversity of groups and places represented: Detroit, Philadelphia, Los Angeles, Chicago, Rochester, Providence. Catholic League, International Ladies Garment Workers Union, Methodists, Baptists, Presbyterians, B'nai B'rith, YMCA, YMHA, American Jewish Congress.

As these signs passed, there came a growing awareness that this march was not represented by a single class, or race, or political group—but that it represented a tremendous diversity of people dedicated to the single concept of racial equality.

We joined a Methodist group, although we never really knew which Methodist church they represented, or where they were from.

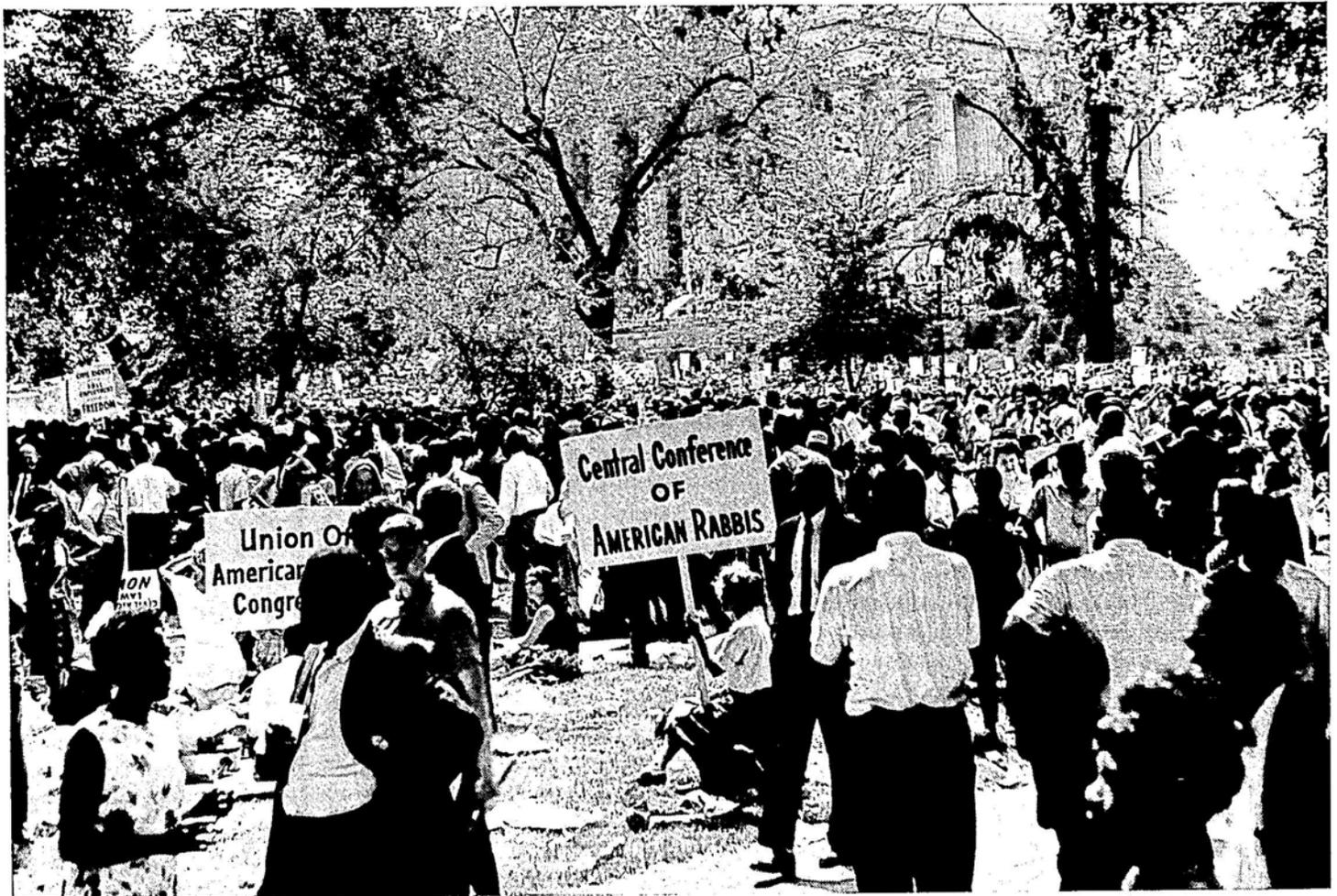
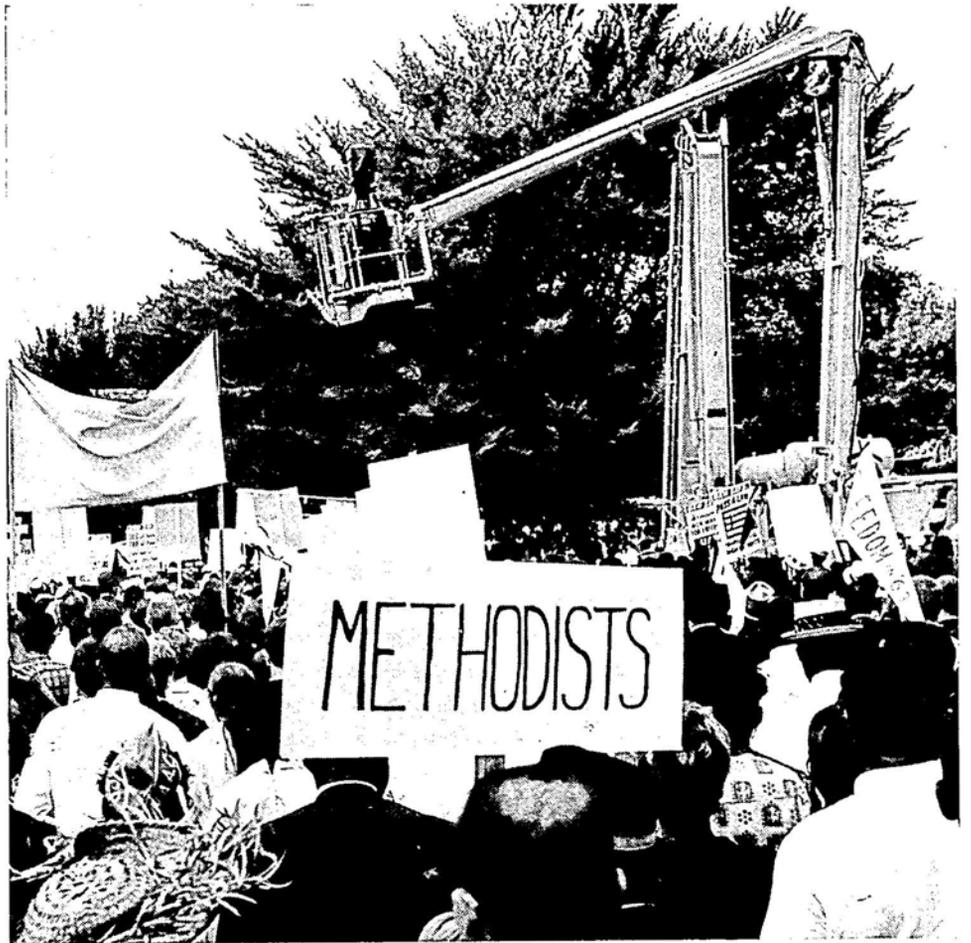
From within the crowd it was impossible to see the whole march in perspective.

The marchers filled Constitution Avenue for almost two hours—the largest demonstration in the history of Washington.



## PICTURE SECTION

As we approached the Lincoln Memorial, the crowd packed closer together, until it was impossible to move. Of the two hundred thousand, more than half were located out under the trees and on the grass up to a third of a mile away from the speaker's platform. Picnic baskets were opened and many had lunch in shady areas.





Thousands packed tightly in front of the Lincoln Memorial. About one person in five was white, evenly dispersed throughout the crowd, and there were a few Puerto Ricans. Only one person fell into the reflecting pool.

One Negro said to me, "Everybody seems so quiet and well dressed. I haven't seen a single bum." Most demonstrators definitely were middle class.

When Martin Luther King cried again and again, "I have a dream . . ." the crowd seemed to be galvanized into a single roar of approval.

It is a marvelous thing to hear two hundred thousand people clapping in rhythm to one of Mahalia Jackson's spirituals.

 **PICTURE SECTION**

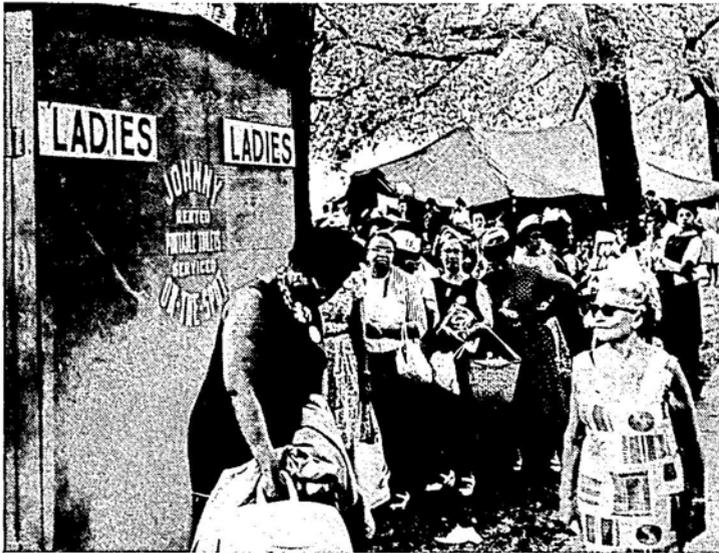
This was about as close as most marchers could get. Very few really saw the performers. Fortunately, the day was not hot, and there was a slight breeze. Occasionally, however, someone would faint. When a marshal called out to clear a path, hundreds would fall aside with a goodwill rarely seen in the typical urban crowd.



By late afternoon, 1,700 persons had been treated at the two dozen first aid stations. There was one emergency appendectomy.

**PICTURE SECTION**

Provisions had been made for a dozen portable toilet facilities, and for most of the day demonstrators queued up before them in long lines.



By the time the demonstrators were hearing Martin Luther King cry "I have a dream . . .," many were sunning themselves on the extensive lawns between Lincoln Memorial and the new Department of State building.

For many the day was part adventure, part an outing away from home, part Sunday school picnic, and part political convention. But for all it was a moment in history, in which they each had a share.

Author James Baldwin summarized the day succinctly: "The day was important in itself, but what we do with this day is even more important."



Many of the Navajo women ride horses. Owning a horse is a mark of prestige on the Reservation.

# "THE REALM OF THE Navajos"

By OUR ROVING REPORTERS

Navajo Methodist Mission School Office



Young graduates on the campus of the Navajo Methodist Mission School near Farmington, New Mexico.

WHEN we hear the word *Navajo* we are apt to think of skilled workmanship in the turquoise and silver arts.

Those arts are traditional in the Navajo Tribe; we hope they will never be lost.

In today's world, however, boys and girls of whatever tribe need more than traditional skills. They need and want a modern education that will put them into realistic touch with contemporary jobs and the necessary qualifications to obtain and keep them.

Leaders in The Methodist Church were early in entering the field of educational opportunities for the Navajos. In 1891 the Navajo Methodist Mission School was founded, and for the decades since that time it has been doing a good job of educating Indian boys and girls. It is the only Methodist school for Indian children in the United States.

This institution, near Farmington, New Mexico, is just what the name implies—a school sponsored by the Woman's Division of Christian Service of the Methodist Board of Missions. It takes Navajo children as young as third grade age, and educates them through high school. Present enrollment totals 223 students.

The curriculum sounds just like that of any American school, with teachers for the different grades, for music, typing, home economics, mathematics, English, science, social studies, and manual arts.

In addition, there are some special skills to be learned at the Farmington school—perhaps not fully appreciated at the moment of learning, but very practical, and destined to be useful in whatever kind of life the graduate may choose after school days. These are the disciplines gained from participating in the school's daily life. The girls and boys help with the work of the school in cooking, sewing, laundering, cleaning, and on the farm.

About half the food used for the school is produced on the school farm, and about fifty percent of the beef is raised there. The farm provides for the dining tables of the school cabbage, carrots, corn, potatoes, beets, onions, apples, and milk.

But life at the Navajo Methodist Mission School is not all work and study. There are musicians and other entertainers throughout the year in various kinds of programs. The school is keen about sports, and the Navajo boys excel



U. S. Indian Service, Washington, D. C.



World Outlook Photo by Amy Lee

Navajo children at the doorway of their home on the Reservation.

especially in basketball, as a room full of trophies attests.

Students have continual opportunities for training in religious leadership. There are prayer services, morning devotions, chapel services, and Sunday evening sings. During their school years a high percentage of students become Christians.

