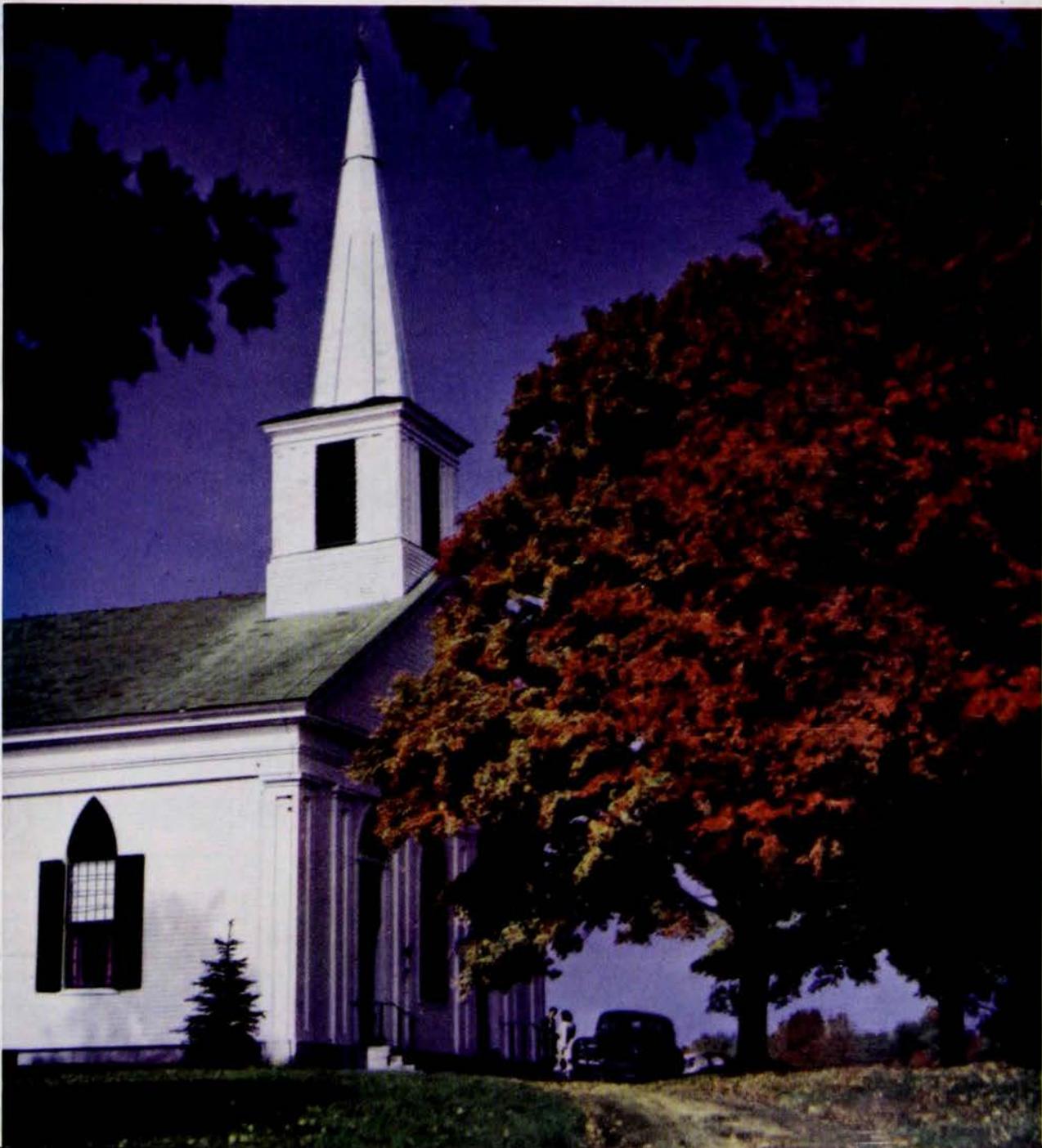


1953

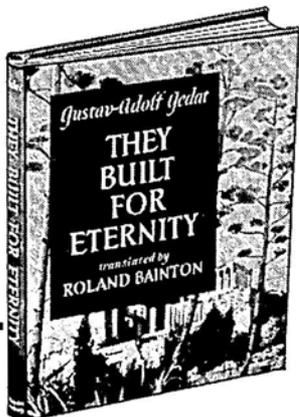


World Outlook



SUPERBLY ILLUSTRATED BOOKS

FOR YOUR HOME OR CHURCH LIBRARY



THEY BUILT FOR ETERNITY

By Gustav-Adolf Gedat

Translated by Roland Bainton

Superbly illustrated with dramatic photographs of the wonders and ruins of ancient and contemporary civilizations, *THEY BUILT FOR ETERNITY* provides an exciting adventure into the past—a personally conducted tour of the centuries.

Each chapter but one considers a landmark of civilization, intended by its builders to be eternal—Ur of the Chaldees, Luxor and Karnack in ancient Egypt, the Acropolis of Athens, St. Peter's in the Vatican, the Sun Temple of the Incas, the Great Wall of China, the achievements of other cultures, and—finally—New York, the greatest city of our present world.

Such a panorama of space and time arouses a number of questions: What happened to the ancient civilizations? What will happen to modern man's cultural efforts? Does anything endure?

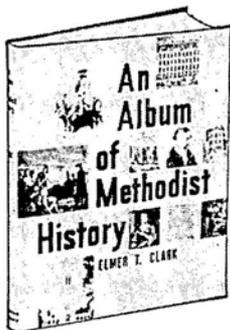
In Dr. Gedat's explorations of these questions and their answers, every reader will find a sharpened awareness of God, time, and eternity—a renewed conviction that only in submission to God's will can individuals and civilizations truly "build for eternity."

PUBLISHED OCTOBER 5. 8½x10¾ INCHES.

\$5

AN ALBUM OF METHODIST HISTORY

By Elmer T. Clark



The stirring chronicle of the people called Methodists. Hundreds of paintings, prints, and photographs—woven together with brief, swift-moving text—trace the growth of Methodism from the time of the founder, John Wesley, to our own day.

"A pictorial gold mine filled with treasured prints depicting highlights of Methodist history."—*Zions Herald*.

"A momentous and engrossing story—told with impressive and graphic simplicity."—*Atlanta Constitution*.

9x12 INCHES. 336 PAGES.

\$7.50

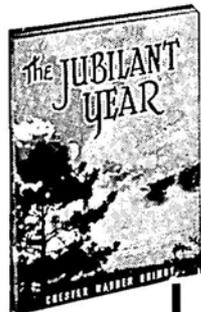
THE JUBILANT YEAR

By Chester W. Quimby

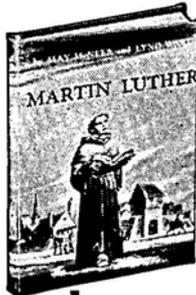
Everyone who reads these chapters will be captured by the enthusiasm of an author firmly convinced that "the whole earth is full of His glory." Never ceasing to marvel at nature's forms, he leads the Christian to rejoice in them as gifts from God. Each chapter is concerned with a particular element

of nature, its beauty, its scientific background, and its treatment in the Bible. This volume will lead to an enrichment of one's daily spiritual life and a revelation of God manifesting himself through nature. TWELVE CHAPTERS, EACH HIGHLIGHTED BY A BEAUTIFUL, FULL-PAGE PHOTOGRAPH.

\$2



Published by
Abingdon-Cokesbury
Press



Two Thrilling Biographies by a Famed Author-Artist Team! MARTIN LUTHER

By May McNeer and Lynd Ward

Here is the exciting, adventurous story of one of the great re-formers of world history. It was Martin Luther's outcry against the abuses within the Roman Catholic Church that led to the formation of the Protestant churches, changing tremendously the lives of nations and of individuals.

May McNeer's dramatic text and Lynd Ward's magnificent pictures, both based on sound research, combine to make a fascinating, important book.

21 FULL-COLOR PLATES; 43 BLACK AND WHITE DRAWINGS. \$2.50

JOHN WESLEY

By May McNeer and Lynd Ward

The remarkable story of the founder of Methodism, dramatically told in word and picture. A rarely beautiful book—entertaining, informative, and of permanent value.

"Catches and communicates the vitality of John Wesley! A work of art, beautifully written and superbly illustrated. . . . A book for every Methodist home. A child can read it. Every parent should read it."—*Bishop G. Bromley Oznam*.

19 FULL-COLOR PLATES; 35 BLACK AND WHITE DRAWINGS. \$2.50

Add state tax if necessary—none on interstate orders

The METHODIST PUBLISHING HOUSE

Please order from House serving you

Baltimore 3	Chicago 11	Cincinnati 2	Dallas 1
Detroit 1	Kansas City 6	Nashville 2	New York 11
Pittsburgh 30	Portland 5	Richmond 16	San Francisco 2

When in Atlanta or Boston be sure to stop in our
COKEBURY BOOK STORES:

In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston Street.

LETTERS

Forward in Yuma

● Nineteen Indian boys and girls were graduated this year from the eighth grade, and two boys and two girls were graduated from the Yuma Union High School.

Last year we started a 4-H sewing class. In March, the girls exhibited their garments at the county fair, and each entry made by the Indian girls received a ribbon and a cash award. For most of them, these prizes were the first they had ever won, and the first checks they had ever received. What a thrill!

The Mission is sponsoring three baseball teams, for grade school, Junior High, and for adults. At one of our Woman's Society of Christian Service meetings, the women cut out numerals and letters and sewed them on T-shirts for baseball uniforms.

The Woman's Society continues to grow. Last May the Society purchased dishes and kitchen equipment for the Mission. Last spring, seven of the new Society officers attended an Officer's Training Day in San Diego.

Ten Indian ladies have completed the Red Cross Course in Home Nursing.

RICK AND MARY REAHARD

Yuma Methodist Indian Mission
Yuma, Arizona

"The Least They Could Do"

● I had time before breakfast to look out at the special evergreen tree, and up to the mountains in the south and to read "In quietness and in confidence shall be your strength." How true it is! When jets screechingly zoom by overhead, my mind turns directly to the knowledge that we are constantly in God's care and nothing can separate us from the love of Christ.

After breakfast I had to come right upstairs and get to work on something to say to the YWCA council at Ewha University in the afternoon. When Miss Pak came at ten to help me with my language I had just finished jotting down in English what I wanted to say. We worked from then until twelve-thirty getting it into Korean that was both good and easy enough for me.

Lunch, and then my fellowship group. The young people sat around outside in groups, but at one o'clock I invited them in, and we sang fellowship songs. Then we were led in a short worship period by Nam Young-kil, one of the boys. He based his devotional on *The Upper Room*. (It is just about the only material there is in the Korean language. I would like to get each one of my young people to reading *The Upper Room*, but they don't have money, and neither do I have Korean money.)

The four boys out at Tae-chi have surveyed the community around the church. A great many of the people have no work at all, so are beginning to suffer from malnutrition. Now even if they could find work, they probably wouldn't have the strength to do it. Those who do work either farm land that belongs to others, carry loads on their backs, or sell a few little things. There is no means of recreation or education.

As we talked about what we could do to help, it seemed an almost hopeless situation.

But the young people felt the least they could do was to help with the children. They began a school in the evening, and now have about one hundred and fifty children.

Imagine! High school boys taking on such a program. Of course they need help. They don't even have chalk to use—nor do the children have notebooks or pencils. But at least they are showing the children that they are interested in them.

MARY MITCHELL

Methodist Mission
Box 112, Pusan, Korea

Community Health In the Philippines

● In March, another fine class of girls graduated from the Mary Johnston School of Nursing. We expect that Mary Johnston School of Nursing will soon be on a collegiate basis, and then our girls will be able to receive their degree in Nursing.

Our Public Health Nursing unit, which comprises a five-block area south of the hospital, has been carrying on a busy program of prevention as well as cure. The community people have formed a neighborhood association to promote higher living standards. They have been having classes for mothers, community immunization, and child health conferences. We are now doing fluoroscopic examination on all our patients. In the Philippines, tuberculosis is the number-one health problem, and so preventive work is greatly needed.

As you know, Mary Johnston Hospital is in a very needy section, so many persons are out of work and so many are undernourished and sick. Every morning, undernourished children come in for a cup of hot milk. This was started by the UNICEF, but funds stopped over a year ago. Through special gifts, we have been able to keep this much-needed project going.

When we think of world conditions today, we Christians need a clarion call for action. The Kingdom of God can be realized, and our Mrs. Brooks, in an open letter to the President, stated our belief that "this nation under God must reaffirm its faith in fundamental rights for all people everywhere and that the universal declaration of human rights must become the standard of human practice." As Christians we are called to go forth not with the spirit of fear but of power and of a sound mind. We need your help and your prayers to make possible the fulfillment of this spiritual aim in the service of Mary Johnston Hospital and School of Nursing.

FRANCES CULLEY

101 Quesada, Tondo, P. O. Box 734
Manila, Philippines

Rabbits, Chickens, and Snails In the Cagayan Valley

● During the past months, I have been visiting barrios, attending conferences, and meeting church groups; traveling over the Cagayan Valley to get acquainted with the people and their problems. We have also been trying some projects at home to learn the problems first hand. We have rabbits and chickens now, and are planning to apply the lessons we learned in our vegetable garden last season. (Last time, the giant African snail harvested the green crops in the seedling stage. This snail grows as big as a coffee cup, and has a prodigious appetite. Such problems must be solved in a simple way if others are to follow). Rural Life Institutes, demonstration projects,

4-H Clubs, and other methods are being used to teach advanced procedures. Why preach the use of fertilizer if none is available? The government has a progressive program of agricultural development, but great gaps exist between knowledge and common practice.

With all this distress, the Philippines are comparatively "well-off": a returned Filipino delegate to the youth conference in India exclaimed that his country is rich as compared to the apathetic poverty of India. People here are generally receptive to new ideas, and we are deeply thankful when God uses our efforts for the furthering of His kingdom of peace and love.

JANE WILLIAMS

Bayombong, Nueva Vizcaya,
The Philippines

Garlands of Welcome

● I was to have sailed for India in October of last year, but my visa did not come until January 9. Thus my sailing was delayed for nearly 12 weeks. But what weeks! They were filled with many good things I would have missed had I sailed in October. There was the time I spent in the American Bible Society Library copying a skeleton grammar of the dialect spoken in the Aligarh District; I had time to prepare some of my teaching materials for our village work. There were the weeks I spent working in the Board offices to fill a vacancy; the writing of a series of articles for *The Methodist Woman*; and twice I participated in the program of W.S.C.S. of the Washington Square Methodist Church. It was a time filled with the making of new friends and the renewing of the old. Yes, it was a fruitful interlude and I am ever so grateful for it.

My District Superintendent the lady who had been carrying the work of the Aligarh District; the principal of our girls' school; and some of the district preachers, and other friends came with garlands to welcome me again to Aligarh as a co-worker. What a homecoming! Did one ever have a warmer welcome?

MARIETTA MANSFIELD

Methodist Mission
Aligarh, India

"All-Out" in Japan

● In January I was invited to speak at a unique Christian establishment named "The House of Hope" where those with spiritual, mental, or physical problems may find peace of mind and body. This home was opened in November 1951 by a Christian layman who has not only a thorough knowledge of the Bible, and a strong vital faith, but also a burning desire to share in the living word with his neighbors. There is hardly a place in this rural area where one can locate the Book of books. There is no money to spend on such "extra things."

On April 28-29 the high school youth of this prefecture held an organizational conference centered on "God's Calling and Our Mission." This was indeed a mountain-top experience to worship together early in the morning and to share similar problems. There is the problem of being the only Christian in the family, for instance. (What would we do if both our parents opposed our church, and scorned our belief in God?)

The communists used many posters denouncing America during a recent election campaign. The general public naturally associates Christianity with Americanism. Two

of our recent converts have faced much antagonism. There has arisen a sudden anti-American feeling among the educational circles—primarily in the group of secondary school teachers. Of course I am going all-out to stand up for our Christian cause, and one weapon in the fight will be an international work camp to show Christian faith in action right in this city.

MASAKO ENDOW

143 Kajiya Cho
Kagoshima, Japan

New Day in India

● During the academic year June 1952—April 1953, we had 1,357 children on our rolls. Through the love and gracious generosity of women in America, we were able to purchase an adjoining property last year, and because the building was more protected and away from the main road, we shifted our kindergarten section of 320 children there. Miss Minnie Huibregtse, a Woman's Division of Christian Service member of Hyderabad Conference, who is now in America, mothered these children. With her progressive ideas in child education, her love for children and her capacity for hard work, we have hopes for one of the best kindergartens in the city. We started a Co-Educational Teacher Training section class in June 1952. It has been a very bold venture but we know that trained teachers are a great necessity in our land where illiteracy still claims a very high percentage. In this first pioneering class, we have had twelve girls and six boys and the head of this section, Sumitra Francis, one of our former students, is a brilliant, hard working teacher. All these boys and girls appeared recently for the Government Teacher Training Examination.

Thirty-five of our boys and girls, with members of the staff from this school, and the Methodist Boys' High School, attended a Rural Summer Social Service Camp. Right after school closed for summer vacation, these young people went out on a ten-day trip, making one of the villages as their headquarters. This year it is the village of Narsingi. From here they go out to a different village each day attending children, speaking to mothers, cleaning the villages, and making soak pits, cleaning drains, and repairing roads. At the close of each day a religious service is held. Government has kindly co-operated in sending their vaccinators and doctors to vaccinate, inoculate, and show health films. This is a wonderful opportunity for our young people to see the needs of the village at first hand. It is a matter of great rejoicing that four of our Indian women, highly trained graduates, have volunteered to enter village service. Indian women, hitherto, have been very diffident about doing this kind of work. Nervousness and domination by custom and tradition held them aloof, but we see a new day for the women in politically-free India.

On behalf of the children and teachers of this school, and on my own behalf, I thank each of you who have remembered us with your various gifts and have loved and prayed for us. I shall never, never forget the happy hours I spent in some of your homes. Our Crusade Scholars, Leela Jacob, Premalatha Shanthappa, and Padma Radiah, have returned with greater love and admiration for America, which opens its doors widely to all classes of people.

EDITH DELIMA

Stanley Girls' High School
Hyderabad, Deccan, India

New Series
Vol. XIV, No. 2

World Outlook

Whole Series
Vol. XLIII, No. 10

Henry C. Sprinkle, Jr., *Editor*

Dorothy McConnell, *Editor*

PUBLISHED MONTHLY AT NASHVILLE, TENNESSEE
BY THE BOARD OF MISSIONS OF THE METHODIST CHURCH
JOINT SECTION OF EDUCATION AND CULTIVATION

EXECUTIVE OFFICES
150 FIFTH AVENUE, NEW YORK 11, N. Y.

Contents for October, 1953

Letters	3
Christian Unity	E. L. ALLEN 5
The Montana Frontier	KARL K. QUIMBY 7
Bishop Francis J. McConnell—A Tribute	BISHOP HERBERT WELCH 10
Christian Leaders for Rural Japan	T. T. BRUMBAUGH 12
The Round Valley Indian Mission	JEANNE KELLAR BEATY 14
Fellowship of Suffering and Service	17
Faith Is the Victory	F. OLIN STOCKWELL 19
Behind the Scenes with World Outlook	PICTORIAL 21
Halloween—New Style	MARGARET R. BENDER 29
Week of Prayer and Self-Denial	32
Drive-in Church	34
From Oxcart to Airplane	MARION HOMER 36
World Outlook This Month	38
World Outlook Books	39
The Moving Finger Writes	40

Cover: "New England Church in Autumn"
Three Lions, New York City

ALL WORLD OUTLOOK SIGNED ARTICLES REFLECT THE VIEWS OF THE
AUTHORS ONLY AND NOT THE EDITORIAL POLICY OF
WORLD OUTLOOK

Copyright 1953, by WORLD OUTLOOK. No part of WORLD OUTLOOK may be reproduced in any form without written permission from the Editors.

REPORT ANY CHANGE OF ADDRESS DIRECTLY TO US RATHER THAN TO THE POST OFFICE. A request for change of address must reach us at least thirty days before the date of issue with which it is to take effect. Duplicate copies cannot be sent to replace those undelivered through failure to send such advance notice. With your new address be sure also to send us the old one, enclosing if possible your address label from a recent copy. The Post Office will not forward copies to your new address unless extra postage is provided by you. Subscriptions in the United States and Possessions, Argentina, Bolivia, Brazil, Chile, Costa Rica, Cuba, Mexico, Peru, Uruguay: One

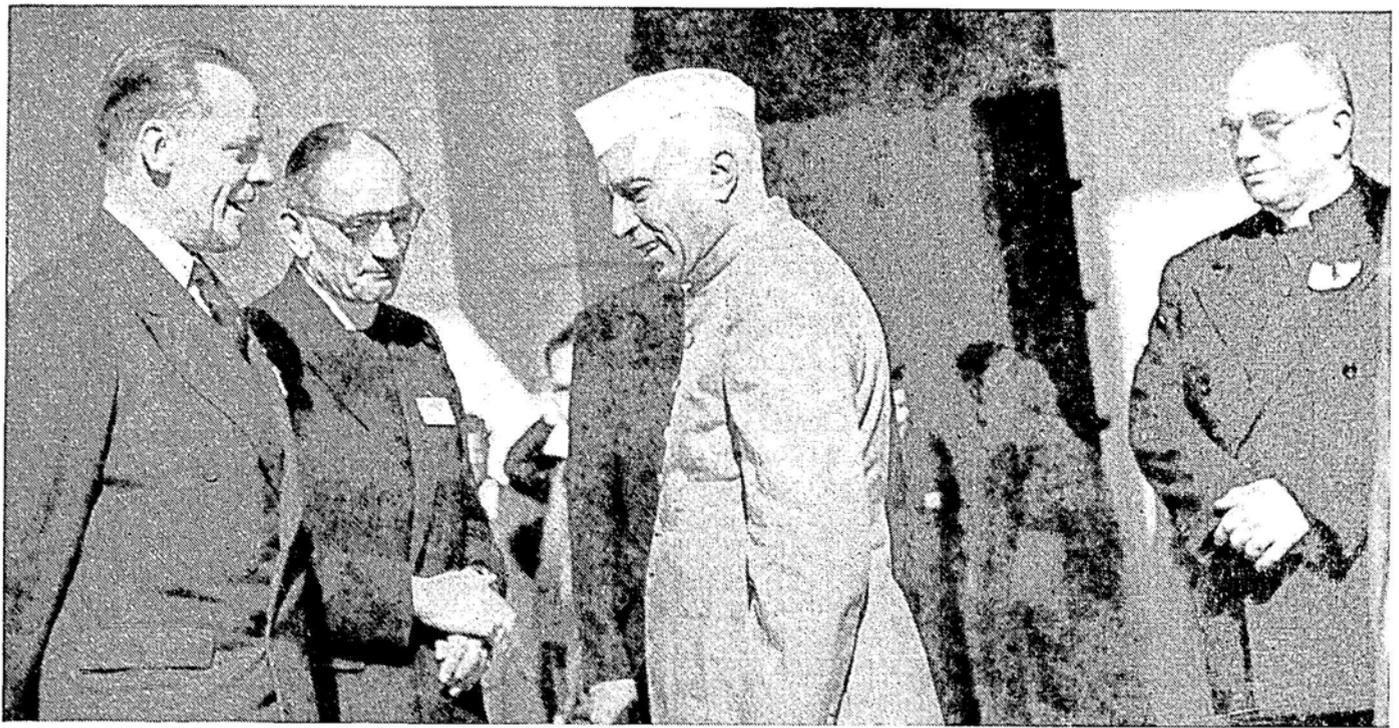
year \$1.50; combination (with the *Methodist Woman*) \$2.30. Single copies 15 cents. Canada, Newfoundland, and Labrador: One year \$1.75; combination (with the *Methodist Woman*) \$2.80. All other foreign countries: One year \$2.25; combination (with the *Methodist Woman*) \$3.00. No reduction for longer periods.

