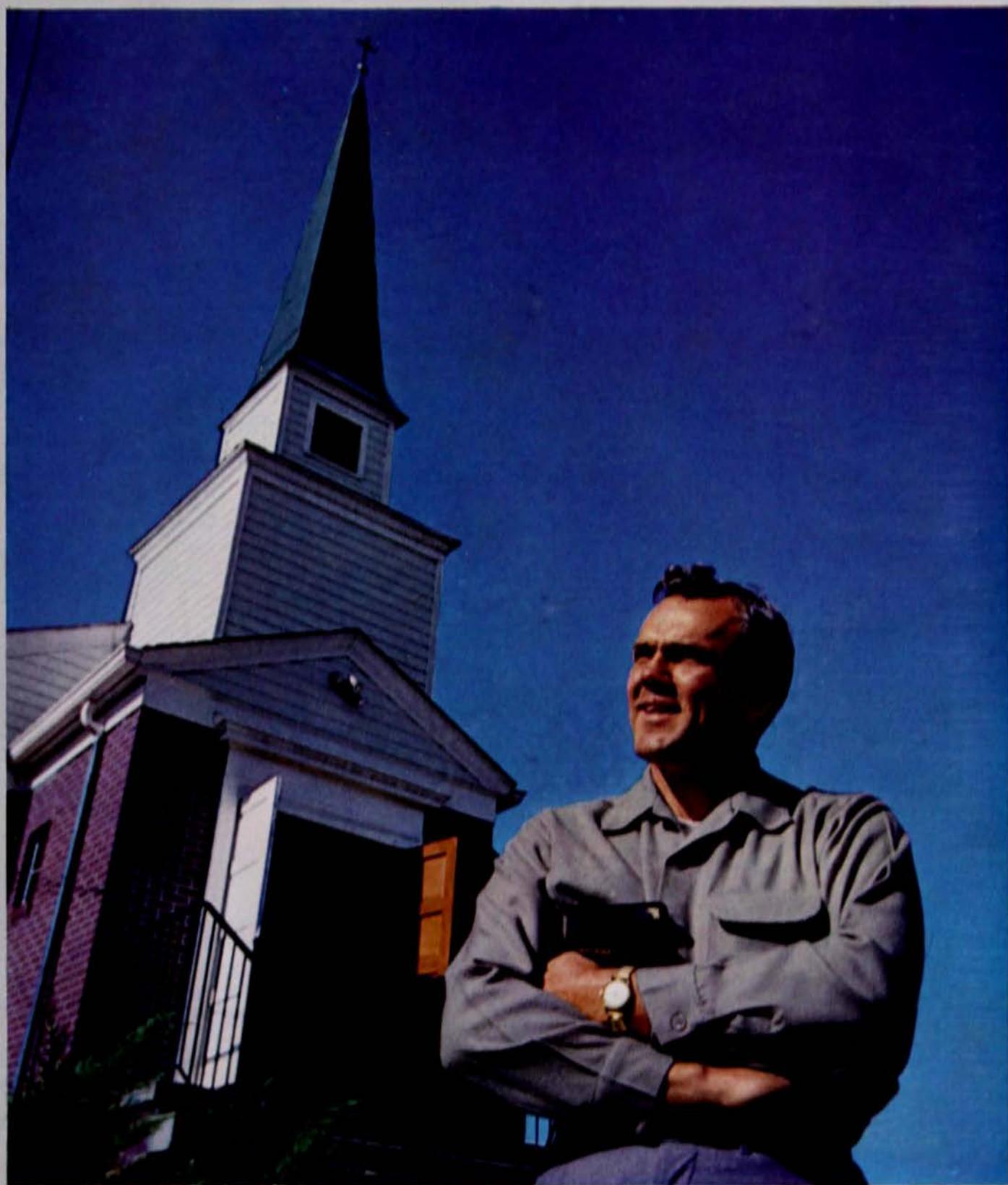


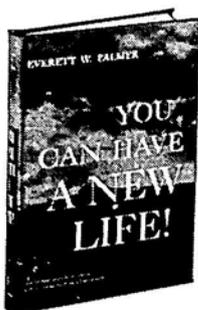
World Outlook



TOWN AND COUNTRY ISSUE

OCTOBER 1959

These new books merit your attention...



YOU CAN HAVE A NEW LIFE!

Everett W. Palmer. A helpful discussion of some matters that beset everyone—worry, and how to stop it; temptation, and how to defeat it; loneliness, and how to handle it; sorrow, and how to overcome it; resentment, and how to dispel it; and weakness, and how to conquer it. Here Dr. Palmer shows how we can have a new life by drawing upon the resources of the Christian faith—a life built upon a faith that sustains, a holiness that cleanses, a hope that heals, and a love that empowers. **\$2.25**

Dr. Palmer is minister of First Methodist Church, Glendale, California.

PUTTING YOUR FAITH TO WORK

John A. Redhead. "How can I make my faith work?" "What makes sin sinful?" "How can I be really free?" These are typical of the 15 questions Dr. Redhead discusses in this volume. Taken from letters and from his experiences in personal counseling, the questions are those universally asked about the religious approach to life's problems. The average layman will appreciate Dr. Redhead's help and insights into these matters. **\$2**



MEDITATIONS ON GARDEN THEMES

Josephine Robertson. 51 devotions using garden experiences to express universal truths about everyday living. Each devotion includes a scripture reading, a brief meditation, and a prayer. All who can use devotional material—in personal meditation, in groups, or both—will value this book as the author intends, for its "essence of faith and refreshment for the spirit." **\$1.75**

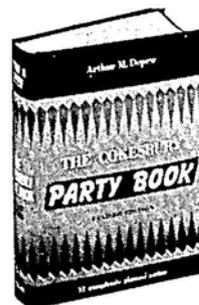
MORE FROM YOUR CLASS MEETINGS

Bernice Hogan. Here are plans and suggestions for all kinds of meetings held by classes or other church organizations. Each program is complete with a worship section, suggestions for business, fund-raising ideas, plans for recreation and fun, and suggestions for refreshments. Program and social chairmen will especially want to add this volume to their church library. **\$2.50**

THE COKESBURY PARTY BOOK

REVISED

Arthur M. Depew. In this revised edition, long a favorite of recreation leaders and all party givers, the parties have been brought up-to-date and a new party has been added for an even more valuable volume. Planned around a whole year's entertainment, these 52 party plans contain suggestions for invitations, decorations, games, and refreshments for almost every conceivable occasion, including hikes and picnics. **\$2.95**



Order from your bookstore

ABINGDON PRESS

Publisher of THE INTERPRETER'S BIBLE

LETTERS

Kindergartens on Mexican Border

The teachers take the children on various excursions as they study about community helpers and about transportation. The destinations include bus stations, fire stations, dairies, grocery stores, post offices, farms, and an airport. One year some of the children had a chance to ride a pony, and several groups have ridden the Golden Jersey Train. They have a wonderful time!

MATTIE VARN
Supervisor of
Valley Kindergartens

Brownsville, Texas

Week-of-Prayer Dormitory in Japan

Our newest building is a modernistic three-story concrete dormitory for high school girls.

Some of you helped in making this building possible, through the Week of Prayer offering. I wish you could have heard the sincere thank-you speech made by a Japanese student at the dedication service. She spoke of the devoted women in America who made possible this beautiful new place to live, and expressed heartfelt appreciation.

The architect and the builder took special pride in creating a model dormitory for all the city to see.

A long, sunny dining-and-living room opens onto a pleasant garden. The girls' rooms contain four bunk beds each, and by the windows there are double desks with built-in bookcases. There is a modern kitchen, a study room, a library, and a small infirmary. A simple, unadorned *tatami* room serves as a prayer room.

DORIS HARTMAN

Hiroshima Jo Gakuin,
Hiroshima, Japan

Jersey City Workcamp

Eleven students from backgrounds of seven states and three countries, working under the direction of Phillip and Erin Hanni of Bowling Green, Ohio, have given six weeks of their summer to an adventure in applied Christianity, a Methodist Student Workcamp, one of several sponsored by The Methodist Church, one of many such ecumenical and denomination-related projects.

Workcamps are held at places where there is a need for property renovations and spiritual applications, a need for willing hands and hearts to work at the task of living Christianity.

Workcampers are college students who agree to make an effort to practice the principles they often are able only to theorize about in the academic session. Such a place is the Newark Conference

Inner-city Mission, and such a group is the group of workcampers here.

The Inner-city Mission operates from two points: an old, almost-abandoned downtown church, and a storefront mission center in the center of town. The communities where the mission attempts to minister are ones where a man can stand in one spot and count the homes of twenty-seven families up and in front of him without turning his head, where all the children play in the streets because there are very few other places to play.

The church is one where most of the all-white congregation of its former membership has moved out into the suburbs, and an attempt is being made to minister to all the people who live in the community through an extensive interracial, bi-lingual program.

Into this situation has come a summer workcamp. We have done nothing earth-shaking. We have scrubbed and scraped and painted some walls, and made some curtains, and repaired the plumbing slightly, and repaired the front steps slightly in the old building.

We have acted as a choir for the church services, singing an anthem in English for one service, and a hymn in Spanish for another—in spite of the virtual absence of knowledge of Spanish of many of us.

We are making plans for a small amount of visitation and slight contact with the youth of the community. We have been on two picnics with busloads of children.

We have conducted vacation Bible school in two places. We have taught the children, "Jesus Loves the Little Children," and we have learned it ourselves. We have held a Bible school series on "God's World and Ours," and somehow we have found—or made—it beautiful.

Our backs are tired. Our minds are tired, but we have refreshment in Bible study sessions and seminars.

When we leave, the church will be only a little cleaner than when we came, the children will be only a little better educated. We ourselves will be a little wiser. Perhaps the significance to the church and to us will be that *we have been here*. Perhaps it is enough?

GAYLE GRAHAM

Jersey City,
New Jersey

Crowded Schools in Malaya

In Malaya there are no free public schools as we know them in America.

There are mission schools, government schools, Malay schools, Chinese schools, and Tamil schools.

Even though the schools are all overcrowded, there are thousands of children not in school. Attendance is restricted not only by space but also by mental ability, age, and finances.

Almost every school building is used for two school sessions, morning and afternoon.

DORIS JEAN WILSON
P. O. Box 46, Taiping, Perak, Malaya

Calling All Bears

My first week of work was spent in the Out-Patient Department, where we saw many interesting patients. One morning as I checked over the charts in preparation for calling the first patient to the examining room, I noted one chart of a child with a temperature of 104°. When the doctor was ready, I called for the child whose name was Jugam. In Iban the word *jugam* means bear, but many of the Iban people have the names of animals, vegetables, and flowers. When no one came, I called again, and the nurse-aide and registrar also began calling "Jugam." (Sometimes patients wander out under the trees to await their turn if the waiting area is crowded.) In a few moments our patient appeared, walking on "all fours" at the end of a rattan leash. Yes, it was a tiny, black honeybear cub! The nurse-aide ran for the nearest chair and climbed onto it. I stood there in utter disbelief and amazement, while Dr. Ding laughingly asked if this was an April Fool's joke. My first thought was, "Gracious, do they even bring their pets to the hospital for treatment?" After much questioning of the registrar and other staff members (who were enjoying the episode tremendously), we learned that the owner was visiting a patient in one of the wards, and some of the staff (seeing the bear) thought it would be fun to play a joke on us. Needless to say that day was off to a lively and gay start!

EDNA FLOY BROWN

Christ Hospital
Kapit, Sarawak

"Strong Witness for Christ" in Pakistan

One of the outstanding Christian women in Pakistan is Mrs. Elijah Daniel Mahommed Shafi, the wife of a district superintendent. She is the mother of five boys, but she always has time for home visitation for the church.

Her husband is a convert from Islam, and this gives the family entrée with "inquirers."

She has been for 25 years a teacher in Queen Mary's College, a British government school.

She is a leader in the Woman's Society, and has helped to organize several societies in the villages of the district.

Mrs. Shafi is a modest person, but she is a radiant speaker, and takes a prominent part in the Annual Conference of the Woman's Society.

I have never seen Mrs. Shafi, in all the demands of an extremely busy life, lose her poise. She is a strong witness for Christ in both Christian and Muslim groups.

MARY O. HOLLER RICE
(Mrs. Ed Rice)

United Christian Hospital
Lahore, West Pakistan

APRIL WINNERS in the drive for new combination subscriptions to

WORLD OUTLOOK and THE METHODIST WOMAN:

The Societies listed below reported the most new combination subscriptions:

1. Under 25 members
Gulde Methodist Church
Near Brandon and Jackson Miss.
(Jackson District, Mississippi Conference, Southeastern Juris.)
Sec. of Literature and Publications
Mrs. Gordon Adams
Route 1, Box 171
Brandon, Mississippi
2. Under 50 but over 25 members
Trinity Methodist Church
Mount Prospect Illinois
(Northern District, Rock River Conference, North Central Juris.)
Sec. of Literature and Publications
Mrs. Merle M. Hanson
214 S. Emerson
Mt. Prospect, Illinois
3. Under 100 but over 50 members
Epworth-Winsor Methodist Church
1525 Orchid Avenue
St. Louis, Missouri
(St. Louis District, St. Louis Conference, South Central Juris.)
Sec. of Literature and Publications
Mrs. E. M. Hobelman
9915 Ashmont Avenue
St. Louis 21, Missouri
4. Over 100 members
TIE
Laurel Heights Methodist Church
227 W. Woodlawn
San Antonio, Texas
(San Antonio District, Southwest Texas Conference, South Conference, South Central Juris.)
Sec. of Literature and Publications
Mrs. Harry M. Hughes
300 Leonidas Place
San Antonio, Texas
- First Methodist Church
West Lafayette, Indiana
(Lafayette District, Northwest Indiana Conference, North Central Juris.)
Mrs. Harold Moses
1515 Esplanade
Lafayette, Indiana
- The district reporting the most new combination subscriptions is
Arizona District
(Southern California-Arizona Conference, Western Juris.)
Sec. of Literature and Publications
Mrs. Harold Jordan
1229 East Monte Vista
Phoenix, Arizona
- The conference reporting the most new combination subscriptions is
Ohio Conference
(North Central Jurisdiction)
Sec. of Literature and Publications
Mrs. F. A. Huston
808 S. Main Street
Ada, Ohio
- The jurisdiction reporting the most new combination subscriptions is
South Central Jurisdiction
Sec. of Literature and Publications
Mrs. W. F. Cooley
301 S. Boulder
Russellville, Arkansas

New Series
Vol. XX No. 2

World Outlook

Whole Series
Vol. XLIX No. 10

Henry C. Sprinkle, *Editor*

Dorothy McConnell, *Editor*

Arthur J. Moore, Jr., *Associate Editor*

Elizabeth Watson, *Editorial Assistant*

PUBLISHED MONTHLY BY
BOARD OF MISSIONS OF THE METHODIST CHURCH
JOINT SECTION OF EDUCATION AND CULTIVATION
EDITORIAL AND EXECUTIVE OFFICES
150 FIFTH AVENUE, NEW YORK 11, N. Y.

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 \$2.00, combination (with *The Methodist Woman*) \$3.30. Single copies 25 cents. Canada, Newfoundland, and Labrador: One year \$2.25; combination (with *The Methodist Woman*) \$3.80. All other foreign countries: One year \$3.00; combination (with *The Methodist Woman*) \$4.70. 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.

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

Copyright 1959, by WORLD OUTLOOK. No part of WORLD OUTLOOK may be reproduced in any form without written permission from the Editors. Printed in U.S.A.

Contents for October, 1959

Letters	3
Editorials	5
Emerging Patterns in the Church's Mission in Town and Country	7
Inspiration, Dilemma and Challenge in Methodist Beliefs	
DAVID E. LINDSTROM	8
Reviving a Rural Church and the Lord's Acre . . . EARLE D. YOUNG	13
A City District Turns Rural WILLIAM M. PICKARD, JR.	15
Audio Visual Resources	18
Wichita Studies Emerging Patterns PICTURE SECTION	19
Martin Luther HELEN G. JEFFERSON	27
The Rural Church and the Woman's Society . . ESTHER GREATHOUSE	28
The Week of Prayer and Self-Denial	31
Schedule for a Deaconess	32
Mission in Mississippi AMY LEE	34
People, Ghost Towns, and Churches DOROTHY TILLY	37
United Nations	39
This Month	40
Books	41
The Moving Finger Writes	42

Cover: Town and Country Pastor Sam Varnell
Piney Flats Methodist Parish, Tennessee
Photograph by Frank Ross, for *The Saturday Evening Post*

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

EDITORIALS

Grass Roots Methodism

Despite the prevailing strong trend to the cities in the movements of the American people in recent years, about 84 per cent of the churches and 59 per cent of the members of The Methodist Church are still in the town and country areas. At least 32,337 (and some authorities say 33,875) of the approximately 40,000 Methodist churches in the United States are in the open country and towns of less than 10,000 people. These statistics from the most recent study remind us that the good earth is congenial to the growth and stability of a free religion of warm hearts, disciplined living, and simple faith. In the town-country community is the major strength of Protestantism in America, and here in the vast areas outside the cities of 10,000 or more people are more unchurched people than in the Belgian Congo or in many another foreign land. Most of the mission churches in America are in these areas. Much of the opportunity to build for tomorrow is here.