Graduates of the school are employed in various offices and businesses. Thirty Navajo School graduates are employed in the offices of the Navajo Tribe or at the Bureau of Indian Affairs. From every graduating class several students go on to institutions of higher learning.

As one writer has expressed it, after visiting the School:

"In this land of turquoise, giant red rocks, and distant purple mountains, of ancient ways and new, the Navajo Methodist Mission School keeps faith with 'The People.' . . . Its purpose is as it was in the beginning: to win Navajo youth for Christ, and to educate them for service to their own people." \*

\* From, "A Visit to the Land of the Navajos," by Amy Lee, in the Sept. 1959, issue of WORLD OUTLOOK.

First stanza of "My Country 'tis of thee" in a transcript of the author's own handwriting.

America.  
My country-'tis of thee,  
Sweet land of liberty,  
Of thee I sing;  
Land where my fathers died,  
Land of the pilgrims' pride,  
From every mountain side  
Let freedom ring.

Photocopy from the Abernethy Library of American Literature, Middlebury College, Middlebury, Vt.

ON his eightieth birthday, Dr. Samuel Francis Smith received, among the countless greetings, two especially interesting letters. One was from the Quaker poet, John Greenleaf Whittier, and read in part:

*My dear friend, I am thinking that thy birthday occurs about this time. . . . I wish to give thee a hearty welcome to the octogenarian circle. . . . We are all proud of the Christian teacher and patriot poet, whose song of our country has been adopted by sixty millions [in 1888—now 180 millions] of freemen. It has kept time to the march of freedom. It has followed the American flag around the world. . . .*

The other letter was from Oliver Wendell Holmes, another great American poet. It was addressed to Dr. Smith's wife:

Dear Mrs. Smith,—I enclose a few lines for your husband's coming birthday, which I hope will be a pleasant reminder to him of an old classmate who holds him in great regard and honor. You will know how to present this to him fittingly.

Two of the verses follow:

To the Reverend S. F. Smith, D.D., author of "My Country, 'Tis of Thee," on his eightieth birthday, October 21, 1888.

*While through the land the strains resound  
What added fame can love impart  
To him who touched the string that found  
Its echoes in a nation's heart.*

## THE MAN WHO GAVE US "America"

By GRACE SHULTS DAVIS\*

*No stormy ode, no fiery march,  
His gentle memory shall prolong;  
But on fair Freedom's climbing arch,  
He shed the light of hallowed song.*

There are still a few persons living to-day, who, as young people, knew Dr. Samuel Francis Smith in his older years. All who knew him have the same thing to say about him: he was a man of majestic goodness and of the most gentle kindness. A Baptist minister, he was more than a preacher, he was a man who went about daily seeking to help people. At the same time that he had tender con-

\* Mrs. Davis is Curator of the Abernethy Library of American Literature, Middlebury College, Middlebury, Vt.

cern for the welfare of individuals, he was interested also in national and international affairs—the right combination for real greatness.

One Sunday morning as Dr. Smith stood by the church door (Baptist Church in Newton Center, Massachusetts), greeting the people as they filed from the church after the services, a little boy, half-hidden by the grown-ups, very quietly asked a question. The Reverend Dr. Smith did not happen to hear him. The lady next in line, witnessing the incident, called the matter to Dr. Smith's attention. "Oh!" he exclaimed, "I would not for the world hurt that wee lad's feelings!" He left the line of grown-ups, then, and hurried after the boy, overtaking him as he was about to clamber up into the buggy. (This was in the days before automobiles.) Standing by the horse's head, Dr. Smith visited long minutes with the boy. Returning to his waiting parishioners, he explained: "That was important. That was highly important."

This was the gentle minister who wrote our national hymn, "My Country, 'Tis of Thee, Sweet land of liberty, Of Thee I sing." Like all the truly great ones, he did not realize his greatness.

The writing of "America" came about in rather a round-about way—and yet it was not "accidental" at all. Dr. Smith had been thinking along the lines of the thought in the hymn as we are familiar with it. He firmly believed that love of country and love of God should go hand

in hand. He had high and noble patriotic thoughts, and his patriotism was not limited to affairs of State. He never forgot that our supreme ruler is God. And so, with devotion, we sing that fourth prayer verse: "Our fathers' God, to Thee, Author of liberty, to Thee we sing, long may our land be bright with freedom's holy light, protect us by Thy might—Great God, our King!"

Also, Dr. Smith felt that true freedom is based upon love of country and our countrymen. A friend of his had given him a book of tunes which he had brought over from Germany, and he had asked Dr. Smith, who was well known as a writer of idealistic verses, to write some hymns to the tunes for a hymn book to be used in American public schools.

One of the German tunes in the book presented to him impressed Dr. Smith very strongly. It was majestic, solemn, and beautiful. It was already a favorite among several nations. In England Henry Carey had written "God Save the King" to the same melody. The German anthem was "Heil dir im Siegerkranz" ("Hail thee in victor's crown"), and it was also used as a patriotic song in Den-

mark, Sweden, Austria, and France. The patriotic words used in these other countries all hailed the crown and the ruler. Dr. Smith felt prompted, then, to write a patriotic hymn honoring our country and our country's people. Accordingly, he gave us the immortal lines of our "America." Every line of the four verses is full of deep meaning.

The story of the first singing of "America" is significant. The man who had provided Dr. Smith with the tunes and requested his writing of the verses was Dr. Lowell Mason.

Dr. Mason was a man who had contributed much to his fellowmen along musical lines. Head of that family still well known in musical circles, he devoted the years of his life to the establishment of music in public schools, and, as a composer, arranged tunes for several hundred hymns—a great many of them still sung in churches today.

After Dr. Smith had written the words of "America," and had brought them to Dr. Mason, Dr. Mason was so highly impressed with the verses that he took them at once to the Reverend Mr. William Jenks, assistant pastor at the Park Street Church in Boston. Mr. Jenks was prepar-

ing an Independence Program to be given on July Fourth (1831), by the Boston Sabbath School Union. He agreed with Dr. Mason on the excellence of the new song, "My Country, 'Tis of Thee," and he included it in the program. It means much that the first time "America" was sung in public it was by children's voices, for the children of this land have as their heritage the freedom of which we sing.

Besides "America," Dr. Smith wrote many other songs and verses. One of his best-known hymns is sung today in churches of all denominations—"The Morning Light Is Breaking, the Darkness Disappears."

Then there is a book of over three hundred pages, entitled *Poems of Home and Country*, comprised entirely of poems and songs written by Samuel Francis Smith. It is hard to realize how he could possibly have had time to write verses, for in addition to preaching engagements and his work as pastor of the Baptist Church at Newton Center, and the help he gave many individuals, he was editor of *Christian Review*. He was also editorial secretary of the American Baptist Missionary Union. Also, he traveled extensively all over the world, in Asia as well as in Europe.

An enthusiastic student of languages all his life, Dr. Smith mastered fifteen different tongues, and could converse without an interpreter in almost any country he visited.

Full of vitality and cheerfulness, this great, kindly man was active every day of his eighty-seven years—even to fulfilling a preaching engagement on the day of his death.

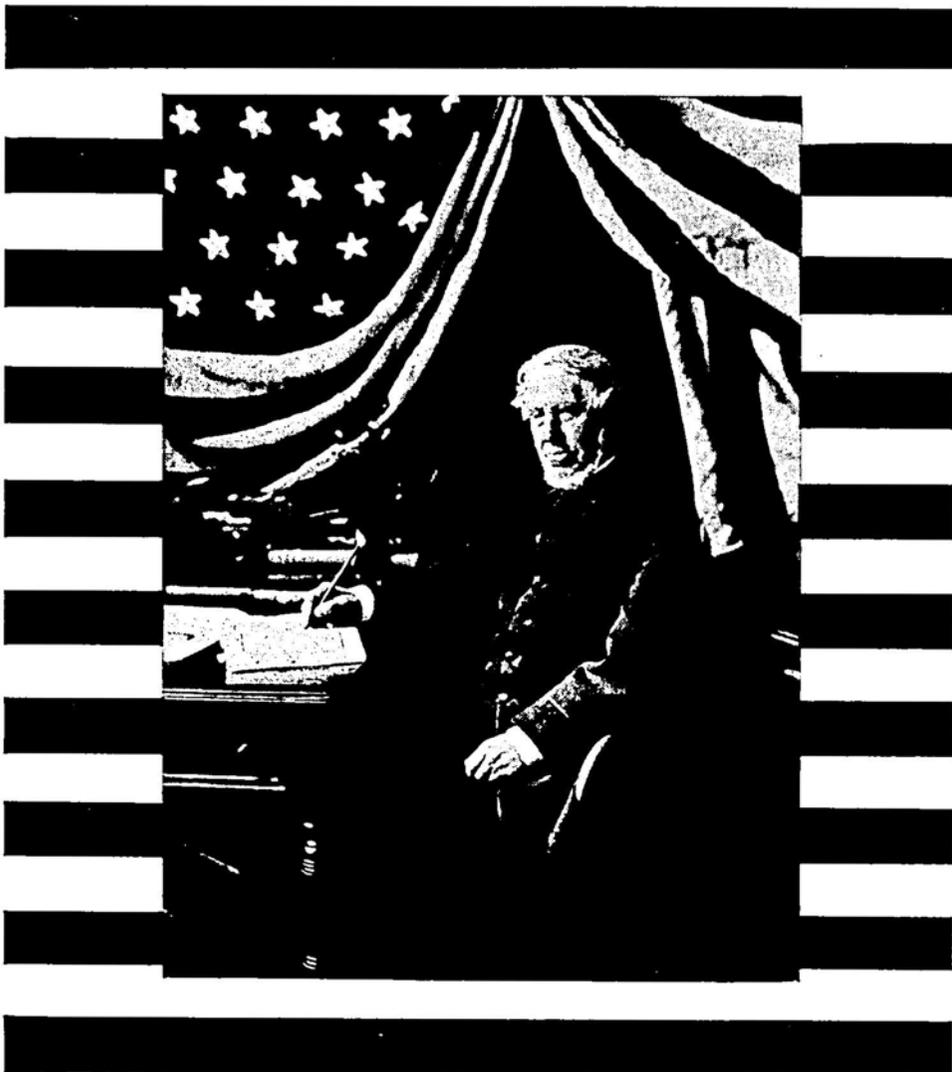
The Park Street Church in Boston (Congregational) still stands, looking exactly as it did on that Fourth of July in 1831 when the Juvenile Choir of the Boston Sabbath School Union sang the immortal lines of "My Country, 'Tis of Thee" for the first time.

If you should chance to read the *Church Notices* in the Boston papers any Saturday evening, you would see the Park Street Church—"Home of 'America,'" in the list. Or if you should visit the Baptist Church in Newton Center, where Dr. Smith served as pastor for many busy years, you could hear the chimes in the tower, erected in his honor.

As Olive Wendell Homes, friend and classmate of Dr. Smith, wrote: "The man who gave us 'America' touched the string that found its echoes in a nation's heart."

**Dr. Samuel Francis Smith  
in his study, April, 1895.**

Soule Photo Co., Boston,  
from the book "Songs of Home and Country"



**I**N THE Mardi Gras city, New Orleans, "kings" and "queens" and festivals adorn the city's life, surviving ornaments of the days of French and Spanish rule.

This pattern of royalty, crowning kings and queens and making merry with fete and carnival, repeats itself even in the program of a social agency like St. Mark's Community Center.

This 56-year-old settlement house, sponsored by the Woman's Division of Christian Service of the Methodist Board of Missions, and supported also, since 1926, by the Community Chest (now the United Fund of New Orleans), raises its dignified Spanish-style facade on the corner at 1130 N. Rampart Street, once a part of the famous Vieux Carre, now zoned just 150 feet outside it.

St. Mark's Methodist Church and the community house are built around a courtyard, or patio, which faces the street and is enclosed on the street side by a series of arches atop a wall. Behind this wall the youngsters who come to St. Mark's play, safely shielded from the street.

There are many club groups at St. Mark's for all ages. And the annual May Festival climaxes the year's club activities. It is considered an honor to be elected to the Festival's court, and highest honor to be elected Queen of the Festival.

Another big event on the center's calendar is the Spring Fair. This year's fair was the most successful to date. Proceeds amounted to \$1,500, twice the usual "take."

Miss Fae Daves, the center's director, attributed this fine financial showing to improved community cooperation and good weather.

"Our fairs," she said, "started as little Girl Scout money-raising events. Ever since 1950 we have run them as general fairs. The money we clear goes into our St. Mark's Camp fund. Ticket sales this year brought in \$350, \$100 more than last year.

"This ticket sale money is going toward a swimming pool at camp," she added.