Remit only by postal money order, express money order, bank draft, check, or registered mail. Remittances from outside United States by Postal or Express Money Order or by Bank Draft, payable in United States Funds.

Manuscripts are not returned unless postage is included. All manuscripts sent at owner's risk.

NO ONE IS AUTHORIZED TO SELL WORLD OUTLOOK AT LESS THAN THESE PRICES AND ALL SUBSCRIPTIONS MUST BE PAID FOR IN ADVANCE.

Entered as second-class matter at the post office at Nashville, Tenn., under Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918. Published monthly at 815 Demonbreun Street, Nashville 2, Tenn. Editorial and executive offices are located at 150 Fifth Avenue, New York 11, N. Y. The price of subscription is \$1.50 net a year, single copies 15 cents, combination subscription (with the *Methodist Woman*) \$2.30. Printed in U. S. A.



● Prime Minister Jawaharlal Nehru of India talks with Dr. W. A. Visser 't Hooft (left), General Secretary of the World Council of Churches, during the meeting of the Central Committee of the World Council held this year at Lucknow, India. Listening are Dr. Martin Niemoller of Germany and Bishop G. Bromley Oxnam.

Christian Unity

● The New Testament suggests a fresh approach to problems of achieving unity among separated Christians. Professor Allen is head of the Department of Divinity, King's College, Newcastle upon Tyne, in England.

SOME OF US CAN LOOK BACK UPON A time when division between Christian churches was accepted as inevitable and therefore as destined to be permanent. Today we live in the midst of efforts to put an end to what we have come to regard as a grave scandal. The most notable of these efforts is the ecumenical movement, which has brought into being the World Council of Churches and has convened a series of conferences in the hope of promoting Christian unity. It is true that these have not carried us very far as yet. Now one Christian group and now another seems to show itself stubbornly intransigent, able to envisage union only as the surrender of all others to its own point of view. The result

is that some of us are beginning to wonder whether we have not achieved as much as is possible by this method of conference and discussion among theologians, so that we need to look for some other approach.

What that approach may perhaps be is suggested by a rapid survey of what has taken place so far. Those who entered into these official discussions have told us that they were agreeably surprised to find that, as the talks progressed, the area of agreement widened and that of disagreement contracted. So long as they spoke of God, of Christ, and of life eternal, they were conscious of sharing in a common faith. It was only when they came to speak of the Church, the ministry, and

the sacraments that irreconcilable differences revealed themselves. A suspicion has recently developed that our theological differences may not be the real ones, that they are what the psychologists call rationalizations of something of quite another order. We are asking ourselves whether the important factors in our divisions may not be non-theological ones—our national traditions, the fact that we draw on different social classes and appeal to different temperaments, and so on. It may well be that what we consider our principles are disguises for our prejudices.

Personally, I think this is a most hopeful line of approach. But my concern here is not with this, but with the New Testament as enabling us to see our divisions in a fresh light. For we must not imagine that the church of the earliest days was a compact and completely united one. There were some most serious divisions within it. There were those who refused to admit Paul's right to rank as an apostle, while he in turn branded them as false brethren and enemies of the cross of Christ. Nor was it over any trivial matter that they were in

by **E. L. Allen**

conflict. The question at issue was, as we can now see, whether Christianity was just to survive as one more Jewish sect or to spread and conquer as a world religion.

When we read the first letter of Paul to the Corinthians, we find that the church in that city had its divisions just as we have and that at certain points these are curiously parallel to ours. It may therefore help us to look back across the centuries to see how Paul dealt with them.

1. One major difference between the Christian communions today is that in all cases they draw by now on distinct historical traditions, these traditions often going back to creative personalities in the past. No one can hope to understand Methodism without some knowledge of John Wesley. The dour but heroic figure of John Knox has set its stamp on the Church of Scotland and therefore on Presbyterianism throughout the English-speaking world. The spiritual experience of Luther has become normative for all the churches that bear his name, the spirit of Cranmer lives on in the Anglican Church, and Congregationalism remembers with pride its Puritan forefathers. So it was too in Corinth. Paul's converts naturally conceived a personal attachment for him, those whom Apollos had won looked upon him as their leader, and there was a party that quoted Peter as its authority.

How are we to deal with these various loyalties on the part of Christian groups? Can we not follow Paul's example and accept them as legitimate, so long as they are kept strictly subordinate and are not pitted against each other? Paul plants, and Apollos waters. Each is necessary in his place, and one completes what the other began. Each has his own apprehension of the truth, but such apprehensions are always partial and need to be supplemented by what has been given to others. Can we not think of ourselves as working together under one Lord, can we not accept one another as equal partners in the service of the Kingdom? But we must never under any circumstances allow these secondary loyalties to usurp the place of the primary one. As Paul would say were he alive today, Knox and Calvin, Luther and Wesley were not crucified for you: Christ was.

2. A second difference among us is in moral standards. One church has a code of conduct that seems to others too severe; it in turn accuses other churches of being too lax in their requirements. So, in England, when a royal commission hears evidence on gambling, the Free Churches occupy one extreme and the Roman Catholics the other, with the Church of England in an intermediate position. But when divorce is under consideration, the picture is a different one. There the Free Churches appear to be lenient, while the Roman Church is inflexible in its pronouncements; and the Church of England, at least officially, approximates to it. It was so in ancient Corinth. One of the points on which people were divided was whether it was permissible for a Christian to accept a business acquaintance's invitation to dine at a restaurant attached to one of the city's temples, where the meat served had probably been taken from one of the sacrificial victims. There were those—Paul calls them the strong—who said that of course a Christian could accept. Another group, whom Paul calls the weak, were emphatic that he could not.

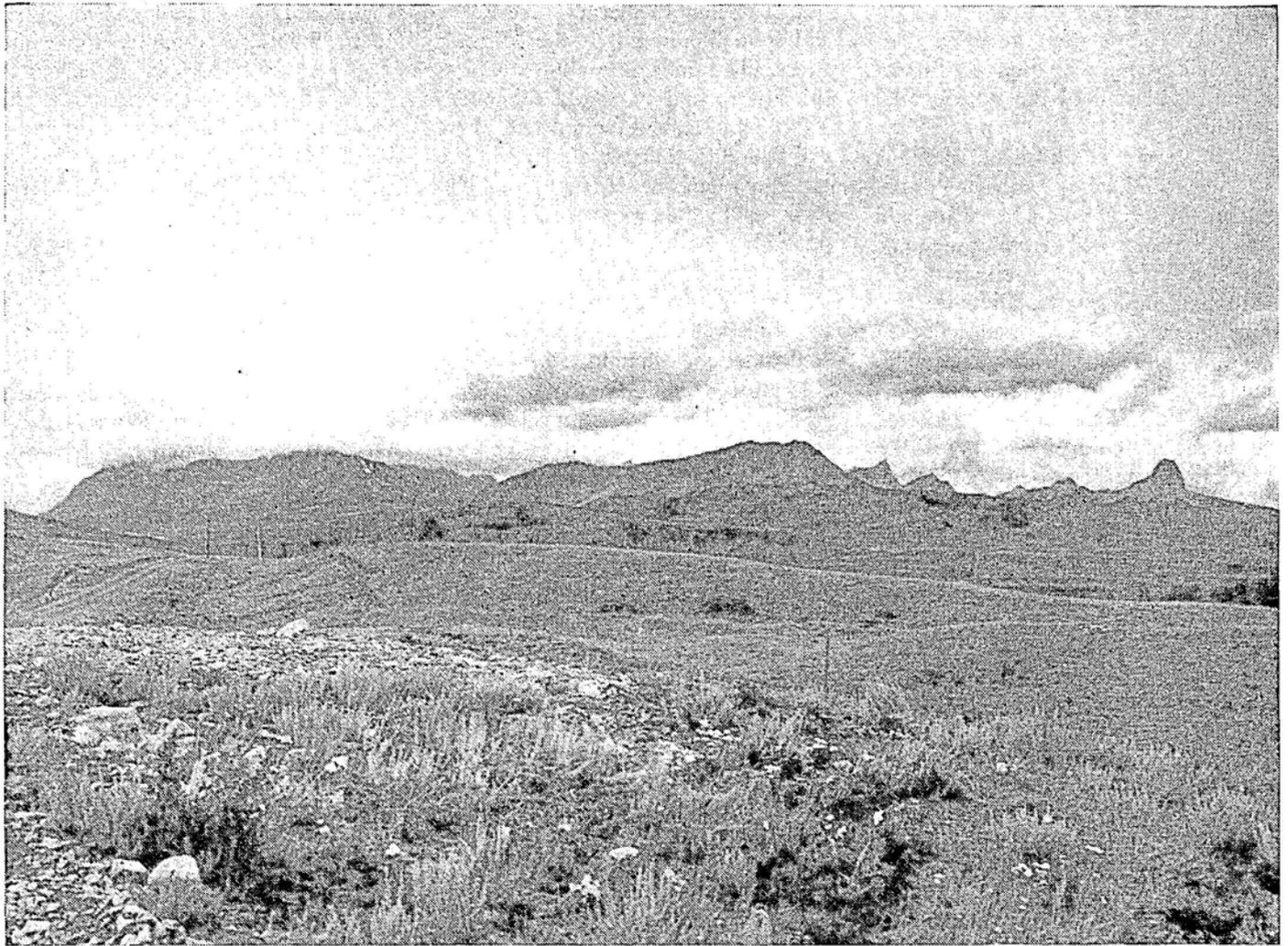
How does Paul deal with this difference of opinion? In earnest and moving language, he pleads with both that on such points as these there should be mutual consideration and that neither should be in any haste to judge the other. There is danger in both attitudes. The scrupulous person may turn Christianity into a new law, a set of "Thou shalt not's"; the person with a more liberal attitude may blur the distinction between the church's standards and those of the world. Let both remember that love is the law of fellowship, and that love does not censure nor disown, even in the case of much more serious faults, but allows the other to be faithful to his own conscience. At the same time, love does not insist on its rights but is willing to waive them rather than do injury to a brother.

3. But then we see Paul facing a third difficulty that has arisen in Corinth; and, to our surprise, we hear nothing now of mutual tolerance and consideration. Instead, he uses the language of unhesitating condemnation. Let us see just what has happened. It would appear that it had been the

practice in Corinth for the Christians to meet in the evening over a common meal, to which each brought what he could afford and at which each consumed what he needed. But, alas, so good a custom had but a short life. Before long, the richer members, having ample leisure and abundant supplies, began to arrive first and take their meal without waiting for the slaves and manual workers, who came late and had to be content with their own small stock of food. This, says Paul, is to rob the Lord's Supper of all its meaning. Better far satisfy your hunger at home and then come together for a specifically religious rite so arranged that it will not be open to such abuses.

So we see what Paul's attitude to divisions in the church was. The church, he would say, can hold within itself different traditions and loyalties, it can even allow its members to observe different moral standards on certain matters. What it cannot tolerate is the intrusion of class divisions upon a fellowship whose rule is spiritual partnership in equality. A common meal in which all share alike is a Christian festival, but what has been substituted for it is gluttony on the part of some and hunger for the rest. To allow the world's standards thus to establish themselves within the church, so that wealth takes precedence over character and honest poverty is reckoned a disgrace—this is to betray Christ again to his enemies.

What is the conclusion of all this for ourselves? It would seem to be that perhaps the most serious threat to Christian unity is not anything between our denominations but something within our denominations, even within our congregations. Where wealth and social position are deferred to, where national barriers are kept high, where one race is reckoned inferior to another, there is an open denial of our unity in Christ. This is what the Bible speaks of as "respect of persons." It came into the church quite early in its history and has not left it yet. It may be that we must learn to bear patiently with our differences on doctrine and church government until we can see better how to remove them. But wherever these other causes of division arise among us, let us show them no mercy.



● *Montana's plain—mountain terrain.*

The Montana Frontier

by Karl K. Quimby

WHAT DOES "THE MISSION TO AMERICA" mean? The total panorama is too complex and extended to grasp at one time. It is so varied that what holds true for one part of the country may not necessarily be true of other parts. We should examine the total picture in sections, one segment at a time. A look at the Montana frontier may prove a good illustration of Methodist missionary opportunity.

In the beginning we should get acquainted with Montana. The first characteristic of the state is its vast extent. It is the third largest land area in the United States. Texas, of course, comes first with 267,000 square miles; then comes California with 158,000

● Among the vast and vastly important home mission projects of Methodism none have a more thrilling history nor more significant objectives than those which have grown up in the great state of Montana.

square miles; and Montana comes third with 147,158 square miles of territory. The state is nearly 700 miles from east to west, and over 300 miles from north to south. Montana is as

big as Illinois, Michigan, and Indiana. It is larger than Japan or Italy.

Its people are surprisingly varied and always interesting. Fully 30 percent of the people are foreign born or of foreign or mixed parentage, but they are nevertheless all 100 percent Americans in feelings and loyalty.

The potential wealth of the state is positively fabulous. Butte is headquarters for Anaconda Copper. The city of 35,000 "is a mile high, a mile deep" and is built "on the richest hill on earth." It is a typical mining town in many respects. There are some 2,700 miles of shafts and tunnels, and more than two and a half billion dollars' worth of copper ore has come

from that one hill, with no indication that the end is even in sight. This annual copper production constitutes about 20 percent of the world's total output.

After copper comes silver. Montana is the second silver producing state, a close rival of Colorado. Silver and gold are obtained from the same mines as copper, and Montana is the fifth gold mining state. There are also large amounts of lead produced each year. Sapphires of a superior quality are also found within these spacious borders, and the stones are reported to be the most valuable of any of the precious stones found in the United States. Recently uranium deposits have been unearthed, and uranium mines are now in operation. These uranium mines attract many people because they claim to cure arthritis. In a twenty-mile stretch from Basin to Helena there are at least a half dozen mines advertised along the highway. Tourists crowd the roads all summer, and hundreds come seeking relief from arthritis.

With the disappearance of the buffalo and the coming of modern tractors, farming began to develop. Today agriculture occupies the eastern two thirds of the state. In this section they have "dry" farming, which actually means "wet" farming, the difference being that the former depends upon rain instead of irrigation for water. Without irrigation only "grass" crops—hay, grain, etc.—are sure crops. The dry sections are given over to the raising of sheep and cattle.

The buffalo no longer roam over the land as of yore. Instead productive herds of cattle form another important industry and furnish food for people within as well as without the state. Years ago immense herds of sheep were to be seen across the plains, but now there is more money in cattle. There are at least four head of cattle to every person within the state. This is an indication of another source of new wealth. This is not mission territory in the sense of poverty and lack of funds. It is mission territory because of frontier conditions and un-reached multitudes.

In Montana you find the headwaters of the Missouri River. Most people are unaware that three rivers come together within a few hundred

feet of one another near Three Forks, and from there on it is the Missouri River. Plans are under way to harness this stream and its upper tributaries. When this task is completed, there will be additional transformations. The regulatory dams at strategic places will hold back the water and prevent floods; and with full reservoirs behind high dams, water may be released as needed for irrigation. When this land is irrigated it is as productive as any land found anywhere in the nation.

It must be apparent that a land so spacious and yet so rich in mineral resources, so productive in agriculture, with its vast herds of cattle and flocks of sheep, and so full of future possibilities will become increasingly important in the life of the nation. As the resources are developed, vast numbers of people will move in, numerous industries will develop, and new cities will be built. Soon this active, thriving state will attract the attention of the entire nation. The future of this region is packed with possibilities beyond the dreams of man today. It is of the utmost importance therefore that the church should move in on the ground floor. Right now this is one of our important home missionary opportunities.

The earliest Methodists to enter Montana came largely from the South. At the close of the Civil War a number of settlers from the border states of Tennessee and Kentucky migrated to Montana and settled on the farms around Bozeman and Helena. Strict accuracy indicates that the first Methodist minister to enter Montana was the Rev. Jedediah Smith, 1822-1831. He was a praying and Bible-reading explorer and fur trader whose religious habits made a deep impression on the Indians as they did the whites. On more than one occasion he served the people by preaching and conducting funeral services. However, Montana's most colorful Methodist character was William Wesley Van Orsdel. In those early days there were many "cowboy preachers" but Brother Van Orsdel became the best known and a symbol of the frontier preacher.

As a lad in Gettysburg, Pennsylvania, William Wesley Van Orsdel's mind was stirred by the Lewis and Clark expedition to the Northwest and the story, told by Wilbur Fiske, of the

Flathead Indians coming 2,000 miles to St. Louis in search of the white man's Book of Heaven. He longed to go to Montana and to preach to the Indians. With this purpose in mind he left Gettysburg and made his way without difficulty to Chicago. Then things began to happen.

In Chicago he met Chaplain McCabe who urged him on, saying, "You are on the right track. Go to Montana and help build the Kingdom in the western wilds." The chaplain gave him \$20 and sent him to Pastor Crozier at Sioux City, Iowa. Pastor Crozier met the young traveler, gave him wise guidance, and sent him on his way up the Missouri River 1,950 miles to Fort Benton, Montana. After many hair-raising experiences, he arrived at Fort Benton Sunday morning, July 1, 1872. He found a small frontier fort, an outpost against the Indians, and a trading center. This was to be his first preaching place, but where should he preach? There was no place at hand.

On the street that Sunday morning he met the sheriff and inquired where he might hold a service since it was Sunday. "At the Courthouse, up the street," was the terse reply. But one glance about the building was sufficient. It was utterly impossible to hold any service there. "Even though it was raining, and he was dripping wet, he picked up his carpetbag, shook the water from his broad-brimmed hat, and made straight for the nearest saloon." He had never been in a saloon before. It was a curious sight to see the white-aproned bartenders each with a gun at his side. Nevertheless William was determined to go forward. He went up to one man and asked, "Are you the proprietor of this place?" The man answered, "Reckon so, what kin I do for you?" William pushed ahead. "Is there any place in town where I can hold a religious service? It is Sunday, you know." "So it is," said the proprietor. "Guess most of us out here have forgotten that. Well, I'll tell you—you kin hold services right here." "Here!" said William, astonished. "Right here," said the man. "There are more people here than in any other place in town. Are you ready to commence?" he asked. "Right now," answered William, still more aghast.

The proprietor whistled for atten-

tion, announced the bar was closed for one hour, introduced the preacher, and finished, saying, "Go ahead, preacher." William was too overwhelmed to know how to begin. He had never once dreamed it would be this way. Words failed to come to him. But he stepped into the middle of the room and began to sing "In the Sweet By and By." This seemed to please them; so he sang four or five hymns, and they asked for more. He gave them a brief message and finished with his famous song, "Diamonds in the Rough." It was the story in words and music of the conversion of Charley Byron, a famous clown in a big circus in Fort Worth.

The song made a hit. He won his crowd. After the singing one man asked, "Who are you? What is your name?" "William Wesley Van Orsdel," he replied, and they all roared. The man, however, said with sympathy, "We'll just call you Brother Van," and that name stuck to him all the rest of his life.

"Brother Van," as he was lovingly called by everyone, gave forty-five years of his active ministry in Montana. He came to Montana as a missionary to the Blackfeet Indians. He soon realized that he would first have to convert the white people if he would impress his Indian friends with the values of Christianity. The record of his life and work is a story of inspiring achievement. During his lifetime, he built more than a hundred Methodist churches, and half as many parsonages. In addition he started six hospitals and two institutions of learning. Brother Van put Methodism in the heart of Montana to stay!

Today Methodism in Montana has a plan and purpose. The present population of the state is about 500,000, about four persons per square mile. (Certainly here no one needs to feel crowded.) There are 25,000 members of The Methodist Church with 14,000 attending church school every Sunday. There are 54 regular preachers and 35 supplies, with two district superintendents and one educational worker, making a total of 92, but there are 138 preaching places and new opportunities opening on every hand. The church has more than three million dollars of property. The Woman's Society has 114 units with a member-

ship of 6,289. This past year they raised \$18,200 for missionary work and \$80,000 for local work in churches and parsonages. Montana Methodists have a missionary vision. Last year they gave on apportionment \$43,418 and nearly \$4,000 for Advance projects in addition. This gives some indication of the strength and the possibilities of Methodism.