Women in the Country

In his book, *High Hours in Methodism*, the late Dr. C. M. McConnell paid tribute to the farm woman.

The farm woman, he said, was the one who opened the church, saw that the Sunday school met on the days when the circuit preacher did not preach, and kept the cultural values of the church at the center of the community. The writer may have been over-generous, but there is truth to what he says.

The contribution of the women in the country is felt in some of the Boards of the church today. One of the authors in this issue of *World Outlook*, Mrs. Frank Greathouse, serves on the Board of Missions. She does not count herself a real dweller in the open countryside because [she wrote] "I have a neighbor only half a mile away." If you read her article you will discover the program of study, service and giving that an organized woman's group can ac-

complish even if there are only four members in a Society.

In spite of this contribution the great conferences on the church in town and country rarely consider the country woman's needs and potentialities for leadership in the church at large. From what we can find out, this limitation seems to apply to the recent conference at Wichita, Kansas, on Town and Country.

The comparatively new profession of rural deaconess was given only the merest notice in the current study book, *People, Land, and Churches*, by Rockwell C. Smith. Yet here is a profession that should be brought to the attention of the young people of the church as a fascinating, though hard, life work.

We are proud that the Board of Missions, through its Woman's Division of Christian Service, is giving greater emphasis to the role of the rural deaconess. In some new plans, one executive secretary will have as her sole responsibility the planning and administering of the work of the deaconesses in larger parishes and in places where there may be no regular pastor.

It is possible that in a short time, this profession of rural deaconess will receive the prominence it should have. As we say, it is a hard work, but a rewarding one. The deaconess usually has behind her a group of farm women, eager to have for themselves and their families, the services that a great church like ours can give.

Respect for Law

The rising incidence of crime and juvenile delinquency in American cities is disturbing enough, but the evidences of increasing disrespect for law and for those whose duty it is to enforce the law are even more alarming. Not since the era of the speak-easy and the rum-runner have so many otherwise decent citizens openly expressed their personal and collective resentment at the enforcement of laws with which they do not

agree. And one must go back to dark days indeed to find the parallel of current outbreaks of mob attacks on police, violent interference with law enforcement, and vicious assaults upon officers of the law by groups and gangs of delinquents.

Something is woefully lacking in our educational system, in our homes, in the influences of religion, and in the whole climate of our social order, but recent remarks of Congressman Charles C. Digges of Michigan, after witnessing the attack of a pack of street wolves upon a helpless unemployed kitchen worker in Washington, deserve to be noted. "I know of course that there are certain conditions that produce these kinds of antisocial attitudes," he was quoted in the press, but he added, "We can't just blame it on conditions and let it go at that. This is the sort of thing that can cancel out all the advances we have made in other fields. It can't be solved by everybody blaming everybody else."

America needs a rebirth of respect for law. The assumption of legislative functions by the judiciary will not help to bring it about. In the making of laws the will of the people and the enactments of their elected representatives are essential if respect for law is to be maintained. The principle of local self-government also, too often set aside in the interests of some partisan advantage or "paramount issue," deserves much more respect than it has received in recent years. But right-thinking citizens will resist every temptation to join with those who defy any law, no matter how sincerely they may believe that law to be wrong. They will do more. They will demand adequate police power not only to put a stop to mob attacks upon officers of the law but to protect the innocent and the helpless from the rising tide of violence in the land. And they will help by every means to create a climate in which respect for law is an article of faith.

Risks of Waging Peace

Recent exchanges of visits between top political leaders of the United States and the Soviet Union have made good news and encouraged peace-loving peoples everywhere.

The risks of such visits, however, despite the best precautions, are extremely high.

These are risks not merely having to do with the personal safety of the principals but involving other and perhaps greater dangers. Who can be sure that exchanges of brief visits, however well intended, may not deepen misunderstandings, multiply misconceptions, and result in a net increase of envy, distrust, and ill feeling instead of alleviating these causes of conflict? Who can tell what the propagandists will make of the incidents and consequences of these visits?

Whatever we may think about summit conferences and the exchange of official visits by our heads of state, it is true that the cultural exchanges, the impressive exhibits shown in New York by Russia and in Moscow by America, and the unofficial visits of many travelers in search of understanding and friendship between peoples seem to mark the beginning of a welcome new era of good will. For every such gesture, honestly expressing the inmost longings of people everywhere for peace with justice and friendship, those who profess allegiance to the Prince of Peace cannot but be grateful.

Honor to Whom Honor Is Due

World Outlook adds its tribute to the encomiums which have been heaped upon the four men honored this year by quadrennial awards of the National Methodist Town and Country Conference in Wichita.

Dr. A. J. Walton, first superintendent of Town and Country Work after unification and more recently Professor of Practical Theology and Director of Student Work at Duke University, will also be honored by a memorial fund to carry forward his magnificent work for the rural church in the North Carolina Conference.

Dr. Aaron Rapking, pastor of rural churches, college teacher of rural leadership, extension sociologist, also a former Superintendent of Town and Country Work for the Board of

Missions, is the spiritual father of the group ministry plan now being used to the great benefit of many town-country communities.

Dr. Dutton S. Peterson, farmer-preacher who serves as an influential Senator of the State of New York, courageous defender of righteous causes, lover of the countryside, sponsor for the resettlement of refugees in the free world, has been an unfailing advocate of the stewardship of the soil.

Dr. Arthur W. Hewitt, author of *Steeple among the Hills*, by his example in the rural ministry and by his writings has inspired rural ministers around the world to dedicate their service to this important field.

We join in giving honor to whom honor is due.

Speaking of Labor

As we go to press, the House of the United States Congress has just passed a "stiff" labor bill. The Senate is considering one. Some sort of labor bill is long overdue.

Men and women in America were shocked at the story that was unfolded before the hearings of the Senate. Those of you who read the letters from workers, published by *Newsweek* and other papers, against the bosses in the labor field were dismayed that working men and women in the United States should be afraid of their own union leaders.

But in all this discussion it is well to keep in mind that labor leaders are not all bad; that some have worked for their people with great and dedicated devotion; that the prosperity of the United States could never be what it is today had it not been for trade unions and for far-seeing leaders of labor.

A few weeks ago a steel worker appeared on a television program. He lived in Gary, Illinois. He was a pleasant spokesman, with a good choice of words. He was facing a steel strike—but not with terror or apprehension. It would mean, he said, probably that he could not make the payments on his car and his new deep-freeze. "But," he added, "the dealers are a good bunch and they'll probably go along with me."

In the television film, the audience was shown a view of the pickets. They were outside the steel mills, playing ball. A policeman stood just inside the factory gates to watch for trouble. From time to time when the ball went off bounds, the policeman obligingly threw it back to the players.

To any one who remembers the old steel strikes, this attitude seems a miracle. The police had guns. They did not hesitate to use the butt end if not the shooting end. The strikers were a tired, grim lot. They were not thinking about payments on anything. They were thinking about food for their children—and also about the future of their children.

The church does not need to be ashamed of the part it played in those early days. It was prominent in the Colorado Coal and Iron strike. It played a great part in the 1919 Steel Strike for the abolition forever of the twelve-hour work day and the seven-day work week.

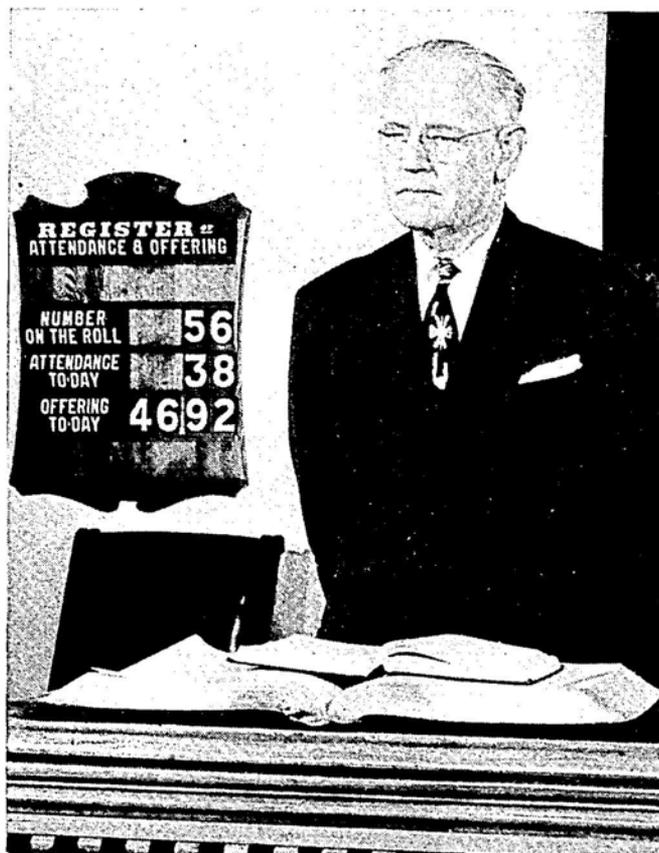
Today, the church has a duty to make a climate where the rot that has infected some trade unions can be cut away without damaging the health of the labor body.

For in the last analysis, it was the grim, tired men in the early days who won the place that the worker has in the United States today.

Church Unity and The Russian Orthodox Church

The Central Committee of the World Council of Churches is being visited by the Russian Orthodox Church at its meeting in Rhodes as we go to press. The Church, not a member of the World Council, mentioned two world tasks which Christians today have in common—one "the struggle to halt nuclear weapon tests and achieve their complete abolition"; two the attempt toward "unity of faith that is divided by different interpretations."

This acknowledgement of common tasks is a long step forward in the ecumenical movement and in the recognition of a world "community of spirit"—as Dr. Franklin Clark Fry, Chairman of the Central Committee said in receiving the message. We wait eagerly for the next step.



TRAFCO

Emerging Patterns in
the Church's Mission
in...

Town and Country

THIS issue of *WORLD OUTLOOK* concentrates upon Town and Country work. There are two very timely reasons for this. One is that the interdenominational home mission theme for this year is the Church's Mission in Town and Country and many groups will be making this study. We hope the articles



Toxe Fujihira,

and pictures in this issue will serve as a useful supplement in that study.

Too, this emphasis is timely to highlight the recent Fourth National Methodist Town and Country Conference held at Wichita, Kansas, July 21-24. The discussions of that conference should have an important effect throughout Methodism in years to come. It is instructive that the Message of the Wichita Conference chose to raise questions rather than to hand down solutions. As the conclusion of that message put it:

"We have no final answers. These will be of your making. We urge you to discuss them throughout the church. There can come from you a groundswell of thought that will result in action through the years.

"That action, we believe, can make the town and country church an instrument to lead men and women toward the Kingdom of God."

To that we say Amen. We hope the articles in this issue will contribute a small amount to this discussion.

Of a number of surveys conducted for the Wichita Conference, none has attracted more attention than one on what Methodists believe. This is the text of the address that Dr. Lindstrom, Professor of Rural Sociology at the University of Illinois, delivered on this survey.

THE Methodist minister in the small church has the support and backing of his congregations in certain Christian beliefs. Heretofore, he has not really known what these are. In our study of Methodist beliefs we have evidence which should give renewed strength, vigor and inspiration to the message preached in thousands of small Methodist churches throughout this country and in other parts of the world. This evidence is given here in part as an inspiration to all in Methodism who work at bringing people realistically to a belief in Christ.

But there are beliefs held by laymen with which our ministers are not in full agreement. It is a queer quirk of circumstances that on some beliefs ministers lag behind the laymen. Here is presented a dilemma—to change, and thus to weaken, the belief of the laymen in these matters; or to re-examine our theology—what we teach and preach—to see if the change should come with the clergy. We here can only present the dilemma; we cannot tell how it is to be resolved.

On other beliefs the ministers hold stronger convictions than do the laymen. Herein lies the challenge: to improve our preaching—to reach the mind and the heart of the laymen regarding these teachings—on this part of the message of The Methodist Church.

Wesley, we have been told, finds three essentials in the visible church: living our faith, preaching and hearing the pure word of God, and duly administering the sacraments. This is at the center of the work of The Methodist Church, an institution which if it exists is a force in building a new community, governed by its members, serving all in that community who truly seek the way of Christ, seeking cooperation with other religious bodies whose aims are to genuinely serve God and man as Christ would have it done and recognizing that "every man is his neighbor's priest."

Inspiration, Dilemma

In the best Methodist tradition, then, the clergy are not a class apart, but forever in, of and bound up with the laymen. His beliefs are therefore important—they are the heart and soul of the message of The Methodist Church—so an understanding and an effective espousal of them are the bases on which the clergy in Methodism can most effectively serve.

You have heard our report on what ALL who responded to our inquiry accepted with regard to such important matters as belief in God, Christ, and the Holy Spirit, man and the love of God, sin and salvation, the Kingdom of God, the Bible, personal experience, baptism and the Lord's Supper, Christian living and social and economic relations. In these are encompassed the message of our church. But what agreements and differences are there between the clergy and the laymen on them? Wherein do we find the evidence of accord, of dilemma and of challenge? A clear understanding of these matters should inspire all in my hearing to preach with more assurance on some things, examine himself and his beliefs more carefully on other things, and improve his preaching and teaching on still other things.

What are the beliefs, then, on which there is agreement among clergy and laymen? To know this means that you can preach with confidence; exhortation is needed on these matters as well as those on which many may have doubts, for the forces of evil and doubt are so strong in this materialistic world that even on those beliefs held strongly by laymen there must be constant reassurance and persuasion to remain faithful.

Let us take the beliefs, first, on which a significant majority are in accord; the beliefs which are completely accepted by considerably more than half of the ministers and laymen. The same percentage of laymen and ministers (96) accept completely that in the sight of God no race or color of man is better than another, a wonderful testimonial to the belief in the brotherhood of man and Fatherhood of God. This is further evidenced in the belief that God knows all and is personally concerned about each individual person (92-95¹) and that the same God who created the world also redeemed the world and still acts in the world to guide His people (92-94). Yet there is a statistically significant difference between ministers and laymen regarding the belief that racial discrimination and segregation in such areas as education, employment, and religion should be eliminated (58-64). We are not consistent in our Christian beliefs. Yet it is heartening to note that approximately three-fifths accept this belief completely, even though almost half of those raised in the country have reservations about it. It would seem that urban life is more conducive to a liberal mind on segregation.

The Fatherhood of God belief is supported by other beliefs of great importance. The belief in Jesus as the supreme revelation of God's purpose and character for all men (94-96), and that Jesus overcame death and was raised from the grave (91-90), are held in common by more than nine in ten of both ministers and laymen.

¹ The first figure is the percentage of laymen, the second the percentage of ministers who accepted completely the stated belief.

By DAVID E. LINDSTROM

and Challenge in Methodist Beliefs

More than nine in ten believed that to become perfect in love for God and man should be the goal of every Christian (91-94), and that man's eternal destiny is ultimately dependent on the grace of God; yet each person plays a decisive role in his fate through his choices and conduct, or response to God's will (88-92). Nine in ten of both lay and clergy also believe that there is only one God but that He reveals Himself in three ways—as Father, Son, and Holy Spirit (90-90). Beliefs are held in common by more than eight out of ten ministers and laymen that God judges the thoughts and deeds of each person (86-85); He is the supreme personal Spirit of matchless wisdom, power and love, who created the world and works in nature and history to realize His purposes (82-88); man can know with assurance that he is loved by God and that God has accepted him into full fellowship (82-88).

How may man acquire that fellowship? What are the instruments through which men may know God's will? Complete acceptance is given by over 92 percent of our ministers and laymen to the belief that the Christian Church is the fellowship of those who believe in Jesus Christ as Savior and Lord (93-94). More than eight out of ten believe that when a person becomes a true Christian he experiences a rebirth or conversion which involves a decision for and commitment to Jesus Christ (79-85). Since the church is one of God's instruments it should give guidance to its members in matters of social and religious concerns, but, ultimately, should permit the individual to make his own decision (86-84). Family and

private worship, including Bible reading, should be a regular practice in every Christian home (86-90). The instrument, the church, in Methodism, should learn of its likenesses with and differences from other denominations in order to become more closely united with them in the work of Christ (80-83). In this church one can learn the meaning of salvation; freedom from the guilt and power of our sins which makes us to live victoriously and courageously, in love and fellowship with God and man, both now and hereafter (80-87).

These are the beliefs held to most firmly by laymen and ministers alike.

A substantial number (three-fifths) also believe that there are essential beliefs, but experience and conduct are more important than creedal foundations (60-59); more laymen than preachers hold to this belief. Three-fifths, also, believe that all men are sinful by nature (60-63); and that baptism should be a requirement for membership in the church (61-60).

Agreement regarding stewardship is expressed in its highest form in the strong belief that everything we have, even life itself, is a gift of God. Hence, one would expect that this would extend itself to the use of one's money. Yet less than three-fifths of preachers



Tore Fujihira

Difference between general and practical beliefs is shown by the high percentage (ninety-six) that accept completely the belief that "in the sight of God no race or color of man is better than another" as compared with the number of both laymen (fifty-eight percent) and ministers (sixty-four percent) who believe that segregation and discrimination in such areas as education and religion should be eliminated.

and laymen alike feel that it is the duty of every Christian to tithe (54-57). Much needs to be done by consecrated ministers and laymen to make clear the meaning of tithing and to get it acceptable to the unbelieving and non-practicing two-fifths (we do not know how many of those who accept this belief without reservation do not practice it; no doubt there are some who express this belief and yet fail to put it into practice).