A popular new feature of the fair this year was an attractive flower booth. Blooms were donated by local florists.

Gift items for the other booths were donated by New Orleans department stores and Royal Street merchants.

Royal Street—or, Rue Royale—is indeed that. Its mellowed shops lure passersby with glints of silver, polished brass, satiny antique woods, twinkling glass. Graciously it says to the visitor, "This is the French Quarter—the Vieux Carre," for perhaps more than any other street in the Quarter, Royal bears the stamp of the Quarter's proud lineage.

## on the EDGE of

There is probably no diversion quite like strolling through the Quarter, and undoubtedly no stroll quite like the one this reporter took with a St. Mark's club group of pre-teen girls known as the "Chefs." Ordinarily their meetings are devoted to cooking, but on this warm, sunny afternoon they doffed their aprons and transformed themselves into a group of tourists.

In the company that started gaily out from St. Mark's, shepherded by Group Worker Wilma Snare, were "Mrs. Dot Freelander of Texas," "Miss Delores H. of Ohio," "Mrs. Z. Spotts of Florida," "Mrs. Dot Lewis of Hawaii," and "Miss Kay Faulk of Arkansas." Or so said the name signs pinned to their backs!

Block after block in their dress-up clothes and punishing high heels the youngsters ambled and staggered along, past the shuttered old houses, under the lacy iron grillwork galleries.

People stared. One man paused, looked astonished, and remarked as he passed, "This French Quarter!"

We stopped momentarily in front of a gift shop window to remove shoes and look at the gifts on display. One "tourist" said, "Oh, how beautiful. I never saw anything so beautiful in my born days."

On we went, shoes in hand except one hold-out who refused to take off the high heels. "No, I am a lady," she said.

She kept falling behind and finally after another two or three blocks she gave up and took off the cruel shoes, as we came abreast of the historic Cathedral of St. Louis.

We crossed the street and walked through Jackson Square, a-bloom with artists and their paintings. We stopped to watch a woman painter working at her easel. One of our group sighed, "I always wanted to have my picture painted."

We moved along, stopping this time



World Outlook Photo by Amy Lee

Members of St. Mark's club, "The Chefs," dress up to stroll through the French Quarter.

# the Vieux Carre

By AMY LEE

St. Mark's Community Center, New Orleans

in front of a painting of Clark Gable. "I know who that is," one "tourist" cried, "Rhett Butler in *Gone with the Wind*."

We came out of the square and crossed a wide busy street to the French Market, a delightful open-air cafe, where the group fell onto chairs and ordered coffee (chocolate milk) and *beignets*, delicious light-as-air doughnuts drenched in powdered sugar.

The talk around the table centered on the tour just ended. Said one, a Filipino youngster and daughter of a seaman, "Everybody says this city is so beautiful. I've lived here ten years and I haven't seen anything so beautiful about it."

Another explained realistically, "We're used to it."

Sensing the condition of the club's collective feet, Miss Snare called the center for transportation. Staff member Laura Smith swung right over in the St. Mark's jeep-wagon. The return trip was

ten times shorter and fifty times more comfortable, but not half so eye-opening.

Whatever a young resident's opinion of New Orleans, the beauty and magic of the Crescent City are everywhere, from its bustling port to its parks, the Vieux Carre to the handsome new residential areas along Lake Ponchartrain.

Fortunate indeed the youngsters of St. Mark's who can take walks any day through the French Quarter, a privilege people travel thousands of miles to enjoy. Fortunate too are all those who enjoy the many program activities St. Mark's provides for its neighborhood.

A few facts about that neighborhood we learned from Miss Daves.

"The population in our neighborhood is 75 percent Roman Catholic," she said "and includes many nationalities.

"By 1960 the non-white population of the area had outnumbered the white, 54.0 percent to 46.0 percent. About

50 percent of our members live within walking distance, and 50 percent live farther out. In spite of this, we have had our biggest program year in my 15 years here, both in membership and activities, and more requests for service than we can fill with limited staff and facilities.

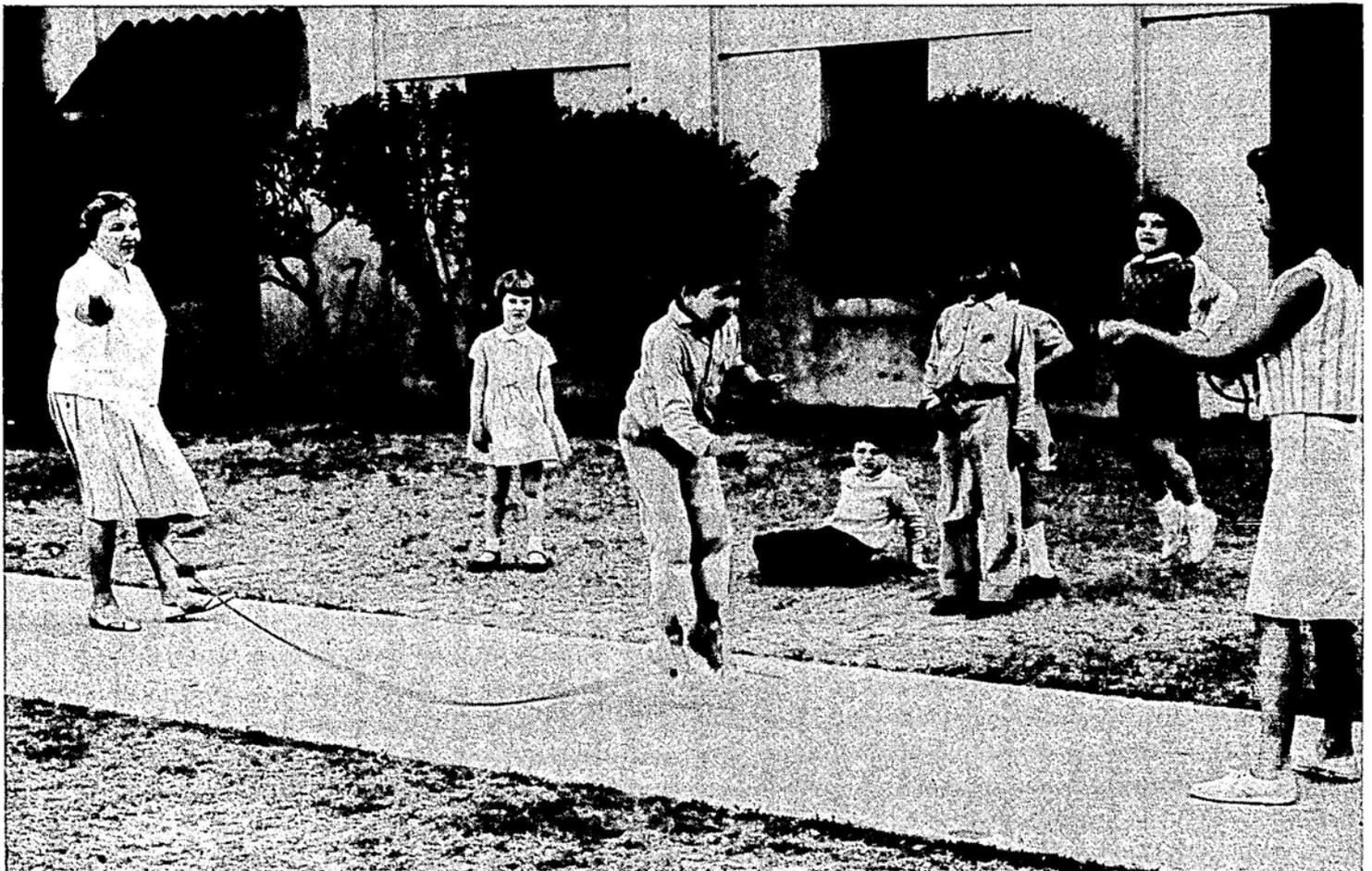
"Most of the families we serve are in the middle and lower income brackets. Not too many are on relief. There are some working mothers. The men work in all categories of jobs—seamen, salesmen, laborers.

"Population in the French Quarter is almost exclusively adult—artists and professional people. There has always been more or less unsegregated living in the Quarter.

"Although the French Quarter is unique and interesting and something of which we are proud, we cannot overlook the fact that there are also many negative influences that touch the lives of the children of this community.

"Juvenile officers tell us St. Mark's is helping to keep the delinquency rate down."

This it would seem to do through an energetic program of sports and athletics made possible by the center's excellent physical assets: a fine gym, a big swimming pool; and the 23-acre St. Mark's



Jump rope in the courtyard at St. Mark's.

World Outlook Photo by Amy Lee

Camp at Covington which is located fifty miles north of New Orleans.

No one would know from the bouncing of basketballs, day and night, week in and week out, that the youth program has suffered somewhat from lack of a full-time boys' worker. But in the past three years that lack has been made up in great part by the devoted efforts of part-time worker Joe Knight of Selma, Alabama, who came to New Orleans to study for the ministry.

Though not up to full strength yet, teen activities have gained momentum in recent years, according to Daisy Orth, a staff member who has worked with the center's teen groups, including Scouts.

"When I came seven years ago," she said, "we had no organized teen activities. Then groups began to date, but there were still no co-ed activities.

"Three years ago we organized a small co-ed teen group and they had parties and social events and little outings.

"Last year this group really began to grow. The members held their first big organizational meeting in the fall and chose an executive committee. One was appointed editor of *Gangplank*, our center newspaper, one head of the teen canteen, one in charge of finances, and one general secretary.

"Some of the boys have drifted into basketball," she laughed, "but the girls have stuck. And the boys still help with *Gangplank* and social events."

Mrs. Orth continued, "Our early group played games for recreation, but others wanted dancing. Dancing was against the center's policy. But the new executive committee took up the matter with the center's board, and it did give its approval for dancing just for the teen group. A costume party and a dance-plus-games event have gone over well."

This teen co-ed group has also attended opera and dramatic performances in the city, gone bowling and rollerskating, and, on the more serious side, has made a study of voting privileges and rights, watched voting registration at City Hall, and visited the state capitol building at Baton Rouge.

Besides its teen and athletic activities, the center has interest groups for young children, pre-teens, and adults, including one for senior citizens and a LEARN group for Spanish- and Italian-speaking people of the neighborhood.

St. Mark's activities hit peak intensity in the summer when full programs are carried on both at the center itself and at Camp St. Mark's.

The camp accommodates about 20 youngsters and runs for six weeks. Fees are modest, \$11.50 a week for the 8-11 age group, and \$13 for the 12-and-over age group—"because they eat more," ex-

plained Camp Director Laura Smith.

"We leave every Monday at 8:30 a.m. and return the following Saturday," she went on. "We take to camp the boys and girls we have worked with here at the center all year, so we have few discipline or discrimination problems."

Miss Smith also briefs the campers, their parents, and the counselors on the do's and don'ts of camp life.

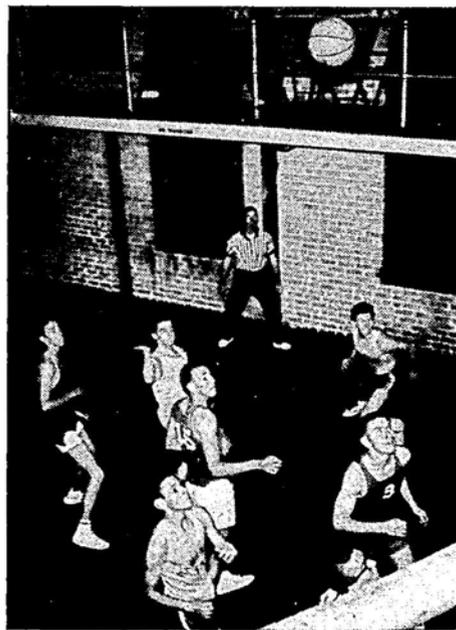
Sports, swimming (in the Salvation Army pool across the Tchefuncta River from Camp St. Mark's until the camp's own pool can be built), hikes, arts and crafts, "good food and plenty of it—many youngsters with working mothers don't get square meals at home"—make up the day's rounds at camp.

"Our camp is like a family camp," Miss Smith said. "There is a job for everyone,



World Outlook Photo by Amy Lee

Miss Fac Daves (standing), director of St. Mark's, discusses new swimming pool project for Camp St. Mark's with camp director, Miss Laura Smith.



World Outlook Photo by Amy Lee

Basketball—day and night in St. Mark's gym. "Juvenile officers tell us St. Mark's is helping to keep the delinquency rate down."

not only in planning but also doing.

"Boys like to have devotions in the morning—and at night in the rooms. Girls like to have their devotions after supper at the time of flag-lowering ceremony, or around a worship center which they make themselves.

"We teach values in our camping program, and at the center. We believe in a quality program, not in just numbers."