The Methodists form a considerable body within the state. They constitute about 5 percent of the population. There is a higher percentage of Methodists in Montana than there is in Massachusetts, Rhode Island, Colorado, Nevada and Utah, Washington or Oregon. The missionary and evangelistic responsibility becomes apparent when you realize that only 29 percent of the total population is related to any church or synagogue. What a challenge! Methodism stands third in size across the state. First is the Roman Catholic Church, then the Lutheran, and third the Methodists. Therefore if the people of that state are to be reached with the gospel and program of the church of Christ, The Methodist Church must furnish much of the vision and dynamic leadership. This is a responsibility which no one can easily dismiss.

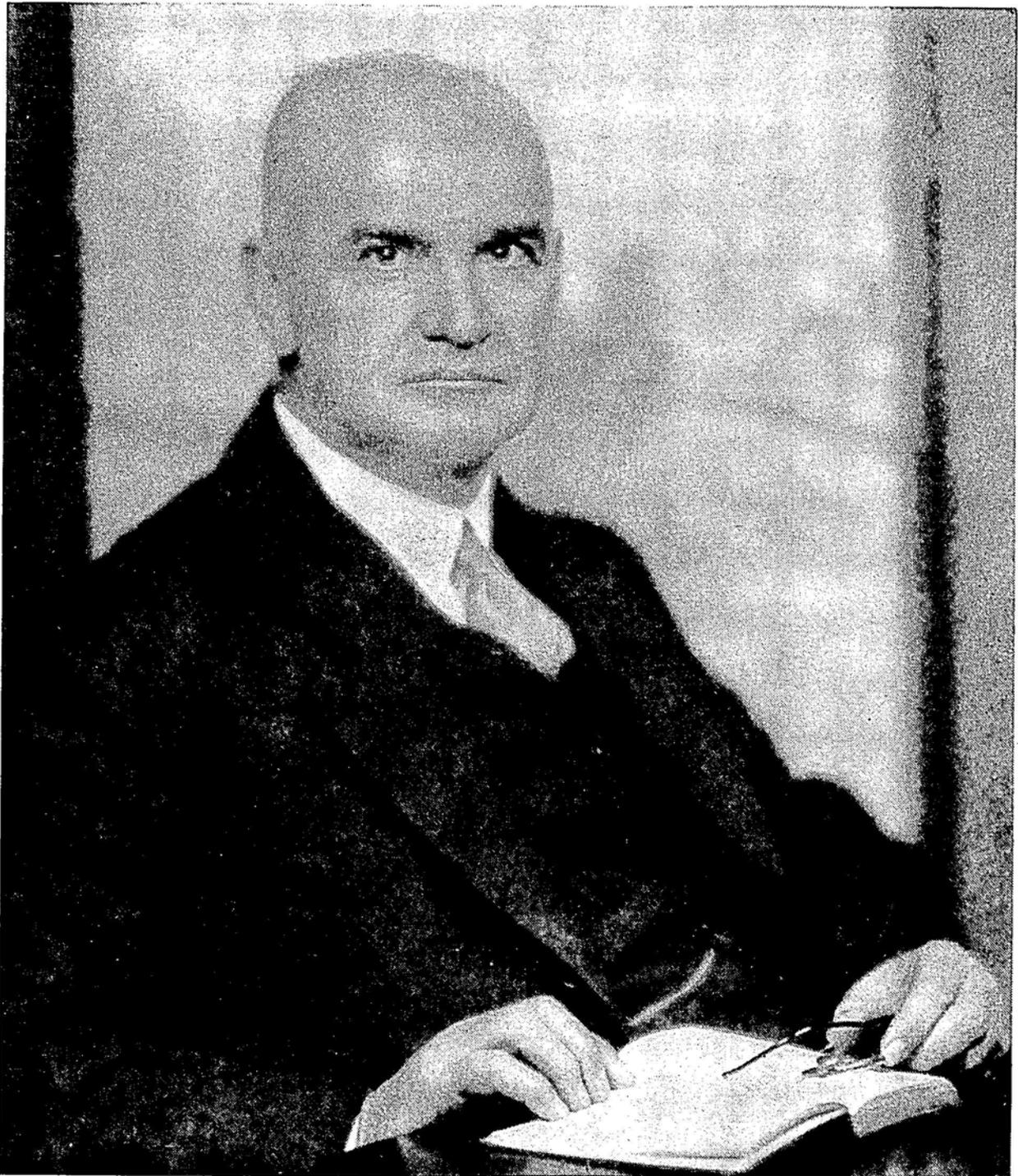
And Methodism already has important resources. The conference has strength. The leadership is of the best. The bishop is giving inspiring supervision to the work. The superintendents and the Conference Secretary for Education and Missions are experienced and capable men. The youth program is outstanding with three impressive summer camp programs to which some young people travel over 400 miles to attend. The women have a vigorous program of education and service. The Methodist churches are strategically located. In every important center across the state you find at least one Methodist church. They are located where they can reach the people.

Eager to develop a stronger and better leadership, the Methodists, with the co-operation of the Congregational and Presbyterian denominations, sponsor and maintain Rocky Mountain College in Billings, where the youth find a liberal arts training that is forward looking and religious to the core! This college was reorganized in

1947. Not content with service in a narrow circle the church maintains hospitals in Great Falls, Havre, Billings, and Bozeman where capable doctors and nurses minister to the needy of all classes and faiths. The Montana Deaconess School in Helena provides a Christian home for 80 children, most of them from broken homes. These institutions make an important contribution to the life and welfare of the state and they were all started by "Brother Van."

There are seven Indian reservations in the state, but the Methodists have work at only one—at Browning, among the Blackfeet Indians. There is a church there and a minister who works also at half a dozen other places on the reservation. The program reaches 600 people and two Roman Catholic churches minister to the same number each, but that leaves more than 4,000 Indians yet untouched. Right now there is a house and a jeep waiting for a good director of education who could plan vacation Bible schools, mothers' clubs, and other work among the women and children. Are there any applicants?

Methodism in Montana presents a challenge and an appeal. The state is developing rapidly. The population is on the increase. The wealth and resources are beyond computation. The church is healthy, vigorous, and well organized. We therefore feel that Montana Methodism is on the threshold of a marvelous advance. There are four specific needs: 1) They need a deeper spiritual life to combat the secularizing tendencies of the frontier. 2) They need more and better leadership. What they have is excellent but it is not enough. More preachers, directors of education, missionaries, and deaconesses are absolutely essential. With adequate resources, there is almost no limit to what can be done. 3) More and better churches are required to meet the growing population and the new centers which industry is opening across the land. Much of the necessary money will come from the people themselves, but they need assistance. 4) They need to sharpen their purpose to put the Christian faith in the center of the life of this frontier state. Methodism is in a position to influence the whole state for Christ.



FRANCIS JOHN McCONNELL, 1871-1953

Bishop Francis J. McConnell died at his summer home near Lucasville, Ohio, on August 18, his eighty-second birthday. Funeral services were held on August 21 in Lucasville. WORLD OUTLOOK prints here the moving tribute to Bishop McConnell written by Bishop Herbert Welch and read at the funeral. In a very real sense, however, the finest tribute to Bishop McConnell and his ministry lies in the abiding passion of American Methodism for social justice and the realization of how much Bishop McConnell did to preserve for us this priceless part of our heritage.

BISHOP FRANCIS J. McCONNELL—A TRIBUTE

by Bishop Herbert Welch

IN THE LONG LIST OF AMERICAN METHODIST bishops, the name of Francis John McConnell must surely be starred as one of the few who have most powerfully affected Christian thought and Christian life in America.

He has been first, last, and always a churchman. Born in a Methodist parsonage, educated and trained in Methodist schools, pastor of five Methodist churches, president of a Methodist college, and then a bishop of the world parish of The Methodist Church, he has been at once the proud product and the faithful servant of the Church in which he was born.

The church abroad as well as at home came within his interest and his care. As president of the Methodist Board of Foreign Missions and, after Unification, president of the Foreign Division, he put to good use the knowledge gained on his journeys to Europe, Palestine, South America, India, and China.

More than this, the Christian church at large has known him, loved him, honored him. He served terms as president of the Religious Education Association and of the Federal Council of Churches, and spoke in and for other great international bodies.

But the church was for this man more than a field; it was an avenue leading to the wider spaces of world-life. Universities offered their pulpits for his ministry and their desks for his teaching, conferred upon him their honorary degrees, and appointed him to lectureships which gave him a global hearing. Many an organization formed for the promotion of reform and progressive programs has coveted his support, and he has lent his name with lavish generosity, sometimes despite persons or methods which he could not whole-heartedly approve. He was after the main object. In community interests, in civic institutions, his voice has been influential in a rare degree. In controversy his sincerity, his courage, and his sheer intellectual weight have challenged respect even if his conclusions were not always accepted.

What lies behind this uncommon

if not unique career? One must give some credit to his extraordinary native ability, developed by a tireless industry which one would not easily guess from his leisurely air. To remarkable powers of observation, memory, analysis, synthesis, and cogent statement, he added a vast range of reading, a penetrative habit of thought, a curiosity which could not be satisfied until it led to original conclusions of his own.

For the first twenty years of his ministry, if one is to judge by his books, his controlling interest was in theology and philosophy. Under Borden Parker Bowne's influence, in part, he gained a passion for truth as truth and a sure confidence in the truth. To say that in the succeeding period his chief thought was given to social ethics is not to suggest a sharp break but rather a natural development in his intellectual and moral life. Deep in his heart the passion for truth was not for its abstract value but for what it meant in personal relationships. To him Jesus Christ was not only the Truth but the Way and the Life. Knowledge was glorious but people were precious. When all is said, "the greatest of these is love." And through the years his thought was centered about human needs, human welfare, about the conditions for the abundant life for all, and the ways by which, through personal regeneration and the creation of a wholesome public opinion, through education and legislation and the choice of leadership, this troubled world might be brought into a closer likeness to the City of God.

Here was a philosopher, a theologian, an original and virile thinker, an author of a score of books, turning his back upon the ivory tower to mingle in the common and world-wide struggle for freedom, justice, and good will. He became easily the Methodist, if not the church-wide, leader in the field of social conviction and social action. There arose almost a cult, a near-fanatical belief by his admirers and followers in his infallibility, until, as one phrased it, many hesitated to

form any judgment on social problems before they asked, "What does McConnell say?" But his poise and sanity and breadth of learning saved him from the extravagances which so easily befall the zealous worker for a great and often unpopular cause. He has always had great charity for the weak and broad tolerance for the radical, coupled with considerable impatience with whatever savors of reaction. He could not quite see how any intelligent and open-minded man should not be marching in the front line instead of holding the fort!

An author's books, however numerous and frank, contain only a fraction of the real man, and his public functions cannot tell the whole story of his spirit and life. This man, with his ten talents and his striking achievements, is after all most admired and loved as a loyal friend, a kindly and thoughtful helper, a practitioner of "those little, nameless, unconsidered acts of kindness and of love which are the better portion of a good man's life." Some of his brief letters of sympathy and comfort and appreciation are doubtless as eloquent as any passage in his books, and his personal appearance at opportune moments of need may well have seemed like a visit of angels.

His tender emotions were often hidden by a habitual reserve, but they were not extinct. When he playfully answered the complaint of a casual acquaintance that he "would not talk," by saying, "What did the man expect? I answered every question he asked!" he had no notion of denying himself to real need. He has for years been answering many questions for those in doubt and perplexity. He has inspired in countless followers a crusading spirit, a knightly desire to lift the fallen and succor the oppressed. One commanding purpose runs through all his writing and speaking and personal influence—

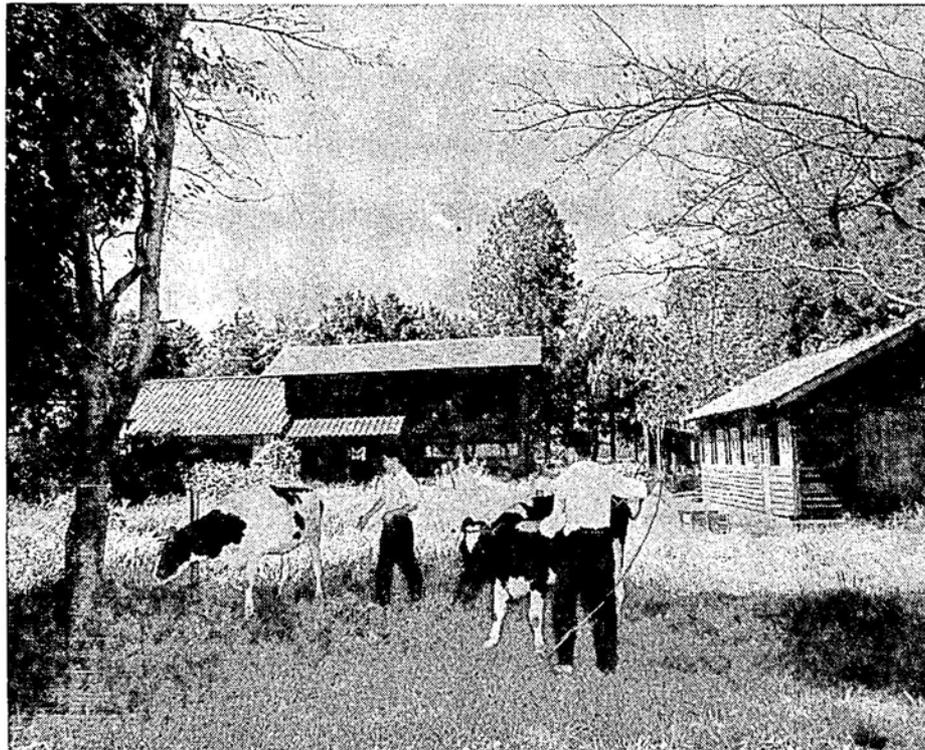
Live pure, speak true, right wrong, follow
the King—
Elsce, wherefore born?

Christian Leaders for Rural

by T. T. Brumbaugh



● A group of students at the Hino Rural Theological Seminary say grace before their noon meal. Outdoor dining was a temporary necessity while the dining room was being enlarged. Enrollment has increased so much since the site was purchased in 1948 that the original space proved insufficient.



● Students with the two cows owned by the Center. Stock raising, neglected in Japan, is taught here in a practical way.

● The launching of a 25-year program of rural evangelism by the United Church of Japan is one of the boldest and most promising movements in modern church history. Young leaders are already being graduated at Hino Rural Theological Seminary, one of six training centers to be built for this program.

Rising at 4:55, the forty-six students at the Hino Rural Theological Seminary on Honshu, Japan, begin their day with morning prayer. After breakfast and chores from 6 to 7:55, the young people attend classes for four hours each morning. Here they study a curriculum that will fit them for Christian service in rural communities throughout Japan. Though they do not graduate from the school with scholastic attainments that will provide them with ordination papers, they may pass the exam for a lay preacher's license.

While they study from books in the morning, the students study from the soil from 1 until 5 each afternoon, raising their own food and becoming nearly self-supporting on the 26-acre farm at their disposal. The thirty-seven boys and nine girls work together in the fields, barn lots, and kitchen under a student-planned schedule. A system of credits for each hour spent in work is used. Some of the students work more hours to earn extra money. A fee of 150 yen (42¢) is paid each month to cover expenses of the school. This fee for the first-year students is 300 yen (84¢). A deposit is also required at the beginning of the year for food.

Scholarships are available and more needed, but these do not meet all expenses. An integral part of the school plan is to prepare the young people to go into rural communities where in addition to doing Christian evangelism they will find it necessary to farm to meet their expenses. For this reason, large scholarships would hinder the training program. At present the scholarships are on a loan basis. After

Japan

graduation, the students pay back one-half of the loan over a five-year period.

Applicants for the school must have been baptized Christians for a year and promise to enter some kind of rural Christian work following their graduation. High school education is expected but the requirement may be waived for some student to stay at the school five years.

Present staff at the Hino Center includes a field manager; four resident teachers; nine other teachers—one full time and eight part time; and an American missionary couple.

Christian Program

The Christian program of the seminary includes morning prayers and a prayer just before starting the afternoon schedule; Thursday morning chapel; and Tuesday evening prayer meeting. Sunday services are held at the school chapel which is actually a community church. First-year students are required to attend this church, but other students spend Sundays assisting in churches in the area.

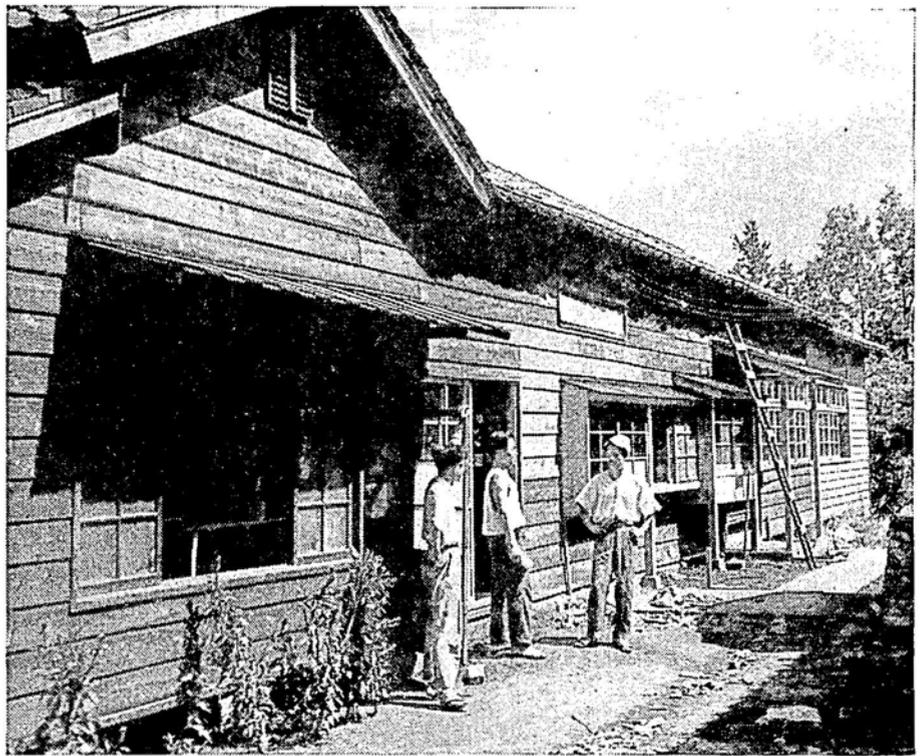
A day nursery for the community is held in the church. About 180 children from the neighborhood attend the nursery this year and mothers' meetings are held twice a month. Two of the girls from the seminary assist in this program.

Graduates Find Their Places

During the last three years, twenty-three graduates have gone out into rural areas. Thirteen are in pastorates and the rest are assistant pastors or doing other Christian work.

Where Christianity is not the major religion and very few rural churches exist, there is naturally opposition from parents of the students. Two students have found this problem a difficult one to solve. Hasegawa-san, whose father is chief priest of a Shinto shrine in Wakamatsu, will graduate next spring after taking his stand to follow his Christ to the limit.

Fukumoto-san fasted for three days before his father gave his consent to his being a Christian and attending the seminary. At present his father agrees to help support his training if Fuku-



● A rest period is taken by students who are repairing and enlarging the original building at the Center.



● During repairs to the kitchen, meals are served outdoors under the watchful care of the wife of the director of the Center.

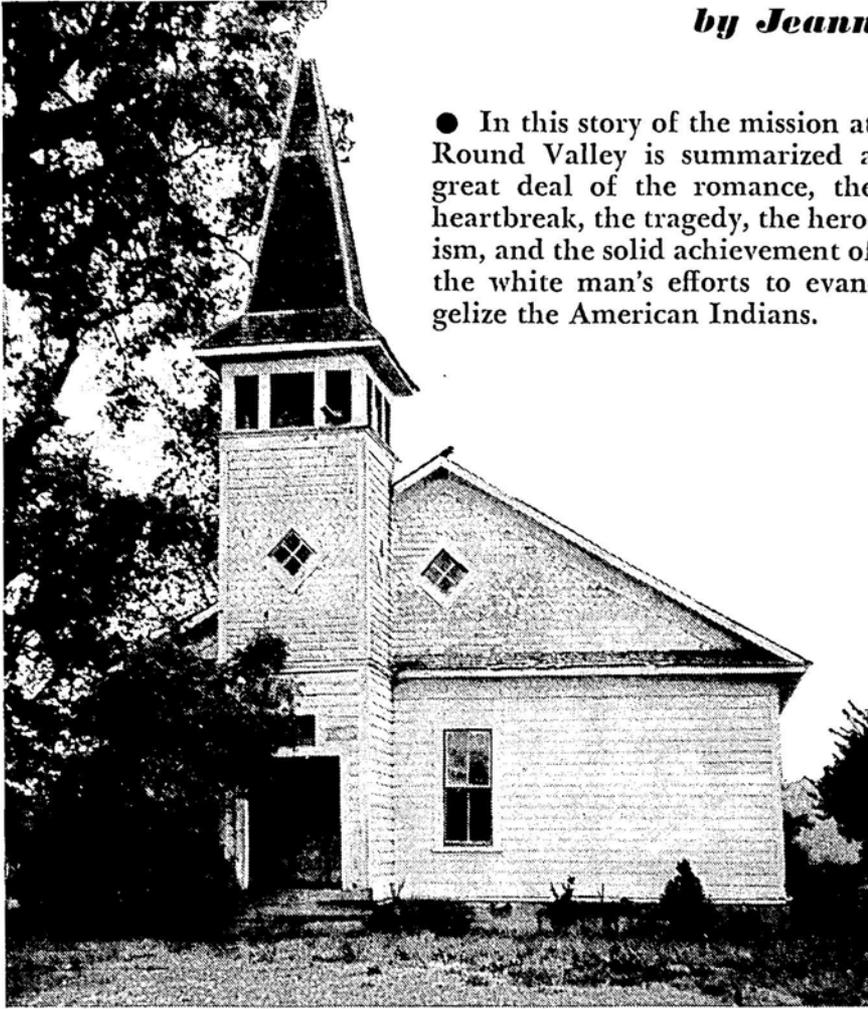
moto will go into any other district than his own to work when he completes his training.