International affairs are of concern to The Methodist Church. On one aspect there is agreement among a majority of ministers and laymen: that Christians should support the United Nations and try to be informed on the major issues before it (66-71). Only a minority, however, (38-43) believe without reservation that the church should encourage disarmament among the nations with the United States taking the lead. Here is an issue on which there should be much discussion in view of the terrible potential destructive power of modern total warfare; such a war would mean death for far more than half the population and complete destruction of the peoples' property of the nations engaging in such a war.

We now come to beliefs held by a significantly higher proportion of laymen than of ministers. Perhaps we should review, first, those in which only an insignificantly larger proportion of laymen express complete acceptance: that God judges the thoughts and deeds of every person, that Jesus overcame death and was raised from the grave; that baptism should be a requirement for membership in the church; and that the church should give guidance to its members in matters of social and religious concerns but permit the individual to make his own choice. These statements, supported by a strong majority, give us the essentials of faith and the message of The Methodist Church. Laymen, evidently, are at least as well schooled in these matters as are the ministers. This should be an inspiration to our ministers to preach and teach these beliefs with confidence and assurance of approval.

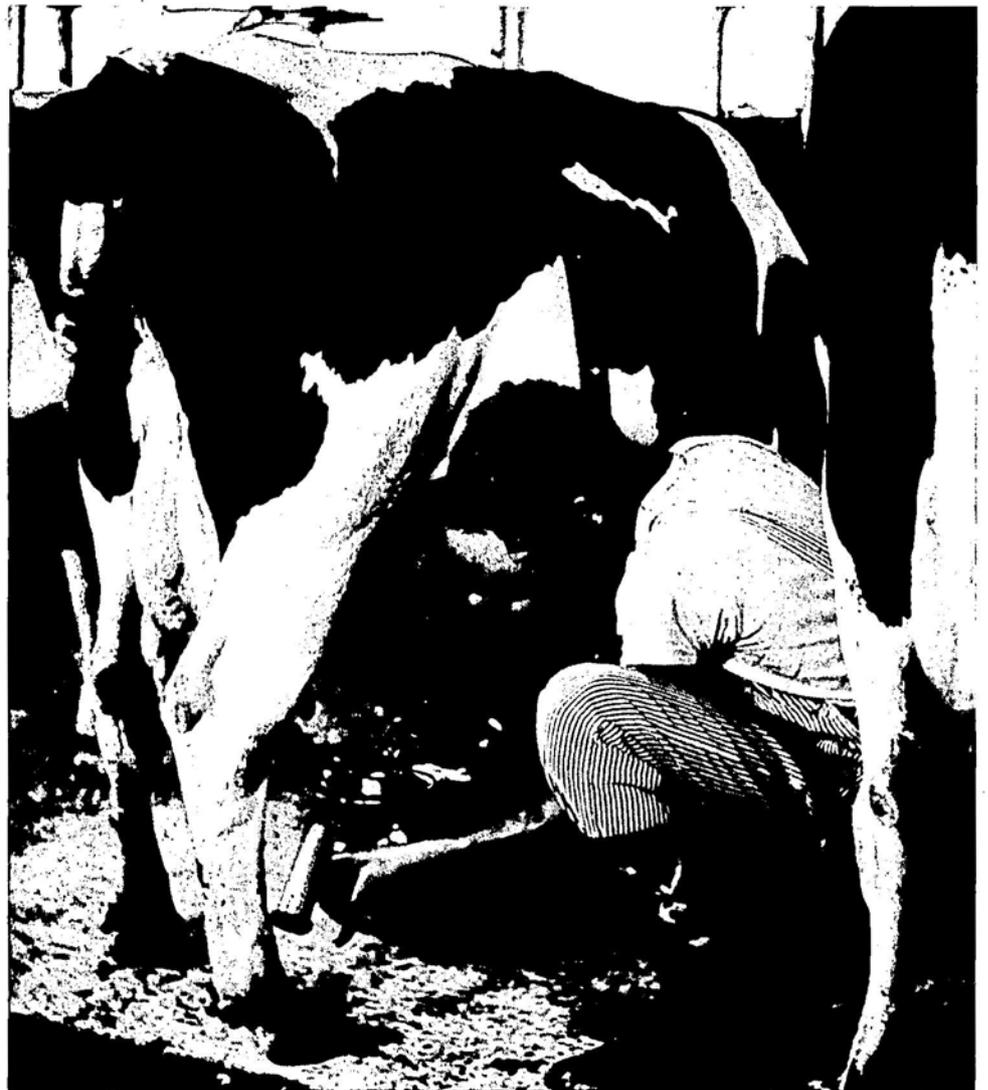
The areas in which laymen support beliefs in significantly larger propor-

tions than ministers are few. One of considerable interest is that 58 percent accepted completely the belief that the purposes of God on this earth will be realized entirely through His will and action. Only 28 percent of the ministers held to this belief. A minority of the laymen, but a significant majority of the ministers evidently feel that man has much to do with implementing the will of God on this earth. Who is right on this issue; these laymen would ask, "Is not God all powerful?"

There is a significant difference between ministers and laymen in the belief that all we have, even life itself, is a gift of God. The fact that more than 92 percent of the laymen support this belief gives it great importance in the teachings of the church. But our laymen are not consistent; that our time is a gift of God

and should be used according to His will—to waste time is a sinful act—is a belief supported by more than eight in ten ministers (54-80); but more than two-fifths of the laymen are in doubt or have reservations about it. Even more marked is the difference regarding stewardship of the soil. Whereas two-fifths of the ministers accept completely the belief that using poor farming methods and allowing the soil to deteriorate is sinful, only a third of the laymen (two-fifths of those raised in the country) accept this completely. The layman evidently must be led to think more seriously about how his beliefs on stewardship operate in his daily life.

A significantly higher proportion of laymen than ministers believed completely that Jesus' resurrection is our pledge of assurance of eternal life (86-78). The "sting" of this differ-



Tozo Fujihira

Laymen strongly accept (ninety-two percent) the belief that all of life is a gift of God but are more skeptical concerning views that to waste time or to use poor farming methods and let the soil deteriorate are sinful acts.

ence is removed on noting that 78 percent of the ministers accepted this belief completely. One wonders what were the reservations in the minds of the other 22 percent of ministers and 14 percent of laymen.

The difference between laymen and ministers is significant, also, relative to the belief that the Bible, as interpreted by the Christian community guided by the Holy Spirit, should be the basis of authority for Christians. Only two-thirds of the clergymen accepted this belief without question; it was accepted by 85 percent of the laymen. Here again we do not know what were the reservations held by the 33 percent of ministers and 15 percent of laymen.

The laymen are evidently more convinced of the value of the sacraments than the clergy and yet more liberal as to their application. A significantly higher percent of the laymen accepted completely the belief that the preaching of the true gospel and the administration of the sacraments are necessary marks for the true church. More than a fourth of the ministers and less than a fifth of the laymen were in some doubt about this belief. Closely related is the belief that any person who honestly desires to be forgiven of his sins, whether he is a church member or not, should be allowed to partake of the Lord's Supper. The laymen are more liberal on this point; only 14 percent have doubts about this practice—but 22 percent of the ministers failed to accept completely this position. The difference is even higher and more significant on the belief that the value of the sacraments depends entirely on the attitude of the participant. Half the ministers and less than a fifth of the laymen are in doubt about this matter. Can it be that when a young man goes from his seminary into a parish he becomes so involved with organizational matters that he fails to carry the heart of the message of the church to his people—the authority of the Bible, the fact of the resurrection of Jesus, the will of God for man, the administration of the sacraments and their meaning and significance to all men? We do not know. Here is an area in which some ministers and some laymen evidently must do some soul searching. Here is our dilemma:

what should be the stand of the church to these matters in which laymen hold stronger beliefs than ministers.

Let us turn, finally, to beliefs accepted completely by a significantly higher proportion of ministers than of laymen. The inspired minister is the one who keeps ahead of his people in beliefs and practices, but who nevertheless is one of them in their searchings for religious truth. He knows, for example, that all things are *not* determined even though more than half his congregation may feel that what is to happen will happen regardless of our efforts. (Rejected completely by 46 and 81 percent.) Here is the first area in which there is a significant difference between ministers and laymen.

Salvation is not fool proof: even though a person has an experience of assurance that he is saved, he can still fall away and be separated from God. On this belief there is a significant difference between ministers and laymen, even though less than one-fifth failed to accept this belief completely.

It is never too late to preach about sin, but we should know what sin is. Here there is lack of agreement among ministers and laymen. More than eight out of ten ministers accept the belief that sin is more than isolated acts; it is self-centeredness and pride which mark every person. Over two-fifths of the laymen have doubts about this definition of sin. Doubtless many of them do not like to count themselves among the sinners of this world.

There is not only a significant difference between ministers and laymen but evidently great doubt as to whether it is possible that love for God and man may so completely fill our hearts that in our attitudes and concern for others we will be perfect. Only a little over a third of the ministers and about a fifth of the laymen support this belief completely. Most of us, evidently, are so worldly and so fond of sinning that we are very skeptical about even becoming perfect in love. We need the help of our ministry to inspire us to strive always for this goal of perfectability. Since the doctrine of perfection is one of the pillars on which The Methodist Church was founded, we must re-

examine our present day message to see what has happened to this important teaching.

A real difference exists between laymen and ministers regarding the effect of the Lord's Supper. Three-fifths of the ministers completely reject the belief that if a person partakes of the Lord's Supper he is automatically a better person; only 46 percent of the laymen would reject this belief completely. Even fewer of those raised in the country would reject the idea. It must be that there still lurks in the minds of many laymen some mysteries as to the role of communion—that possibly the taking of the elements has some occult effect.

A belief in total abstinence is held to by a significantly larger percent of ministers than laymen (56-68); but it is held to be desirable by an even larger percent of those raised in the country. More than two-fifths of all laymen and over two-thirds of the ministers accept completely that the Christian should never drink intoxicating liquors. But more than three-fourths of those raised in the country hold to this belief. Evidently temperance is a virtue prized more highly in rural than in urban areas.

The Methodist Church missionary program is supported ideologically by significantly more ministers than laymen; less than half the laymen but over 70 percent of the ministers reject the belief that missionaries should preach the gospel and leave such things as medical and agricultural mission to others; even fewer of those raised in the country than others reject this idea completely. It is evident that most of our laymen need schooling on the most effective types of missionary efforts; they should follow the belief held by more than nine in ten of those raised in the country that we should learn as much about the missionary program as possible. Here is evidence that much too little is known about the missionary program of the church.

The difference in percentages of ministers and laymen regarding the importance of attendance at church is significant statistically, but it is heartening that 84 percent of the laymen and over 70 percent of those raised in the country accept completely this belief that regular church at-

tendance is essential. Since regular attendance falls around the 60 per cent of membership mark in the average church, here is where the conscience of the laggard layman needs to be pricked.

The teachings of the church should reach into the business life of its members. Yet there is a significant difference between ministers and laymen on the belief that money making as a means of self-indulgence, or for its own value, is sin (49-70). A higher proportion of those who were raised in the country support this ethic. Even worse is the difference regarding the belief that any business practice which is commonly used and is within the law can be used by the Christian laymen (rejected by 32 and 51 percent). Less than a third of the laymen reject this belief completely; interestingly enough, only slightly over half of the ministers reject the idea. Still more doubt was shown regarding the belief that the church should be responsible for helping attain fair and just relations between labor unions and management (22-47). The difference between ministers and laymen is highly significant; but for laymen almost four-fifths and for ministers more than half had reservations or were in doubt about this matter.

Just as highly significant is the difference between ministers and laymen regarding the responsibility of the church for encouraging better farming and business methods which will lead to better living standards and the possibility of a more wholesome life for all (41-59). Most laymen are in doubt about what role the church should have in such matters.

Although there is a significant difference between ministers and laymen as to the role of church in politics, in this respect there is support for church influence: more than three-fourths of all accept completely the belief that politics should call forth the serious and conscientious concern of the Christian (77-87).

There are significant differences between ministers and laymen relative to international aid and military service; yet a substantial proportion of both groups (more than two-thirds laymen and eight-tenths ministers) accept completely the belief that in

advancing economic and technical aid to under-developed countries and under-privileged people, the United States should have as their first concern not American interests, but the needs of people involved. This is a way in which the brotherhood of man principle can be and should be implemented (65-82).

This is not the case, however, regarding military service; only 29 percent of the laymen, as compared with almost three-fifths of the ministers, accept completely the belief that every person should have the freedom to refuse to serve in the armed forces if such conflicts with his religious convictions (29-56). One wonders what the other sixty percent of our laymen would have us do regarding compulsory military training.

Now let us bring these similarities and differences in belief together in summary fashion. The beliefs which both ministers and laymen accept completely in very high proportions are those relating to God the Father, Jesus the Savior, man the brother, love the goal, the church the Christian fellowship and the family the cradle in our Christian life. We are all sinners; we can have freedom from sin and guilt through true repentance and faith in the redeeming love of God through his Son who died on the cross and rose again from the grave. We can and should seek inspiration and guidance through our church in social action as well as religious beliefs. Even more laymen than ministers believe that experience and conduct are more important than creedal formulations and that everything that we have, even life itself, is a gift of God. These are the essential beliefs of our church and they can be preached and taught repeatedly with the assurance that they are what the laymen want to hear.

Not such overwhelming support is given to the meaning and importance of tithing, to the support of the United Nations, and to the role of the United States in world disarmament. Here especial exhortation seems needed if the doubters are to be led to believe in the true meaning of Christ's concern for all men everywhere.

Ministers lag behind laymen regarding the belief in the role that God

plays in men's thoughts and deeds, in Jesus' resurrection, in the place of baptism, in the Bible as the basis of authority for Christians and the role and meaning of communion. In these matters the ministers as well as the laymen should have clearly defined convictions. The arguments as to the rightness or wrongness of them can be threshed out in our theological seminaries, but the laymen want to know where the church stands so that he can square his beliefs with those of the church.

The areas in which the ministers differ with the laymen—are stronger in their support—are related to man's own role in his salvation, what is the meaning of sin and the belief in the principle of perfectability. Worldliness has us in its grip, and if we are to even make an approach to that perfection of love which led Jesus to die on the cross we must have the exhortation, teaching and example of our church leaders.

Our worldliness can be seen in our inability or unwillingness to put into practice the very things in which so many of us have an avowed belief: total abstinence, support of missions, regular attendance at church, conduct of our business, the use of money, fair and just relations with labor, international aid and military service. We still have a tendency to compartmentalize our religion: to state our undying belief in the brotherhood of man and the Fatherhood of God, in God's love for us, but some of us, at least when it comes to the test, are unwilling to overcome some of the most glaring of human frailties; discrimination against our brothers, conduct of our business for purely selfish ends and our failure to sacrifice some of our worldly possessions so that others less fortunate than we may also have life and have it more abundantly.

It is the nature of our church to be so organized that we can find in it not only that which will assure us of the love of God but will lead us to live more perfect lives in love of Him and our fellow man. It is in the message of our church that we find how it is that we can live in love, find forgiveness for our sins and take the way, Jesus' way, that will lead us to eternal life.



The young people's choir of the Rocky Comfort Methodist Church are shown with their director, Mr. Henry Ford. Thirteen of this group joined with the church in the last year.

ROCKY COMFORT, Missouri, is a very small, almost hidden rural town, tucked away in the extreme Northeast corner of McDonald County. Located in the Southwest Missouri Methodist Conference, Joplin District, the town consists of two grocery stores, a restaurant, filling station, a garage, two concerns which buy and transport chickens, a consolidated school and . . . three churches.

Fifty years ago, it was a thriving little inland town, serving a large area as a trading center. Two fires, and the fact that the railroad passed it by in favor of a nearby town, brought about its gradual decline from a business standpoint.

About that time a union Sunday school had been organized in the schoolhouse. In 1908, plans were completed for the erection of a church building where the union Sunday school could be held and also a place for the Methodist Episcopal Church (South) to hold services once each month and the Presbyterian Church to hold services once monthly. A

Reviving a Rural Church and the Lord's Acre

By EARLE D. YOUNG

The little town of Rocky Comfort, Missouri, is one example of what can be done to renew a small town church. Dr. Young is pastor of the Rocky Comfort Church.

number of years ago, the Presbyterians turned over their interest to the Methodist church and, after unification in 1939, it became a Methodist Sunday school and church. Sunday school was held each Sunday and the

majority of the Presbyterians continued. Through the years, the church was served by Methodist ministers from various nearby circuits. The building was in a bad state of repair and the furniture was old and

antiquated. The attendance dropped and only a few loyal families remained to attend services and support the church financially. Then something happened. The Lord's Acre program came into the picture and a few interested, loyal members and friends decided to try the plan. The results were astonishing. A repairing and refinishing, together with a new furniture program, was launched and everyone in the community began to sit up and take notice. Even the church members were amazed at how much could be accomplished by doing this work for the Lord. At the end of a six-year period, a total of \$12,000 had been raised and spent on the church building and grounds, and on December 1, 1957, a re-dedication service was held with the district superintendent and Dr. Graham Clark, president of the well-known "School of the Ozarks," assisting the present pastor in the all-day service which included a dinner at noon.