Born in Covington, though she lived many years in Pennsylvania, Miss Smith considers herself a product of St. Mark's.

"I came back to New Orleans in 1947 to live with an aunt," she said, "and it was then I began attending St. Mark's Methodist Church. It is the only church I have ever been a member of, though I did go to a Methodist Sunday school as a child."

Not only as camp director but also as group worker and all-around St. Mark's "hand" since 1951, Miss Smith has deep convictions about the work. Her philosophy she sums up like this:

"You have to be able to do a little bit of everything at a center like this. There is no specializing. Basically all human needs are alike. You change the approach to fit the various ages.

"I feel this is my home. And I hope to be here to see integration take place at the center."

Miss Smith sees hopeful signs of its acceptance by the center youngsters. "The children here at the center show more acceptance of Negroes than my Sunday school class," she said. "The center youngsters are used to different nationalities. The Sunday school class is more homogeneous."

One special program feature at St. Mark's contributes materially to this acceptance of nationalities and races and that is the three-week Play Camp for primary and junior boys and girls held each year after school closes until the end of June.

This original educational-recreational Play Camp was started 14 years ago by Miss Daves who describes it as a "cross between vacation Bible school and day camp." Each year the Play Camp features a special theme, either a country or some significant factor in the development of civilization.

When the country studied was Japan the children took a "Journey in a Rickshaw." One year they studied the wheel, its origins, and impact on civilization. This year the study was on Mexico.

But now summer journeys are over, camp fires out, and St. Mark's turns to preparations for another festival, the annual Christmas pageant, staged in regal splendor to honor the King of royal birth, as befitting a Christian community center in the city of "kings" and "queens."



Philip Gendreau, NYC

“And feel my spirit cleansed . . .”

*One thing I have desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to inquire in his temple.*

—PSALM 27:4

# THE Beauty OF THE Lord

By HELEN FRAZEE-BOWER

Let me behold the beauty of Thy face,  
Dear Son of God—my soul has need of this.  
Let me look long, until Thy matchless grace  
Shall overflow, and Thy great love dismiss  
The world from me. Too long, with pettiness,  
My heart has dwelt! O Christ, I need to view  
Again the beauty of Thy holiness,  
And feel my spirit cleansed, my life made new.

The ways we wander lead so far afield!  
The dreams we follow are but moths in flight.  
There is no harvest that the heart can yield,  
Apart from Thee, that will withstand time's blight.  
Dear Son of God, Thy face I long to see—  
My lost horizons all converge in Thee.

“WE ARE exposed by God to the four winds of history, to the changing air of history, to the birth of a new international world that God is making right now, under our eyes. Is it not exciting, this discovery, this birth of a new world? We must look with those around us at this new page in the history of mankind, and build it, with God, with those around us, with our hands.”

The words of the sermon of John Paul Meyer of France struck a note of reality as one sat in the Chapel of the Ecumenical Institute in Bossey, Switzerland, with Christians from twenty-seven countries.

Gathered at Bossey was the first international Consultation on Work Among Foreign Students meeting under the auspices of the World Student Christian Federation. Although it was intended as a consultation for persons who *work with* international students, international students were there also, and nearly every one of the seventy-seven persons at the Consultation had been a foreign student at one time or another.

A new phenomenon calls for pioneering work. Fifteen years ago the number of students studying in countries other than their own was rather small. But today over 300,000 students are studying in universities throughout the world as foreign students. Of these about 70,000 are in the U.S.A., 60,000 in the United Kingdom, 25,000 in Western Germany and 25,000 in France. There are also large numbers of foreign students in Eastern Europe.

Not only is this a phenomenon in the Western world, but throughout the whole world. Twenty-five thousand Koreans are in universities in Japan. A growing number of African students are in India, and there are increasing numbers in other areas of rapid social change.

The presence of these students in many universities has created a com-

pletely new situation. The contemporary university with its “international men and women” presents a tremendous opportunity for encounter and dialogue at significant levels. Students and faculty confront each other from within their own cultural, racial, political and religious situations, inside and outside the classroom.

Perhaps the most important part of the consultation was the informal, personal contacts as those who have been pioneering in this new ministry shared, discussed and tested ideas.

The consultation itself through coping with differences of language and outlook (often sharply expressed) worked as a prototype of the international Christian community. General statements often had to survive the test of fierce criticism and opposition and were constantly subjected to the discipline of being concrete.

Although there were five lectures and Bible Study, the heart of the consultation structure was the three major Working Parties: New Forms of the Ministry; The University and the International Community; New Ministries and The Renewal of Christian Communities. These groups met for six long sessions. Then after Hearing Groups had met twice to work over the material from each of the Working Parties, the material was redrafted and brought to the Plenary Sessions for discussion. The accepted reports were given to an editorial committee for use in the report of the consultation.

Although most delegates came to the consultation to think together about aspects of a special ministry among foreign students, it soon became clear that new and developing internationalization of the academic world has far deeper implications. The profound change which is taking place referred to as the “international dimension” is present in *all* universities and is not

dependent on the presence or absence of foreign students and faculty. It is a fact of the world and its interrelationships. The Consultation called the Federation and Student Christian movements to work with secular bodies to create “true international ethos” in higher education. This would affect not only curriculum and methods of work but also such factors as student lodging.

Every discussion brought the realization that the new situation is calling for a new assessment of the patterns of Christian ministry in the university.

The consultation urged the Federation to take “fresh initiative towards the co-ordination of Christian work on every campus by helping student Christian movements, churches, and other agencies to plan together for an expansion of work in new forms of ministry among students.

Many delegates felt that foreign students seem to be a special gift from God whom He has sent to their situation. As their Christian communities learn more and more to relate to them, to listen and learn from them, the ecumenical and missionary spirit has come to life in new ways.

The consultation urged the churches and student Christian movements to welcome all Christian foreign students and teaching staff into “full participation as responsible members,” rather than only considering them peripheral to the on-going church and SCM patterns.

The world of “other religions” has been brought to the campus, forcing a new assessment of the students’ understanding of the Christian faith and the quality of the witness of both himself and the church. It was pointed out that the very presence of Christians and non-Christians in the same place means that some kind of witness is taking place. “The question is whether that witness has any depth or any love, whether it is in fact witness to Jesus Christ or ac-

## A *New* MINISTRY IN A *New*

By RUTH HARRIS

tually witness against him."

The healthy discussion of witness among non-Christian foreign students stimulated fresh ideas among many persons at Bossey and brought forth one of the finest statements of the consultation.

The statement points out the new possibilities of witness that the presence of the foreign students in our midst offer. . . . The "injustices and uglinesses" of our own lands witness to the foreign student perhaps as much as do our student Christian movements and our churches, and our total lives, as they are transformed or fail to be transformed by God's love, are of far greater importance than the words we may say *about* Christianity.

If we meet the foreign student in a relationship of mutual respect with concern for the other's freedom, we are both transformed in the encounter as Christ works through the witness of both persons. Further, we know that Christ is Lord of the non-Christian as well as Christian. We do not bring Christ *to* the non-Christian. Rather we witness to his reality that is already present in the world for we are confident that his love embraces us both and calls us to be free, responsible creatures. We are not *neutral* in our position, but we know that we do not have to coerce, for Christ is working in the situation calling us both to new life.

Finally, our relationship with the non-Christian is marked by an inner anticipation that "God may call the non-Christian to faith in Christ, in which case we know 'there is joy in heaven.'" When this happens "we shall not assume that he is more loved by God than before (nor less so). We shall know that he and we are bound together by yet another bond; we shall learn even more from him about God's great work in the world; together we shall rejoice; together we shall seek to serve our Lord in the world."



World Council of Churches

The Consultation on Work Among Foreign Students held last Spring at Bossey, Switzerland, broke up into nine smaller sections. Here one of the sections discusses its problems.



World Council of Churches

Miss Ruthi Harris, Director of Student Work of the Board of Missions of The Methodist Church, talks with Mr. Harry Morton, Secretary for Scholarships of the World Council of Churches. Jean-Paul Meyer, pastor of cite Universitaire de Paris, and the Reverend W. Watty, of Student Movement House, London, look on.

World Council of Churches



## WORLD . . .

The Reverend W. Watty leads the consultation at the Chapel hour in the Ecumenical Institute.

# Panorama OF UN ASSISTANCE: WEATHER SHIPS TO POSTAGE STAMPS

**A**S THE FIFTH YEAR of the United Nations Development Decade nears, the UN and its Specialized Agencies expect to step up efforts to help member countries to attain better standards of living.

According to a recent issue of the UN's *Technical Assistance Newsletter*, over 150 countries and territories applied for assistance this year. Assistance may be in the form of expert advice, fellowship awards, loans, extension of credit, or equipment.

In most countries that applied for assistance the average per capita income hovers around \$100 a year.

In light of the desperate economic conditions this figure represents, and the threat such conditions pose to world peace, the UN and its agencies have assigned nearly 85 percent of their staff members exclusively to economic and social activities, and an equally high percentage of funds is going for the same purpose.

More than \$350,000,000 was budgeted this year to help meet these economic and social needs. This amount has come from assessed and voluntary contributions. It does not include loans and investments made by the World Bank and its affiliates, or reimbursements from receiving governments.

An outline in the newsletter of the basic assistance programs of the United Nations and its related agencies presents in quick panorama the far-reaching effects of this economic and social assistance.

## Economic-Social Umbrella

The UN Department of Economic and Social Affairs, for instance, is responsible for the "gathering and exchange of information and for the promotion and guidance of international action" in the fields of economic planning, development of industry, natural resources and transport, statistics and public administration, social welfare, community development, and housing and other social services.

The Bureau of Technical Assistance Operations, an organization within the Department of Economic and Social Affairs, administers technical assistance not only in these fields but also in areas of human rights and narcotics control.

## Regional Commissions

Also within the department are four regional commissions which are responsible for carrying out projects in their respective areas. The commissions are:

The Economic Commission for Africa (ECA), Economic Commission for Asia and the Far East (ECAFE), Economic Commission for Europe (ECE), and Economic Commission for Latin America (ECLA).

The ECA is headquartered in Addis Ababa, Ethiopia, and has 34 members and 10 associates. Its executive secretary is Robert Gardiner of Ghana.

The ECAFE, with 26 members and four associates, has its headquarters in Bangkok, Thailand, and is headed by

U Nyum of Burma as executive secretary.

The ECE, with headquarters in Geneva, Switzerland, has 30 members. Its executive secretary is Vladimir Velebit of Yugoslavia.

The ECLA, in Santiago, Chile, has 25 members and two associates and is headed by Jose Mayobre of Venezuela as executive secretary.

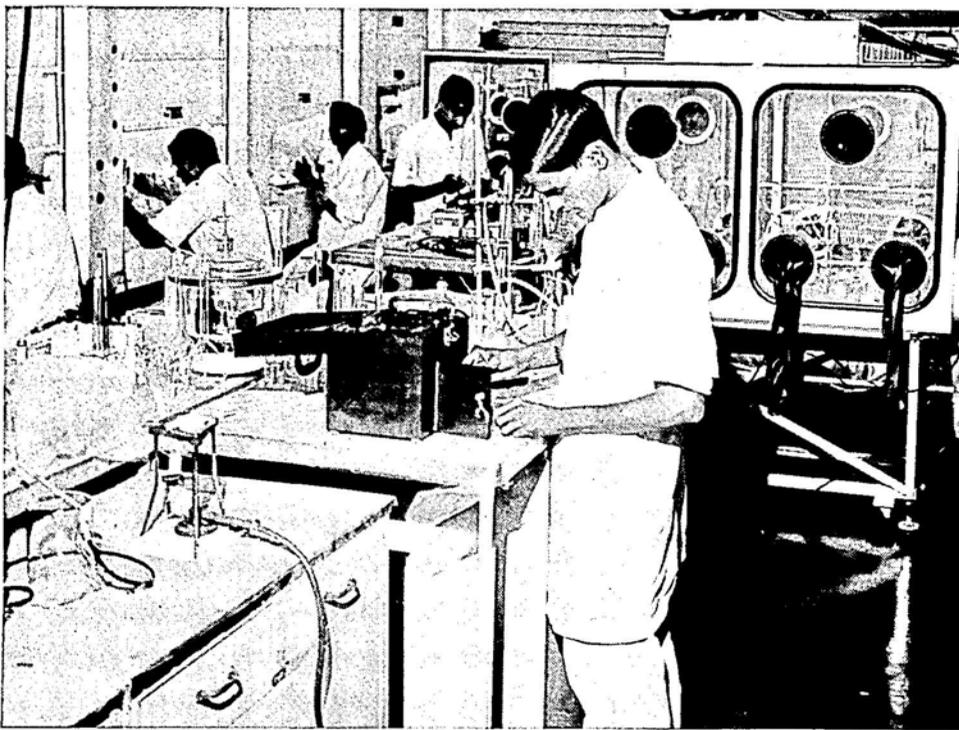
## Familiar and Unfamiliar Faces

Familiar to many readers are the Specialized Agencies of the UN which work in the broad areas of economic, social, industrial, agricultural, scientific, cultural, and humanitarian concern—the International Labor Organization

Eastern Publishers Services, NYC



The World Meteorological Organization uses tools like this automatic weather reporting instrument to learn more about world weather.