Hino is the largest of the six rural mission centers to be established throughout Japan as a part of the twenty-five-year rural evangelistic plan of the united Church. In addition to these regional centers, local centers on

a smaller scale have been established in forty-three prefectures. Christian Rural Youth Leaders conferences and Lay Leaders' Training conferences are held each summer for three to four weeks. Plans for the future call for a minister in each center and twelve lay preachers who will receive their training at these conferences.

The Round Valley

by Jeanne Kellar Beaty



● In this story of the mission at Round Valley is summarized a great deal of the romance, the heartbreak, the tragedy, the heroism, and the solid achievement of the white man's efforts to evangelize the American Indians.

march through the mountains, bringing only the possessions they were able to carry.

By 1870, about 1,500 Indians were gathered on the reservation. They were from different tribes, spoke different languages, and had different customs. Each group segregated itself in a small section of the valley and attempted to continue the disrupted tribal life.

Many of the Indians eluded the cavalry and hid in the mountains. California law at that time permitted the indenture of Indians. As a result, Indian children were often kidnapped by white gangs and sold into virtual slavery. The furious Indians retaliated by killing the white men's cattle. A company of United States troops, sent to punish the Indians, pursued them from retreat to retreat. The soldiers were closely followed by the kidnapers who seized the Indian children whose parents had been killed by the soldiers.

On the reservation, schools were built and an effort was made to mold the Indians into the pattern of the whites. The schools were burned down as fast as they were built. Finally the Indian children were sent to school in southern California where they were dressed as white people, taught English, and severely punished if caught speaking their native tongue. As a result of this treatment, most of the tribal customs and handicrafts have been completely lost and very few persons can even speak the Indian languages.

The reservation was originally owned by a tribal council, and no land was individually owned. In 1895 the valley lands were allotted to the individual Indians in 10-acre tracts, and in 1910 the mountain lands were also given out in tracts varying from fifty to seventy-five acres. Many of the Indians, whose tradition was that of communal lands, had pledged their land as security for such things as grocery bills and lost the land as soon as it was allocated to them. The Indian Reorganization Act of 1934 ended the practice of separating land from

● Addition of a belfry turned this old government warehouse into a church.

THE PHRASE "CALIFORNIA MISSIONS" usually conveys thoughts of the crumbling archways and belfries of old Spanish buildings. A very different type of California mission is to be found in a small valley of the Coast Range mountains north of San Francisco. Here, on a reservation near the town of Covelo, is located one of the most active missions of The Methodist Church in California, the Round Valley Indian Mission.

The history of the impact of the white man on the Indians of Round Valley is quite recent. When the Franciscan fathers were spreading their chain of missions along the coast, the Indians back in the Coast Range were still leading a peaceful existence. They were not nomads, and each small tribe inhabited a specific valley. If a tribe grew too large, part of it would break away, settle in another valley,

and take a new tribal name. It was not until the time of the excitement following the California gold strike that Round Valley was accidentally discovered by a white man in search of his horses.

The first whites who came here were renegades seeking refuge from the law. They had no compunctions about mistreating and killing the Indians. The peaceable tribes attempted to retaliate but the battles were quite one-sided. Large segments of the Indian population were destroyed; whole tribes were completely wiped out.

Finally a troop of cavalry was sent to establish an Indian reservation in Round Valley. Remnants of at least a dozen different tribes were driven from their own valley into this one. The drives were often brutal. Some were made in the middle of winter. Young and old alike were forced to

INDIAN MISSION

the reservation. But the damage had been done. Of the approximately 60,000 original acres of reservation land, there now remain only 36,452 acres of mountain land and 6,014 acres of valley land. In addition, many Indians had left the reservation. The 1950 census showed only 340 Indians left in Round Valley.

Methodism has been associated with the reservation since its beginning. The early Indian agents were Methodist ministers, and a Methodist mission was established here during the time of President Grant's administration. The original church, still in use, was built about 1893 as a government warehouse and purchased by the Board of Missions at the turn of the century.

The present vitality of the Round Valley Indian Mission is due to the work of Mr. and Mrs. Ernest DeFord, who have served here for the past eight years. After the departure ten years ago of Charles A. Olson (who was forced to leave because of his wife's health) the mission remained inactive and untended for two years. Dr. Correll Julian, then district superintendent and now associate pastor of Trinity Methodist Church, Berkeley, California, conceived the idea of purchasing a five-acre plot adjacent to the mission and securing someone who could minister not only to the spiritual needs of the Indians but to their social and economic needs as well by turning the mission into a demonstration farm.

The DeFords were living in the town of Galt, California. Both had always been interested in church work and had spent much of their time with the migratory workers. Their pastor, attempting to secure them for full time work, introduced them to Dr. Julian, who spoke so enthusiastically of the possibilities of the Round Valley Indian Mission that the couple agreed to take the assignment without even seeing the place. In February, 1945, they set out for their new post.

Their introduction to Round Valley was not an auspicious one. Unfamiliar with roads, they took the wrong way and arrived in Covelo only after a nerve-racking trip over a storm-swept mountain track. In Covelo, they found



● *Missionaries Mr. and Mrs. Ernest DeFord outside the Round Valley Church. Station wagon is a recent acquisition from the Board of Missions.*

their furniture still unloaded. Two years of neglect had done such damage to the parsonage that the driver of the van refused to believe that it was their future home. The following days were spent in scraping off walls and floors, trying to keep warm at a wood range for which there was no dry wood, and carrying water from the Indian grammar school next door only to discover that the water supply there was far from sanitary.

Today it hardly seems possible that this could be the same building and grounds. The white cottage sits in a well-trimmed, flower-bordered yard; a huge tree shades the back yard; and in a long, narrow garden beside the kitchen door the missionary's wife grows everything from artichokes to strawberries. On the opposite side of the church yard, separated from church and lawn by a hedge of plum trees, is the larger garden where Mr. DeFord raises such staples as potatoes and beans. The church, the cottage, and the well-tended gardens make

an attractive and colorful scene.

For most of the Indians it had been a problem to make a living on their land. Because of its remoteness the valley's only marketable crop is cattle. There is no market for truck crops, which do well here, nor is there a large market for eggs. The DeFords set out to implement Dr. Julian's idea of helping the people obtain most of their needs from the land.

Mr. DeFord dug the first irrigating well in the area and installed an underground sprinkling system, which immediately became popular throughout the valley. He experimented each year with different crops and different gardening procedures. Wonderful crops were obtained from berry bushes which he planted.

To carry out his demonstration on a larger scale, the missionary every year leased and farmed about one hundred acres of valley land. He acquired three tractors, a combine, and a digger. All these he bought himself, as the Board of Missions could offer only his salary

and \$500 for repair of the mission property. By renting his equipment out and doing custom jobs, he has made the machines pay for themselves. Mr. DeFord seriously injured his back last winter and it did not heal in time for him to do any farming. Nothing daunted, he used his time to build a garage and workshop for which the Board of Missions gave him \$750 and with which he hopes to teach the Indian young people how to operate machine shop equipment.

In addition to their economic guidance, the missionaries re-established church and Sunday school services. Mrs. DeFord organized an all-day sewing circle whose main purpose became the making of much needed quilts; later she began a course in practical home nursing. Potluck dinners after church services on Sunday became very popular with the members.

There is much enthusiasm for the annual Fourth of July parade. The Indians, drawing on their past for subject matter, produce colorful floats and other exhibits. Pageants are also popular and the church has organized many of these, showing native customs and traditions. Mrs. DeFord is greatly interested in Indian lore. "They were taught to be ashamed that they were Indians," she says. "We try to show them how much they have to be proud of."

Most of the tools of the Indian culture were destroyed along with that culture. A few of the families have old baskets which they contribute to the pageants. The basket, in various shapes and sizes, seems to have been the only vessel of these tribes. There were baskets used to carry water and baskets in which a famous acorn soup was cooked by dropping hot stones into the soup until it boiled. The art of basket weaving, along with the other handicrafts, is rapidly dying out. Every time one of the older Indians dies, some part of the tradition is lost. In an effort to preserve some of this heritage, Mr. DeFord has taken down several of the tribal songs with his tape recorder. He plays these at the pageants and other festivals.

The majority of the DeFords' work, however, is with the young. Mrs. DeFord's current project is to make uniforms for the girl's softball team. Before Sunday school she spends time



● *Members of this Sunday school group seem to like being photographed. In background are their teacher, a Covelo Methodist, and Mr. DeFord.*

teaching the smaller children to read music so that when they go to high school they may play in the band along with the white children (who have music training in their grammar school). In recent years the two missionaries have been taking groups of their young people on weekend visits to churches in the Bay Area of San Francisco to put on pageants. They are lodged and entertained in the homes of church members. This is for many of them their first time inside the home of any white person except the DeFords (who consider themselves Indians). This year for the first time seven of the girls are going to Methodist summer camps.

The effort to break down prejudice in the valley has been a hard one. There are separate grammar schools for Indian and white children. There is one high school for all, but when the DeFords arrived in Round Valley only two Indian students attended. With missionary encouragement, the percentage is higher now. There is hope that some day there will be a common grammar school. Mrs. DeFord, running as a candidate of the Indian element, was recently elected to the school board after a previous defeat. The reservation was jubilant at getting a representative on the community organization at last.

There are two divergent points of view as to the future of the Indian in the United States—those who stress the value of the tribal cultures and those who favor integrating the Indians into the white community. Insofar as Round Valley is concerned, the DeFords favor the latter course.

"These people are not like the closely knit tribes of Arizona or Oklahoma," points out Mr. DeFord. "They are simply remnants of many tribes and are not bound together by any tribal loyalties. Very few of them even speak the language. To all intents and purposes they are no longer Indians. Only the prejudice remains." He believes that if the laws which segregate Indians from whites were abolished, the prejudice would gradually die out and the people of the reservation would become first-class citizens in practice as well as in law.

The breaking down of such bias is a slow process. In the meantime, the missionaries keep laboring to help their people in all possible ways. They are always ready to help with any community project. A station wagon, recently presented to the DeFords by the Board of Missions, was immediately outfitted with a stretcher and made available for community use. It has even served as a hearse. Mr. DeFord heads the Red Cross and the March of Dimes. Both missionaries are active in civil defense.

The DeFords' rewards for their efforts come in the feeling of restoring to their people a sense of their own worth as human beings. This was vividly illustrated recently when two of their girls returned on a visit from Berkeley, where they were taking nurses' training. The young women reported that they had encountered no prejudice in their new life. "Why, down there," they said with some amazement, "it's an honor to be an Indian."



● *Fleeing the worst flood in Japan in 62 years—Kurume, Kyushu Island. The Methodist Committee for Overseas Relief shared with interdenominational Church World Service in distribution of clothing, food, and medicines.*

Fellowship of Suffering and Service

"MILLIONS HOMELESS, THOUSANDS DEAD and missing, terrible Kyushu Flood" began the cablegram which came from the Japanese disaster area.

Within hours the Methodist Committee for Overseas Relief through Church World Service had made available its share of the following relief materials: \$9,000 in cash; 200 bales of bedding; 500 bales of clothing; one million capsules of vitamins; 30,000 pounds of whole milk; 100,000 pounds of skim milk powder.

On World-Wide Communion Sunday, October 4, many millions of Christians around the globe will join in a sacred annual observance which emphasizes their oneness in Christ. It is the Methodist custom at Communion to make an offering for the relief of the needy. This giving on World-Wide Communion Sunday is called the Fellowship of Suffering and Service. One-half of the offering goes

● **The special offerings on World-Wide Communion Sunday bring help to those who need it when and where they need it most.**

to the Methodist Committee for Overseas Relief; one-fourth goes to the Methodist Commission on Chaplains to maintain the services of the church to her chaplains with the armed forces; and one-fourth to the Methodist Committee on Camp Activities to carry on special religious services in and near the military camps.

These causes have not only the official approval of the denomination, but the hearty support of the membership. Through the World-Wide Communion Sunday offering and direct gifts to these agencies every Methodist can have a part in giving help where help is needed at the time when it is needed most.

When the Netherlands suffered the worst storm in 500 years early in 1953, the Methodist Committee for Overseas Relief was ready with a quick response. In addition to large bulk shipments of needed supplies, the agency gave \$50,000 in cash to assist the victims of the flood.

When more recently the specter of starvation reared its head in Eastern Germany, food and funds were made immediately available for the relief of German Methodists in the Eastern Zone.

Throughout the Korean war hundreds of trained and experienced church workers, thousands of widows and orphans, and millions of refugees turned to the Methodist Committee for Overseas Relief for help. A special ministry to Korean amputees, reckoned at ten per cent of war injuries, has been started at Severance Union Hospital in the city of Seoul. Emergency con-



● (Left to right) John H. Davis, president, U. S. Commodity Credit Corporation; Bishop William C. Martin, president, National Council of Churches of Christ in the U.S.A.; Dr. Wynn C. Fairfield, executive director, Church World Service; and Miss Carol Mahn, 4-H Club junior leader, participating in the Friendship Cup ceremony at Milwaukee, Wis., when 15,000,000 pounds of dried milk were dedicated for distribution through Church World Service areas of need overseas. M.C.O.R. gave \$20,000 to this program.

ditions will require continuing aid to orphans, handicapped, and homeless people in Korea in the name of Christ for many months to come.

In India, in Pakistan—wherever famine, epidemic, or disaster threatens human life and the doors are open, the Methodist agency is ready with immediate help. During the past twelve years supporters have given the Methodist Committee for Overseas Relief more than \$11,000,000. The agency was created by the General Conference as a temporary organization for the relief of suffering caused by World War II. It has continued and expanded through the years because of the continuing need and the desire of Methodists to come to the rescue of helpless and suffering people in times of disaster. About one-third of the

total support of the Committee comes through the World-Wide Communion offering. Relief is administered in cooperation with Church World Service, the American Red Cross, the local churches, missionaries, chaplains, and other authorized relief workers in the area of need.

The Federal authorities recently released fifteen million pounds of government surplus dried milk for distribution to needy people of other lands through Church World Service and the Christian Rural Overseas Program (CROP), interdenominational agencies through which the Methodist Committee for Overseas Relief carries on much of its work. The Methodist committee allocated \$20,000 to this milk program.

In a ceremony at Milwaukee, Wis-

consin, Bishop William C. Martin, President of the National Council of Churches and also of the Methodist Council of Bishops, dedicated this government surplus milk for overseas relief. Among other things he said, "So long as there is one hungry child and we have in our keeping the power by which that hunger might be satisfied, then God will not hold us guiltless if we withhold the source of substance for that child."

Offerings for the Fellowship of Suffering and Service are sent through Annual Conference treasurers to the Commission on World Service, 740 Rush Street, Chicago, Illinois. Gifts for the Methodist Committee for Overseas Relief may be sent to Dr. Gaither P. Warfield, executive director, 150 Fifth Avenue, New York 11, N. Y.

Faith Is the Victory

by *F. Olin Stockwell*

● The man who wrote a "best-seller" while incarcerated in a Communist prison here shares the secret of creative living. This is an excerpt from one of Dr. Stockwell's devotional talks to the recent Furloughed Missionaries Conference at Greencastle, Indiana, made available exclusively to **WORLD OUTLOOK** from a tape recording.

FOR THOSE OF US WHO LIVED IN CHINA during the first months of the new Communist regime I think that the most significant change was not any of the material ones such as the stabilizing of the currency but was rather the fact that for the first time many Chinese young people had a faith, a hope, a purpose in life. However wrong it was and however inadequate, many of these young people had discovered something that galvanized their lives and made them believe that they could build a new nation by themselves. They believed for the first time that they had the responsibility and the opportunity to create life anew and to build a Communist heaven.

These beliefs came out of the discovery of a faith. What I want to say here is that no life, whether it be Communist, Christian, or whatever, can be built in a creative way unless it is undergirded by an adequate faith. Such a faith cannot be proved in a scientific sense. The Communists use the word scientific a good deal and claim that communism is scientific. But the fundamental presuppositions of such ideas as historical materialism or dialectical materialism cannot be proved scientifically any more than the fundamental assumption of any faith (including Christianity) can be proved in this manner. Whether we like it or not, all of us must make certain basic assumptions and use these assumptions as a foundation upon which we build our lives.

While in prison in China, I studied my New Testament month after month. As I saw more clearly the challenge that communism presents, I felt more deeply the supreme importance of understanding and accepting the tremendous assumptions of the Christian faith—that God is in Christ, reconciling the world to himself, and that in Christ we understand who he is and what he is and his whole relationship to man. Without the whole

tremendous message that we call Christian, life falls to pieces. When Jesus was being seized at Gethsemane, he said to the multitude that he delivered himself into their hands in order that the Scriptures might be fulfilled. What a strange statement this seems at such a time! But how wonderfully glorious that Jesus saw that his arrest and the suffering that lay before him were not isolated and meaningless but gained their meaning from an acceptance of the divine plan! You've got to have some such kind of great consuming faith in order to sacrifice, serve, love, give, and grow.

The Communists see this necessity. The Central Police Station where I was imprisoned for a time was not only a prison but also a training center for groups of young people who were preparing to serve in the Communist movement. One such group met in a room next to mine. Their leader was an experienced man. Repeatedly he would exhort them and say, "You must learn fundamental Marxist doctrine, you must study Marx, Lenin, and Stalin. Unless you learn the basic theory and understand the philosophy behind communism and accept these beliefs, the first storm that comes along will blow you over and blow you right out of the Communist movement." What he was saying is true, and it is just as true for us and Christians all over the world.

The battle we are fighting is the battle for the minds and hearts of men. Meditating over my New Testament in my prison cell, I saw that battle as it manifests itself in China today. And I saw new meaning in the message which is for me the very heart of our Christian faith. It is repeated over and over in the New Testament, particularly by St. Paul and St. John. Jesus is the Son of God, and through him we see God. Moreover God reveals himself to us in our own lives through a mystical, emotional, and re-

ligious experience. This experience is that witness of the Spirit to which Jesus referred when he said, according to the Gospel of St. John, "I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

Our faith, though it cannot be proved as we prove a scientific fact, can certainly be verified in human life. For as we live our faith out, it does bring joy and peace and creative living. It does satisfy our deepest needs.

St. John describes the appearance of Jesus to the disciples after the Resurrection. He tells us that they were meeting behind locked doors in fear of the Jews. We can easily imagine what bitter emotions must have filled their hearts—fear, hatred of Pilate and the priests, and shame at their own behavior. Then ". . . came Jesus and stood in the midst, and saith unto them, Peace be unto you. . . . Then were the disciples glad." What happened then can also happen to you and to me. When we are caught in the complex of fear, frustration, and hate and the sense of our own guilt, Christ can come in through locked doors and bring us joy and peace and victory.

A little over ten years ago, my wife and I were visiting Alice Appenzeller, who was home from Korea. Those were dark days for her—Korea was in Japanese hands; World War II was in progress; all the missionaries were out of Korea, and there seemed little hope of their ever returning; there was uncertainty as to the fate of Korean Christians. My wife, who had known Alice as a girl, asked her to sing for us. "Yes," she said, "I'll sing you something to sustain my heart and mind over these dark months." God does sustain those who have faith in him and depend on him. They know the power of his resurrection.

Heritage and Destiny

by Bishop Gerald Kennedy



*Wesley Commemorative Volume
for the 1953-54
Annual Church-Wide
School of Missions*

Please order textbooks
well in advance of
date required

*A moving study of the
Evangelistic World Mission
of Methodism*

50c

**Shipped on
consignment
to pastors and
Schools of Missions**

USE THIS COUPON

ORDER BLANK

Study Book Office, Editorial Dept.
150 Fifth Ave., New York 11, N. Y.

Please send me _____ copies of *Heritage and Destiny*
for use in my church. I will pay for them at 50 cents each
or promptly return the unsold copies.

Name _____

Address _____

Conference _____

District _____

Behind the Scenes with World Outlook

Many readers of WORLD OUTLOOK have shown an interest in finding out how the magazine is put together, and who is responsible for what. Since October is the month in which the Woman's Societies of Christian Service, all over the country, are promoting an extensive drive for combination subscriptions to WORLD OUTLOOK and *The Methodist Woman*, it was decided that this is a good month to take you behind the scenes. The emphasis has been put on the woman's work in this picture section, because of the campaign by the women, but we trust that those who read these pages will remember that WORLD OUTLOOK represents all the work of the Board of Missions of The Methodist Church.



Loy Merrill from Monkmeier

● A WORLD OUTLOOK day starts with the mail. Here Mr. John Fletcher rolls the mail cart past Miss Ada Clouden, receptionist on the WORLD OUTLOOK floor.

Picture Section



Lew Merrim from Monkmeier

● A letter from Burma catches Miss Watson's eye. Miss Elizabeth Watson is editorial assistant. She is looking for a requested manuscript and pictures from Burma.

● In the picture library, Mr. H. G. Conger, director of the Visual Aids Department, aids Miss Watson in choosing a certain kind of photograph which **WORLD OUTLOOK** needs for a coming issue. The picture albums are extensive and in them one may find Methodist photographs not only from Burma but also from every corner of the globe.



Lew Merrim from Monkmeier

● Miss Dorothy McConnell, one of the two editors, looks at the manuscript from Burma, and the pictures, to see which ones will best illustrate the text.