The author and present pastor, Dr. Earle D. Young, came from the membership of the church. He, his wife, and son, moved to a large farm following his discharge from the Naval Medical Corps in 1945 and Dr. Young began a practice in Stella, Missouri, but united with the Rocky Comfort Methodist Church. He was well acquainted with Methodism; his grandfather having been a minister of the Methodist Church, as well as his oldest brother. Dr. Young had worked in Methodist churches his entire life and was elected as the Chairman of the Official Board (which was organized at his suggestion) and appointed Lay Leader. Much in demand as a speaker at other churches, civic and fraternal gatherings, he was next appointed Assistant District Lay Leader.

With the formation of the Official Board, the chairman insisted that there was only one way to operate a Methodist church and that was according to Methodist doctrine and discipline. Sunday school literature in use was replaced with Methodist literature; the old song books were discarded and new Methodist Hymnals obtained. The membership made definite pledges, none very large, but an amount upon which the Board might base its budget. Bulletins were printed

for each Sunday service and the Ritual of The Methodist Church was closely followed. A young student who was teaching in a nearby town was licensed and services were held each Sunday morning, with the student preacher filling the pulpit.

Having originally felt the call to enter the ministry at the age of eighteen, Dr. Young applied for a license to preach through the quarterly conference and it was issued to him prior to the annual conference in Joplin, Missouri, in May of 1957. At that conference, Bishop Eugene M. Frank appointed Dr. Young as full-time pastor of the Rocky Comfort Methodist Church. Services were scheduled for both morning and evening on Sunday; prayer service was held on Wednesday evenings under the direction of a newly appointed lay leader, Mr. Wesley Saunders; a Woman's Society of Christian Service was organized; and the men of the congregation united with a district Methodist Men's Club, now known as the Tri-County Methodist Men's Club. This group meets once monthly, each time in a different Methodist church, with seven churches in the vicinity participating.

Many things had already been done at Rocky Comfort. The outside of the building had been covered with new siding, the roof had been replaced, the inside repainted, floors were sanded and varnished, the building completely re-wired and new light fixtures installed, new custom-built pews were purchased, new railing and pulpit furniture bought. A new, small piano was installed and velvet drapes (the gift of Mr. Henry Ford, the music director) added a great deal to the beauty of the church. The oil burning furnaces were disposed of and a complete new heating system was installed which included a 1,000 gallon Propane tank. Carpeting was laid, covering the front, aisles and rear of the church. Mr. Ford had done a great deal of landscaping; he also remodelled the room at the rear of the church, making it into a chapel for the use of the MYF and an out-of-state church donated beautiful choir robes which necessitated the building of a closet for them. Mr. Ford, the instructor of music in the local school system, has organized

and personally directs three choirs in the church—a young people's choir, a junior choir and a cherub choir.

In June of 1957, when Dr. Young took charge as pastor, there was an indebtedness of \$2,100 against the new equipment which was paid entirely before December when the re-dedication service was held. The church launched into a building program and have plans for a building to house new educational facilities, MYF rooms, Pastor's study, rest rooms, dining room and kitchen. A stage will be erected at one end of the building to provide a place for using audio-visual films, and where the Vacation Bible School can have its closing program which has been held each year under the direction of the pastor's wife who is a teacher in the local school system. This past summer the building was completely air-conditioned. A site directly across from the church was purchased and donated to the Church by Mr. Ford to be used as a parking lot.

The last Lord's Acre sale netted a total of over \$1,300 and this, together with receipts from "prayer banks" and a "mile of dimes" contest, accounts for a fund of approximately \$3,500 in the building fund with several additional thousands pledged when building operations are started.

The new building, to be known as the Majorie Ford Memorial Building, will adjoin the church building and building plans call for work to begin in the early spring.

How was this done? Are there some wealthy members of the congregation? The answer is definitely no! Teachers, retired people, and farmers make up the very small congregation. It has been accomplished by the united effort of every resident member who, at the beginning of the 1957 conference year, numbered approximately twenty-five. Has the church accomplished anything spiritually? The answer is yes. Last year, twelve persons were baptized, eight were received on transfer from other churches, thirteen united with the church on profession of faith, and there were taken in three preparatory members, making a total of twenty-four additions. So far, this conference year, four have been baptized and received by profession of faith. Three have transferred from other denominations.



Inspecting a lot outside Manila are District Superintendent Esteban E. Cruz (right) and the Rev. Clemente Zuniega, pastor of Manila's Knox Memorial Church. Should The Methodist Church buy this lot and, if so, will the city churches help pay for the land?

A CITY DISTRICT TURNS RURAL

By WILLIAM M. PICKARD, JR.

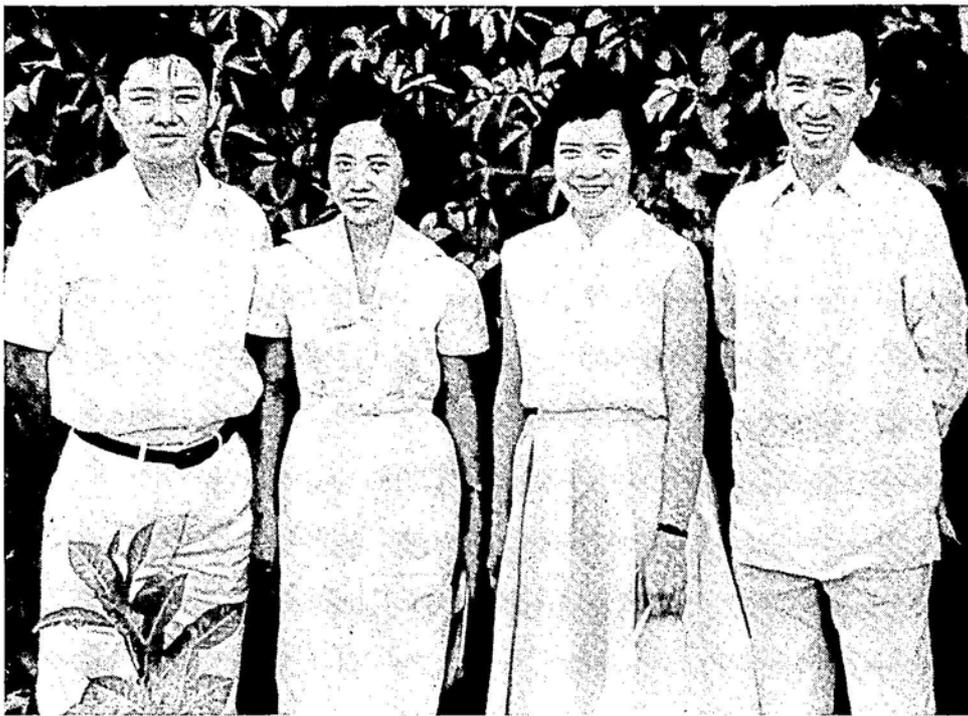
While the general trend around the world is from rural to urban concentration, there are exceptions and different ways of viewing problems. Here Mr. Pickard, a missionary in the Philippines, tells how the Manila District undertook a program of church extension that has changed the nature of the churches in the district.

WITH the rapid growth of urban life in the United States, it is not unusual for a district that was once rural to find itself becoming urbanized. However, when a city district turns rural, it is news.

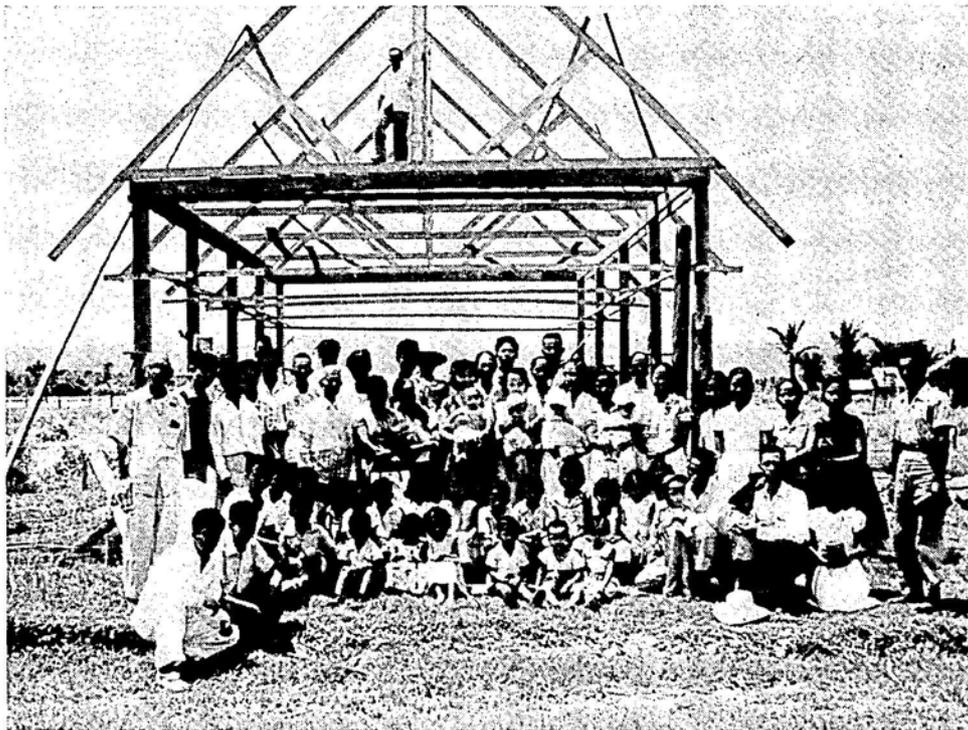
Five years ago the Manila District in the Philippines was composed of twenty-four churches in Manila and suburbs, a city of two million people. Today there are forty-three pastoral charges with sixty-five churches. Six-

teen charges comprising thirty-eight churches are outside metropolitan Manila in strictly rural areas. So today there are more rural churches than city churches in the Manila District.

How did this happen? The answer is to be found in a team of evangelistic pastors and deaconesses, together with their district superintendent, the Reverend Esteban T. Cruz, a little man five feet three inches tall, and a dynamic leader.



Among the first to serve outlying churches were (left to right) the Rev. and Mrs. Nathanael Manuel, the first volunteers for Mindoro, and the Rev. and Mrs. Eduardo Cajiuat, the first to serve in southern Luzon.



The congregation at Macatoc, Victoria, Mindoro. Much of the church construction is by volunteer labor.

Prior to 1946 the Philippines was divided under a comity agreement entered into by Protestant denominations to avoid overlapping and competition. Since all of Luzon south of Manila, the island of Mindoro, and other islands were outside Methodist

territory, no work was ever established.

Comity was abandoned after the war, however, and with rapid growth and shifting population, many calls began to come from the regions south of Manila.

In 1954, because of the requests of the people, Bishop Valencia sent a young pastor and his wife, the Reverend and Mrs. Eduardo Cajiuat, to Naga City in southern Luzon. Already a homestead farmer in Mindoro, who was a local preacher, had organized a congregation in Macatoc, Victoria. These congregations, though more than one hundred miles from Manila, were attached to the Manila District, since it was the nearest to them.

In 1955 the district superintendent visited many places in southern Luzon and Mindoro and found the people eager for pastors and churches. Back in Manila he began preaching the need in these areas. In April of 1956 he organized two evangelistic teams made up of pastors and deaconesses. One team went to Mindoro and the other went to southern Luzon. They stayed two weeks. Pastors held evangelistic services in the open and in homes. Deaconesses gathered children for vacation church schools. All visited homes and conducted visitation evangelism. Three new congregations were organized and the two older ones were strengthened.

The teams returned to Manila thrilled and full of enthusiasm. A district workers' meeting was held the first of June and the teams reported. Their enthusiasm was catching. It was decided to send more workers immediately. But none were available. Pastor Cruz asked the district to recruit and to pray for laborers for the harvest.

Two weeks later, Nathanael Manuel, a young theological student, heard the call and responded. He and his young wife volunteered to go. But there was no money to send them. How could they be financed? The district superintendent came up with a plan: Each pastor and deaconess in the district would be asked to give one month's tithe. At the next worker's meeting, July 2, P445.00 came in. It was sufficient to send Nathanael and his wife. The two were consecrated at the district meeting, and in August they set out for Mindoro.

But this was only a start. With many workers needed and none available, the task was clear: recruit, train, send. The pastors began recruiting young people in earnest. The district set up a six-months school to give



These graduates of the district short-term training school for workers are now working in various new churches.

courses for license to preach, Bible study, and other training. This school opened on July 16, just two weeks after the workers meeting that commissioned Nathanael and his wife. It was hoped that six or eight young people would enroll. To the amazement of all, there were twenty-four.

The school was started on faith. But Pastor Cruz knew it would take more than faith to feed twenty-four young people for six months. The appeal was sounded in the district. More than P4,000.00 came in. It was adequate.

The short school closed in January, 1957. The Philippines Annual Conference met in March. The first year only ten of the "graduates" of the school were assigned because of lack of money. This past year, 1958-59, however, there have been twenty-eight workers assigned to the Manila District "home mission field." Their labors have resulted in organizing the

thirty-eight churches and sixteen pastoral charges of the area.

Recently, July, 1958, to January, 1959, the second six-months training school has been held. Now there are fourteen more recruits ready to join the ranks. The big question is money to send them. Of course many of the places are now self-supporting. But others still need help, and new ones must be opened. The Manila District has increased its missionary budget to P22,500 (\$11,250) and expects to raise much more through personal solicitations. There is a new spirit of evangelism in the district; and with it a new zeal for stewardship.

It is significant to note that in all this development, missionaries and mission money have been totally absent. This is the work of Filipino Methodists. It is Philippine Methodism on the march.

The most urgent need all over the area is for the purchase of church lots

and the erection of church buildings. Even in the suburbs of Manila, where five new churches have been organized since the war, there is an immediate need to purchase five more lots in growing sections. Population is expected to go from two to three million in the next ten years.

Methodists in the Philippines are determined to meet the challenge that confronts them. Older, more established churches are helping to start the new ones. Members are answering the call to increased stewardship and giving. But there is also urgent need for help from friends in the United States if the work is to proceed at the rate that it should. And we in the Philippines are confident that the help will be coming.

The Manila District will likely be divided into two districts in the near future—one urban and one rural. But for the present it is the city district that has turned rural.

AUDIO-VISUAL RESOURCES

Recommended for use with the study of

THE CHURCH'S MISSION in TOWN and COUNTRY



MOTION PICTURES

None Goes His Way Alone, thirty minutes, rental \$6.00 (black-and-white) or \$9.00 (color). Methodist church members from near Warrensburg, Missouri, show that as Edwin Markham wrote, "There is a destiny that makes men brothers; none goes his way alone."

The Harvest, thirty minutes, rental \$6.00 (black-and-white). The dramatized story of a rural pastor's temptation to use his country church as the stepping-stone to a city church. The setting is Canada, but the problem is common to all rural America.

Again Pioneers, seventy minutes, rental \$10.00 (black-and-white). Home missions help a town solve its migrant problem. This is the story of families and individuals trying to make the most of a bad social situation. Where does the church stand when there is right and wrong on both sides?