Eastern Publishers Services, NYC

The International Atomic Energy Agency promotes peaceful uses of atomic energy through research. Shown here: Atomic Energy Establishment in Bombay, India.

(ILO), Food and Agriculture Organization (FAO), United Nations Educational, Scientific and Cultural Organization (UNESCO), United Nations Children's Fund (UNICEF), and the World Health Organization (WHO).

Not so well known, perhaps, are agencies such as the International Civil Aviation Organization (ICAO) and the International Maritime Consultative Organization (IMCO). Yet in their respective spheres they perform vital and often unusual services which, in turn, contribute to the overall assistance programs of the entire UN family.

Here are brief glimpses of some of these less well-known agencies:

#### Weather Ships for Airships

The International Civil Aviation Organization (ICAO), established to improve world-wide civil aviation practices and cooperation, urges the use of safety measures, uniform operating regulations, and simpler procedures at borders. It also encourages joint financing of essential air navigation facilities and services, and it codifies international air law.

One typically vital service operated under ICAO agreements is the network of weather ships in the North Atlantic. These ships are maintained by nations whose airlines fly the transatlantic route.

Headquartered in Montreal, the ICAO has 101 members and maintains regional offices in Mexico City, Lima, Bangkok,

Paris, and Cairo. Its secretary-general is Ronald M. Macdonnell of Canada; president of the ICAO Council is Walter Binaghi of Argentina. ICAO was established in 1945.

#### Over Wires and Airwaves

Though we hear a great deal about the need for better communication among all peoples, we do not always hear about efforts to improve the facilities for such communication.

A UN Specialized Agency working in this field is the International Telecommunication Union (ITU). It promotes international cooperation in the use of radio, telephone and telegraph facilities. It works also for orderly sharing of radio frequencies, and for the lowest rates consistent with good service.

Under the leadership of Director-General Gerald C. Gross of the United States, ITU operates from headquarters in Geneva, Switzerland. It has 117 members and two associates—and a long history: it was established as the International Telegraph Union in 1865.

#### Weather Report

Man's knowledge of the weather and how to cope with it gets a big boost from the World Meteorological Organization (WMO), which promotes international cooperation in the establishment of world-wide networks of weather-forecasting stations and fast exchange of weather data.

WMO promotes scientific research to

help men know more about weather and climate in all areas of the world, and to help them harness natural energy sources such as solar radiation and wind power.

This agency also has its headquarters in Geneva, and, compared to the ITU, is a youngster: it was established in 1951. It has 118 members and is headed by David A. Davies of the United Kingdom as director-general.

#### Peaceful Uses for Atomic Energy

The International Atomic Energy Agency is a still younger organization, its birth year 1957. Membership already totals 82. IAEA is headquartered in Vienna, and maintains a Liaison Office at United Nations headquarters in New York. Director-general is Sigvard Eklund of Sweden.

The IAEA conducts or assists with research to promote the peaceful uses of atomic energy. It arranges for exchange of technical information and specialists, trains personnel, and makes studies.

#### Postal Haste

Those wrestling with postal zones and Zip Codes around the U.S. may be surprised to know that there is an agency dedicated to zipping mail faster and more efficiently around the globe. That agency is the Universal Postal Union (UPU).

By subscribing to UPU conventions, each member government "agrees to transmit, as well as to admit in transit, mail of all other members by the best means used for its own mail."

The UPU works for improvement of postal services, including handling and issuance of postage stamps.

The octogenarian UPU, established in 1874, has its offices in Berne, Switzerland. Membership totals 117; director is Dr. Edouard Weber of Switzerland.

#### Safeguards at Sea

The International Maritime Consultative Organization (IMCO) began life in 1959. Appropriately, it is headquartered in London, England, a land of notable seafaring tradition.

IMCO promotes exchange of technical information about shipping.

The agency also, on occasion, convenes international conferences and drafts international conventions or agreements on shipping matters. IMCO works for the adoption of standards of maritime safety and efficient navigation, and assumes special responsibility for the safety of life at sea.

It has 54 members and one associate, and is guided by a secretary-general from across the English Channel—Jean Roullier of France.

## THIS MONTH

NOVEMBER brings a special assortment of treasures.

Thanksgiving Day with its emphasis upon home and family, church and country, seems peculiarly American, although other countries have adopted special days or seasons for the giving of thanks.

So this November issue seems a fitting time to bring to our readers a short article about "The Man Who Gave Us 'America.'" Dr. Samuel Francis Smith, the author of our national hymn, seemed to embody in his own life many of the virtues which we like to think of as American. His famous hymn includes words and phrases that seem to describe the American dream: *Sweet land of liberty; let freedom ring; land of the pilgrims' pride.*

The poem by the late Mrs. Frazee-Bower, "The Beauty of the Lord," does not fall completely within the category of Thanksgiving poetry, yet it expresses such a high quality of man-to-God devotion that it may well find a place in any Thanksgiving observance.

The short article on "The Realm of the Navajos" will tie in well with our cover picture of the Navajo riders on the cliff edge. In your church programs, if you are using the Navajo story, you will probably get a good response if you ask how many persons in the group have ever visited the Navajo Reservation or the School.

Although Methodist women, through the years, have done a good job in supporting and maintaining this school for Navajo children, it may be that there still are members in your church who have never heard about this institution. The November cover picture and the article together might be good material for your church bulletin board.

St. Mark's Community Center has long been a Methodist landmark in New Orleans. Its outreach into the community is of a high caliber. "On the Edge of the Vieux Carré" will be of interest not only to church women, but also to the young people's groups in your church.

During the past months we have made a special effort in *WORLD OUTLOOK* office to save up some giving-of-thanks letters for our November Letter pages. If you are planning a Thanksgiving program—short, long, or medium—we recommend these letters to your attention. Note especially the reasons why people in other lands feel moved to special prayers of thanksgiving.

During this year and last year *WORLD*

*OUTLOOK* has given special space and emphasis to the Deaconess Movement in the church in the United States. In this issue we have not only an editorial about the deaconess (and her common-sense qualities).

When we hear the words "technical assistance" we usually think of soil enrichment or pest control or training of experts in various allied fields. But the United Nations can point to a number of other activities carried out under the broad term "technical assistance"—weather ships, postal systems, radio frequencies, or solar radiation. You will enjoy reading about some of these "off-beat" and lesser-known concerns in our *Window on the United Nations* story, "UN Assistance: Weather Ships to Postage Stamps."

The United Nations seems especially close to us these days, since the Church Center for the U. N., initiated by The Methodist Church, stands just across the street from the Visitors' Gate at the United Nations Plaza.

The article in this November issue follows along after the introductory articles on the Church Center which appeared in the October *WORLD OUTLOOK*. That issue was distributed on the opening day, and extra copies were left at the Methodist floor—the eleventh—for any visitors who might question: "Why a church center at the United Nations?"

It is unfortunate that *WORLD OUTLOOK* cannot be more current. It is three months after that seemingly laconic March on Washington when we can carry its story. The story is well known to all the world by this time. But the story is not completely told to our readers until we tell it through Methodist eyes. We hope that this picture section will have a large reading. We hope that you will see that it does have such a reading within your church.

We have several articles on students in this issue. All touch in some way the overseas student. Soon there will be launched in the Woman's Division an emphasis on a relationship with overseas students which goes far beyond the hospitality program which has been emphasized so much in the past, good as that may be. Watch for the reflection of this new emphasis in these pages. And read the current articles.

One of the most difficult problems facing the Christian missionary today is the relationship between his background and culture and his role as a Christian who is not just an American or an Englishman or an Indian. Obviously, a missionary cannot stop being from his own country when he goes to another nation but

obviously he must make clear being a Christian is not the same thing as being from a certain place or wearing certain clothes.

It is to this question that J. Robert Martin addresses himself in the article, *Anti-Americanism and American Missionaries*. Mr. Martin is a missionary in Brazil. In all of Latin America, there is a great deal of feeling against the United States and this feeling includes the missionary. Mr. Martin shows some of the roots of this feeling and suggests what the Christian's reaction should be to this animosity.

The home mission study on the city continues. This month we bring you the story of a new kind of settlement house and of the effort to minister to one thousand families moving into a new housing project in Pittsburgh. We talk these days about new frontiers although the phrase is not always clear to us but the picture of one thousand families moving to a housing project should seem as clearly a frontier situation as would covered wagons moving westward. What should the church do in a situation like this? Our article tells us what is being done in one place. Some of the needs and techniques are old—like the well-baby clinic—and some are newer—like house churches. How many of the problems and ways of meeting those problems apply in your church? How are you trying to meet these situations?

Merger between The Methodist Church and the Evangelical United Brethren Church is getting to the stage where definite proposals are being drawn up. We thought that it was about time that our readers became familiar with the plans and started thinking of their own attitude toward them. This month we have both a report about a meeting to discuss merger plans by one of our editors who was at this meeting and also an editorial from a different angle. We will try to keep you up to date on plans.

Back in the Moving Finger Writes section, we are printing a news photograph which seems to us to also be a profound comment on the current racial situation in many places. The picture is of the remains of a stained-glass window in a bombed church. Look at it carefully.

Renewals continue to come in. Be sure your own subscription renewal is among them. We have ahead of us a Board number which describes the work of the Board of Missions at home and abroad. We have articles in preparation for the understanding of issues at General Conference. And we have the beginning of the 25th anniversary observance [1965] of the Board of Missions. These are just slight foretastes.



Gedgo Harmon

BOOKS FOR EVERYBODY

**C**HRISTMAS is just around the corner, and what a warm and satisfied feeling you will have if you have a nice corner full of well-selected books to wrap up for the book lovers on your list.

A good book can lift the spirits of the recipient. And what a lasting lift it is! Give books that children can grow up with, and books which adults can cherish for decades and even pass along as a valued inheritance to the next generation.

Order books early from the nearest branch of The Methodist Publishing House, so that you may have time to read and enjoy them before you send them out to welcoming hands—thus doubling the enjoyment of good reading.

**TEN OPEN DOORS**, by Gertrude Jenness Rinde. Friendship Press, N. Y. 1963. Paperback, \$1.75.

Ten stories about children and young people in city situations. Some of the children are trying to become accustomed to the strangeness of a city home after a country life. "Urban renewal" brings dispossession and other problems to city dwellers.

Throughout the stories there is a constant thread—the effort that the church is making to meet the needs of children in the city. And one of the best points in the church plans for aid is that young people are working for and with those plans. There are young people who belong to a workcamp team, and young people who help with public playgrounds and young people playing roles of leadership in community houses. All readable stories about the church in modern cities in the United States.

**CELEBRATING CHRISTMAS AROUND THE WORLD**, edited by Herbert H. Wernecke, Westminster Press, Philadelphia; 1962; \$3.95.

A good reference and reading book for Christmas observances in various lands. There are poems, stories, articles and ex-

planations about Christmas customs in 66 countries.

We noted fascinating Christmas customs, including a Christmas Eve bonfire, the hanging up of a basket (instead of a stocking or a shoe), baby clothes given at Christmas time in a Christian hospital, gingerbread stalls, prune cake, and "Dipping Day." Many of the beautiful ways of presenting the Christmas story in song and drama are to be found in this volume.

**LAND IN THE SUN**, by Davis and Ashabranner. Little, Brown Co., Boston. 1963. \$4.50.

The sub-title of this timely book is "The Story of West Africa." It tells in a picturesque way about an area of the world where new nations abound—17 countries with 60 million people.

Some of the headings will indicate the topics for fascinating reading:

- "Black Beans and Gold Mines"
- "The Cattle People"
- "Religion and Art"
- "Peanut Pyramids"

**THE GOLDEN COIN**, by Grace W. McGavran. Friendship Press, N. Y. 1963. Paperback, \$1.75.

Daud, a boy of India, was a born leader. He had bright ideas and thought of clever ways of doing things. But he also had a big fault—he thought work was a good thing, but only for other people.

Daud's family had only recently become Christian. And as Christians they felt they must give up old talismans and charms. Daud agreed, but he could not quite give up the thought of a talisman coin of whose existence only he knew. He kept wondering if it would keep him safe from all the hard work round about his village.