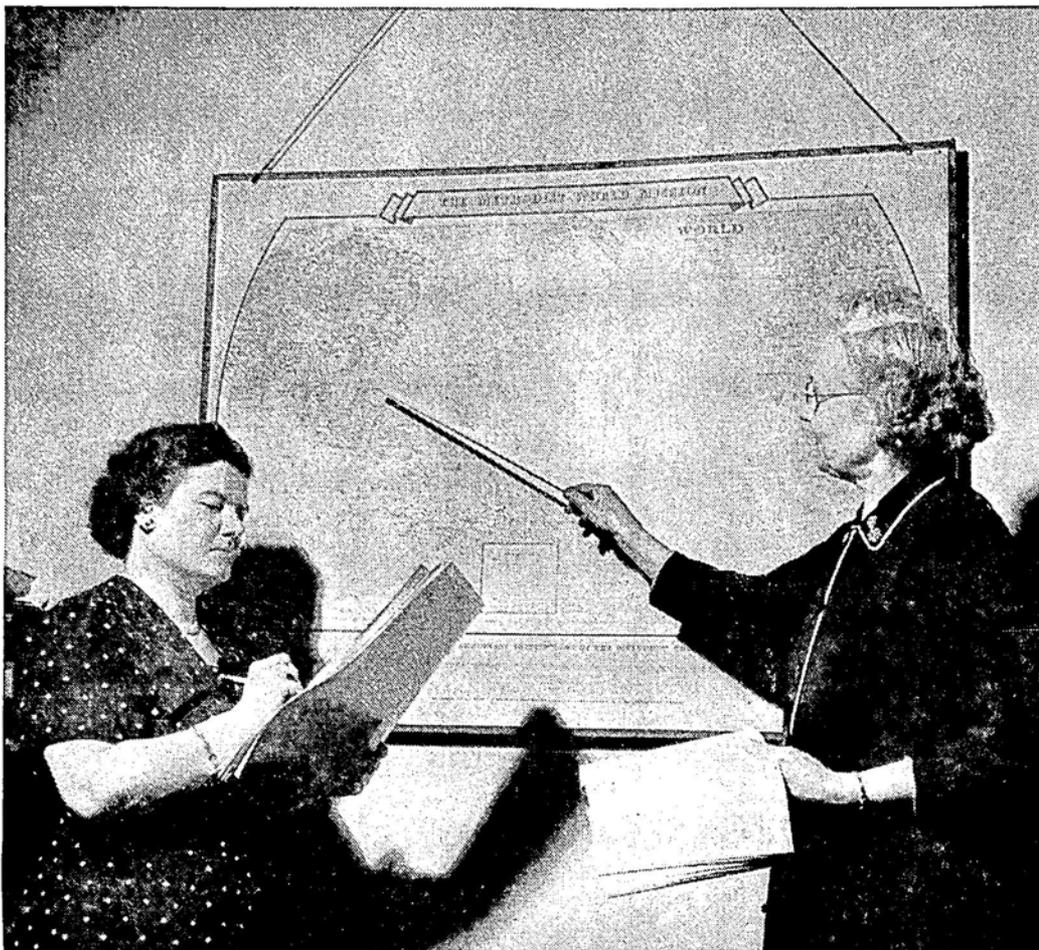


Low Merritt from Monkmeier

● Miss McConnell, with the article edited and illustrated, goes up to talk with Mrs. Ruth Esther Meeker, editor of *The Methodist Woman*. She says that **WORLD OUTLOOK** is planning to give considerable space to the article. Is *The Methodist Woman*, she asks, planning any feature which this article would enhance and supplement in **WORLD OUTLOOK**? Mrs. Meeker shows her a list of scheduled features.



Low Merritt from Monkmeier



Lew Merrim from Monkmeier

● Meantime, Miss Florence Mitchell and Mrs. Elma Brunner, of Dr. Sprinkle's office, check on the places in Southeast Asia which have been covered in recent months. It is important that no one area be given too great coverage at the expense of another.

● In the Circulation Department office, Mrs. C. C. Long, circulation manager of the Woman's Division of Christian Service, plans with Mrs. Reba Banker, of the WORLD OUTLOOK Circulation Department, how to promote joint subscriptions to *The Methodist Woman* and WORLD OUTLOOK. Mrs. LeRoy Stiffler, publication and business manager of the Woman's Division, looks on interestedly at the proposed plans.



Lew Merrim from Monkmeier



Low Merrim from Monkmeyer

● Miss Watanabe, Mrs. Miller, Mrs. Kam, Mrs. Banker, and Mrs. Albers handle the letters requesting changes in addresses, requests for back issues of the magazine, and all the daily minutiae connected with the circulation of a magazine.



● Mrs. Albers and Miss Watanabe check the long subscription lists which have been returned from the stencil department in the Nashville printing office.

Low Merrim from Monkmeyer



Methodist Prints by R. Rickarby

● The subscriptions that have come in during the day have carried checks, money orders, sometimes cash. To Mr. Harris and his assistant, Miss Hartman, falls the job of handling this money, keeping the books of **WORLD OUTLOOK**, and seeing that bills and payments match. **WORLD OUTLOOK** supports itself by the subscriptions it receives.

● Two new members of the **WORLD OUTLOOK** staff discuss the interrelation of **WORLD OUTLOOK** with all divisions of the Board, with *The Methodist Woman*, and with the Nashville publishing house. Miss Marion Homer has recently joined the staff as a field reporter, and Mr. Arthur J. Moore, Jr., as assistant to Dr. H. C. Sprinkle, Jr., one of the two editors of **WORLD OUTLOOK**.



Methodist Prints by R. Rickarby

● Mr. Walter Bosworth, Jr., who handles the manuscripts and photos (the "copy") when they arrive in Nashville, and who sees that the magazine gets to press.



● The staff at the Methodist Publishing House in Nashville, Tennessee, assembling the magazines for mailing, after they have come off the press.





Lew Merrim from Monkmeier

● Robert Lindeman of the New York office, who mails the complimentary copies of **WORLD OUTLOOK** to authors or photographers who have supplied copy or pictures for the magazine.

● The two editors, Miss McConnell and Dr. Sprinkle, talk over the possible outcome of the campaign of the women for joint subscriptions. Dr. Sprinkle outlines a campaign for the entire church, and quotes his slogan: "**WORLD OUTLOOK** in every Methodist home."



Lew Merrim from Monkmeier



● The Halloween campaign for UNICEF in Sheboygan, Wisconsin, began with the preparation of exhibits.

HALLOWEEN - New Style

Concern for Others Replaces Vandalism

by Margaret R. Bender

"A CUP OF MILK EVERY DAY FOR A week for several thousand hungry children across the world and—a new feeling of unity in our town—that's what our 'Trick or Treat' Halloween celebration accomplished! The amount of money we collected exceeded our wildest hopes, but that was not our greatest surprise. We expected to collect money; we hoped to have a less destructive

Halloween than usual; but it never occurred to us that we'd be able to get the various groups in the town to work together. For years we had been trying by every device known to 'inter-group relations' to break down barriers, and the best you could say about our efforts was that we meant well. Then some way, in the process of trying to get our fortunate boys and girls thinking about

helping children who haven't been so lucky, we found that we were all working together, without any consciousness of the things that used to separate us.

"I don't think we were aware of what had happened until our group of judges toured Main Street to decide which windows deserved blue and red ribbons. The blue ribbon meant, inci-



● (Top, left) Store windows in Sheboygan provided opportunities for young artists to show their talents.

● (Top, right) Even Halloween witches co-operated!

● (Left) Sheboygan youngsters, getting ready to go out and collect for UNICEF, felt responsible for getting their armbands adjusted.

dentally, that the Chamber of Commerce donated ten dollars in the name of the winner of the UNICEF Fund, and the red meant five dollars for the same purpose. Every organization in town—Girl Scouts, Sunday schools, Synagogues, Boy Scouts—that worked with children had been allotted store

windows for its children to decorate with poster prints. You could see that the young artists knew a great deal about the work UNICEF was doing. A Boy Scout troop had attempted the very ambitious project of picturing one of the new milk-drying plants that UNICEF had helped to build in coun-

tries where their existence will mean that the children can have milk all the year around—and they'd done so well that we gave them a blue ribbon. There were several reproductions of the UNICEF emblem (a child drinking milk). There were pictures of ships taking UNICEF supplies, and a lot of other interesting things. Two of the pictures really got under our skins! One had been done by the children from the synagogue and it showed UNICEF relief work among children in Arab refugee camps. The other pictured UNICEF relief for orphans in Korea, and was done by school children who have brothers fighting in Korea.

"This is a long way of reporting that we had a most successful 'Trick or Treat' project, and that next year we expect to do at least twice as well. We



● Most housewives had heard about the new style Halloween celebration, and were prepared with ready cash.



● A conscientious prospect responded enthusiastically to the calls of several eager collectors.

hope the money we are sending in does as much for others as raising it has done for us."

This letter is one of the thousands of enthusiastic reports which have been received since Halloween, 1952. Five hundred communities in forty-one states collected over \$32,000 for the work of UNICEF (The United Nations Children's International Emergency Fund). In the process, these communities learned a great deal about the problems of other parts of the world and the way UNICEF helps with these problems. They were able also to report the most peaceful Halloween that they had enjoyed in years, with vandalism almost non-existent. Many persons also learned something about how a project, in which everyone can become genuinely enthusiastic, can make it easy for everybody to work together.

The idea of doing away with the customary wasteful house-to-house Halloween collections of treats by children (who often threw the cookies or fruit away before they reached home), originated in Cuba, New York, in 1951. This town did a little community education about UNICEF, and planned a party for the children when they returned from collecting for others instead of themselves. The project was a great success, and the enthusiasm of its sponsors was contagious. In 1952, all over the country, groups, particularly those from churches, persuaded their communities to give this plan a trial. Almost universally there was recognition that the best way to avoid the

Halloween vandalism, which was often a problem, was to get the children interested in something constructive.

Sheboygan, Wisconsin, had one of the most successful celebrations. The days preceding Halloween were full of well-planned work. Posters and exhibits were made to explain the plan. Store windows were decorated with UNICEF publicity. Fathers and mothers, as well as teachers and leaders of youth groups, worked on the organization of the project, the community publicity, the preparation of extra armbands, cardboard containers for the collections and the final party. For Halloween all the children, with or without Halloween costumes, were given identification armbands and the cardboard con-

tainers. As they went from house to house, they usually met with enthusiastic response from the householders. Occasionally, they had to explain their mission, and when this occurred they were usually as convincing as the little boy who refused a proffered apple, saying: "That's a nice apple, thank you, but I'd rather have a penny for UNICEF." When all the collectors had reported back, the sponsors had a sizable total to count and send on to UNICEF.*

* If your community or group would like to follow Sheboygan's example, send one dollar to UNICEF, United Nations, New York, for a "Tricks or Treat" kit, which contains information about the project, publicity material about UNICEF, sample armbands, and everything else necessary to get the project under way.



● Pennies for UNICEF are big business in Sheboygan, Wisconsin!

WEEK OF PRAYER

October 25 - 31, 1953



George Pickow from Three Lions

Each year the women of The Methodist Church observe one week in which they meet together for prayer. During that week, they also contribute money, not to be counted in their regular giving, which is used for work in the mission field.

During this year the emphasis is on specific types of rural work under the Woman's Division of Christian Service.—The Editors.

"O Lord and Master, stir our hearts that we may eagerly share with thee the problems of the countryside, whether in our own nation or overseas. Move us to contribute generously that we may provide our rural workers here and overseas with the equipment that they need for making thee known in the out-of-the-way places. Guide our thoughts that we may at all times be as grateful as we are needful. Amen."



George Pickow from Three Lions

Week of Prayer Gifts Will:

- (Top) Enlarge the program of Alpine, Texas, for the Spanish-speaking children.
- (Left) Help lift the horizons of the people of the countryside in Latin America.
- (Below) Aid the work among the Yuma Indians.



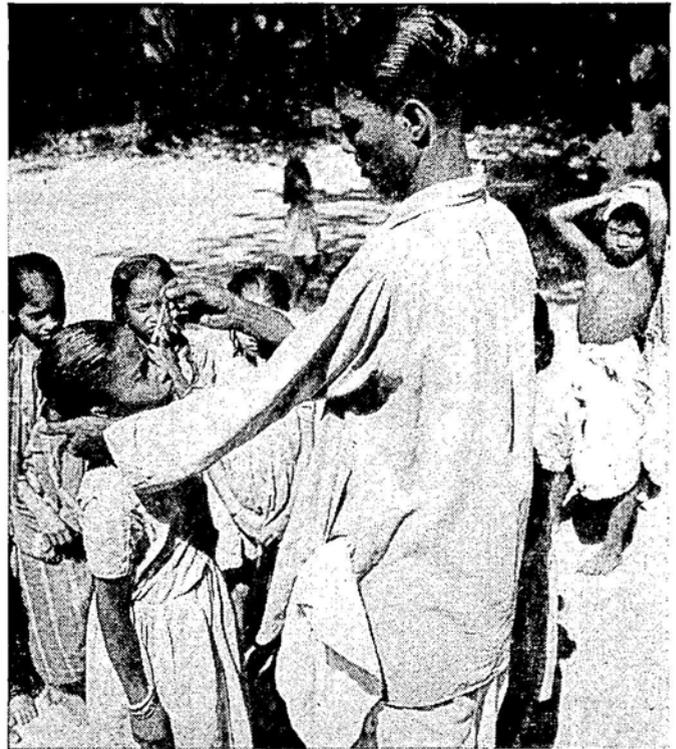
AND SELF-DENIAL

Week of Prayer Gifts Will:



Lions, Inc.

● Give the Methodists of the Philippines more opportunities to spread the Good News.



Eastern Publishers Service

● Serve the people of India's villages in some of their needs.



Eastern Publishers Service

● Bring necessary equipment to the new work in Borneo.

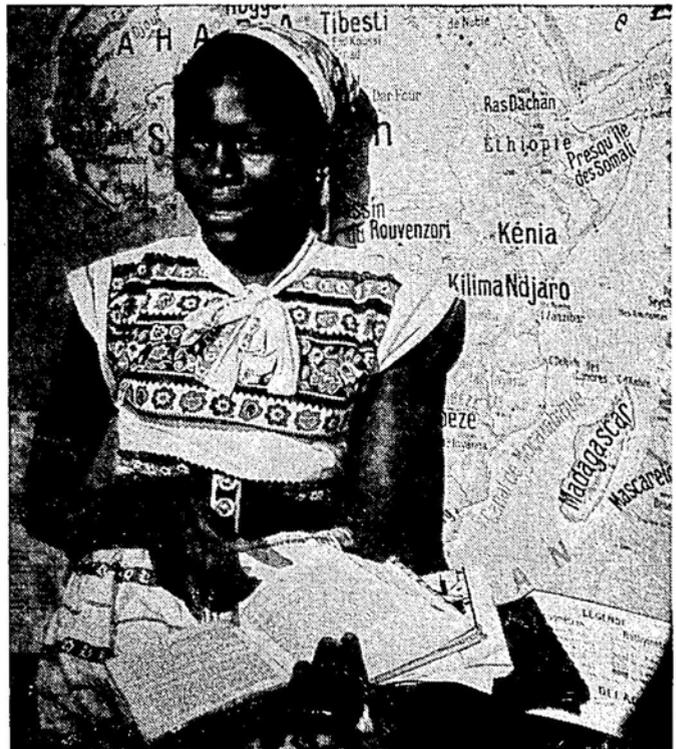


Photo by Leon V. Kofod

● Help in God's work of redemption in Africa.

DRIVE-IN CHURCH

It has been said that New York offers the greatest challenge in the world to the Christian church, and is the hardest city in the world for the church to serve. Be that as it may, it is certainly a place where new methods must be explored. One new method, promoted by the Protestant Council, is the Drive-in church. The Reverend C. Lloyd Lee of the Tremont Methodist Church in the Bronx, near the entrance to Whitestone Bridge, is finding the Drive-in church most effective.



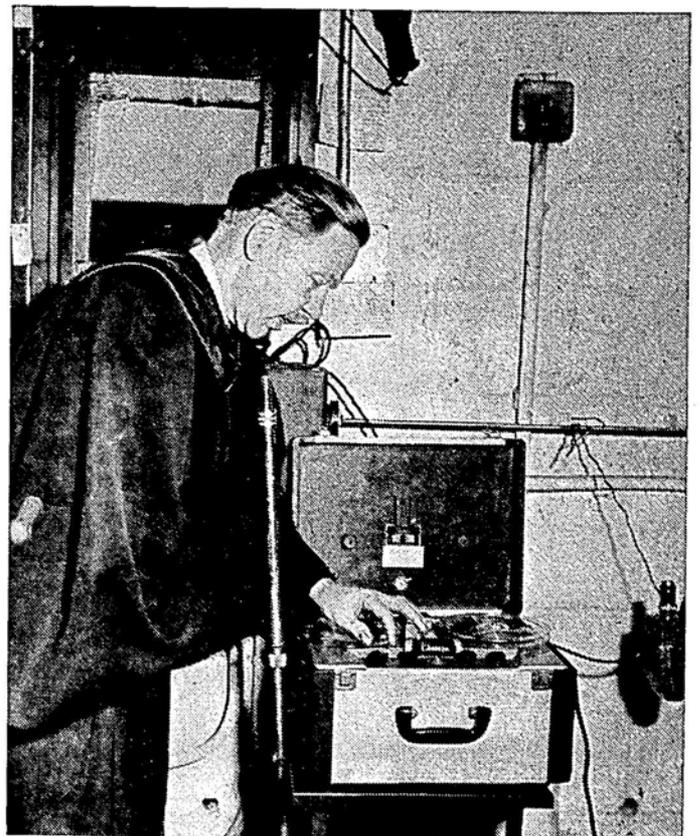
Orlando from Three Lions

● Mr. Lee greets a member of his congregation before the church service.



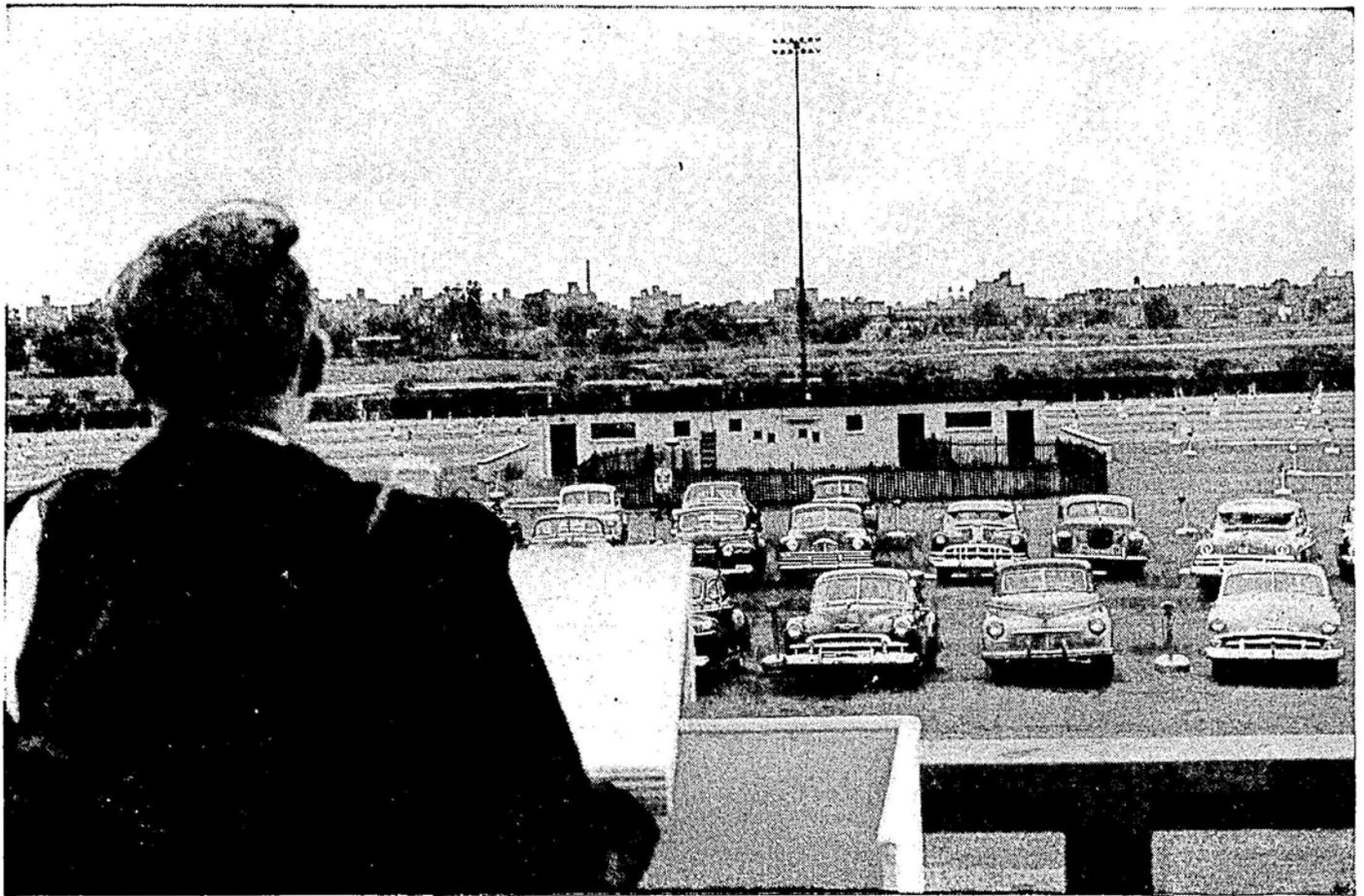
Orlando from Three Lions

● The pastor is helped into his robes at home by his youngest daughter, Fern Lee.



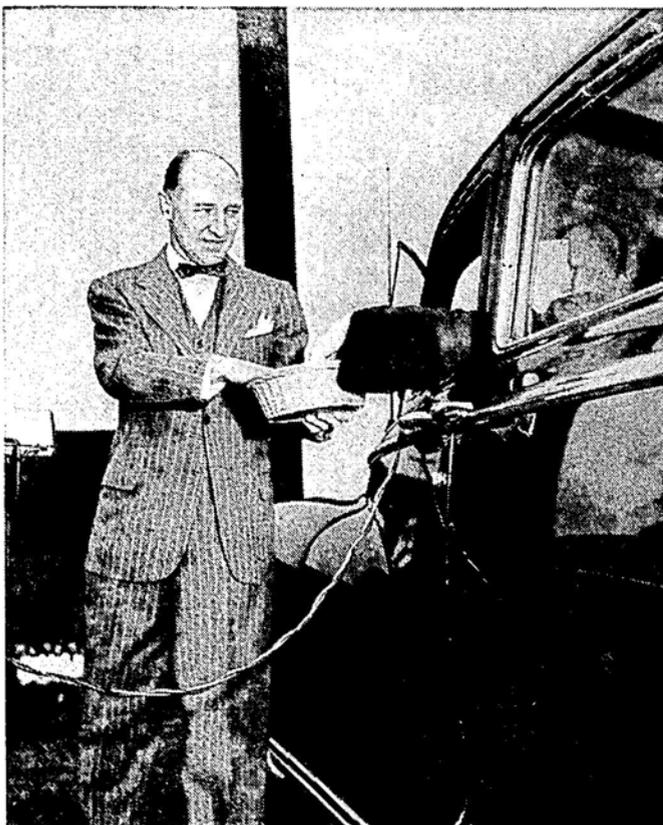
Orlando from Three Lions

● A tape recording is played for the musical prelude at 8:30.