FILMSTRIPS

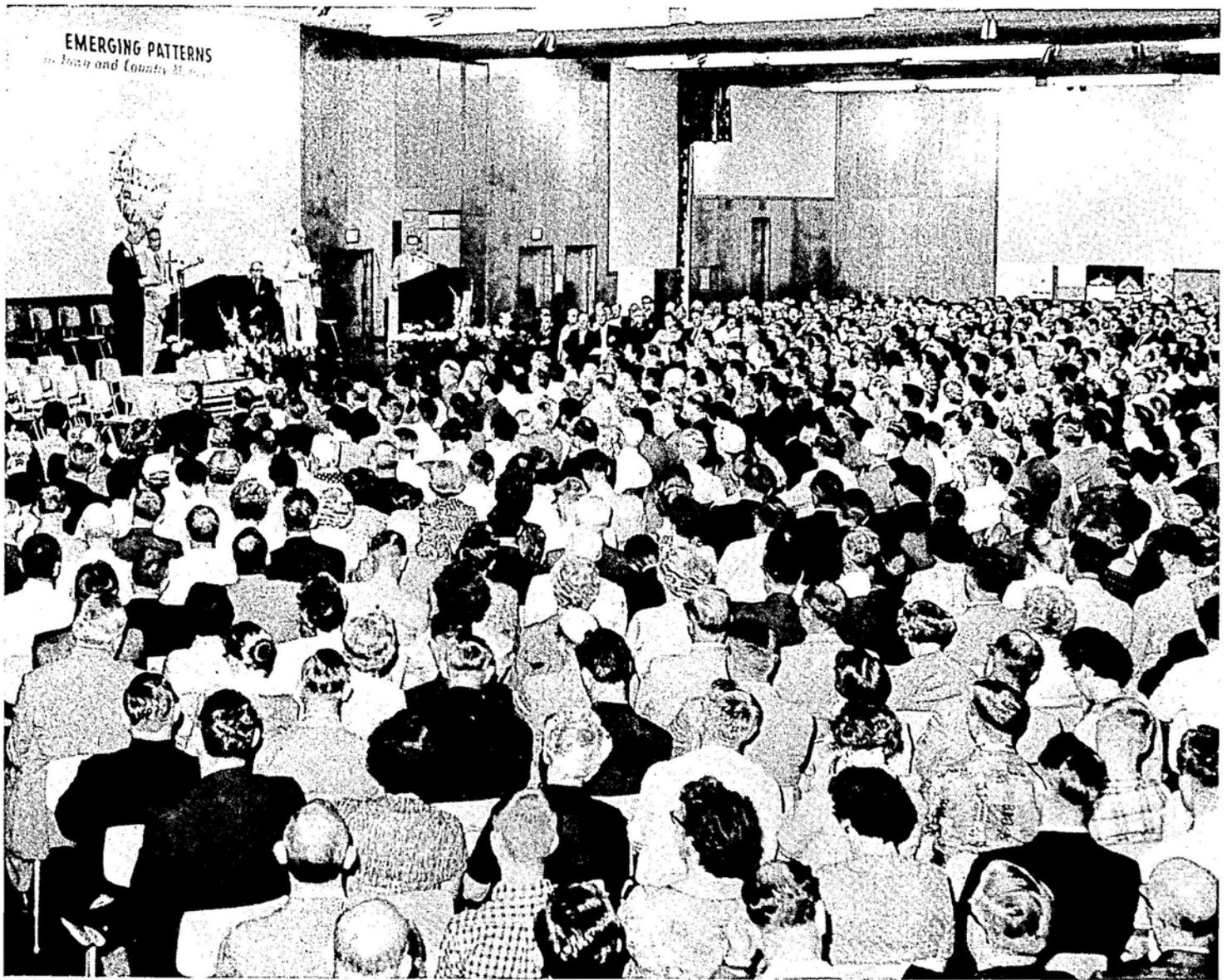
Unto the Hills, 33 1/3 rpm, 18 minutes, 85 frames, color; sale \$11.00, rental \$2.50. An outline in word, song, and picture of home mission work in the southern mountains at Pittman Center, Henderson Settlement and Archer Center.

Working Together, 33 1/3 rpm, 80 frames, color; sale \$11.00, rental \$2.50; filmstrip with reading script, sale only \$5.00. Shows town and country churches helping each other through a group ministry.

Town and Country Cousins, for children grades one to six; reading script, 60 frames, color, sale \$6.00. Adventures of rural children and how they prepare for the Harvest Festival.

All Material Should Be Ordered from Your Nearest Methodist Publishing House

All Photographs are from "None Goes His Way Alone"



Methodist Prints, by Reynold Rickaby

PICTURE
SECTION

WICHITA
STUDIES

EMERGING PATTERNS

THIS LARGE, INTENT GROUP shown above are Methodist representatives who braved a Kansas July to assemble in Wichita July 21-24 to take part in the Fourth National Town and Country Conference. Their theme was "Emerging Patterns in Town and Country Methodism" and they worked hard to come to grips with this theme. Prepared in advance were surveys in four main areas of discussion. Reports were presented on these surveys and discussion groups chewed over their implications. Other speakers, resource clinics, fellowshiping helped to fill out a busy and profitable four days. Here are some pictures of the Conference.



Conference headquarters was Wichita's Hotel Broadview.

Methodist Prints, by Reynold Rickarby



Part of the Nebraska group arrives in a mobile ministry car. Included are Earl Reed (right) and Leon Foster (leaving car), ministers in mobile ministry work.

Methodist Prints, by Reynold Rickarby



Methodist Prints, by Reynold Rickarby

As the conference time grows nearer, the hall near the registration desk presents a lively picture.

Miss Selma Schad registers delegates from the Louisville Conference—layman Albert Hubbard, Mrs. B. F. Collier, and Deaconess Loraine Heath.



Methodist Prints, by Reynold Rickarby

TOWN & COUNTRY DEPT



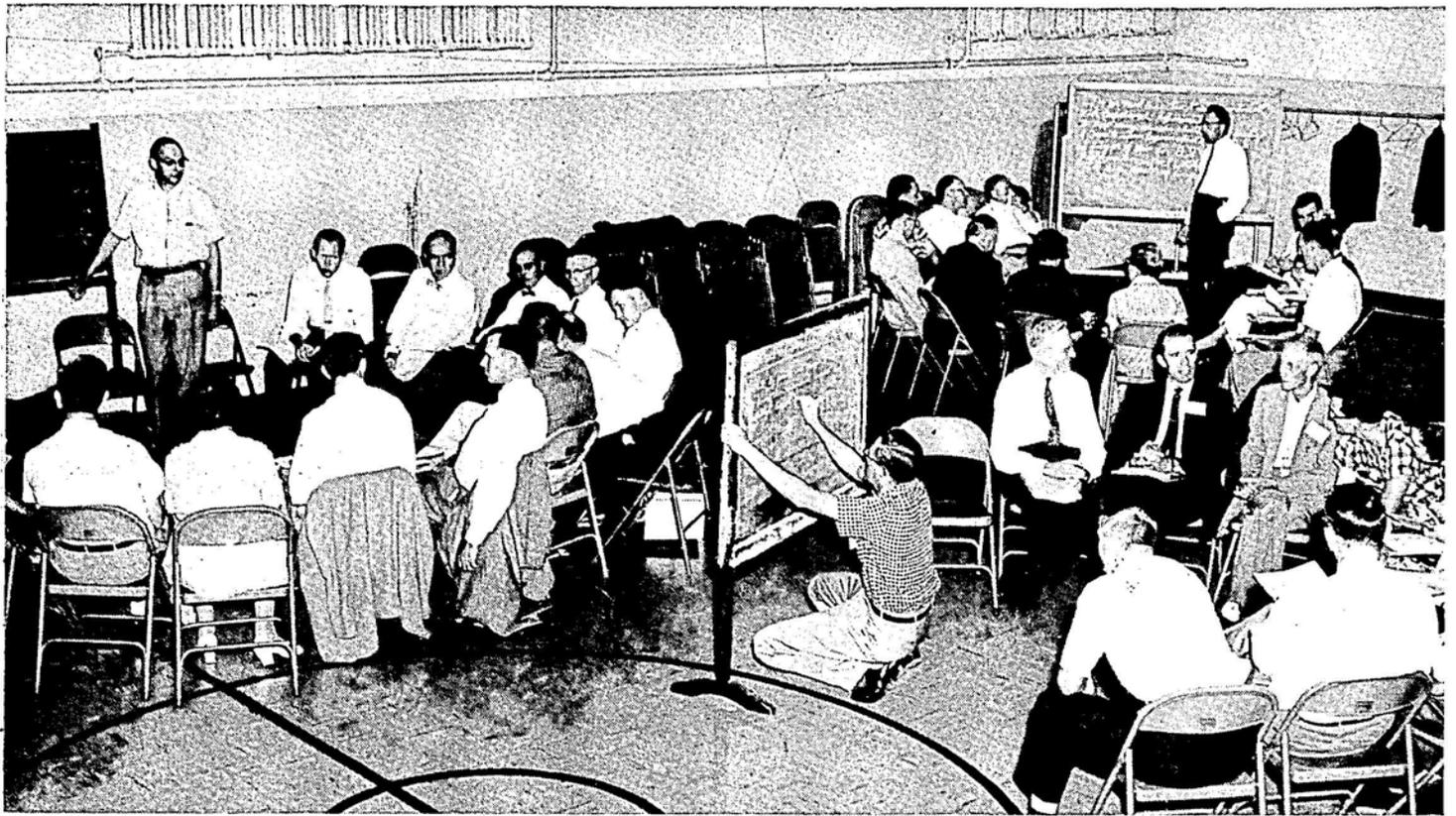
Methodist Prints, by Reynold Riekarby

Methodist Prints, by Reynold Riekarby



Getting the Conference underway were Bishop Edwin E. Voigt, chairman; John Baxter Howes, chairman of the program committee; and Glenn F. Sanford, director of the Department of Town and Country Work of the Division of National Missions.

Among those who addressed the Conference on surveys they had prepared was Rockwell C. Smith of Garrett Biblical Institute. Dr. Smith, who surveyed "The Methodist Church and the Changing Community," is the author of this year's interdenominational study book on Town and Country.



Methodist Prints, by Reynold Rickarby

Methodist Prints, by Reynold Rickarby

Small discussion groups met to consider in detail problems raised in general sessions. Shown here are three of these groups at work.

Among conference speakers was Mrs. J. Fount Tillman, president of the Woman's Division of Christian Service.



At a luncheon given for women rural workers, Mrs. Willis L. Perryman presided. Mrs. Perryman is chairman of the Woman's Division national advisory committee on Town and Country work and served as Conference treasurer.



Methodist Prints, by Reynold Rickarby

Women rural workers and deaconesses confer with Miss Cornelia Russell (second from right, front row), executive secretary of Town and Country Work for the Woman's Division of Christian Service.

Methodist Prints, by Reynold Rickarby





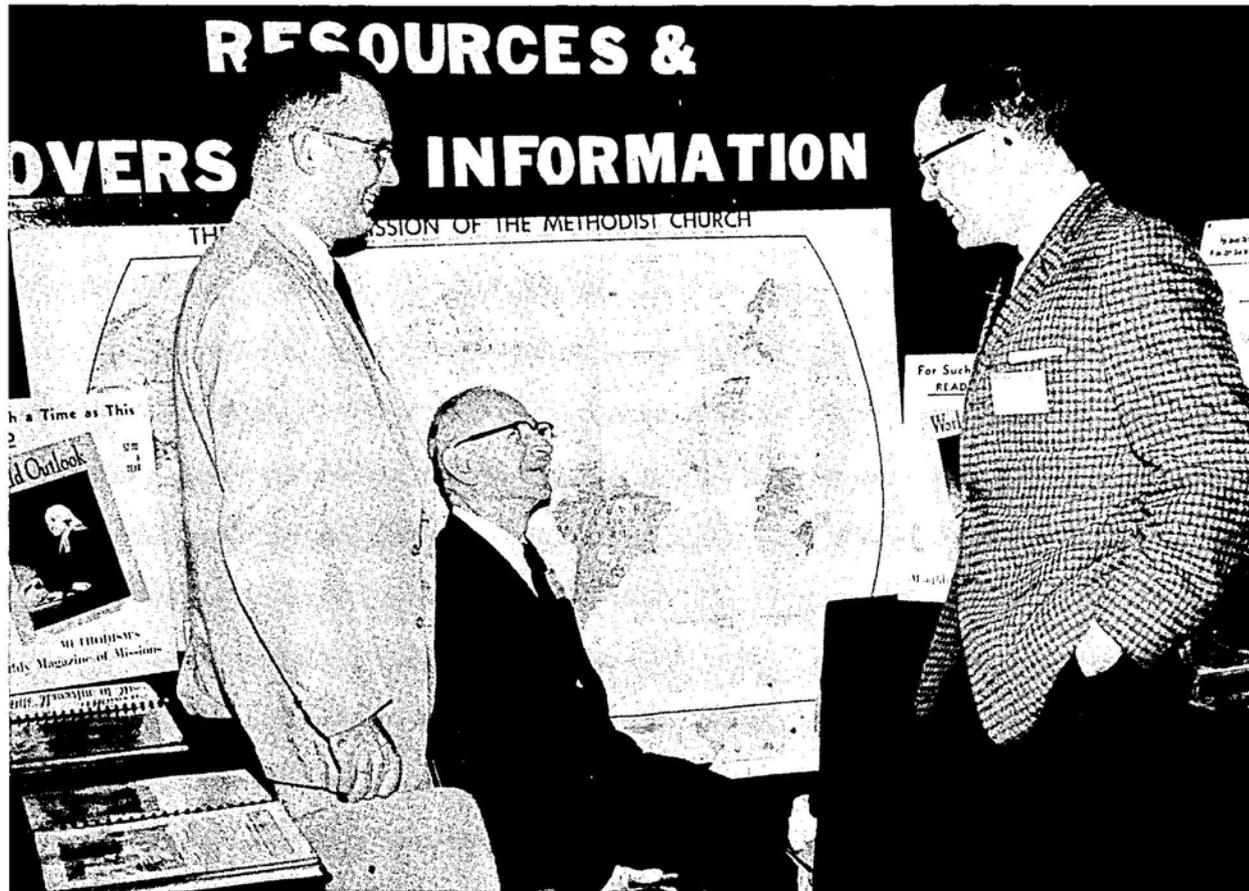
Supplementing the discussion groups were resource clinics dealing with various areas of interest. Dr. Herbert Stotts of Boston University directed these clinics. He is shown (right) welcoming a visitor and presenting him with a copy of *The Methodist Story*.

Methodist Prints, by Reynold Rickarby



Methodist Prints, by Reynold Rickarby

The range of interest covered by the resource clinics is illustrated by part of the Board of Missions section. Walter J. Leppert (left) discusses resources with a group. (Colorful coat-of-arms and tartans are part of the hotel decorations.)



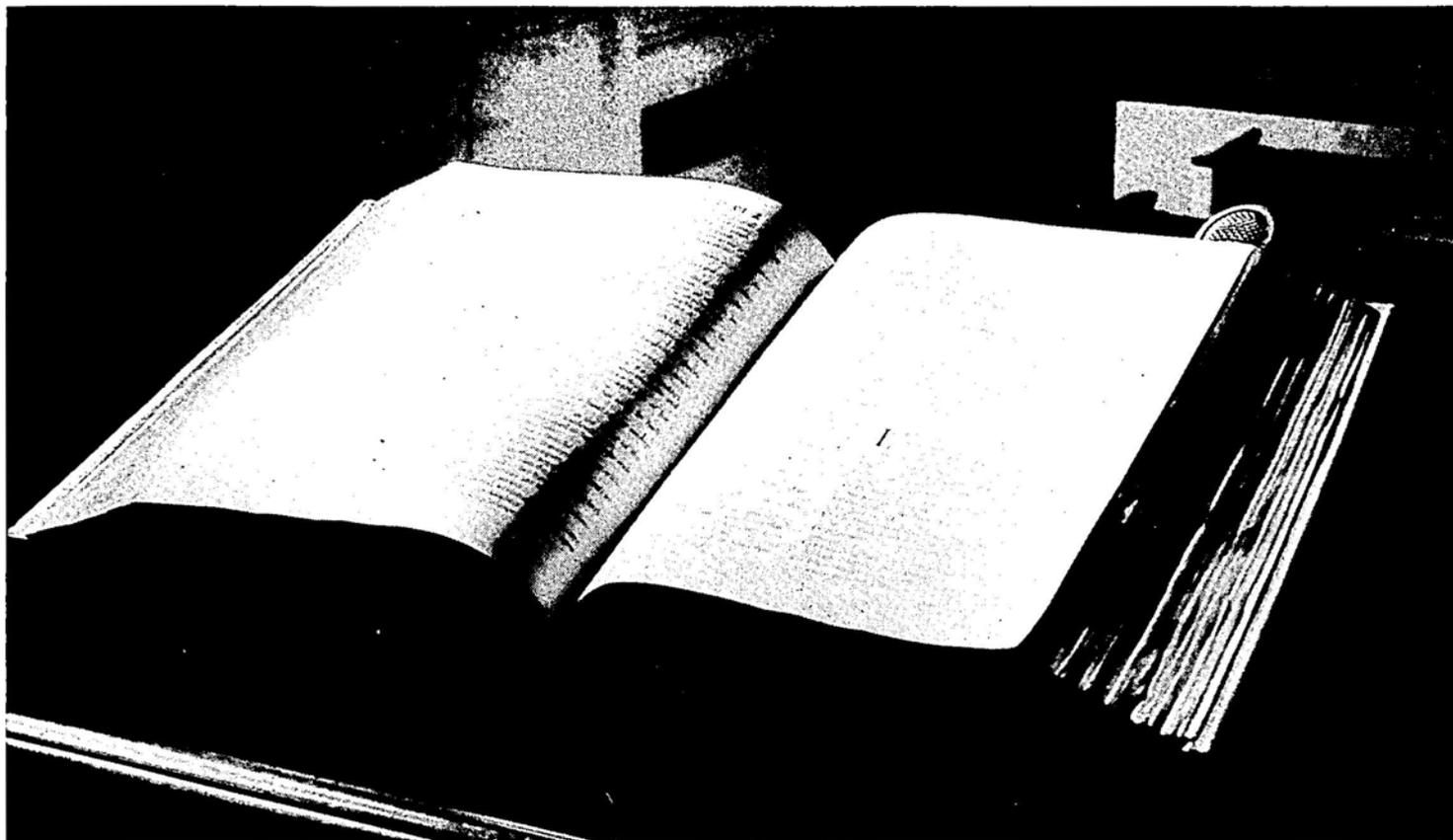
World Outlook, by Amy Lee

Three overseas missionaries in attendance at the Conference were (left to right) the Rev. Richard Wehrman, the Philippines; Dr. Ernest Sells, Southern Rhodesia; and the Rev. Lee B. Cooper, formerly a K-3, now going to the Belgian Congo.

Methodist Prints, by Reynold Rickarby



Presenting the Conference message were Dr. Sanford and Dr. Elliott L. Fisher, chairman of the Conference Committee on Findings and outgoing chairman of the National Methodist Rural Fellowship. The message raised questions, urged discussion throughout the church.