When Daud saw the building going on at the hospital grounds he felt an unexpectedly keen interest. Read for yourself the ventures and adventures of Daud and his village friends in the India of today.

**OMEN FOR A PRINCESS**, by Jean Bothwell. Abelard-Schuman, London, Toronto. 1963. 192 pages, \$3.50.

This is the life story of a princess of India, and it makes royal reading. It is keyed for young people, but it will be good background material for all who are undertaking a study of southern Asia.

Jahanara was beautiful, talented, and kind. The story opens on the day of Jahanara's fourteenth birthday—a special time when she was given recognition as a mature person. A room of her own was assigned to her in the palace, a room with its own balcony, with fine mosaic flowered walls, and a door that could be shut!

But life was not all bliss. There were the family accounts to be kept straight, the family history to be read, the family jewels to be kept safe.

The author has a skilled touch in bringing to life this seventeenth-century court, its intrigues, and the atmosphere of the times. This story is based on historic happenings.

But it is clearly Jahanara's own story, told

from her youthful point of view. Her design of the Taj Mahal is a vital part of the story. We regret that the publishers did not use this opportunity to reproduce in the book a likeness of that magnificent building.

**HYMN WRITERS OF THE CHRISTIAN CHURCH**, by Mildred C. Whitemore. Published by Whitemore Associates, Inc., 16 Ashburton Pl., Boston, 1963; Paperback, 60 cents.

If this little booklet of 65 pages contained nothing more than photographs of hymn writers it would still be fascinating to people who love hymns. How surprising it seems to look at the picture of one who wrote a famous hymn and find that he does not look at all as one had pictured him in imagination. How solemn are the countenances of some writers of hymns of the "praise and hallelujah" type!

In addition to the photographs each writer has a short biographical sketch, and (usually) two of his best hymns listed alongside the year of its writing.

This booklet does not claim to be exhaustive in scope, but tends to portray writers whose words have a universal appeal.

**THIS IS ISRAEL**, by M. Sasek. The Macmillan Co., N. Y. 1962. \$3.00.

A picture story about modern Israel, illustrated with sketches of the Mount of Olives, new Hebrew University campus, and so forth.

**WHO'S WHO IN CHURCH HISTORY**, by John W. Brush. Whitemore Associates, Inc., Boston. 1962. 60 cents.

This little paperbacked book is a gold mine of concise information about people whose names crop up in the history of the church.

Its 64 pages are filled with brief identifying paragraphs and small photographs of such leaders as John Calvin, Martin Luther, Roger Williams, Adoniram Judson, John Henry Newman, Henry Ward Beecher.

It would make an excellent gift for your church school teacher or adult class, pastor, or for any one of any age who is interested in the church and its leadership.

**HARPER'S BIBLE COMMENTARY**, by William Neil. Harper & Row, publishers, N. Y. and Evanston. 1963. \$4.95.

This commentary in one volume no thicker than an average dictionary will be a welcome addition to both public and private libraries.

The author says that this is not an introduction to the Bible nor a substitute for reading the Bible, but an aid to studying it. It is a "running commentary" on Old and New Testaments, based on the assumption that they are of the same revelation. Note:

"Our Lord is not blaming dear, fussy Martha for being the practical, busy person without whom life would soon come to a standstill. He is gently telling her to stop flapping."

# THE MOVING FINGER WRITES

## WALTER J. LEPPERT, MISSIONS EXECUTIVE



The Rev. Walter J. Leppert, sixty-two, who was both a financial officer and a missionary education executive for the Methodist Board of Missions in New York, died September 11 at his home in Ridgewood, N.J., of a heart attack.

From 1953 until his death, Mr. Leppert was treasurer of the Board's Joint Section of Education and Cultivation and director of its Department of Field Cultivation. In that position, he supervised the Board's program of missionary speaking and visitation to local churches throughout the United States. He also was treasurer for *WORLD OUTLOOK*, the Methodist missionary magazine. In his work for the Board, he spoke and taught at missionary conferences throughout the U.S. and had visited several Methodist mission fields.

Born near Columbus, Ohio, Mr. Leppert was educated at Ohio State University, where he earned not only a bachelor of arts degree but also a bachelor of science in agriculture. After graduation he taught vocational agriculture in Ohio. But, feeling a call to the Christian ministry, he entered Boston University School of Theology and earned a bachelor of sacred theology degree. Later studies were at the Graduate School at Boston University and at Harvard.

While a student at Boston, Mr. Leppert served as assistant pastor of the First Congregational Church in Woburn, Mass. His final pastorate was Lakeside Methodist Church, Lynn, Mass. He was ordained a deacon and received on trial in New England Annual Conference in 1928, and ordained an elder in 1930. In 1931, he transferred to the Philadelphia Conference where he was associate director of the Wesley Foundation of the University of Pennsylvania and as a pastor of churches in Philadelphia, Ambler and Reading. From 1945 until joining the Board of Missions Staff in 1953, he was executive secretary of the Philadelphia Methodist Missionary and Church Extension Society.

Within the Philadelphia Conference he had been an active member of its Board of Missions and Church Extension, its youth institute commission and its Board of Education; and had been conference director of youth work.

Mr. Leppert had visited mission work in the West Indies, Hawaii and Asia including Japan, Formosa, Hong Kong, the Philippine Islands, Singapore and India.

Mr. Leppert was for several years treasurer of the Commission on Missionary Education of the National Council of Churches. He had been president of the Listeners Club and a member of the building committee of the Ridgewood Methodist Church.



RNS Photo

This representation of Christ beckoning to little children was the only recognizable window left in the Sixteenth Street Baptist Church in Birmingham, Alabama, after a bomb explosion killed four young Negro girls there during continuing racial tension in that city. The face of Christ was destroyed by the blast.

Surviving are his wife, Mrs. Alice Leppert; a daughter, Miss Phillis Leppert, of New York, and a son, Mark Leppert, of the home. Funeral services were held at the Ridgewood Methodist Church. Burial was in Dublin, Ohio.

## APPROVE CHANGES IN MISSION BOARD

The executive committee of the Methodist Board of Missions, which has international responsibilities and is the largest board of The Methodist Church, has given approval in principle to a sweeping reorganization of the Board's structure, the

first such reorganization since the Board was formed in 1940.

The executive committee took action on a preliminary report on the proposed new structure at its meeting September 26 in New York City. Bishop Richard C. Raines of the Indianapolis Area, Board of Missions president, was in the chair.

Before any restructuring can take place, however, four steps must be completed: 1. The plan of reorganization, including many details yet to be worked out, must be put into final form. 2. The final plan must be approved by the whole Board of Missions at its annual meeting in January,

1964, at Buck Hill Falls, Pa. 3. The changes necessitated in the Methodist *Discipline* must be adopted by the General Conference in Pittsburgh, Pa., beginning April 26, 1964. 4. The new structure must be implemented by the newly-elected Board of Missions for the 1964-68 quadrennium, which will hold its organizational meeting in September in Chicago, Ill.

Even though the executive committee approval was in principle only and even though the major steps remain, the broad outlines of the new Board of Missions structure have been drawn. They call for basic changes in the organizational pattern of the Board, which are intended to alleviate several problems of many years' standing related to mission work of The Methodist Church.

The plan is also designed to provide for a structure through which the worldwide missionary work of The Methodist Church can be conducted in a way which better meets the needs of a revolutionary world.

The major changes proposed in the new plan are:

1. Having one general secretary for the Board instead of the present four, one for each of four major units (three divisions and a joint section).

2. Unifying administration of Methodist mission fields at home and overseas by replacing the present dual administration by general divisions of the Board and by the Woman's Division of Christian Service. Specifically, in relation to Methodism's forty-four overseas fields, this means doing away with the present Division of World Missions and the Department of Work in Foreign Fields of the Woman's Division, each of which has an administrative officer for each field (two board secretaries for Africa, for example), and replacing them with a new overseas administrative division with only one secretary for each mission field. Similarly, the present Division of National Missions and the Department of Work in Home Fields of the Woman's Division will cease to exist as such and will be merged into a new home missions division with only one administrator for each mission field or area of work (city, town-and-country, etc.).

3. Providing for fuller unity in missionary education and cultivation in Methodist churches in the United States through reducing drastically the number of approaches to the local church from the Board. Again speaking specifically, this means transferring the Advance Departments of the Divisions of National and World Missions into the present Joint Section of Education and Cultivation (the present name, though due to be changed) and thus making a united approach in promotion of Advance Specials instead of separate and sometimes competing approaches from two divisions. It also means unifying into one department the educational and promotional work in such fields as literature and audiovisuals, where there has been duplication heretofore (one department for the general church and for the Woman's Division).

4. Strengthening local Woman's Societies of Christian Service and Wesleyan Service Guilds through more intensive leadership-

training by the Woman's Division and providing more opportunities for participation of women in all phases of Board of Missions work. Though the administrative work of the Woman's Division in home and foreign missions will be integrated with that of the general church (as outlined in No. 2), the Woman's Division will be continued as one of three major divisions of the Board and will have expanded responsibilities in the fields of leadership-training and program development for Methodist women and of Christian social relations. The Woman's Division will continue to raise and receive funds from Woman's Societies and Guilds, as at present, and to support projects of the Division's own choosing in both home and overseas mission fields.

5. Providing for increased participation and involvement of Board members (as contrasted with executive staff) in the policy-making operations of the Board. Under the proposed plan, smaller numbers of Board members would meet more often to take a more direct hand in determining the policies and directing the ongoing work of the Board.

6. Setting up within the new overseas administrative division of the Board a plan for channeling the techniques and skills of other national Methodist agencies in such fields as stewardship, evangelism, Christian education, etc., to Methodist and Methodist-related churches overseas. Thus the relationship of Methodist agencies other than the Board of Missions to overseas churches would continue to be coordinated through the Board of Missions, as at present.

In interpreting the proposed new structure, Bishop Raines said: "This new plan provides for fuller unity in the Board itself, for fuller unity in missionary service to churches in the United States and around the world, and for more effective missionary education and cultivation. These

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benefits will be derived through having one general secretary, doing away with dual administration and lodging in one part of the Board the responsibilities for education and cultivation.

"It should be emphasized that in all of the contemplated changes the values and heritage of Methodist women's work are to be preserved. Women are to be guaranteed a minimum of forty percent of the executive staff positions, and the number of women on Board membership will be increased. Careful provision has been made for continuing the channels from local Woman's Societies and Wesleyan Service Guilds to the highest levels of the Board, as has always been true, and for continued direct participation and support by women of missionary programs for women and children. Mission work among women and children has always been a special responsibility of Methodist women.

"The new structure has been drawn up with two other principles in mind. First, no change should be made simply for the sake of change. Second, business efficiency, though very important, is not the only or even the chief criterion involved in restructuring."

The new plan of organization has been drawn up by a seventeen-member Structure Committee, which was authorized by the Board at its annual meeting in January, 1963, and was appointed at that time by Bishop Raines. The committee has been at work intensively since then.

## WOMEN SUPPORT ACTION IN CRISIS

President Kennedy's appointment of two mediators to help resolve the racial crisis in Birmingham, Ala., and his stated intent to protect Negro citizens there has received strong support from the Woman's Division of Christian Service of the Methodist Board of Missions.