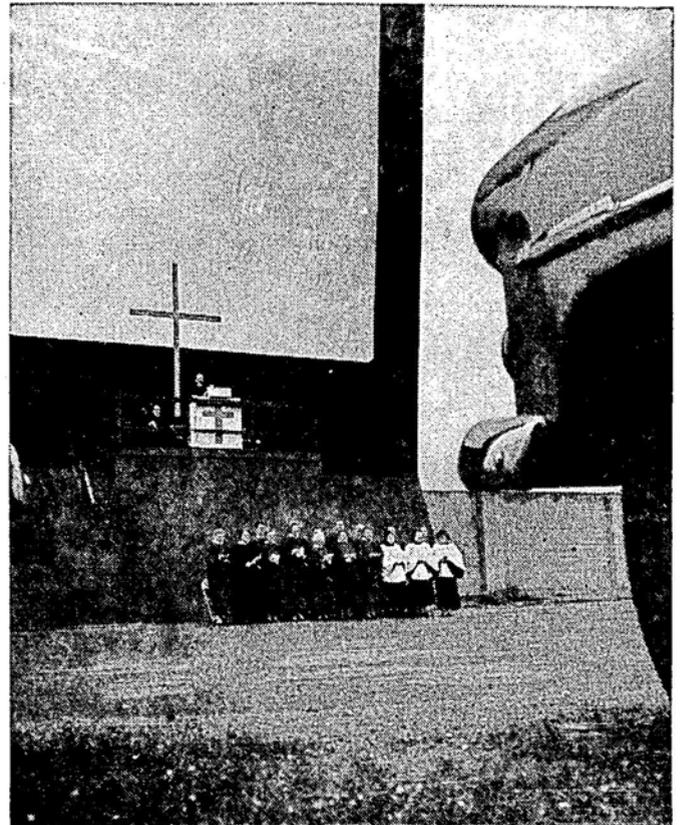


Orlando from Three Lions

● *The congregation arrives at 9:00.*

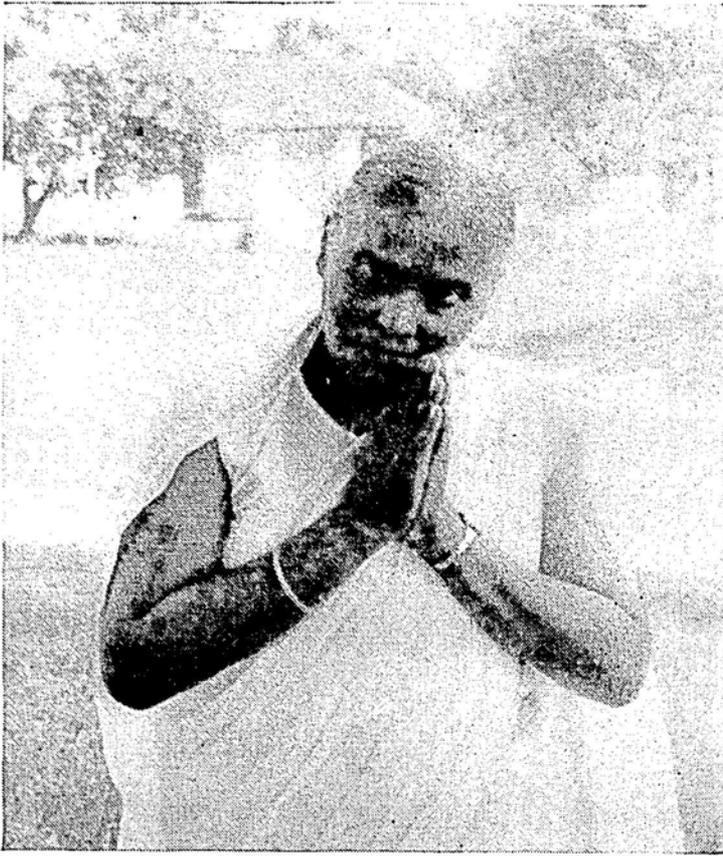


Orlando from Three Lions

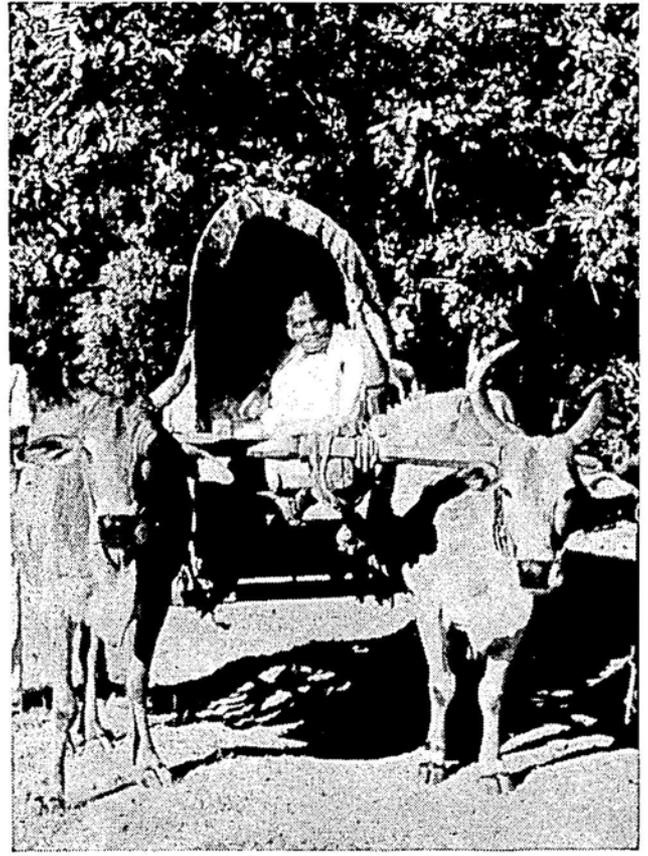


Orlando from Three Lions

● *(Left) The collection is taken at the appropriate time in the service by ushers who pass from car to car. (Right) The pulpit is prepared each Sunday morning before the screen. Here the choir is just finishing its anthem and Mr. Lee is rising to preach.*



● *Dr. Jaya Luke*



● *Dr. Luke sets forth on her rounds.*

From Oxcart to Airplane

THE OXCART RATTLED THROUGH THE jungle. When it got to a stream, the oxen slipped down into the water and a little boy got out to guide the oxcart onto a raft. Inside the oxcart was an Indian lady in a white sari.

The only houses in this part of the world were little mud huts and the cart had not passed one of these in two days. Huge vines hung down in tangles from the trees and the lady had to push them out of the way so that the cart could pass. But the plump lady was constantly joking with the boy. She was the only doctor for one hundred miles of jungle in Central India and was on her way to deliver a baby.

Her name is Dr. Jaya Luke, nicknamed "Grandma," because almost one hundred children are named "Jaya" after her. She has delivered 1000 babies in the Sironcha Province of India. Before her time, there was no doctor in Sironcha and many children died in birth. The parents name their children "Jaya" as a token of their gratitude to her.

This spring Jaya's world was flipped

by Marion Homer

upside down in a miraculous fashion. She was sent by the Woman's Division of Christian Service to the United States to study medicine at the Philadelphia Women's Hospital. Although those that sent her didn't realize it, she was frightened at the idea of coming to the United States. American missionaries think it takes bravery for them to go to the jungles. How much more bravery it requires to be transplanted to a hectic traffic-ridden—seemingly mad—modern city.

Jaya has a round face, round tummy, and round childish eyes. Her cheeks bulge out as if she were a squirrel with a mouthful of nuts. The cause of this unusual protuberation of the cheeks is unknown. Perhaps she has laughed so much that they are set in a constant dimple. At any rate, even when she is serious, her cheeks have a bulging appearance.

Her outlook on this country is that

of an Asian sometimes confused by the complexities of American life. Yet her outlook is filled with the quiet wisdom of the jungles, and is in many ways clearer than our own.

To fly in an airplane was a miracle to Jaya. She had seen planes flying at a distance before. But she had never seen one close, and had never dreamed of getting in one.

"In the plane," she says, "I thought of God's love. Its flight—even the speed—you could cover so much ground in so little time. It is God's wisdom that made man so high in his invention."

The tall buildings in the United States, the underground subways and tunnels were all miracles. "I could hardly see the sky, the buildings were so high," she said.

"America is blessed of God," she added. "The buildings are great and the towers and the paintings, but most of all I like the churches."

The underground subways were fearful black pits. She was not afraid of caves in the jungle; and when on her

walks she had seen tigers or samba, she had merely put her sari over her head so that she couldn't see. But she was terrified at the subways. And she refused to go down in them.

The Holland Tunnel was unbelievable to her. "I couldn't believe that we were under the river. How did they make it? How? How?" she said, and her eyes got very big. "It is the wonderful work of God. God blesses the skill of man's hand."

The escalators frightened her. "Oh, my, I didn't go on them," she said, "for fear I would be off them when the steps moved away."

Telephones, which are unheard of in her part of the jungle, made her laugh. "I was so surprised to be in my own room and suddenly hear my friend talking to me that I laughed," she said, showing her dimples. "I couldn't stop laughing."

But this plump good-natured lady had an unforgettably sad moment in the United States. She went into a Howard Johnson's for lunch with four other doctors one day and they refused to let her in. She couldn't believe that the cause was the color of her skin. A few days later, she went to the Lincoln Memorial and it made her cry to read the great words "All men are created equal."

"If Abraham Lincoln returned," she said, "he would feel bad that people are taking so long to learn that lesson."

"But your people are goodhearted," she added, dimpling. Even her plump hands seemed to have dimples in them. "People in this country have been friendly to me," she said.

Though many think the American slang words "Honey" and "Sweet" are cheap, she thought them symbolic of our friendliness. She addressed everyone in her whimsical Indian accent as "Honey" or "Sugar" and then—as if amused at the sound of the words—she rocked with laughter.

The first time she heard these words used was on a cold winter day. Usually she found stores too confusing to go into, but this day she dropped into Woolworth's to get some soap. She was bundled up in a warm coat and was afraid the salesgirl would take her for a Negro and refuse to wait on her.

But, as she came in the door, a breath of warm air from the heating system greeted her. She went shyly up to the



● Sometimes the doctor must go by boat.

counter. The salesgirl greeted her with "Hello, Honey, what can I do for you?" And suddenly she felt at home. She was no longer scared.

Then, a few days later, she went back to the store and asked the girl "This is a stranger and you call me Honey?" The girl explained that she wanted her to feel at home. It was not till later that she realized that the girl called everyone "Honey."

Snow was a miracle to Dr. Luke. When she first saw the wide white blanket on her airplane flight to the United States, she was frightened. She had been used to temperatures up to 120° and she didn't know what it was. She was so scared she couldn't eat. The steward told her that New York was also covered with the white stuff.

"What's the matter? You must eat," he said to her.

"I just can't walk on it," she said.

"I'll go with you," he said. When they landed, he had to take her by the hand and lead her across the mysterious white blanket.

Dr. Luke's talk of miracles may be more right than wrong. Some speak unbelievably of the miracle of Christ walking across the top of the water without sinking. Yet we take for granted that we ourselves not only walk but ride in cars underneath the water. This weird phenomenon has become a commonplace.

Dr. Luke comes from a simple vil-

lage rich in human relationships and in relationship between man and God. The weather in her part of India is warm and the people are correspondingly warmhearted. Her people miss her.

"You in America live so much apart from each other," she said. "You send Mother's Day cards and Father's Day cards. You phone each other. But you are not together.

"We are much closer to each other," she added. "We share one another's sorrows and sicknesses. I know every home and every home knows me. Every sickness I share, every quarrel. If I were a doctor in a city, I would be outside people's lives. I would be a machine.

"In the small isolated village, I can bring the message of Jesus as well as a medicine bag. I can nurse the spiritual side as well as physical."

The simplicity of her native surroundings has given her a chance to wonder. Children often look wide-eyed at both airplanes and oxcarts. But adults have lost the ability to wonder. The beauty about this "Grandma of the Jungle" is that she has kept that childlike trait.

"Being a doctor to a rural folk has been more of a blessing to me than I to them," Dr. Luke said. "I can serve in simplicity.

"I can tell them about the Divine Physician," she added. "They have time to listen."

WORLD OUTLOOK

This Month

OCTOBER IS UNITED NATIONS MONTH. It is the month chosen for the Week of Prayer and Self-denial of the Woman's Society of Christian Service. It is the month in which millions of Christians will join in annual observance on the first Sunday in October of world-wide communion. It is the month in which the women of The Methodist Church are seeking to secure joint subscriptions from every woman who is taking only *The Methodist Woman* or *WORLD OUTLOOK*. All these special emphases are represented in October *WORLD OUTLOOK*. In the first place, there is the United Nations. We bring this month the story of UNICEF. UNICEF spelled out is the United Nations International Children's Emergency Fund. Through the money in this fund, children all over the world have had food and care. One of its most interesting projects is a Milk Feeding Station, operating out from our own Methodist mission at Ganta, Liberia. But this article does not emphasize the work made possible by the Fund, but the way in which children of the United States help to collect money for the Fund. October is, of course, also Halloween month, and the story of how these children used the old demand "trick or treat" for the benefit of other children will be suggestive to your own children. Fortunately, Halloween comes at the end of the month, so you have plenty of time to bring the article to the attention of your church school superintendent, your secretary of Children's Work, your teachers of the boys' classes. There is time for your child this year to do something for UNICEF.

Most Woman's Societies have already made their preparations for the Week of Prayer and Self-denial. We do hope, however, that the pictures of the projects to be helped by the offering collected during this week will be helpful. For years, rural missionary work was neglected in many sections, both at home and abroad. It is taking a new spurt forward, as new days demand new emphases. Many of our churches in the open country will be interested

that so much of the Week of Prayer money is to be used for equipment for work in rural fields. The pictures will make a good reminder of the celebration of the Week of Prayer. Put them on the bulletin board where everyone can see them. The other offering asked of Methodist members this month is that given on World Communion Sunday. The article called "Fellowship of Suffering and Service" in this issue will tell of some of the ways that money will be used. Here is another article which deserves a place on the bulletin board.

We are supposing by now that every one has a bulletin board. It does not need to be filled up the first week *WORLD OUTLOOK* comes off the press, however, with *WORLD OUTLOOK* articles. The secretary of Literature can change, week by week, the articles that may have interest for the readers—or even day by day if the Woman's Society meets one day, and the Men's Club the next evening.

Speaking of Men's Clubs, ask your laymen what they think of the Drive-in Church story which appears in this issue. It may be that a service like this can be arranged in your town. Usually such a plan needs to be worked out by interested laymen. It may be that a drive-in theatre nearby will co-operate by letting your church take over on Sunday mornings.

You will notice that the drive-in church does not interfere with the regular church. It starts, with music, at 8:30 Sunday morning, and has a preaching service at 9:00. Early motorists stop to worship before they start out on the road. Persons who find it hard to come to church because of some physical handicap can often sit in a car and listen to a sermon. Families who can find no baby-sitters can bring the babies along, and bother no one. We will be interested in knowing what you think of this method of service, and if your town should try it, be sure to let us know.

Coming back to the observance of the Week of Prayer and Self-denial, we

hope you will not overlook the article called "From Oxcart to Airplane." It is a story of an Indian Christian doctor's ministry in a village. It may well be that some of the money going to the fund from the Week of Prayer may help the village in which she serves. Dr. Luke has been in the United States this past year, and has made many friends among the Methodist membership. If any of you met the doctor, at a summer school, say, and want to tell your church or Society about her, here is a way to help your story.

Pass the article around, and call attention to the oxcart mode of travel. We are sorry we do not have a picture of Dr. Luke by her airplane, but we are sure she is as much at home in the air as she is being drawn by oxen or in a dug-out canoe. Again we bring a story by Dr. T. T. Brumbaugh. We feel we are presenting a new type of mission work in this article. Be sure that your young people see it.

We are most anxious that the picture section helps in the campaign for *WORLD OUTLOOK*—*Methodist Woman* joint subscriptions. From the earliest day the papers were designed to be—for the women of the church—two parts of the same story. It was never conceived that one would go without the other—as happens occasionally. Some readers have assumed that *The Methodist Woman* is the woman's paper, and *WORLD OUTLOOK* exists to tell of the general work of the Board (using "general" to mean mission work supported by World Service giving). This is not true. *WORLD OUTLOOK* tells the missionary story of the entire Methodist Church—work supported by the Woman's Societies of Christian Service and World Service funds alike. It does not carry organizational material such as *The Methodist Woman* and some of the publications of World Service. *WORLD OUTLOOK* is designed to supplement missionary studies, to promote missionary interest, and to bring each month to all the families in Methodism the vision of the mission of the church.

WORLD OUTLOOK BOOKS

Books of unusual interest selected by WORLD OUTLOOK for commendation to its readers. Order any or all of them from the nearest branch of your Methodist Publishing House.

RUSSIA WHAT NEXT? by Isaac Deutscher. New York, 1953: Oxford University Press. 230 pp. \$3.00.

The author of this volume qualifies as an expert on Russian affairs. He is the biographer of Stalin and Trotsky and has been a student of Soviet policy since the beginning of the Bolshevik revolution. This book was written since the death of Stalin, and many of its predictions have already been verified. Mr. Deutscher feels that Russia has outgrown authoritarian tutelage and that an orderly winding up of Stalinism may lead to a gradual democratic evolution. Students of current history will not wish to overlook this volume.

IN PARABLES, by Clovis G. Chappell. Nashville, 1953: Abingdon-Cokesbury Press. 153 pp. \$2.00.

This volume is a worthy addition to the long list of books which have been published by Dr. Chappell. It is the second which deals specifically with the parables. This volume is written with the deep sense of human need, the stimulating style, and the original insight which characterize the author's work. Here are fourteen more Chapel sermons which will be welcomed by preachers and laymen alike.

HOW SHALL WE MEET TROUBLE, by William P. King. Nashville, 1953: The Parthenon Press. 79 pp. \$1.50.

This is no merely academic treatment of the problem of evil. It is based on a profound philosophy of life and the rich experience of a long and fruitful ministry. Dr. King first demystifies the traditional theory that calamity is the evidence of God's displeasure. He shows how the orderliness of nature, human free will, and the interdependence of human life help to give meaning to suffering. He criticizes the wrong methods of meeting trouble—by attempted isolation, by the denial of evil, by complaint, by surrender to grief, by adopting a fatalistic view of life, and the like. He shows how adjustment to suffering may be made through understanding, high purpose, and Christian faith. He points out the value of suffering as a discipline, which makes possible spiritual vision, refinement, and progress. A chapter is devoted to the limitations of knowledge and the need for belief in personal immortality. The book closes with warm, constructive counsel for those who face personal sorrow. It is a good book, replete with apt illustrations from life and literature, to put in the hands of the sick, the bereaved, and all who suffer and need understanding.

STRANGE TEXTS BUT GRAND TRUTHS, by Clarence Macartney. Nashville, 1953: Abingdon-Cokesbury. 192 pp. \$2.50.

One of the best-known and best-loved preachers of our day has added a unique volume to his long list of books. Dr. Macartney has gathered together 17 sermons on unusual texts. The themes are inviting and original. The sermons are rich in word pictures and religious truth.

STEWARDSHIP IN METHODISM, by Boyd M. McKeown. Nashville, 1953: Methodist Publishing House. 156 pp. \$1.75.

Church finance and the philosophy of stewardship are creatively presented by a layman who is known throughout the Methodist church for his wise leadership in the Board of Education. This is a volume designed for wide use by church school teachers, church officers, and pastors during this quadrennium of emphasis on stewardship in The Methodist Church. It is a practical book outlining a workable financial plan for the local church, and it will be found useful by ministers and laymen of every denomination.

RURAL CHURCH ADMINISTRATION, by Rockwell C. Smith. Nashville, 1953: Abingdon-Cokesbury. 176 pp. \$2.00.

A workbook for the town and country church pastor prepared by the professor of rural church administration and sociology at Garrett Biblical Institute invites the attention of rural pastors and church administrators of all denominations. The volume deals with every problem which the rural minister faces from theology to finance. He suggests how to make and keep a schedule, how to study the parish and organize its program, how to plan and raise the budget, and how to publicize the work that is done. Expert advice on church architecture, forms of worship, means of grace, sacraments and rites in church worship, and the pastor's ministry to the sick, bereaved, and needy members of the parish is wisely presented. The book has an excellent bibliography and an index. A sample constitution for a larger parish council is included. This is a practical book for every rural preacher.

THE BIBLE AND YOU, by Edward P. Blair. Nashville, 1953: Abingdon-Cokesbury. 153 pp. \$2.00.

The professor of New Testament interpretation who writes this guide for reading and understanding the Bible is scholarly and reverent. His purpose is to help the reader

to achieve a keener insight for the Bible, a deeper understanding of it, and more zeal in putting its truths into practice. As he says, "the person who is looking for a way to master the Bible in 'three easy lessons' will not find it. One can only be mastered by the Bible, and its riches baffle attempts to embrace it all. Dr. Blair hopes that his readers will come to know the Bible as they make friends with a neighbor, through long association and increasing familiarity.