Luoma Photos, Weirton, W. Va.

Martin Luther

By HELEN G. JEFFERSON

He said a paternoster on each stair,
Climbed them on knees, believing that it freed
A soul from purgatory, his own need
To be released as deep as his despair.
Then on the topmost step with his last prayer
He said, "Who knows if it be true?" That seed
Sent roots down, grew and flowered into creed.
Not doubt, but faith, was germinated there.

Faith did not come to him as blinding light
On a Damascus road, but as the dawn
Which sets lost pilgrim feet upon their way.
He found the certainty which ends the night
And the dark doubts which tortured him were gone,
The glow of sunrise brought a cloudless day.

EDITORS' NOTE: *Reformation Day comes October 31st.*



Bingham Photo Shop, Portales, New Mexico

The home of the author. Notice the vast distances surrounding the house.

The Rural Church and the Woman's Society

By ESTHER GREATHOUSE *

TIME has brought many changes in the work of the Woman's Society of Christian Service in the rural church. When the Woman's Division of Christian Service began to reach out into the rural areas and organize the women into Societies, it found a group of women who had not had the opportunities found in the larger churches, but were eager to know more about the program of the Woman's Division as it was related to missions. There was a time when we thought of the rural people as being isolated, but that time has past. Good

* Mrs. Frank Greathouse of Rogers, N. M. is a member of the Board of Missions.

roads, telephones, and cars have made it possible for rural women to keep in touch with the programs throughout the districts and conference. The Methodist Church has given us everything that other groups enjoy, and perhaps we find an even closer fellowship in the smaller groups.

It is true that in rural churches, we have smaller churches and fewer people to carry on the church program, but we find our women are as well informed about the program of the Woman's Division as in city churches, and they are anxious to keep informed from year to year. Two of the most important sources of information are *The Methodist Woman* and WORLD

OUTLOOK. They follow the program as outlined in *The Methodist Woman*, adapting the information to their particular group; also the use of the WORLD OUTLOOK for special programs creates an unusual interest in the mission program. The women do not forget the studies recommended by the Woman's Division. Indeed, many of our rural societies are doing all four studies, with extra reading and research. Films are used extensively in both programs and studies. Through these channels and others, rural women are being given a widening vision of the total program of The Methodist Church.

Since distances are so great in the

rural sections, it has become necessary to divide districts into zones in order that we may reach and inspire more of our women. Districts are divided into four or five zones, including four to twelve churches in each zone. The smaller zones meet twice a year, and the larger zones meet every three months. Even with this division, some of our women travel ninety miles to attend. It is a very common thing to have an attendance of more than 100 women at the meetings.

We have a program committee of four, who plan the program on information concerning the work of the Woman's Division, using panels, symposiums, playlets, and dramatizations. We also have well prepared devotionals and inspirational speakers. We were very fortunate to have with us in a September meeting, Dr. Harry Denman, executive secretary of the Board of Evangelism, who brought us a challenging message on "Evangelism

in the Woman's Society of Christian Service." A panel led a discussion on Children, Youth, and Student Work; then the afternoon program was a presentation of "The World Federation of Methodist Women," including slides taken at Lake Junaluska in 1956.

Another outstanding program followed in January, when conference and district officers residing within the zones served on a panel and discussed the following: "World Outlook"; Promotion Work; Girl's Friendship Groups; Annual Reports; and Recruitment. For the inspirational part of the program, the drama, "Into Life," prepared by the Woman's Division was presented and gave our women a better understanding of the work of the missionaries and deaconesses. Another feature of this same program was a message from one of our laymen who had just returned from a trip to Russia, and

spoke on the "Relationship of the United States to Russia." At this meeting we had an attendance of 122.

On June 30th, at the last zone meeting, in Melrose, New Mexico—we emphasized "Missions and Recruitment," using the theme, "Go Ye." We had as our guest speaker, Mrs. C. C. Coffee, Lubbock, Texas, member of the Board of Missions, who had just returned from a mission tour in Africa. She challenged our women with the needs in the missions in Africa. To emphasize recruitment, we had with us two young women who were life service volunteers speak to us on leading our youth to a decision for mission service. Within a year we will have presented the entire program of the Woman's Division at our zones.

The day before the zone meeting is a busy day for the rural church woman who plans to attend. There is not only the husband and family,



Esther Greathouse

Going home from a zone meeting.



Esther Greathouse

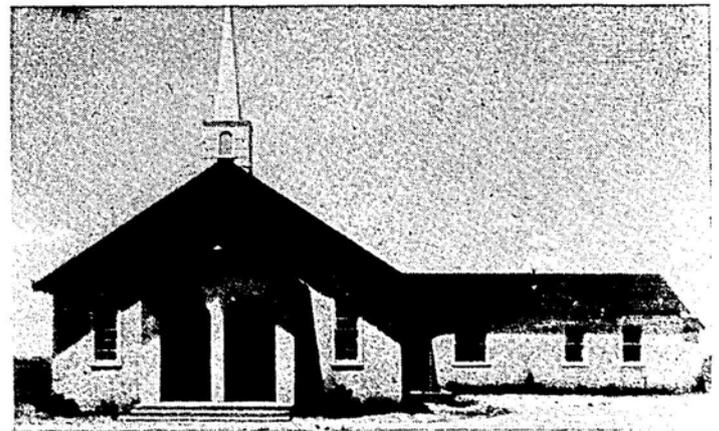
The Floyd (New Mexico) Methodist Woman's Society presenting the 13th Honorary Baby Membership. The adults standing by have life memberships in the Woman's Society.

Fellowship hour in Floyd Methodist Church.



Esther Greathouse

The Methodist Church at Floyd.



Esther Greathouse

Mrs. C. C. Coffee, Lubbock, Texas, who is a member of the Board of Missions, with the pastor of Melrose Methodist Church, the Reverend Glenn Hutton, and the author, after a zone meeting. Mrs. Coffee drove 150 miles to report at this meeting on her trip to Africa.



Esther Greathouse

A regular meeting of the Woman's Society at Floyd, New Mexico.



Esther Greathouse

but often workhands also for whom to prepare food when she leaves to spend the day at the meeting. This means baking the day before, and arising early to prepare the meals for the home, and a covered dish to take to the meeting. Then she must travel 50 to 90 miles to church.

Each zone has a project. Because of the interest in Africa at this time, one zone planned to send good used clothing to 100 African boys, age 5-10. These projects are over and above the pledge to Missions and Supply Work. We often hear this remark: "The inspiration we get at the zone meetings just keeps our Woman's Society going." However, we realize that "All action is local," and that the work done in the local society has laid the foundation for the interest in attending other meetings.

I have just visited one local church, the church at Floyd, New Mexico. It has a church membership of 134, and a Woman's Society organization of 20 active members. At this particular meeting, there were 30 attending, including the pastor. The Society meets every two weeks, as all rural societies do, often in an all day meeting. The women assume many responsibilities other than carrying out the program of the Woman's Division, in order that their church will continue to grow.

The Woman's Society of Christian Service in Floyd was organized in

1942 with a membership of 9 women. It now has 20 members. Eleven of these have been given Life Membership Pins, and 12 Honorary Baby Memberships have been given.

These are some of the activities sponsored by this group of women, typical of all rural societies:

They prepare and distribute baskets at Christmas and Thanksgiving.

They visit and minister to the underprivileged of the community.

They visit the sick, newcomers, and WSCS prospects, going "two by two" as they are now doing in the Evangelistic Movement.

They have landscaped the church grounds, helped to redecorate the sanctuary, painted and furnished the parsonage, sponsored "get acquainted" programs and dinners for school teachers, and will plan the Christmas Program.

They have had the four studies recommended by the Woman's Division. Some gained Jurisdiction Recognition by doing extra reading and research.

They sponsor a turkey dinner for the returned students at Christmas, send the "Upper Room" to all students, remember them on birthdays, Christmas, and Valentine Day with greeting cards, and often write personal letters to remind them that those at home are thinking of them.

In the children's work, the members

sponsor the vacation school and many are teachers in the church school.

The programs for the bi-monthly meeting are well planned and materials from *The Methodist Woman*, *WORLD OUTLOOK*, both the Program and Worship Booklet, together with articles from other church magazines are used. Often a missionary brings a movie of a mission field.

They observe the "World Day of Prayer" with churches in a nearby town, and the "Week of Prayer and Self-Denial" in their own local society, both with offerings.

They meet their askings on Supply Work and their pledge to Missions.

They attribute their continued interest partially to the attendance at zone meetings, seminars, district, and annual meetings where they get information concerning the work and inspiration to go further each year in helping to build the Kingdom of God.

Because of distances it does not seem practical to go to the church for prayer groups, but many members observe a quiet time at home each morning at 9:00 o'clock or during the Angelus Hour at 6:00 P.M.

It is often necessary for the local Woman's Society in the rural church to contribute to the church budget in order to have a 100% rating in the church budget. They are glad to do this in order to help their church.

Much planning and study are given to programs, and the women develop into good speakers, and grow both mentally and spiritually.

The rural church is giving leadership in the district, conference, jurisdiction, and the Woman's Division and Board of Missions.

Our rural women are "Methodist Women" with a "World Outlook."

OFFERING IN OCTOBER

The Week of Prayer and Self-Denial

October 25 - 31, 1959

THE GIFTS from the observance of the Week of Prayer and Self-denial will be used in the home field to equip rural churches and provide equipment for rural workers; for the Valley Community Center in Pharr, Texas; and for the Dulac Indian Center at Dulac, Louisiana.

Overseas, the gift money will help to provide the work in Africa with literature, school and staff houses, and Christian social centers.



Amy Leo



Toge Fujihira

“Dear Lord, we pray for thy workers who minister in town and country across our land. May our gifts provide the cars and equipment needed to carry on thy work.

Amen.”*

Vacation Church School at Myer's Chapel, a member of the nine-church Clay County, North Carolina, Group Ministry.

Methodist Girls' Hostel in Monrovia, Liberia.

“Our Father, we pray that thy children in Africa may be so taught and in such numbers that they may spread the light of thy kingdom and lead others to the knowledge of thy truth.

Amen.”*

* Quoted from the Week of Prayer packet, 1959, Woman's Division of Christian Service.

SCHEDULE



Three Lions, Inc., N.Y.C.

Along a lonely road in eastern Maine, Miss Rosemary Nixon, a deaconess travels her circuit. Every three months this travel comes to between five and six thousand miles.



Three Lions, Inc., N.Y.C.

During this travel, Miss Nixon visits eleven Sunday schools, and twelve churches, where she works with the Woman's Society, the young adults, and organizes social activities for teenagers.



Three Lions, Inc., N.Y.C.

Miss Nixon helps a young chorister over a difficult passage in the church choir.



Three Lions, Inc., N.Y.C.

In Wesley, Maine, a Methodist church weekday activity consists here of making presents for mothers.

FOR A DEACONESS



Three Lions, Inc., N.Y.C.

In Harrington, Miss Nixon pays a call. Calling is important. Notice the fine old Maine paneling on the porch, and the storm door so necessary against the Maine winters.



Three Lions, Inc., N.Y.C.

Miss Nixon enjoys a laugh with some of the parishioners and the minister, the Reverend Royce Coan, outside the Machias Methodist Church.



Three Lions, Inc., N.Y.C.

After teaching, visiting, and planning with the ministers of her district, Miss Nixon often has typing to do at home. She has a bachelor of arts degree and a master's degree in Christian education.

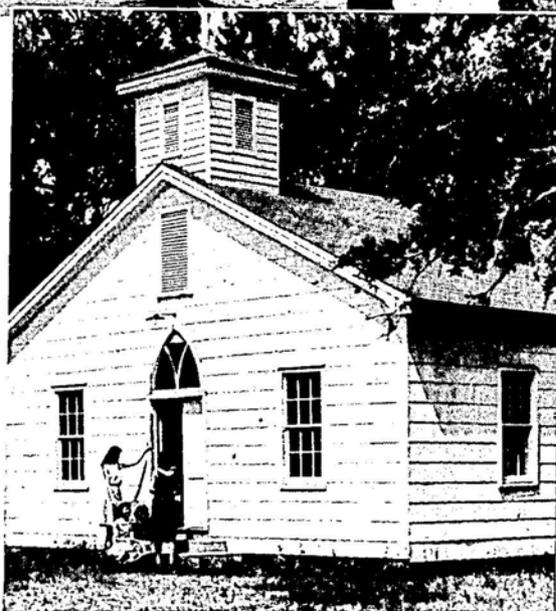


Three Lions, Inc., N.Y.C.

Now the day is really over, and supper dishes are being washed. Miss Nixon leads a strenuous life. As a deaconess she serves both rural church and community. But she finds the service good and, at times, exciting.

Picture and Story By AMY LEE

Rural churches of Smith County, Mississippi, where Deaconess Waunita Trickett works with ten churches to strengthen the church program: (Right) Raleigh Methodist Church, station church located in Raleigh, county seat, is starting a church library. (Below,) For Burns Methodist Church—a new brick edifice. (Bottom) Trenton Church has an active Methodist Youth Fellowship.



RALEIGH, MISSISSIPPI is not a large place, smaller still is Pleasant Hill.

Yet the influence of these two towns is being felt in places as far-off as the borders of Israel where Arab refugees wait out the days of their exile.

The night the Woman's Society of Christian Service at Pleasant Hill Methodist Church concluded the 1959 mission study of the Middle East with a talk by the rural worker, Miss Waunita Trickett, and a film, the members voted to send money—and collected it on the spot—for a CARE package for the Arab refugees.

The day before, the Woman's Society at the Raleigh Methodist Church began the mission study, "Understanding Other Cultures." One member confessed that she had never before understood the full meaning of the word *culture*. She thought it just referred to a person's "refinement" or bringing up. Others acknowledged that the study was helping them to realize that if people ate with chopsticks instead of forks, there was a good reason for it, and that the American way of doing things was not necessarily *the* way or the best way for everyone else.

MISSION IN



Conversation on steps of Raleigh Methodist Church, after a revival meeting: (left to right) Mrs. J. H. Moss, president of the Raleigh Woman's Society of Christian Service; Miss Waunita Trickett, church and community worker; Mrs. Roger Cameron, wife of the pastor.

Play ball! Trenton Church MYF-ers engage in the national pastime.



These seemingly small instances of awakened understanding and concern for others point up strongly the great missionary work being done in towns and villages of the United States by The Methodist Church right among its own members.

Seen in this context the role of the church and community worker, assigned by the Woman's Division of Christian Service to work with rural churches, takes on tremendous significance. For it is often through her efforts that local leadership is unearthed and encouraged, the church program shored up and strengthened, and people made more aware of their own and others' capabilities.

Miss Trickett came to Raleigh from West Virginia in September 1956 as the first Woman's Division rural worker in that area. Raleigh is in the center of Smith County, in the south central part of the state, about midway between Jackson and Laurel. It looks like many of America's Main Street towns. Drugstores, a specialty shop or two, a modest restaurant line one side of the street. The sidewalk is shaded by overhanging roofs supported by uprights, reminiscent of the frontier towns in Westerns.

Across the street is a modern one-

story post office and beyond it a mellow, tree-shaded courthouse where on warm days men sit on benches beside the walk and chat. Around the corner the new Smith County Office Building is a brilliant burst of orange and yellow and glistening glass. This building houses offices of the county agriculture agent, the home demonstration agent, and other county services. It has a big auditorium on whose stage are the latest-model stoves for demonstration work.

New ranch-style and split-level houses are appearing among Raleigh's older homes. Miss Trickett lives in a cool apartment in one of them. Her door opens onto a little clearing in the pines.

This house is just a short distance from the Raleigh Methodist Church. Its spire, white against sky and trees, is one of the first sights a traveler sees as he drives into town from Jackson. Raleigh is the station church in a three-charge setup. Realignment of the churches Miss Trickett considers the "biggest achievement" in the program of progressive action. The Burns Charge was reduced from five to four churches and includes Burns, Gasque Chapel, Trenton, and Trinity. Unity Methodist Church at Center Ridge



Refreshment time at Burns Church vacation church school. Pastor Burnell Phillips and church members staged the 1959 school—an example of local leadership the rural worker helps to encourage.

and neighboring St. John Church have become a two-point charge. Pleasant Hill, a Methodist-Baptist union church, was made the hub of a charge including Sylvarena and Cedar Grove churches.

For the first time Pleasant Hill Charge has a resident pastor. On the Burns Charge there is preaching one Sunday a month, morning and night, and Sunday school every Sunday except at Trenton. On the Pleasant Hill Charge there is preaching twice a month, oftener at Sylvarena which holds a service every Sunday morning. Unity has three Sunday services a month, St. John one.

Signs of health and renewed vigor are evident in the physical as well as the spiritual building going on in these churches. Burns has built a new church in the past three years,

MISSISSIPPI

a handsome Gothic brick edifice. The new six-room ranch-style parsonage at Pleasant Hill, which commands a view of distant hills and near pines from its location on a sweep of land at a bend in the road, is almost a miracle of action. It was planned, built, and paid for in about fourteen months. Generous donations of labor and materials and reductions on furnishings helped to make it possible.