Meeting September 24, the Woman's Division unanimously adopted a resolution urging the President to continue his efforts to settle the crisis "and give a new

## Departures

Scheduled for November, 1963

(subject to change after press time)

Nov. 2: Mr. and Mrs. Fred Brancel and four children to Umtali, Southern Rhodesia, from New York, Fli. #506, BOAC

Nov. 13: Miss Maude V. Nelson to Delhi, India, from New York, Fli. #4, PAA

Nov. 15: Mr. and Mrs. Loyde M. Middleton and two children to La Paz, Bolivia, from New York, Aconcagua, Chilean

Nov. 22: Rev. and Mrs. Coriless V. Hanson and three children to Salisbury, Southern Rhodesia, from New York, Mauretania, Cunard

N. B. Due to an error the following departures scheduled for August, 1964, were listed for August, 1963:

Aug. 11: Dr. and Mrs. William D. Bray

Aug. 11: Mr. and Mrs. James R. Camp



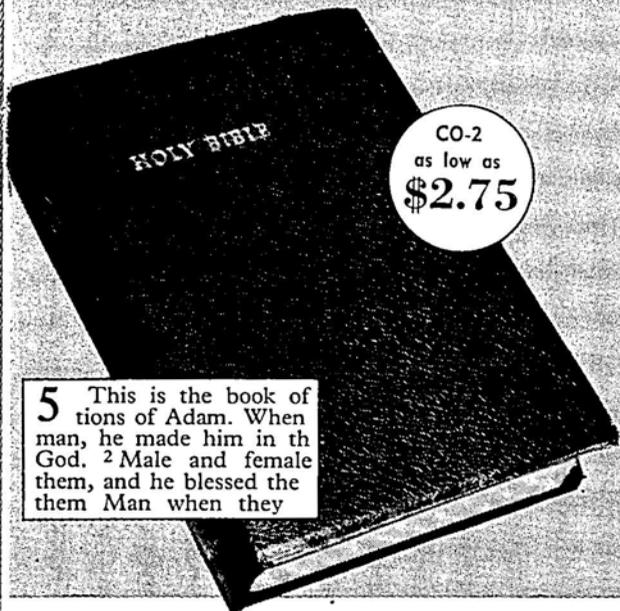
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5 This is the book of generations of Adam. When man, he made him in the God. Male and female them, and he blessed the them Man when they

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12 Now the LORD said "Go from your country kindred and your father's hand that I will show you. make of you a great nation bless you, and make your name so that you will be a blessing

and take also of e, and eat, and -23 therefore the t him forth from Eden, to till the which he was ove out the man st of the  
CHAP. 4  
Heb 11.4 4  
1 Sam 16.7: 5  
Jude 11  
Jon 4.4 6  
Jer 3.12: Mic 7

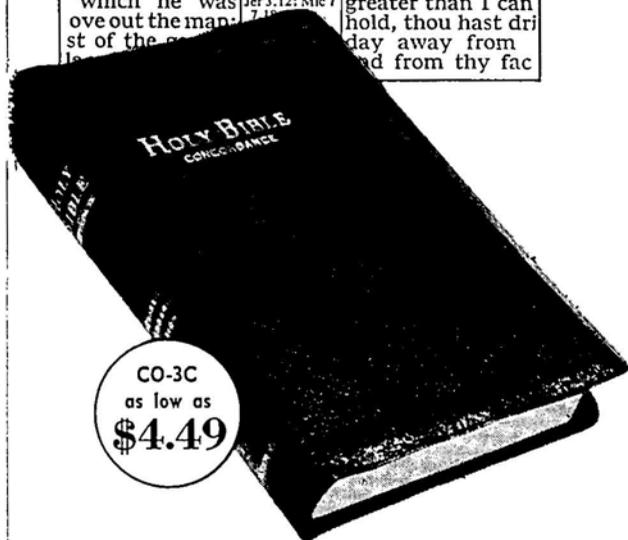
ground, it shall no to you its strengt be a fugitive and on the earth." 13 the LORD, "My pu greater than I can hold, thou hast dri day away from and from thy fac

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strength to the law of the land."

The Division is the national body representing 1,778,000 Methodist women in the United States.

"The crisis of lawlessness in Birmingham," the resolution stated, "has found its most overt expression in the bombing of the church on September 15, resulting in the death of four children. The guilt and responsibility for this murder of children must rest upon the conscience of the whole nation as well as upon the shoulders of public officials in Alabama and the conscience of the citizens of that state."

The resolution also noted that the Woman's Division, along with other Christians and concerned citizens across the land, realized that their failure to do more in the field of race relations and to act in time has helped create the racial tension now present throughout America.

Creation of the racial crisis, the resolution stated, was partly because of the "irresponsible behavior" of some citizens and elected law enforcement agencies in Alabama and elsewhere. The Division called upon all Methodist women to join in the struggle to speedily erase racial segregation from the church and nation.

The text of the resolution follows:

"The crisis of lawlessness in Birmingham, Alabama has found its most overt expression in the bombing of the church on September 15, resulting in the death of four children. This act of anarchy is a travesty on our democracy. The guilt and responsibility for this murder of children must rest upon the conscience of the whole nation as well as upon the shoulders of public officials in Alabama and the conscience of the citizens of that state. There it will remain until every citizen of our land walks in full freedom and human dignity.

"The Woman's Division joins with other Christians and concerned citizens across the land in prayer for God's forgiveness for our own failure to act in time. We confess with sorrow that our work for freedom and human dignity has been tragically inadequate. We have contributed to the fear, suspicion and hatred reflected in the irresponsible behavior of some citizens and elected law enforcement agencies in Alabama and elsewhere.

"We identify ourselves with the bereaved families only as we dedicate ourselves to purging our personal lives, and the life of our church and society of the sin of racism.

"In the spirit of both repentance and hope, we dedicate ourselves with God's help to such action that the evils of racial segregation may be speedily erased from our church and our nation. We call upon all Methodist women to join with us in Christ's name toward this end.

"We note with gratitude the action of the President of the United States in the appointment of two distinguished mediators to help resolve the racial crisis in Birmingham and his further stated intent to take all necessary steps to protect Birmingham's Negro citizens in this time of high tension. We request the President of the Woman's Division to transmit to the President of the United States our support of his continued

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efforts to resolve this crisis and give new strength to the law of the land."

### MISSION BOARD MAKES TWO STAFF CHANGES



The Methodist Board of Missions elected one new executive and promoted another at its executive committee meeting September 26 in New York City. The persons involved are:

Miss Miriam Brattain, Minneapolis, Minn., and New York

City, who was promoted from associate secretary of missionary education in the Woman's Division of Christian Service to secretary of missionary education.

The Rev. John Victor Samuel, a Methodist minister and church executive from West Pakistan who was elected a staff member of the Board's Department of Field Cultivation for the 12 months from September 1, 1963, to August 31, 1964.

Miss Brattain, who has specialized in missionary education work since joining the Board's staff in 1960, succeeds Miss Elizabeth Stinson, who retired in August after fifteen years as secretary of missionary education of the Woman's Division. Miss Brattain will coordinate arrangements for summer schools of missions and Christian service of the Woman's Division, where leaders are trained, and will work in other phases of the Division's program of missionary education.

From 1955 until her election to the Board of Missions staff in 1960, Miss Brattain was executive director of the Young Women's Christian Association unit at Stanford University, Stanford, Calif.

Born in Minneapolis, Miss Brattain is the daughter of Mrs. L. H. Brattain, who now lives in Fort Wayne, Ind. From 1948 to 1951, she was a special-term Methodist missionary teacher at the Baika Girls' School, Osaka, Japan. She has been director of religious education at the Immanuel Methodist Church, Waltham, Mass. Miss Brattain holds the bachelor of arts degree from Ohio Wesleyan University at Delaware and the master of religious education degree from Boston University. Miss Brattain is a member of Grace Methodist Church in New York and has been active in its Woman's Society of Christian Service.

Mr. Samuel's election continues the policy introduced four years ago of having an outstanding national from an overseas mission field or a leader from a home mission field on the staff of the Department of Field Cultivation, which is in the Board's Joint Section of Education and Cultivation. The person who held the position just before Mr. Samuel was Bishop H. J. Lew of Korea. Mr. Samuel will spend the next year in interpreting the mission and work of The Methodist Church in Southern Asia to Methodists in America.

A 1953 graduate of Punjab University, Mr. Samuel is a native of the village of



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He attended Leonard Theological College at Jabalpur for three years, graduating in 1958. On his return to Pakistan Mr. Samuel was placed in charge of the boy's hostel at his high school alma mater at Raivind. During this period he was appointed director of Youth and Sunday school work of the Indus River Methodist Conference. He held this position for one and one-half years, until his appointment in 1961 as the first Pakistani secretary of the Student Christian Movement.

### CHARTER SIGNED FOR NEW HAWAII COLLEGE

Charter and by-laws for Hawaii's new Protestant college have been signed by four church leaders representing the four sponsoring denominations.

Signing for The Methodist Church was Dr. Frank E. Butterworth, superintendent of the Hawaii Mission.

The four signers are initial members of the board of trustees. They are:

The Rev. Joseph J. Bevilacqua, chairman, representing the United Church of Christ (Congregational).

Dr. William E. Phifer, vice chairman, representing United Presbyterian Church in the U.S.A.

Bishop Harry S. Kennedy, trustee, repre-

senting the Protestant Episcopal Church.

And, Dr. Butterworth, secretary-treasurer, The Methodist Church.

Tentatively named the Christian College of the Pacific, the new institution has received a grant of \$250,000 from the United Church of Christ, and \$350,000 from The Methodist Church.

### METHODIST ADDRESSES CATHOLIC MEETING

"In the world of the 1960s, it may well be that one of the most effective elements in the witness of Roman Catholics and Protestants to our common Lord will be the eager exploration of every possible avenue of courtesy, trust and personal affection." So said the Rev. Dr. Eugene L. Smith of New York, the chief overseas missions executive of The Methodist Church, in addressing 1,000 Catholic priests, brothers, nuns and members of the laity September 24 in Washington, D.C.

Dr. Smith, who is the general secretary of the Division of World Missions of the Methodist Board of Missions, was one of three major platform speakers at the fourteenth annual meeting of the American mission-sending societies of the Roman Catholic Church. He is the first non-Catholic to address the mission-sending societies at their annual meeting. The invitation to Dr. Smith is considered a significant missionary dimension of the current and growing ecumenical dialogue between Roman Catholics and Protestants in America.

Dr. Smith told the meeting of the mission-sending societies: "The world has seen too much in the relationship between Protestants and Catholics, who both bear Christ's name, of mutual indifference, distrust and sometimes hostility. This picture has weakened our witness and multiplied the doubts of mankind. For some on both sides, it would require perhaps a minor earthquake to practice even that degree of respect and affection which our sharpest theological differences still allow.

"The rewarding exploration by both Catholics and Protestants of every possible avenue of courtesy, trust and personal affection is part of the personal mission to which Christ calls us today. I join with you in deepened commitment to that part of our mission, as well as to the total and glorious task of exalting Christ before the world that He may, indeed, draw us and all men unto Himself."

Dr. Smith's address was related to the over-all theme of the meeting, "Christianity—A Personal Mission," which emphasized the importance of making everyone aware of his own responsibility as a Christian. The title of his address was "A Minister's Concept of Personal Mission."

The meeting of the mission-sending societies is sponsored by the Mission Secretariat, a clearing-house for information and services to aid American Catholic mission work. With a membership of more than 200 U.S. religious orders which maintain personnel on overseas missions, the Mission Secretariat provides for an exchange of ideas and practical help. Founded in 1950, the Secretariat has offices in the National

Catholic Welfare Building in Washington. Auxiliary Bishop Fulton J. Sheen of New York is the national director, and Father Frederick A. McGuire, C.M., is executive secretary.

Commenting further on Protestant-Catholic relationships, Dr. Smith said:

"As a Protestant, I thank God for you and for the countless signs of the working of His Holy Spirit among you and throughout your church. I thank God for the amazing fruitfulness of Pope John's short but historic years as Holy Father; for the Second Vatican Council—its achievements and continuing promise and for the extraordinary courtesies shown there to Protestant and Orthodox observers; and for the election of Cardinal Montini to the Papacy. God is today drawing all Christians closer to each other—Catholic, Orthodox and Protestant. I join with you in prayer that we may discover a deepening obedience to the express desire of our Lord regarding those who believe in Him, 'that they may all be one . . . so that the world may believe.'"

Of the mission of the Christian and of the church, Dr. Smith said: "This is a great hour for the Christian mission. The mission is Christ's. Our task is to make Him known. It is continually to be crossing the boundaries between belief and unbelief in order that persons may know that Jesus is the Christ. Our mission is so to make Him known that in every walk of life devoted disciples, secure in the knowledge of Him as their Savior, shall labor to make known His triumphant lordship over all of life. The time for personal mission in Christ, indeed, is now!"

The two other major speakers were Martin H. Work, executive director of the National Council of Catholic Men, and the Very Rev. Gerard Rooney, C.P., provincial superior, St. Paul of the Cross Province of the Passionists. The annual Worldmission Award of the mission-sending societies was presented to Mr. and Mrs. Arthur Luhrs of Levittown, N.Y., for their work in sending clothing, books and magazines to missionaries throughout the world. The meeting included workshops and discussions on a wide range of subjects from public relations to the training of relief workers.

### BLISS WIANTS GO TO HONG KONG

The Rev. Dr. and Mrs. Bliss Wiant, Delaware, Ohio, will go to Hong Kong in October to help in programming for a new religious radio station to broadcast the Christian message into Southeast Asia and mainland China.

Dr. Wiant, before his retirement in 1961, was in Nashville as director of the ministry of music of the Division of the Local Church of the Methodist Board of Education and executive secretary of the National Fellowship of Methodist Musicians.

The radio station is being set up in Dumaguete in the Philippines, but the programming studios are in Hong Kong, Indonesia, Thailand, and Burma. Broadcasts will be made in the major languages of Southeast Asian countries.

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twenty-eight years at Yenching University in Peking, China.