The volume is prepared as a leadership training text in The Cooperative Series of Leadership Education books planned by the Division of Christian Education of the National Council of Churches. Its reading suggestions and questions for discussion help to make it useful as a study book for leadership classes.

CLEAR OF THE BROODING CLOUD, by Jack Finegan. Nashville, 1953: Abingdon-Cokesbury. 176 pp. \$2.50.

Here are eighteen essays which show how clouds of despondency, fear, monotony, and sin may be penetrated by the light of Bible truths. The purpose is to apply principles of Bible religion to the problems of daily life. As the title suggests the author has poetic imagination and a gift for illustration.

GUIDEPOSTS TO CREATIVE FAMILY WORSHIP, by Edward W. and Anna Laura Gebhard. Nashville, 1953. Abingdon-Cokesbury Press. 173 pp. \$2.50.

It is fitting that this book of family worship is the product of parents who have sought through the years to develop materials for their own home worship. Dr. Gebhard has served in rural and small-town parishes, in the Department of Evangelism of the National Council of Churches, and at present is pastor of the Coleraine and Marble, Minnesota, Methodist churches and part-time field associate of the National Christian Teaching Mission.

Not only the formal use of Scripture, grace at table, and devotional materials, but table talk, family festivals, special seasons, hobbies, pictures, phonograph records, and other available media for developing family devotions have been carefully studied. Source materials for several age levels are suggested.

GUIDING WORKERS IN CHRISTIAN EDUCATION, by Frank M. McKibben. Nashville, 1953: Abingdon-Cokesbury Press. 160 pp. \$1.75.

This Garrett Biblical Institute professor believes that Christian education can be improved. Better-trained teachers and leaders are the key. He outlines the conditions necessary for the creative educational process, makes practical suggestions for brightening classrooms, improving punctuality and attendance, using audio-visual aids, and many other techniques. This is a valuable manual for ministers, directors of Christian education, and teachers.

WINGS FOR PEACE, by Brig. Gen. Bonner Fellers. Chicago, 1953: Henry Regnery Company. 248 pp. \$3.50.

This book is an appraisal of the military realities in the current world situation and the new military capabilities of the United States. General Fellers believes that America's defense must take advantage of her capacity to produce new weapons.

The Moving Finger

Writes . . .

» » » EVENTS OF RELIGIOUS AND
MORAL SIGNIFICANCE DRAWN
FROM THE NEWS OF THE WORLD

Bishop Oxnam Cleared of Subversive Affiliations

THE HOUSE COMMITTEE ON UN-American Activities has found no evidence of Communist affiliation or membership on the part of Bishop G. Bromley Oxnam, according to its unanimous vote at the close of a hearing recently granted at the request of the Bishop in Washington. Bishop Oxnam was permitted to read into the record a statement in which he clearly declared his loyalty to church and country and strongly criticized the committee for releasing materials in its files in such a way as to create an impression of his being subversive. The Bishop was able to demonstrate that several parts of the information thus released were false, and he successfully contended that none of it was evidence of disloyalty or subversion.

The Bishop had previously challenged the investigators to name "one Communist who occupies a place of wide responsibility in the church." In an apparent effort to meet that challenge the committee brought out in the hearing that accusations of Communist membership had been sworn to by former Reds in the cases of Dr. Harry F. Ward and Rev. Jack R. McMichael, both Methodist ministers. Dr. Ward, a retired seminary professor, was vacationing in Canada but denied the charge by mail. Mr. McMichael, one of the secretaries of the Methodist Federation for Social Action and pastor of the Upper Lake charge in the California-Nevada Conference, promptly denied the accusation, and repeated his denial in a hearing before the committee.



Kate Cooper Honored For 45 Years in Korea

MISS KATE COOPER, MISSIONARY evangelist and educator, was honored recently at a ceremony in Pusan celebrating both her birthday and her forty-five years of service in Korea.

The ceremony was held at Bosu Church by members of the Korean



James Spitzkelt Photo

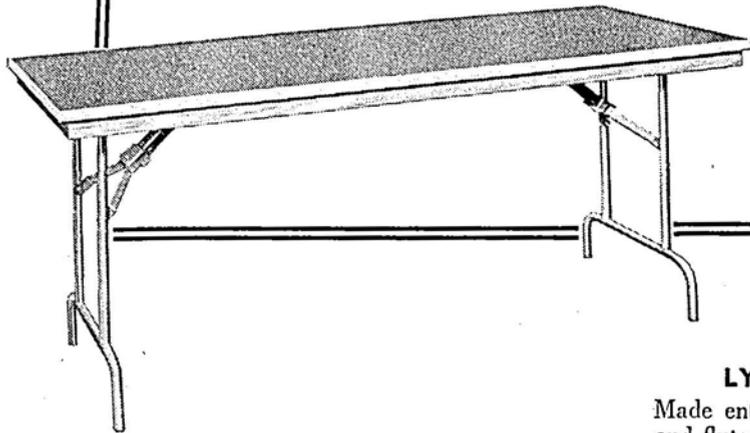
● *Kate Cooper receiving a portrait of herself painted as a gift in honor of her forty-five years in Korea. Pastor Lee Jin Ku, formerly of the Wonsan church, looks on.*

Methodist Church. The Rev. Lee Jin Ku, formerly pastor at Wonsan in North Korea, presided. Dr. George Paik, South Korean Minister of Education, paid a glowing tribute to Miss Cooper. Gifts were presented to the missionary from many of the twenty-three districts of the Korean church. A dinner was given that evening by members of the missionary community and the Korean church at the Navy Officers' Club.

Miss Cooper, who arrived in Korea in 1908, served thirty-two years at Wonsan. There she planned and helped begin the Alice Cobb Bible School for Christian Women. She served as district superintendent of the Kangnung district for one year, did evangelistic work in the country churches, and spent several years in East Manchuria.

After spending World War II in the United States teaching and travel-

Most Important Work-Savers For Your Church Activities



Think of the time, work and trouble you can save with these practical, inexpensive supplies. Your church functions will move smoothly and be detail-perfect.

DUNN FOLDING TABLE

Versatility is the keynote in this completely new pedestal leg folding table. It can serve your church in the kitchen, the office, classroom or recreation room. The Dunn Folding Table is constructed with either Masonite or Formica Top permanently bonded to 3/4" plywood and strong oak underframe. There are no screws or rivets in the top. Edges finished in Deluxe Aluminum moulding. The top is smooth, sanitary, will not dent or splinter. Tubular steel leg assembly will withstand roughest treatment. Steel folding mechanism operates easily yet has strong, automatic lock. Folds quickly for storage to a thickness of 2 3/4". Two sizes: 30"x72"; 30"x96". Heights available from 21" through 30". Formica table available in tan or gray linen finish. Please specify. Order by numbers below. Write for quantity prices.

DS-560. Masonite 30x72 inches.
Shpg. wt., 65 lbs., each, \$26.60

In multiples of two, Shpg. wt., 121 lbs.
each, \$25.60

12 Shpg. wt., 726 lbs., each, \$24.60

DS-561. Masonite 30x96 inches.
Shpg. wt., 81 lbs., each, \$29.95

In multiples of two, Shpg. wt., 154 lbs.
each, \$28.95

12 Shpg. wt., 924 lbs., each, \$27.95

DS-580. Formica 30x72 inches.
Shpg. wt., 65 lbs., each, \$39.00

In multiples of two, Shpg. wt., 121 lbs.
each, \$38.00

12 Shpg. wt., 726 lbs., each, \$37.00

DS-581. Formica 30x96 inches.
Shpg. wt., 81 lbs., each, \$47.20

In multiples of two, Shpg. wt., 154 lbs.
each, \$46.20

12 Shpg. wt., 924 lbs., each, \$45.20

LYON STEEL FOLDING CHAIR

Made entirely of steel. Curved back for comfort and fluted seat reinforcement for long life. Pinch-proof hinges and rounded edges for safety. Rubber-tipped feet. Packed 5 to the case. Height of seat, 17 inches. **Transportation Extra from Cincinnati.**

LM-1500. Walnut 1 to 24 each, \$4.30
25 to 99 . . each, \$4.15; 100 to 199 . . each, \$3.85

SAMSON ALL-STEEL FOLDING CHAIR

Form-fitting metal seat, smooth hard-baked enamel finish. Rubber-tipped legs protect floors. Warm beige back, seat and frame. **Transportation Extra from Cincinnati.**

WR-2602. 1-24 each, \$5.12
25-99 . . . each, \$4.95 300-399 . . each, \$4.40
100-199 . . each, \$4.70 400-499 . . each, \$4.15
200-299 . . each, \$4.55 500 or over each, \$4.00

DURHAM ALL-STEEL FOLDING CHAIR

Dual-curved, "posturized" back; continuous "U" shaped rear leg. Height, 17 1/2 inches. All steel, finished in a high lustre synthetic enamel. Folds to a thickness of about one inch. Comes in brown baked enamel. **Transportation Extra from Muncie, Indiana.**

D1-605R (packed 4 per carton) each, \$3.30

* Write for information on other colors and styles.

Add state sales tax if necessary—none on Interstate orders.

THE METHODIST PUBLISHING HOUSE



Please order from House serving you

Baltimore 3
Detroit 1
Pittsburgh 30

Chicago 11
Kansas City 6
Portland 5

Cincinnati 2
Nashville 2
Richmond 16

Dallas 1
New York 11
San Francisco 2

When in Atlanta or Boston be sure to stop in our **COKEBURY BOOK STORES:**
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston Street

A genuine
Möller
pipe organ...



for only \$3975*...
installed!

Now, with the Artiste, M. P. Möller offers you the thrill of owning, and the ease of playing, a true, high-quality pipe organ at the price of substitute instruments. Look at these features:

- 233 precision-made pipes
- pipes, mechanism (except blower) contained in case
- compact case and console of beautiful black walnut
- conforms to AGO standards
- 19 tilting-tablet stop controls
- expression and crescendo pedals

See—hear—play—
THE ARTISTE!

For information write Dept. WO-353

M.P. MÖLLER
INCORPORATED

Renowned for Pipe Organs
Since 1875

HAGERSTOWN, MARYLAND

*Price slightly higher in the far West.



Religious News Service Photo

• Dr. Charles W. Iglehart, wearing the Fourth Order of the Rising Sun, examines the Fifth Order of the Sacred Treasure worn by his wife, Mrs. Florence A. Iglehart. The medals were awarded to the missionaries before their recent return to the United States by the Japanese government in honor of their more than forty years' service in Japan.

ing in behalf of missions, Miss Cooper returned to Korea in 1947. Evacuated a second time in 1950, she worked with Koreans in Japan until she was able to return to Korea in 1952. Miss Cooper is currently teaching Old Testament at the Methodist Seminary in Pusan, conducting a district Bible School, and working with Korean Bible Women in the hospitals.



*Dr. John R. Mott
Wed in Washington*

• DR. JOHN R. MOTT, NOTED METHODIST and winner of the 1946 Nobel Peace Prize, was married to Miss Agnes Peter of Washington on July 28 at Georgetown. The ceremony, which took place at historic Tudor Place, was performed by the Rev. John R. Anschutz, rector of Christ Protestant Episcopal Church in Georgetown.

The bride is the great-great-granddaughter of Martha Washington. Tudor Place, her family home, was built by Martha Custis, daughter of Martha Washington, and her husband, Thomas Peter, in the early Eighteen Hundreds.

Dr. Mott was for many years general

FOLDING CHAIRS
• IN Steel or Wood
FOLDING BANQUET TABLES
WRITE FOR CATALOGUE
AND LOW DIRECT PRICES
J. P. REDINGTON & CO.
DEPT. 60 SCRANTON 2, PA.

CHILDREN'S VISITING CARDS

100 CARDS \$1.00

With Name Printed in Shaded Roman Type

TEEBELL CARD CO.

BOX 234 AMERICUS, GA.

3% State Tax in Georgia

GROUPS & ORGANIZATIONS

Raise money quickly for your project with our brightly plated plastic handled pickle forks and other good items, write

SCANLAN MANUFACTURING CO.
Dept. No. 33 Omaha (11) Nebraska

CHOOSE A CAREER AS AN **INFANT NURSE**

GOOD PAY, BIG DEMAND FIELD
Over 1,250,000 more births in U.S. each year than 10 years ago. Help fill this growing demand for nurses in this pleasant, well-paid work. Prepare at home in spare time. Classes supervised by REGISTERED NURSES. Simplified, practical course; modern methods. High School diploma not needed. Write now for FREE booklet of sample lesson pages. No obligation. **FREE Book!** Lesson Pages

Wayne School of Practical Nursing
2525 Sheffield CHICAGO 14, ILL.
Catalog 1118X-3

How this new version of the Bible can change your life

Your present Bible, most likely, is the King James Version . . . translated 342 years ago, and filled with expressions that are confusing to us today. Too often, therefore, it lies in your home—respected, but neglected.

Now at last you can own a Bible written in living language . . . so clear and powerful you will find yourself turning to it regularly—enjoying all the help and stimulation that God's Word offers in these troubled times. It can literally change your life, bring you greater peace of mind.

This new version is an *authorized* Bible, more faithful to the earliest known manuscripts than any other version.

Newest Version Really Our Oldest

In the 342 years since the King James Version was published,

dramatic discoveries of old documents have shed new light on the Scriptures. Based on these authoritative manuscripts—some more ancient than any previously known—the RSV is in a sense our *oldest* Bible. And it is far more accurate and easier to understand.

Easier to Read

Ninety-one Bible scholars cooperated in the fourteen-year-long labor to recover the full meaning of the Bible. They preserved the timeless beauty of the King James Version, but freed the Bible from outdated expressions that make it difficult to read.

Did you know, for instance, that in King James' time "by and by" meant *immediately*? That a man's "conversation" meant his *conduct*? That "to suffer" meant *to allow*?

In the Revised Standard Version,

PERFECT GIFT FOR THOSE YOU LOVE

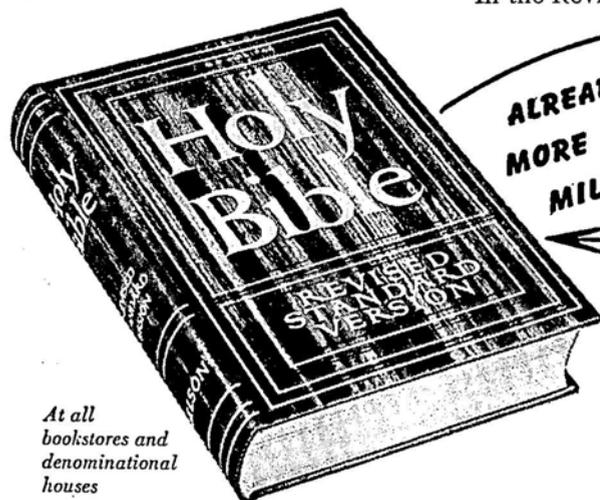
No gift could bring more lasting joy, truer wisdom than the Word of Life in the living language of today: the Revised Standard Version of the Bible. Clearer and easier to read, it is ideal for encouraging an awareness, a deep love of our spiritual heritage in young people . . . perfect, too, for adults who have always hoped for a Bible that would give God's Word fullest expression. Let the RSV bring new spiritual riches to those you love.

direct, understandable language makes the original meaning clear.

Religious Leaders Praise It

"For everyone seeking peace of mind, victory over fear, and a solution of personal and social problems, this version will be of great practical help," says one nationally known religious figure. Another counsels, "Every Christian should possess this translation."

Here is a Bible so enjoyable you'll pick it up *twice* as often. Its clear simple language makes Bible reading a rewarding pleasure your whole family will want to share. As it strengthens your understanding of God's Word, it will bring new spiritual joy to you and your loved ones.



At all
bookstores and
denominational
houses

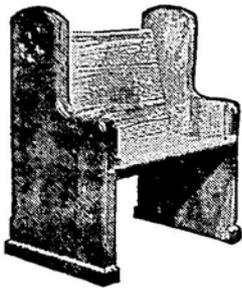
ALREADY IN
MORE THAN TWO
MILLION HOMES

Available in two handsome bindings:

Maroon buckram, \$6.00

Genuine limp leather,
individually boxed \$10.00

THOMAS
N
NELSON & SONS



Established 1891

CHURCH PEWS

CHURCH FURNITURE
ECCLESIASTICAL WOODWORK

Send for Catalogue

CARONDELET MANUFACTURING CO.

5835 So. Broadway

ST. LOUIS 11, MO.

A Guaranteed Income for Life

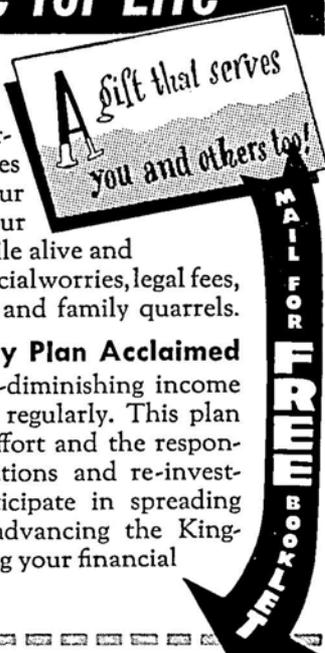
You too can have this joyous experience as a result of "A Gift That Serves You and Others Too!"



No possible miscarriage of your wishes or depletion of your estate. You are your own executor while alive and you avoid all financial worries, legal fees, inheritance taxes and family quarrels.

Popular Annuity Plan Acclaimed

Dependable, non-diminishing income checks are yours regularly. This plan saves you time, effort and the responsibility for collections and re-investments. You participate in spreading the gospel and advancing the Kingdom while making your financial future secure.



For 80 years through good times and bad, through wars and rumors of wars, the Mission Boards of The Methodist Church have always made Annuity payments when due—promptly and in full.

Yes, send me new Free Booklet "A Gift That Serves You and Others Too!" giving particulars of THE ANNUITY PLAN. WO 10-14-3

NAME _____

ADDRESS _____

CITY _____ ZONE _____ STATE _____

**BOARD OF MISSIONS
OF THE METHODIST CHURCH**
150 Fifth Ave., New York 11, N. Y.



Direct Prices to Churches, Schools, Colleges, Clubs, Lodges, Hotels and all Institutions

Write for Catalog & Discounts

Monroe Tables Designed and Manufactured Exclusively By

THE MONROE COMPANY
118 CHURCH STREET COLFAX, IOWA

laymen speakers at the morning worship service.

During the week there will be special meetings on such problems as the responsibility of the Christian father and the missionary needs of the local community. Many of these meetings will be interdenominational.

Sunday, October 18, will be Laymen's Day. Pulpits of the participating churches will be filled that day by laymen. The Methodist Church, which previously observed Laymen's Day in February, shifted its observance to October at the 1952 General Conference. The program material to be used by the denomination this year was written by Edwin L. Jones, prominent Charlotte, N. C., layman.

Dr. Edgar Wilson to Head Scarritt Religious Education

Dr. EDGAR BRUCE WILSON, DEAN since 1948 of Adrian College, Adrian, Michigan, became Chairman of the Department of Religious Education of Scarritt College, Nashville, Tennessee, on September 1.

A native of Oklahoma, Dr. Wilson was graduated from the University of Oklahoma in 1928 and also holds degrees from the Boston University School of Theology and the Iliff School of Theology, Denver, Colorado. He has served Methodist churches in Colorado, Wyoming, New Hampshire, Massachusetts, and Michigan. Dr. Wilson also headed Wesley Foundation work at Dartmouth College, Amherst College, and the University of Massachusetts. He served as assistant professor of religion at Adrian before becoming dean.



College Race Project Established by YMCA

THE NATIONAL COUNCIL OF YOUNG Men's Christian Associations recently named the Rev. L. Maynard Catchings, minister of the Plymouth Congregational Church, Washington, D.C., head of a three-year project to improve race relations on American college campuses. The national student committee of the Y.M.C.A. will direct the project, with A. Bryan Clark, a businessman of New Haven, Conn., as chairman. A midwest foundation has granted \$45,000 for the project. Through conferences, seminars, inter-college visits and the study of Christian social ethics the project hopes to develop understanding, friendship, and common interests across racial lines.

A CENTURY OF Leadership

Write for information on type of organ in which you are interested.

Estey PIPE ORGANS
REED ORGANS

ESTEY ORGAN CORP., BRATTLEBORO, VT.

Dr. E. Harold Mohn
Touring Mission Fields

DR. E. HAROLD MOHN, EXECUTIVE director of the Commission on Promotion and Cultivation of The Methodist Church, is visiting home and overseas mission fields in Alaska, Hawaii, and the Orient. Accompanied by his wife, Dr. Mohn left Chicago on Sept. 5 and hopes to complete the trip before Christmas.

After visiting outpost mission stations in Alaska, Dr. Mohn will fly to Tokyo to make an extended tour of Methodist missionary work throughout Japan.

He will spend about two weeks in Korea contacting Methodist churches, observing relief work, and gathering information about the progress of the missionary enterprise.

After his return to Japan, Dr. Mohn will visit Okinawa, Formosa, Hong Kong, the Philippines, and the Hawaiian Islands.

Dr. Mohn will be traveling as a representative of all the World Service boards and agencies of The Methodist Church, but will especially represent the Board of Missions. He has also been asked to represent the Committee of Fifty in its promotion of the World Mission of Evangelism.



World Community Day
To Be Held Nov. 6

DURING THE PAST TEN YEARS THE churches of the U.S.A., through United Church Women and Church World Service, have contributed millions of bundles of clothing, shoes, school supplies, blankets, diapers, yard goods, and sewing equipment for the needy women and children of some twenty countries in Asia and Europe, centering their giving on the annual "World Community Day." This year, on Friday, Nov. 6, the day will be observed again by women groups and organizations in thousands of churches across the nation. The areas of need this year, according to Mrs. H. B. Marx, national chairman of the observance, are Korea, Germany, Trieste, Greece, India, Pakistan, the Near East and Hong Kong. The articles principally needed include pillowcases, sheets, quilts, blankets, towels, and kitchen materials, "to bring a little more cheer and warmth to those whose homes are orphanages, camps, tents, barracks, caves, and other places of refuge from war, famine, and political persecution." Special services, usually interdenominational, will be held in thou-

The NEW way to enjoy SPORTS, Movies, Plays, Nature, Television



SPECIAL \$1.98
FTI

● **Get close-up VIEWS**
all day... without fatigue!