St. John Church, one that perhaps comes closest to the popular conception of a small country church—one room, a wood stove which scarcely warms the nearest worshippers on cold winter mornings, plain wooden benches, a vintage foot-pumped organ and an upright piano—this little church is making plans for a modern new building.

One woman pledged \$100 to the building fund, undaunted by the fact that such an amount seldom bulges her purse. In her own version of the Lord's Acre program, she raised a pig, sold it at a good price, and, with returns from other practical labors, realized the amount of her pledge.

Miss Trickett's great task, as she sees it, is to break down the widely held belief in some rural areas that "we can't do anything, we haven't enough people."

True, Smith County is losing population. This is farming country and government restrictions on planting have forced many to look elsewhere for jobs. Others have turned to chicken and cattle raising. They can plant enough corn for the cattle, and expenses are relatively low. Chicken houses are becoming as familiar a part of the landscape as the pretty ponds and tall pines. A processing plant in nearby Forest turns the chickens into frozen delicacies for sale in the supermarkets.

There is also a new factory in town, the Raleigh plant of I. C. Isaacs & Son, Inc., which makes women's slacks, shorts, and pedal pushers. Most of its 300 employees are women.

Under these circumstances it is not always easy to get women workers for the week-day activities of the church. Nevertheless, Miss Trickett encourages those who can participate to have confidence and to realize that they can do more than they at first think they can.



New light blue parsonage of Pleasant Hill Church reflects popular ranch-style architecture. It was dedicated in May, 1959.

Missions are remembered as members of Woman's Society of Christian Service of Sylvarena Church hold Pledge Service. There being no Methodist Men groups in Smith County, young chap-in-arms attends as observer with his mother who is accompanist for the group. Miss Trickett is at extreme left.



Her faith in them has borne fruit. When she first came to Raleigh in 1956 the Raleigh church was the only one in the community that had had vacation church school. The next year eight churches had vacation schools. Last summer all participated in them. This year Burns Church, through the cooperation of pastor and members, held a successful vacation school on its own—with Miss Trickett strictly a spectator. "It's progress when a church group goes on without me," she says.

She can point also to gains in other phases of the church program. Four Woman's Societies have come to life, two new and two reorganized, making a total of seven now active. Mission studies are major projects for these societies. This past year all the organized societies have had at least two mission studies; some have covered four.

There are also seven active Methodist Youth Fellowship groups. The one at Trenton Church grew out of a weekly summer recreation program. Miss Trickett is trying to interest MYF members in going to Conference camps. Church camping is new to many of the youngsters. Camping, she feels, broadens their outlook, helps them to develop qualities of leadership. About ten young people went to camp last year.

Another big step forward was the

vacation church school training institute held for the first time in Raleigh last year. More than sixty attended. Says Miss Trickett, "This shows that people will come if we have workshops and meetings in Raleigh instead of always in Jackson." Jackson is a fifty-mile drive, a time- and money-consuming trip for women with farm and home and job responsibilities.

In addition to her church work program, Miss Trickett is deep in a strategically important community project: a library. There is no library in Smith County. She is already running a lending library of her own with books and magazines from her quite extensive personal collection. "This is preparing the soil for a county library," she says. Various civic groups are showing interest in the idea, and the Mississippi library commission has agreed to join in exploratory talks. In a parallel action, Raleigh Methodist Church is starting its own church library.

Miss Trickett also belongs to a home demonstration club. This keeps her in close touch with the work of the Agriculture Extension Service and with the women of her churches and communities.

The good Christian people of this deep south County, with their churches and rural worker, are making a practical and vital contribution to the life of the church in Mississippi.

People, Ghost Towns, and Churches

By DOROTHY TILLY

THE social revolution of rural America now upon us touches every person in this nation and reaches out to the peoples of other countries, for it affects the very bread that is needed. This is evidenced by the number of farm bills introduced into Congress, the meeting of the wheat growing nations concerned about what the United States would do with its surpluses, the grave concern of the National Council of churches and all denominational bodies over the plight of the farmers, the rural church and community.

The headlines in daily papers and weekly magazines, the titles of numerous pamphlets tell a story in themselves: "Look Out for Bigger Farm Surpluses Coming. Corn, Corn and More Corn," "The Wheat and Egg Folly." "American Farm Paradox, The Poverty of Abundance," "Big Operators Hit Soil Bank," "The Big Boys Make a Neat Nest Egg, Predicting Frozen Egg Movement," "And Finally the Farmer," "Dixie's Dilemma—Southerners Abandoning Farm Homes and Villages to Make Northward Trek," "Georgia to Tackle the Exodus of Youth," "Down on the Farm, The Plight of Agricultural Labor," and so on.

The problems of agriculture are complex and full of paradoxes. Our nation is dotted with great warehouses where the government stores its bought-up surpluses of wheat and corn and lines its caves with eggs and butter. At the same time there are hungry people the world over.

We know how to produce the abundance but have never learned "how to pass the platter of plenty to all of our people."*

President Eisenhower declared to the nation that the multi-billion dollar farm surpluses benefits go chiefly to only 10% of the farmers.

The soil bank and acreage quotas reduce production, but the extension service teaches the farmer to produce more on less acres. Again the more yield the farmer gets from his harvest, the less he earns from his labor and capital.

The changes that have come affect the South more largely than any other section. There is a fabulous story of the economic emancipation of the South, that reads like an Arabian Night tale. In 1860, 47% of its wealth was its slaves. In 1865 it lost

* From "People, Land and Churches" used by permission from the author, Dr. Rockwell C. Smith and the Friendship Press.

almost 50% of its wealth and there were practically no industries in the section to supply income. Today the industrial output of the South runs into billions of dollars.

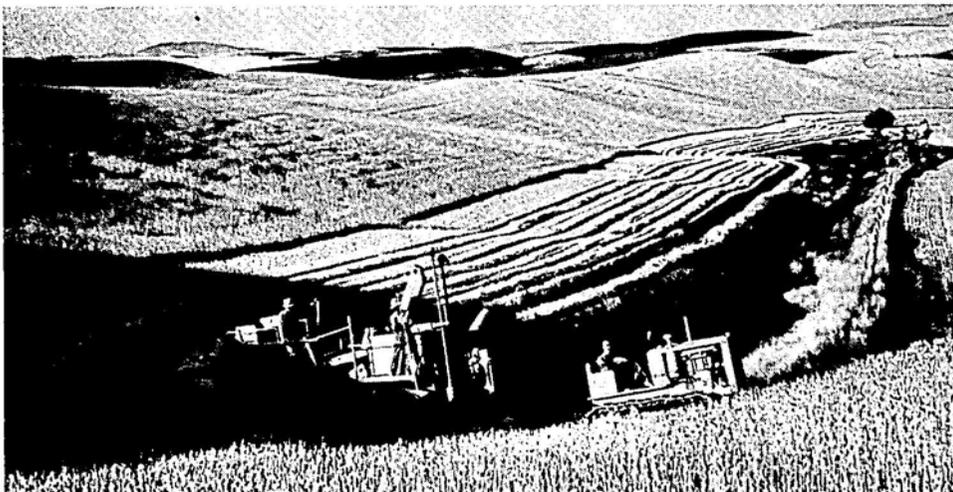
Paradoxically, there are blighted areas with ghost towns and counties that have lost so greatly in population that they are in danger of becoming ghosts of the past. There are about 1,000 counties in the nation that are in need of rehabilitation and the largest per centage of these are in the South. In some of these towns the only employed people, outside of farmers, are employed in the court house, and the court house people tell us no one ever comes to the county seat for their services nowadays except those who come to serve on juries and to pay taxes.

The Sunday edition, July 12, 1959 of the *Atlanta Journal-Constitution* carried pictures of the little town of Newborn, Georgia. The titles under the pictures were: "Newborn's Depot Is Filled With Hay, Weeds Grow in Front and Over Tracks;" "25-Foot Tree Inside—Grows in Abandoned Store;" "Newborn Has Eight Store Buildings, Seven of Them Stand Vacant—Newborn Town's Situation Illustrates Plight of State's Small Counties." The pictures of Newborn are the pictures of many a town in the South.

The ghost towns have come to be because of many things. The small farmer, suffering always from low income and not able to compete with corporate farm organizations, is lured to an industrial plant where wage and hour laws assure him of a far better income. He spends his money at the place it is earned because there he finds a better trading center. As a result, the little stores back home have too few customers and at last become vacant. The farmer puts his farm into the soil bank program, and adds \$13.50 per acre to his pocket book,

"Bigger Farm Surpluses Coming."

Philip Gentilett, New York





Laoma from Monkmeier

Soil bank and an empty church.

He needs to purchase no seed, no fertilizer, no farm machinery; and he has nothing to sell. The fertilizer, feed and implement dealers, the ginners and warehouse men, and rural banks close house and leave.

Between 1954 and 1958, the number of self-employed farmers decreased by 700,000. Most of them were farmers under the age of 45. The age of the farmer is alarmingly upward.

A study, made by the senior classes of five high schools in the rural county of Van Buren, Arkansas, covering the period 1952-56 revealed that out of the 482 graduates of this period 243 had left Arkansas.

Here and there workshops are being held on "How can rural counties keep their job-hungry young people from leaving home in search of greener economic pastures."

It is estimated that after the censusing of 1960, Arkansas will lose 2 representatives in Congress, Georgia, Alabama, Mississippi, and North Carolina one each. The losses are in rural counties that diminish the number of Congressional districts.

There also is the sad plight of the displaced farm laborer. In 1937, the days of the depression, under the title of "You Have Seen Their Faces," Erskine Caldwell and Margaret Bourke-White gave us a book of portraits of the depressed. Today, we are again "seeing their faces." Bishop J. W. E. Bowen of the Atlantic Coast Area of the Central Jurisdiction, says the Negro farm hand, not needed any longer on the farm, is on "the way, to the first wayside station in the small nearby town, but finding no work, he goes on to the larger town and then to the city" but

finds no job for his untrained mind and unskilled hands.

The Bishop says that from his office window, he looks out upon the building of the Great Expressway (Atlanta); lined on the side are Negro men, just standing and watching. Not so long ago they would have had a job, wheel-barrowing the piled-up dirt for the expressway but now one man directs a crane and a shovel.

Their mecca is Chicago, but worried city officials of that city are warning these prospective newcomers "they won't find a golden door."

We have seen the faces of white families on our highway too. The husband with all his worldly goods in his arms, his wife with the baby in her arms, and little children plodding along from "below Macon on the way to Atlanta," sleeping on the grass by the highway. We saw the family on Ponce de Leon Avenue, Atlanta, with rain pouring on them. The husband with the family's possessions, the wife carrying the hungry whimpering baby. They had trekked from Alabama on the way to Spartanburg where someone had told them there was a place they could "make a crop." What crop can be made from middle June to frost! And—these stories are multiplied.

There is no official estimate of the number displaced by a piece of farm machinery but there is an unofficial estimate—4 million farm laborers are out of work, including the number of migrants who are a part of the unneeded help.

What of the church in these situations? While it has worked sporadically with the migrants it has not had an adequate program to meet his needs.

The white laborer on southern farms has often been bypassed by the church. Many Negroes have had untrained preachers in churches with no connection to any denominational body. The National Council of Churches is urging a ministry that will reach all people. The Methodist Church is a strong supporter of the Council's ministry to the migrant.

When whole farms are put into the soil bank program a community is lost. The conservation program of the soil bank is making the countryside beautifully green with its planting of pine trees and grasses. Dotted here and there are schoolhouses, but they are empty. The churches also are there but the people are not.

The Conferences of the Atlanta Episcopal Area have been authorized to set up a commission to make a comprehensive study regarding population trends and sociological development as they relate to the church.

The churches of the South Carolina Conference of the Central Jurisdiction have done a splendid job in keeping communities intact. They have worked in cooperation with the county farm agent and with Clemson College.

Studies have shown the leadership of the nation in church, state and business has come in the past from men with rural backgrounds.

It is possible that the Christmas Shepherds heard the angel chorus *because* their ears were attuned to listening. Is the day of this rural perceptiveness gone from the nation's leadership? If so both the nation and the church will be losers.

The Twenty-Fourth of October:

UNITED NATIONS DAY

PRAYER FOR HUMAN RIGHTS

By ANN BARCUS MINGA

O Lord, Creator, who gave man a mind,
A heart and spirit, sparked with something more
Than trees and beasts, from thee all men implore
The chance for living as befits their kind;
And, imaged like thee, they all long to find
The right to lift their heads and walk before
Their fellows in respect and see no door
Fast closed by those whom prejudice strikes blind.

Lord, may each little child who starts today
His journey with all pilgrims of the earth
Be privileged to grow to his full height
And share with all his fellows every right
Until at last no one shall be, I pray,
Denied the dignity of human worth.

*The United Nations Building,
New York City*

Philip Gendreau, N.Y.

THIS MONTH

THIS month WORLD OUTLOOK is specializing on the country side. One of the most important aspects of the country side is the change that is coming over the farms of our nation. We felt that there was no one more competent to tell of that change as it affects one part of the country than is Mrs. M. E. Tilly.

Mrs. Tilly, for many years, has been in the habit of getting in her car and going out into the "rurals" to talk with people. She knows how the Woman's Society of Christian Service programs are used by the rural churches. She knows what country preachers are like. She can talk with strangers in a rural backwater in such a way that they feel she is one of them.

She wrote, when she sent in her article: "I certainly enjoyed finding facts . . . by a trek through Alabama and Georgia where there is a trail of warehouses . . . now empty, standing as symbols of a past cotton economy."

Mrs. Tilly went on to say: "There is a wonderful story of the work being done by the South Carolina Conference of the Central Jurisdiction to keep communities intact. It is a story that ought to be told. Incidentally, South Carolina loses no representative in Congress because of loss of population in rural counties."

Read the story. Watch for legislation that may help rural communities and support it. We will try to get that story of the Central Jurisdiction in South Carolina. It may have some suggestions for all of us.

The picture that goes with the story—of the dirt road, the empty fields, and the empty church—did not come from the area of which Mrs. Tilly writes. It comes from a rural county in Ohio. The rural situation is not limited to one part of the nation.

Set aside this story for your study on Town and Country. It will be useful.

One great help to rural communities is the specially trained pastor and

the rural deaconess. The rural deaconess is a relatively new profession in our church. What does she do? The "Schedule of a Deaconess" picture story will give us some idea. Also, the story by Miss Amy Lee called "Mission in Mississippi" gives understanding of the rural church program.

Beyond the areas that are neglected in the rural countryside and the ones that are ministered to by the trained religious workers, there are those whose leadership depends upon the church women of the community. An example of that situation is told by Mrs. Frank Greathouse.

Mrs. Greathouse is a member of the Board of Missions and the Woman's Division of Christian Service. You can see by the pictures she sent to accompany her article that she really lives in a wide and open space. She writes that she does not truly live in a remote place because there is one house not more than half a mile away.

We particularly recommend Mrs. Greathouse's article to Woman's Societies. It tells succinctly what role a Society can play in bringing communication between people, and intellectual enrichment to a whole countryside.

Of course this article is of use in the study of Town and Country. But it is equally of use to rural Societies for possible programs of work and action.

October is always a crowded month. We have more articles than we have space. But we have taken space quite deliberately this month for two poems. One is on Martin Luther, as his day—Reformation Day—falls in October. It is a beautiful poem, and it keeps us aware of the great contribution that Martin Luther made to the Christian world—an insistence that all of us have a Christian vocation, and that we all have a right to appeal directly to God.

The other poem we have used to mark the United Nations Day observance, October 24th. At first we thought about assembling a page with facts. You know the kind of facts

that tell that the United States gives only .06 per capita for its share in the United Nations; or facts on what the United Nations has done for peace; or for under-developed countries; or in general for mankind around the earth. But then we decided that in the last analysis and from a Christian point of view, the prayer poem by Mrs. Herbert Minga expresses what we hope from the United Nations in this year of 1959. We hope you will use it for your United Nations observance.

Churches are celebrating the Week of Prayer and Self-denial this month. Perhaps the page given to this celebration will be useful in that observance. The gifts from this Week of Prayer have accomplished great things. Young students have been educated, schools have been built, retired workers have been better cared for. One of the greatest results has been that over a period of days groups of Christians have meditated on the mission of the church. Special literature on the Week of Prayer is available of course from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio. But we feel that our reminder in WORLD OUTLOOK may be effective in making the reader think again on these things.

One of the good things about this year has been the number of appreciative letters we have had from WORLD OUTLOOK readers. Many of them are new readers. October is the month when a renewal drive is on from the Woman's Society of Christian Service, and new subscriptions are campaigned for by the Commission on Missions. Some of you have already started a drive. We were quite excited when we received recently a "Mr. and Mrs." subscription list from Oak Avenue Church in Indianapolis. Some churches are completely subscribed—"A World Outlook For Every Family."

It is through knowledge as well as through devotion that the Christian mission goes forward. We hope that you will take it upon yourself to see that your church members are not deprived of that knowledge. WORLD OUTLOOK, as it comes to a home each month, prevents a family from forgetting the Great Commandment of the Christian church.

BOOKS

THE RIDDLE OF ROMAN CATHOLICISM, by Jaroslav Pelikan. New York and Nashville, Tenn., 1959: Abingdon Press; 272 pages, \$4.