They will be responsible for music programming in Chinese for the 50,000-watt short-wave station of the Christian churches of Southeast Asia. Financial assistance for the station comes from cooperating churches in Canada and the United States through the Radio, Visual Education and Mass Communication Committee of the National Council of Churches.

Their work, said Dr. Wiant, will take from one or two years. They will collect materials, seek out and train musicians, make recordings, and direct music broadcasts. At the same time, they will be educating Chinese to take over the work.

It is expected that the Wiant's son, Leighton, and wife and family who are agricultural missionaries in Sarawak, Borneo, will be able to receive broadcasts from the station.

"Never before has a church-related experiment in mass communication of this scope been attempted in Southeast Asia," said Dr. Wiant.

### BISHOP GOWDY DEAD AT 93

Retired Methodist Bishop John Gowdy died Sept. 9 in a hospital in Winter Park, Fla. He was nearly ninety-one.

Bishop Gowdy was elected a bishop in Nanking, China, in 1930 and retired in 1940. He went to China in 1902 and was a

Methodist Episcopal Church missionary there nearly forty years.

He served as president of two educational institutions in Foochow, China, Anglo-Chinese College, 1904-1923, and Fukien University, 1923-26.

Bishop Gowdy was born in Scotland and came to the United States as a youth. He was a graduate of Wesleyan University and Drew Seminary and had a master's degree from Columbia University. Wesleyan and Baker University awarded him doctor of divinity degrees.

Before going to China, he taught at the New Hampshire Conference Seminary and was a pastor in Winchester, N. H.

Funeral services were held at First Methodist Church, Winter Park.

### SPONSORS 77 IN STUDY PROGRAM

The Methodist Church will sponsor the study of seventy-seven students from twenty countries in American colleges and universities during the 1963-64 academic year through its international Crusade Scholarship program.

The program, which enters its eighteenth consecutive year this September, has trained about 1,400 persons from almost sixty countries around the world for top-level leadership in the church, business, the professions, the arts and other fields. Many of the Crusade Scholars have returned to their homelands to become leaders in the

church and in secular fields such as journalism, music, medicine, education, government and business.

During the coming academic year, the Crusade Scholars will study in thirty-three colleges, universities, seminaries and hospitals in twenty-one states and Puerto Rico. All of them will study on funds provided by The Methodist Church.

In addition to those studying in the U.S., twenty Crusade Scholars are studying in other countries, making a total of ninety-seven for the 1963-64 school year. Those studying outside the United States are attending schools in India, France, Britain, Switzerland, Australia and Portugal.

As in the past, this year's group of Crusade Scholars will study in a wide variety of fields. The largest number will work in the fields of theology and education, but others will study medicine, Christian education, history, economics, sacred music, sociology, linguistics, dairy technology, physics, business administration, vocational rehabilitation, library science, agronomy, chemistry and dental surgery. Most are studying on the graduate level.

As in the past years, the Crusade Scholarship program is financed from two sources— (1) portion of the receipts from the One Great Hour of Sharing offering taken in all Methodist churches during Lent and (2) an appropriation by the Woman's Division of Christian Service of the Methodist Board of Missions.

The program is directed by the national Crusade Scholarship Committee of The Methodist Church. It is composed of representatives of the Board of Missions, the Board of Education and other national Methodist agencies. The chairman is Bishop James K. Mathews of the Boston Area of The Methodist Church.

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

The largest number of Crusade Scholars from a single overseas country this year are from India, which is represented by twelve. Japan has five; Southern Rhodesia has four; Korea, Malaya and Uruguay have three each, and Burma and Brazil have two each. Countries represented by one Crusade Scholar each are American Samoa, the Congo, Hong Kong, Ceylon, Bolivia, Costa Rica, Angola, the Philippines, Chile, Peru and Fiji.

The Nashville (Tenn.) University Center (Scarritt College, George Peabody College, Vanderbilt University, Meharry Medical College) will have the largest number of Crusade Scholars, fourteen. The Evangelical (Protestant) Theological Seminary in Rio Piedras, Puerto Rico, will have eight; Southern Methodist University in Dallas, Texas, will have seven, and Boston University and the Interdenominational Theological Center in Atlanta, Ga., will have six each.



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The Crusade Scholarship program takes its name from the four-year "Crusade for Christ" program of The Methodist Church from 1944 to 1948. The scholarships provide tuition, books and living expenses. Candidates for scholarships are carefully screened on the bases of character, leadership and scholastic achievement. Those from overseas are recommended by either national church leaders or missionaries; those in the U. S. are recommended by regional committees. All candidates must be approved finally by the Crusade Scholarship Committee.

During the last of August and the first of September, all new Crusade Scholars participated in an orientation program at American University, Washington, D. C. They studied the English language and American culture, religious life, higher education and customs. The orientation program was under the supervision of Miss Margaret Swift, New York, director of the Crusade Scholarship program.

### SCHOOL OBSERVES 75th ANNIVERSARY

A Methodist mission school in Albuquerque, N. Mex., which has been given seventy-five years of service to the Spanish-speaking people of the Southwest, is observing its diamond anniversary this year. It is the Harwood School, which continues to give a well-rounded education to recent girl immigrants from Mexico and other Latin-American girls in Southwestern states.

The seventy-fifth anniversary year has been marked by the installation of a new \$6,000 science laboratory and by various special activities, including an open house, a dramatic presentation tracing the history of the school and speeches by faculty and students in Albuquerque churches.

Harwood School was founded in 1887, twenty-five years before New Mexico became a state, by two Methodist missionaries, the Rev. and Mrs. Thomas Harwood. Established as a result of the concern of Mrs. Harwood that there were no educational opportunities for Spanish-speaking girls, the school began in a three-room adobe house with six girls and two teachers.

The school has grown in size and service through the years. Today it has more than 100 students and a staff of twenty-one.

The Woman's Home Missionary Society of the former Methodist Episcopal Church undertook support of the Harwood School in the year of its beginning, and Methodist women have continued it as one of their missionary projects to this day. It is now a project of the Woman's Division of Christian Service of the Methodist Board of Missions and receives financial support and staff personnel through the Division.

### INDIA CHURCHES REVISE STUDIES

The churches of India, including The Methodist Church, are engaged in a major restudy of the religious subject matter being taught in church-related schools and are preparing an entirely new curriculum in Christian education.

In addition to trying generally to improve and modernize the Christian education curriculum, the Christian schools are seeking to mesh their subject matter with the government's program of moral and ethical training in schools.

Initiative for the basic curriculum revision has been assumed on behalf of the churches by the Indian Sunday School Union, which has called an All-India Curriculum Conference in January to launch preparation of the new curriculum. About 50 persons from 23 denominations will attend the conference at Leonard Theological

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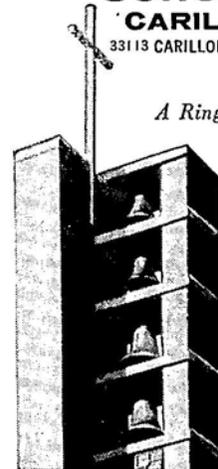
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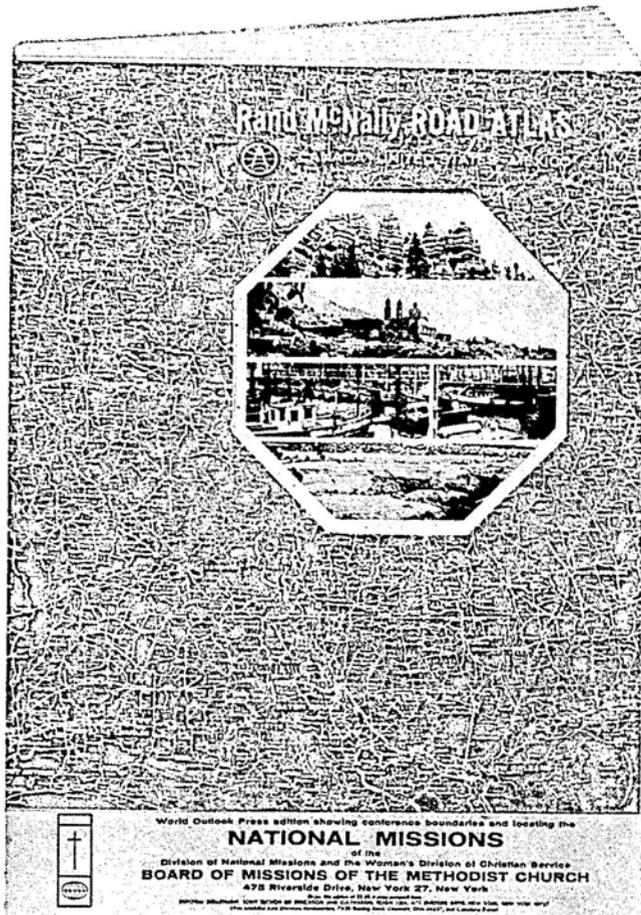
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College in Jabalpur, which trains most of India's Methodist ministers.

Two Methodist missionaries experienced in the fields of curriculum-building and writing will have prominent roles at the conference. They are the Rev. Dr. and Mrs. F. Roderick Dail of New York. Dr. Dail, dean of the school of religious education at Leonard, will give a major paper, and Mrs. Dail, a writer and journalist, will set up writers' workshops after the conference for those who will write curriculum materials.

Commenting on the need for new subject matter in Christian education, V. M. Koshy, administrative secretary of the Sunday School Union, said: "Rapid social change makes its violent impact on the outlook and pattern of the life of the young. The battle for their minds and loyalties is being waged relentlessly by diverse forces in their environment. The government itself is struggling for a creative educational policy with moral and religious bias. Christian education must get involved in this complexity."

## INNER-CITY PASTORS CONFER ON PROBLEMS

About fifty Methodist ministers, mostly those who pastor churches along the Eastern Seaboard, in cities where slums and juvenile delinquency are prevalent, gathered in Philadelphia, Pa., to exchange experiences and to attempt to help each other discover solutions to their problems.

The four-day meeting, July 15 to 19, was the first such meeting of inner-city pastors, called by the Division of National Missions of the Board of Missions of The Methodist Church.

The biggest problems faced by their churches, most of them agreed, were inadequate housing, especially for minorities and people with low incomes; juvenile delinquency, inferior educational programs, racial discrimination and welfare.

"The inner-city church has to face all the big city problems that have puzzled sociologists and law enforcement officers for generations," said Dr. Frank Countryman, district superintendent of the Rock River Conference, Chicago, Ill. "We've always known that sooner or later the church was going to have to fight the battle in the schools, employment, housing, and all other areas of life that affect the people in our communities."

Dr. Countryman pointed out that the Christian church, "that once depended upon the people coming to it," was now attempting to find ways of "going to the people."

"For years many of us have frowned upon the store front church, but now we find that operated properly we can reach many thousands of people who do not now attend any church. The Rock River Conference may open such a church because it will operate where the people are."

"The church," he predicted, "is going to come alive or die on what happens to these huge multitudes in the city."

All ministers, who face problems of ministering to newcomers pouring into already overcrowded slum areas, concluded that the church must learn to communicate with the lower income families of all races.

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The new unified curriculum will feature the *Methodist Curriculum for Younger Children* (for use in classes under Grade 1 in all churches), and the *Wesley Series* and the *Asbury Series* for use in elementary grades. The *Wesley Series* is designed for class groupings on a one- or two-year plan in a church with a comprehensive program for children . . . not only Sunday morning programs, but additional activities, too.

The *Asbury Series* is designed for churches that have only a Sunday morning program, and class grouping on a three-year plan. The new curriculum will also introduce colorful new pupil's books, parents' manuals, story papers, teacher's guides, and idea-packed Class Teaching Packets.

### A NEW QUARTER PLAN

A revised quarter system for all church-school publications, including children's publications, will be introduced simultaneously with the new *Christian Studies for Methodist Children* in September, 1964.

The new calendar will regroup months this way: FALL QUARTER—September, October, and November; WINTER QUARTER—December, January, and February; SPRING QUARTER—March, April, and May; SUMMER QUARTER—June, July, and August.

Why this change? For one reason because so many Methodist churches have requested it, but there are other good reasons, too. The new spring quarter will include a considerable part of Lent and will include the Easter season, so that there will be a smooth transition of these two seasons.

The new summer quarter coincides more nearly with the school vacation period, and the new fall quarter coincides more nearly with the beginning of the public school year. The new winter quarter includes Advent, Christmas, and emphasis on the mission of the church.



TO LEARN MORE about the new curriculum and the new quarter plan, watch *Child Guidance in Christian Living*, *The Christian Home*, and other curriculum-related Methodist publications. Or write the Curriculum Consultant at the Cokesbury Regional Service Center serving your area for additional information.

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