Here for the first time—Germany's famous **SPEKTOSCOPIES**—a revolutionary concept in binoculars. Wear them like ordinary eye glasses—hour after hour—without fatigue. Feather weight—only 1 oz. You'll hardly FEEL them! Yet here is a new, truly powerful optical design that gives you greater range than many expensive opera or field glasses and a far greater field of view than some selling for many times more! Has **INDIVIDUAL** eye focusing for clear, sharp viewing, whether you're looking at a play in the first row or a seashore scene miles away! **SPEKTOSCOPIES** are ideal for indoors, outdoors or distant scenes or close-by viewing. Special low price—1.98, a saving of 8.00 or more!

ONLY 1 OZ.

IMPORTED FROM **GERMANY** TRY AT OUR RISK —NO OBLIGATION

Enjoy at our risk for 5 days. You must be delighted. Otherwise your 1.98 will be refunded with no questions asked! Limited supply forces us to place a limit of 2 per customer. Send check or m.o. for prompt, free delivery. COD's sent plus COD Fees. Use convenient coupon below!

Favorable Exchange Rate
Makes This Value Possible

This is the first time that this type of optical instrument has ever sold for less than \$10.00. The favorable rate of exchange and Germany's need for dollars make it possible. We have been chosen as the exclusive distributor for **SPEKTOSCOPIES** to the American public. Get yours now at our low, low introductory price of 1.98 tax & postpaid!

International Binocular Co., Dept. 24-L-90
53 to 59 East 25 Street, New York 10, N. Y.

RUSH..... **SPEKTOSCOPIES** at 1.98 each
(LIMIT - 2)

on 5 day trial. You are to refund my 1.98 if I am not fully delighted.

..... Payment enclosed. Send post free.

..... Send COD plus Fees.

Name

Address

Town State

Neavitt Methodist Church
Neavitt, Talbot County, Md.

A member writes us: "They are lovely. Thanks for a wonderful job. Am sure we will have no trouble selling them."

Many Church groups raise money with Beautiful KEEPSAKE PLATES

- picturing your Church
- decorated in 23 Kt. Gold
- every Church member will want one!

Church groups throughout the country write and tell us how successfully they have, sold these lovely spiritual keepsakes: Plates picture your Church or Chancel from an artist's sketch, in permanently fired single or multi-color ceramics. Historical data is fired on backs of plates.

WORLD WIDE Art Studios
COVINGTON 14, TENNESSEE



Here is a wonderful way for your class, group or circle to make money for worthy projects. Plates are ideal for anniversaries, commemorations, dedications and for sale at bazaars. They make truly appreciated gifts for friends and loved ones.

For sample plates and details, write:

**NEW!
10-DAY
OFFER
ON**



Knobby Kraft FASHION JEWELRY PLAN

exclusively for
Organization Fund-Raising

New Fall Line now showing! Write for "Get-Acquainted Kit". You'll receive 10 lovely selected pieces of Knobby Kraft jewelry. Keep 10 days for examination—then send us \$10 or return the items. No obligation!

Knobby Kraft jewelry... our own exclusive, beautifully finished designs... never sold in stores. Complete line of more than 100 stylish jewelry items (including now-famous mustard seed charms). All merchandise guaranteed.

Hundreds of organizations have raised funds, showing original Knobby Kraft fashion jewelry, admired everywhere. Because you deal direct with manufacturer, you can offer your friends \$2 and \$3 values for only \$1.50.

**MAIL
THIS
COUPON
TODAY!**

THE KNOBBY KRAFTERS

180-A North Main St., Attleboro, Mass.

Without obligation, please rush—

- Details of your tested, dignified Plan for Raising Funds.
- 10-Day "Get-Acquainted Kit" and full details.

Organization _____

Name _____

Street _____

City & State _____

Name of head officer
other than yourself _____

CHOIR GOWNS

Lovely, colorful gowns in all styles for all age groups. Many rich, appropriate fabrics. Also gowns for Confirmation on rental basis. Ministers Robes, Academic Robes, Budget Plan. Write for complete information, ask for Choir booklet G10

Ministers booklet P10

E. R. MOORE CO.

932 Dakin Street, Chicago 13, Illinois
25-34 Jackson, Long Island City 1, N. Y.
1908 Beverly Blvd. Los Angeles 57, Calif.



PEWS by OSSIT

The Quality Choice of
Over 100,000 Churches
Leaders for more than 3
generations in distinction,
comfort, structural sturdiness.
Priced within your
budget limits.

Send For New Seating Brochure W.O.

CONSULTATION WITHOUT OBLIGATION



Pews • Altars
Altar Rails
Chancel Alterations
Church Furniture

Ossit Church Furniture Co., Inc. • Janesville, Wis.

sands of communities on November 6, and at the close of the services these offerings of supplies and of money will be made by the church women. The money gifts will help support scholarships for overseas Christians to study in America, and to further the UCW "action program for peace."



United Negro College Fund Makes Grant to Paine College

PAINE COLLEGE, AUGUSTA, GEORGIA, received \$78,870 recently from the United Negro College Fund's \$25,000,000 five-year building campaign, known as the National Mobilization of Resources for the United Negro Colleges. Announcement was made by E. C. Peters, President of Paine, who stated that this grant brought the total received by his college to \$247,126 since the inception of the Fund's National Mobilization program two years ago.

President Peters explained that the money his college had received was being spent to make major repairs to buildings badly in need of renovations. Two dormitories are undergoing such major repairs at this time. Money from this source was also used in helping defray construction costs on the Randall Albert Carter Auditorium-Physical Education Building, recently completed at the college.

Paine College is located in an area serving some 400,000 Negroes. In the past ten years the college has graduated 324 students who are serving today in every part of the United States, many as teachers and nurses, social service workers and doctors, lawyers and ministers.

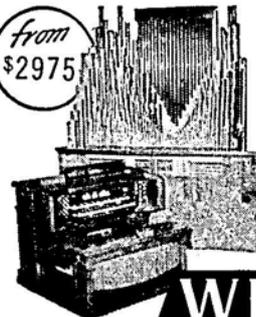
The Fund's National Mobilization program is headed by Dr. F. D. Patterson, President of the United Negro College Fund, and a seven-man board including such well-known businessmen and industrialists as Harvey S. Firestone, Jr.; Devereux C. Josephs; Richard K. Mellon; John D. Rockefeller, Jr.; Alfred P. Sloan, Jr.; Robert E. Wilson; and Robert W. Woodruff.



Japan Church of Christ To Vote on New Covenant

THE CHURCH OF CHRIST IN JAPAN—a body united from a number of former Protestant groups with differing creedal statements—will vote this autumn on a "covenant" and a "statement of faith" which it is believed all can accept. The "statement" is by way of

from
\$2975



INSPIRED TONE... is assured all who own a WICKS PIPE ORGAN. Here is great beauty for eye and ear... at reasonable cost, plus reliability.

WICKS ORGAN
COMPANY
HIGHLAND
ILLINOIS

**WICKS
ORGANS**

Please Write
Dept. W.O.

SAVE UP TO 75% ON FOLDING TABLES

with **FOLDAWAY** TUBULAR STEEL
ALL PURPOSE FOLDING LEGS
FOR VESTRY, BANQUET OR SCHOOL ROOMS—
USE WITH NEW OR OLD TABLE TOPS.
SHIPPED COMPLETE, FASTENS TO
TOP IN A MINUTE. FOLDS FLAT, EASY
TO CARRY OR STORE. RUBBER-TIPPED
• THOUSANDS SOLD •
SATISFACTION GUARANTEED
QUANTITY DISCOUNT... Free CIRCULAR

THE DIAMOND MFG. CO. 1100 ALTAMONT AVE.
SCHENECTADY 7, N. Y.

PEWS, PULPIT & CHANCEL Furniture

• EARLY DELIVERY •
WRITE FOR CATALOGUE
J. P. REDINGTON & CO.
DEPT. 16 SCRANTON 2, PA.

ORGANIZATIONS

For quick profits sell delicious Peanut Crunch and Creamy Mints in attractive one-pound metal containers. Repeat sales easily made.

GORDON BAITZEL

204 D Memorial Avenue Palmyra, N. J.

amplifying the historic Apostles' Creed. The "covenant" says:

"We who have received baptism in the name of the Father, Son, and Holy Spirit and been admitted to the church which is His Body, putting aside all unrighteousness and superstition, maintaining close fellowship with our brothers and sisters in Christ, praying always for the manifestation of the glory of God, make the following pledge: We will respect the order of the church, obey its teachings and discipline, emphasize the importance of Sabbath worship, prayer services, and other meetings; observe the Holy Communion, be diligent in evangelism and labor for the support and development of the church by giving our time, our money and our strength. Daily studying the Scripture and continually praying, we will maintain a life of piety, purity and temperance.

QUICKLY FOLD
OR UNFOLD
FOR
CHANGING
ROOM USES

Mitchell
FOLD-O-LEG
tables



MAXIMUM
SEATING
MINIMUM
STORAGE

TOPS OF
MASONITE
PRESSEDWOOD • FIR
& BIRCH PLYWOOD •
LINOLEUM • PLASTICS
STRONG, RIGID
TUBULAR
STEEL LEGS

Send for folder with complete specifications.
MITCHELL MANUFACTURING CO.
2748 S. 34th St., Milwaukee 46, Wis., Dept. T

GOWNS

PULPIT-CHOIR

CONFIRMATION
BAPTISMAL



DOCTORS
MASTERS
BACHELORS

CAPS GOWNS
AND
HOODS
EST. 1912



BENTLEY & SIMON
7 WEST 36 ST. • NEW YORK 18, N.Y.

We will strive to emphasize family worship, maintain harmony in the home, lead members of our families into the faith, and serve God as united households. Mutually respecting human personality, loving our neighbors, and laboring for the welfare of society, we will strive for the realization of the justice and love of Christ throughout the whole world. Obeying the Will of God and raising the standard of morality of the state, we will labor for the realization of international justice and will look forward to the attainment of world peace. May God have mercy upon us and enable us to accomplish this purpose. Amen."



ROBES

Catalog and fine selections of sample materials on request. Fair prices. Mention whether for Pulpit or Choir.

DeMOULIN BROS. & CO.

1140 South 4th St., Greenville, Ill.



The church
they know
is where
they'll
go ...



"Carillonic Bells"* beckon
people all week long—

making the church a *well known* source of spiritual life in the community. They actually promote church growth. The tonal beauty of "Carillonic Bells" is unmatched by any cast bells or chimes. Every church can afford them—no church should be without them.

Hundreds of installations throughout the nation! Learn how *your* church may have the world's finest bell music, write to—

"Carillonic Bells"*

SCHULMERICH CARILLONS, Inc.
7358 Carillon Hill, SELLERSVILLE, PA.

*"Carillonic Bells" is a trademark for bell instruments of Schulmerich Electronics, Inc.

YOUR CHURCH WINDOWS
CAN INSPIRE
WORSHIP



Through the use of low cost "Windowphanie" plain glass windows can be transformed into rich, colorful designs. Easily applied.

Ask for Free Sample
DEPT. W.O.

WINDOWPHANIE CO.
855 Bloomfield Avenue, Glenridge, N. J.

World Wide
**COMMUNION
SUNDAY**
FIRST SUNDAY
IN OCTOBER
"In Remembrance of Me"
FELLOWSHIP OF SUFFERING AND SERVICE

NOW!
The Greatest
HOSPITALIZATION
VALUE
EVER OFFERED



Smiling and healthy today — in a Hospital bed tomorrow! It can happen to you, and with shocking suddenness!



Sky-high Hospital bills can wreck your life savings if you don't have enough Hospitalization. Mail Coupon Below!



Look ahead! Think what a blessing it will be to fall back on reliable help with those Hospital bills. ACT NOW!

PROTECTS YOU and YOUR FAMILY
IN CASE OF SICKNESS or ACCIDENT . .

No Time Limit HOSPITAL PLAN

PAYS BENEFITS FOR **FULL STAY** IN HOSPITAL



MAIL COUPON



COSTS ONLY
Pennies a Day

WE PAY CASH DIRECT TO YOU

IN ADDITION TO WHAT YOU MAY COLLECT FROM OTHER INSURANCE
 Go to the Hospital for a day, a week, a month, a year or longer — your "NO TIME LIMIT" Policy pays Benefits just as long as you stay — there's absolutely no time limit!

My, what blessed help! What's more, the "NO TIME LIMIT" Policy pays off in cash direct to you — regardless of what you may collect from any other insurance policy for the same disability, including Workmen's Compensation. This is important — it means you can carry the low cost "NO TIME LIMIT" Policy IN ADDITION to any other insurance — then collect two ways in case of Hospital

confinement. This is the way practical minded folks are protecting their savings against today's sky-high Hospital bills.

So be wise! If you're already insured with one Policy — get the "NO TIME LIMIT" Policy for vital EXTRA protection. Of course if you're not insured at all, then by all means get this Policy just as fast as you can — before it's too late.

This Policy is Sold Only By Mail! . . . It's Good Anywhere in U.S. and Possessions!
 If sickness or accident puts you in a Hospital bed — you'll look back and thank your lucky stars you were wise enough to take out the "NO TIME LIMIT" Policy. It's the sensible, practical way to protect your own bank account against the onslaught of high Hospital costs. Ask anyone who's been through a siege of Hospital bills. They'll tell you what a comfort it is to have good, safe Hospitalization to fall back on. And we offer you so much more for your money. So ACT TODAY! Do it before trouble strikes.



YOU CAN GET MATERNITY
 For slight extra cost husband and wife can have a MATERNITY RIDER attached to their regular Policy and this will entitle the couple to a liberal Benefit for childbirth confinement and care.



ACCIDENTAL DEATH, SURGERY, POLIO INCLUDED

This is truly the opportunity of a lifetime. We give you more coverage, better coverage, longer coverage at a low cost you can easily afford. The "NO TIME LIMIT" Policy "thinks" of everything. You get generous Hospital Room and Board Benefits for sickness or accident (rest homes, sanitariums and Govt. Hospitals excluded) . . . you get Cash Benefits for 73 Surgical Operations . . . Lump Cash for accidental death . . . Cash Payment for loss of eyes, hands, feet . . . special Polio Protection, plus still other valuable coverages. Maternity Rider is available at slight extra cost. There's no waiting period for benefits to start. One Policy covers individual or entire family, birth to age 75. You'll see the low costs in the booklet we send you. Remember — all benefits are paid in CASH DIRECT TO YOU. DON'T TAKE CHANCES — BE PROTECTED. Send for our FREE BOOK which tells all about this remarkable, low cost insurance value.

DON'T WAIT TILL IT'S TOO LATE! ACT NOW!



WHO'S NEXT?

Mail Coupon for **FREE BOOK**
 NO OBLIGATION
 NO AGENT WILL CALL

RUSH COUPON FOR VALUABLE FREE BOOK

LIFE INSURANCE CO. OF NORTH AMERICA
 Dept. 1053-WD, Wilmington 99, Del.

Please send me, without obligation, full details about your new, low cost NO TIME LIMIT HOSPITAL Plan. No agent will call.

Name

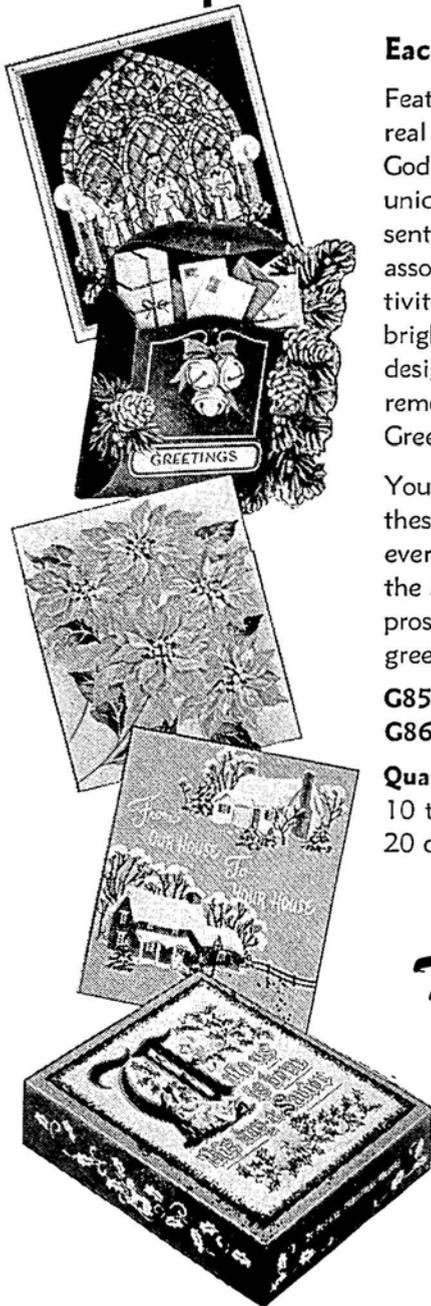
Address

City Zone State

POLICY BACKED BY STRONG RELIABLE COMPANY
 Our growth and strength lies in the good service we give our Policyholders. We do business in all 48 states and U. S. possessions. Claims are paid promptly in strict accordance with Policy provisions.
LIFE INSURANCE CO. OF NORTH AMERICA
 Wilmington 99, Delaware

*Here's How You Can Make
Extra Christmas Money!*

Sell GREETING CARDS
to your church members and friends



Each card edited and designed for the Christian trade!

Featured in this 21 folder assortment are greetings true to the real purpose of Christmas. They glorify and honor the Son of God. The best in Christmas artistry, superb lithography and unique finishing processes are brought together with Christian sentiments of love and cheer to make this the most attractive assortment available. Scenes from the Holy Land of the Nativity, Churches, Choirs, Carolers, home festivities and all the bright decor associated with the birthday of the King. One design has a special tab that reads "To Our Pastor" which is removable in case you prefer to use the card otherwise. These Greeting Cards come with or without Scripture text.

You are truly an ambassador of good will when you present these cards to your friends. You'll find an order waiting whenever you show your sample so order a generous supply from the start. Every class, home, office, club and organization is a prospect. You'll find it's pleasant and PROFITABLE to sell greeting cards. Order your cards from the numbers below.

G8553 With Bible Verses
G8653 ... Same Folders and Sentiments Without Bible Verses

Quantity	Cost to you	Shpg. wt.	Sell for	Profit
10 to 19 boxes	65 cents	9 ozs.	\$1.00	35 cents
20 or more boxes	60 cents	9 ozs.	\$1.00	40 cents

Transportation extra

Add state sales tax if necessary—none on interstate orders

The METHODIST PUBLISHING HOUSE



Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

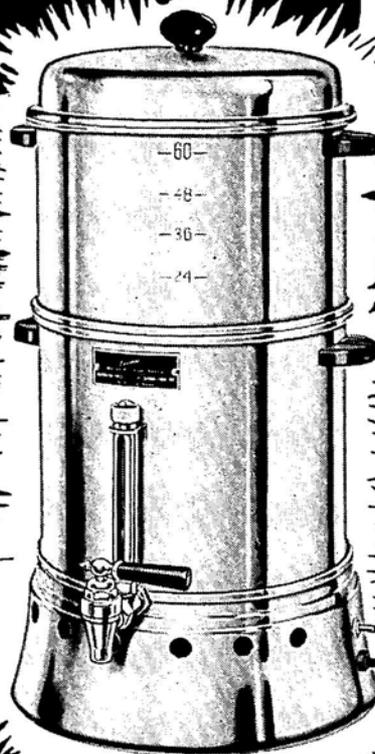
When in Atlanta or Boston be sure to stop in our **COKESBURY BOOK STORES:**
In Atlanta, 72 Broad St., N. W. In Boston, 577 Boylston Street.

GIVEN to your ORGANIZATION This NEW 60 CUP ELECTRIC COFFEE URN

Over 55,000 organizations have earned coffee urns from Marion-Kay. Earn one for your group today!

ALSO AVAILABLE through the sale of Marion-Kay Vanilla...

Steam tables, large aluminum cooking pots, electric roasters, stainless steel tableware, china, electric mixers, folding table legs, stainless steel serving trays, 75 Cup and 120 Cup Tricolator coffee urns, tape recorders.



The 60 CUP DRIP-O-LATOR is manufactured by Drip-O-lator exclusively for and obtainable only from

MARION KAY PRODUCTS CO., INC.
BROWNSTOWN, IND.

- All Aluminum
- Portable
- Easy to use
- Easy to clean
- Requires no bags
- "High" and "Low" heating element
- Makes 24, 36, 48 or 60 Cups



YOUR CHOICE of M-K Pure Vanilla Flavor or M-K Super Compound Vanilla. Both have been granted the Good Housekeeping Seal.

EARN the 60 CUP URN for your organization by selling just 48 DOLLAR BOTTLES MARION-KAY VANILLA



IT'S SO EASY...ORDER NOW!

CASH. Ship 60-cup Drip-O-Lator at once and 48 dollar-bottles of (check one) _____ M-K Super Compound Vanilla; _____ M-K Pure Vanilla Flavor. Also include extra saleable flavors to cover shipping charges. Enclosed is our check or money order for \$48. We are under no further obligation and will keep receipts from sale of vanilla.

CREDIT. Ship 48 dollar-bottles of (check one) _____ M-K Super Compound Vanilla; _____ M-K Pure Vanilla Flavor and extra saleable flavors to cover shipping charges. We'll sell them at \$1 each and send you \$48 within 2 months. You will then send us our 60-Cup Drip-O-Lator Coffee Urn. (On credit orders 2 officers must sign own names.)

ORGANIZATION _____ ADDRESS _____

1st OFFICER _____ ADDRESS _____

2nd OFFICER _____ ADDRESS _____

Send us further information on other equipment and fund raising programs available through the sale of your product.

MARION-KAY PRODUCTS CO., INC.
The House of Flavors • DEPT. 3J, BROWNSTOWN, IND.