One of the more hopeful signs of the times in the Christian community in many lands is the renewed interest in understanding between Christians of different traditions. The ecumenical movement is both a product and a cause of this new spirit of openness between those followers of our Lord who have too often only demonstrated estrangement.

Nowhere has this estrangement been more in evidence and more bitter than between Roman Catholicism and Protestantism. This has been so true that in this country no one seems to think it even strange that two major groupings of Christians should be described as being of "different faiths." Reinhold Niebuhr has called Protestant-Catholic relations in the United States "a scandal" and too often they have been just that.

Fortunately a new attempt at understanding each other is now taking place. There are still many people on both sides who regard this attempt as misguided and sentimental and so it easily can be if the pendulum merely swings from saying only harsh things to saying only nice things. The issues between Protestants and Catholics are too important to be sugar-coated and also too important to be approached in any spirit but that of Christian love.

This book, winner of the \$12,500 Abingdon Prize, is a model of what a book in this area should be. Its sympathy for its subject, the Roman Catholic Church, shows on every page but this sympathy nowhere causes any soft-pedaling of what the author thinks to be major faults. The chapter on the Virgin Mary, one of the sorest points of difference, is an excellent example of the author's skill in approaching very ticklish subjects.

It would be possible to go through the book chapter by chapter to point out stimulating and felicitous passages. Suffice it to say that the book is divided into three major sections: a historical background; an examination of beliefs and practices; and a theological examination of approaches to Christian unity.

If this sounds formidable and ponderous, it is not. This is one of those happy books where the writing quality matches the importance of the contents. It is clear, vivid, interesting, and even humorous. Dr. Pelikan, professor of historical theology at the Federated Theological Faculty of the University of Chicago, may help dispel those prevalent ideas about the style in which theologians write.

It is to be hoped that this book gets the audience it deserves. Make no mistake

about it—Abingdon has picked a winner this time. The selection of this book honors the publisher as much as it does the author. A careful reading of its "truth spoken in love" by all of us—Protestants and Catholics—may help us to discover ways in which we have all narrowed and distorted the Gospel and help us move closer to a completer understanding of that Gospel.

TO THE END OF THE EARTH, by James K. Mathews. Nashville, Tenn., 1959: National Methodist Student Movement; 131 pages, \$1, paper.

As its contribution to the study program on the Life and Mission of the Church being sponsored by the World Student Christian Federation, the Methodist Student Movement asked Dr. James K. Mathews to write this study of the New Testament books of Luke and Acts. The result should not only be a real contribution to the students but to all of us who seek to be students of God's purpose.

With a subject called the "life and mission" of the church, Luke-Acts was the obvious choice. Sharing the same author, they recount the story of Jesus' life and ministry and the missionary expansion of the early church. Any reexamination of the church's life and mission must start here with the Biblical material.

To those who have read or heard him, Dr. Mathews, again, was the obvious choice for an author. Associate General Secretary of the Division of World Missions of the Methodist Board of Missions, he is thoroughly acquainted with the missionary situation today and with both the new trends and Biblical imperatives in missionary activity.

Such seemingly happy combinations often have an unfortunate habit of not quite living up to expectations. Fortunately, no such feeling of letdown is likely to occur to any reader of this stimulating little volume. "Much in little" might well be the motto for this study. As an example of the thought-provoking nature of the contents, there is an appendix of some eleven pages on "The Life and Mission of the Church" that is one of the most concise and illuminating summaries of contemporary thought about missions that is available.

It is no secret that reevaluation of the basis and strategy of Christian missionary activity has been the order of the day (for some days) among thoughtful Protestants. One of the dangers of such reevaluation can be a tendency toward a lack of communication between those seeking a newer approach and those still committed to an earlier approach. Such a breakdown of common thinking can only be a disadvantage to both groups.

It was partially to prevent this kind of gap in the student movement that caused the World Student Christian Federation to set up the study program on the Life and Mission of the Church. And Dr. Mathews' study can do much to bridge any such

gap that may exist among other church groups.

All of which does not mean that this book has an axe to grind. It is a Biblical study and the emphases derive from the Scriptures studied rather than being superimposed upon them. A useful and helpful book for all.

INTRODUCING ANIMISM, by Eugene A. Nida and William A. Smalley. New York, 1959: Friendship Press; 64 pages, 90 cents, paper.

One of the most useful projects of Friendship Press has been its series of books "introducing" various religions—Buddhism, Hinduism, etc. Designed to be popular in approach and well illustrated, the series has in general proved interesting in itself as well as providing supplementary material for use with mission studies of different areas.

This latest book, dealing with animism, is a worthy addition to the series. The authors, Eugene Nida and William Smalley, both work in the field of linguistics for the American Bible Society and their jobs have led to much travel and intensive familiarity with many peoples of the world. They combine a scholarly approach with a smooth, accessible style of writing.

Animism, as the authors freely admit, is a somewhat difficult subject to treat in such a comparatively short book. Technically the term refers to a belief in spirits—which covers a broad field. In popular usage, the term is even broader since any practice which does not fit into any other system of belief is often called animistic. Thus, we find traces of animism (in its technical sense) in all religions and broad streaks of it in popular religion (black cats, walking under ladders, etc.).

It is interesting that members of technological societies such as ours both find animism hard to understand and respect and yet retain many vestiges of animist practice in popular superstitions.

The authors do a good job in explaining the basic assumptions of animism so often obscured by the seemingly meaningless practices. It is important that Christians understand the thought patterns of animists since it is among animists that Christianity often has its most spectacular missionary success.

This book will be of particular value in use with this year's missionary study on Africa, traditionally one of the strongholds of animism, and it will serve as a useful supplementary resource for that study. The material treated here, however, covers many continents and this little book will be a welcome addition to any missionary library.

The photographs deserve a word of special mention. They are plentiful and excellent. This is really a text-and-picture book in which the photographs not only supplement the text but give a sensitive re-creation of the "feel" of animism.

THE MOVING FINGER WRITES



INS Photo

David Livingstone, grandson of the famous nineteenth century Scottish missionary-explorer, is following in his namesake's footsteps. Superintendent of the (British) Methodist Tana River Circuit in Kenya, the Rev. Mr. Livingstone is shown talking with evangelist Samson C. Mngoni who met the famous Doctor nearly a century ago. Mr. Mngoni is still active in Tanganyika.

Youth Conference Held at Purdue

Both the youth and student commissions of the National Conference of Methodist Youth elected officers at the annual meeting of the organization August 15-23 at Purdue University.

Elected president of the National Methodist Youth Fellowship Commission was Donald Baldwin, San Rafael, Calif.

Richard F. Celeste, Lakewood, Ohio, was elected chairman of the National Methodist Student Commission.

Other youth commission officers elected were vice-president, Ronald Murdoff, Napa, Calif.; secretary, Miss Mary Elizabeth Waits, Sumrall, Miss.;

financial secretary, John M. Hayes, Alliance, Ohio.; Christian witness chairman, Miss Barbara Lee, Bessemer, Ala.; Christian citizenship chairman, Miss Jackie Ann Kovacevic, Dunkirk, N. Y.; and Christian fellowship chairman, Rodney Wilmoth, Lincoln, Neb.

Elected to the council of the National Conference of Methodist Youth were Kaneaster Hodges, Jr., Newport, Ark.; Henry Golson, Birmingham, Ala.; and Tom Lord, Dallas, Texas.

The student commission elected as delegates to the National Student Christian Federation Miss Rebecca Owens, Saluda, Va., and Gerald Gower, Westbrook, Maine.

Terms of office vary. There are several

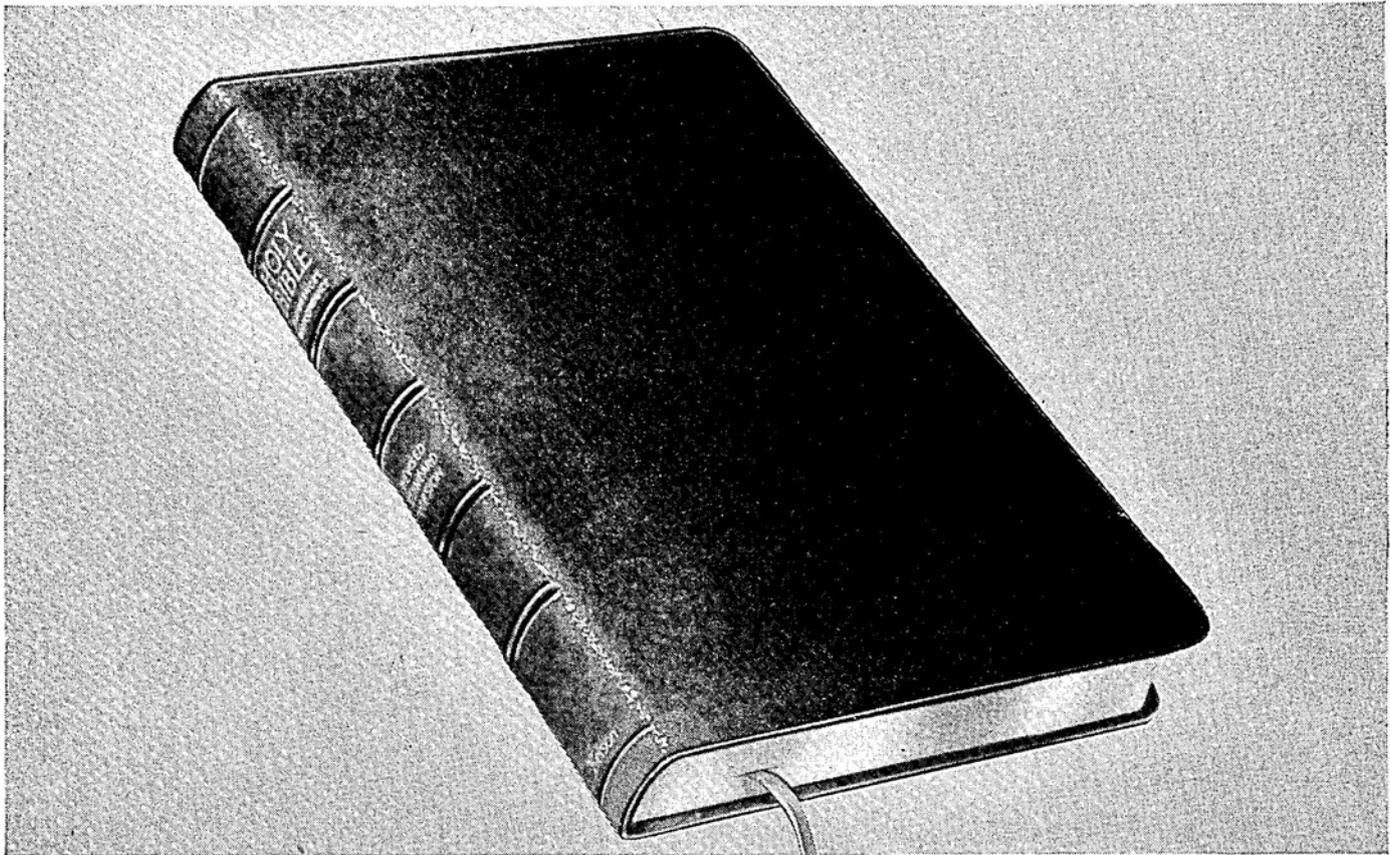
other offices of the commissions and NCMY whose incumbents will continue to serve until later dates.

Changes in the administrative staff of the National Conference of Methodist Youth were also announced at the annual meeting of the organization.

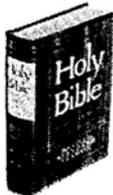
The Rev. Charles H. Boyles, Nashville, Tenn., senior administrative officer of the organization, announced that he will resign to become general director of Church Arts Associates, Dallas, Texas.

Edgar A. Gossard, also of Nashville, junior administrative officer of the group, was elected to Mr. Boyles' position. He will be responsible for administering the entire NCMY program and will be the editor of *Concern*, NCMY's journal of

Now... a Revised Standard Version Bible with Concordance and Center Column References



- all bindings stamped in genuine gold
- 3-color presentation page
- easy-to-read 9-point, Times Roman type
- page size: 5½" x 8⅝"



4800X. Maroon buckram over boards; India paper; leatheroid spine; headband; 2-color dust jacket; less than 1¼" thick \$9.00



4807X, 4807XR. Black or red genuine leather; India paper; limp style; round corners; gold edges; ribbon marker; boxed; less than 1¼" thick \$12.50



4868X, 4868XR. Black or red genuine cowhide; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick \$17.50

4868XR (shown above), 4868X. Red or black genuine morocco; leather-lined; Nelson Indopaque paper; semi-overlapping covers; round corners; gold edges; ribbon marker; boxed; only 13/16" thick \$22.50

Contains more than 1,500 pages, yet is handsomely thin

This long-awaited edition of the RSV Bible can make your reading of Holy Scripture more spiritually rewarding than ever. Added to the clear, easy-to-understand RSV text are invaluable aids for Biblical study.

More than 75,000 center column references direct you to other passages having a common theme. Some references illustrate the meaning of a verse. Others complete the thought or indicate its outcome. To locate passages in which a particular word or name appears, there is a 192-page concise concordance and list of proper names. Twelve full-color maps help you follow the Biblical story more easily.

Clearly readable type, opaque white paper, the best in cloth and leathers have been used to give you an edition of the Scriptures which your family and friends will use and treasure for years to come. You'll want to own . . . and give . . . the new RSV Concordance Reference Bible.

Now on sale at your book store and denominational publishing house

THOMAS NELSON & SONS

Exclusive publishers of the Revised Standard Version Bible

CHOIR ROBES

Newest colorfast fabrics available.
Write for Catalog A24

E. R. MOORE CO.

268 Norman Ave., Brooklyn 22, N. Y.
932 Dakin St., Chicago 13, Ill.
1641 N. Allessandro St., Los Angeles 26, Calif.



Let me show you

HOW TO SPEAK AND WRITE LIKE A COLLEGE GRADUATE

I have helped thousands of men and women who have not had college training in English to become effective speakers, writers, and conversationalists. With my new C. I. METHOD, you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. You don't have to go back to school. Takes only 15 minutes a day at home. Costs little. 32-page booklet mailed FREE upon request. Send me a card or letter TODAY!

Don Bolander, Career Institute
Dept. E-16510, 30 E. Adams St., Chicago 3, Illinois
Please mail me your FREE 32-page booklet on English.

Name _____
Address _____
City _____ Zone _____ State _____



Wide World Photo

Representative Daniel K. Inouye has a dual "first" to his credit. First person to represent the new state of Hawaii in the U. S. House of Representatives, he is also the first American of Japanese descent to sit in Congress. The widely-popular young war hero is an active Methodist layman and Methodist representative on the Honolulu Council of Churches.

news and opinion, and *Power*, devotional publication for youth. He has been serving as managing editor of *Concern*.

Edward R. Wright, Jr., who has been working toward a doctor of philosophy degree at Duke University, Durham, N. C., will join the staff to become executive editor of *Concern* and *Power*.

National headquarters of NCMY is in Nashville.

Born in Atlanta, Ga., Mr. Wright has a bachelor of arts degree in journalism from Emory University there. He also has a master of arts degree in political science from Emory and has studied toward a Ph.D. in political science for four years, one at the University of Chicago, one at the University of Strasbourg, and two at Duke. He is now completing his doctoral dissertation.

While at Duke, Mr. Wright minored in religion in the Department of Christian Ethics of the divinity school.

Church Arts Associates, to which Mr. Boyles will go, is a new corporation. Its planned projects include consultation on church architecture, opening a new art gallery in Dallas which will specialize in Protestant art, and a church bulletin service using contemporary art.

Mr. Boyles joined the NCMY staff two years ago and Mr. Gossard, shortly afterward.

The Conference reaffirmed its desire that there be separate, self-directing na-

Free to WRITERS seeking a book publisher

Two fact-filled, illustrated brochures tell how to publish your book, get 40% royalties, national advertising, publicity and promotion. Free editorial appraisal. Write Dept. RHU-10 Exposition Press / 386 4th Ave., N.Y. 16

A COMPLETE LIBRARY OF
RELIGIOUS FILMS
WRITE FOR YOUR FREE COPY
OF OUR FILM CATALOG
THE PROJECTOR
FILM LIBRARY SERVICE
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

Shop at Our COXESBURY BOOK STORES in these cities:
Atlanta, 72 Broad St., N.W. • Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd.
Nashville, 417 Church St.



send no money!

10 DAYS FREE TRIAL

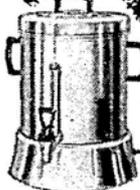
TRY THE WORLD'S FINEST PORTABLE ELECTRIC ORGAN IN YOUR HOME OR CHURCH

Buy direct from importer and save. Retail value \$139...Special discount for religious groups. Write for complete details and brochure FT.

Also ask about Chord Organs—now available!

ORGAN IMPORTS • 860 Colorado Ave., Avon, Ohio

COMPLETELY NEW AND AUTOMATIC BIG 48-CUP ELECTRIC PERCOLATOR COFFEE URN



GIVEN TO YOUR GROUP WITHOUT 1c COST!

Amazing! Just add cold water and coffee, turn switch and watch it perk. Brews 48 cups automatically. I'll send this Percolator to your group in advance, with a supply of my famous flavorings. Have 10 members sell only 5 bottles each, and it is yours to keep! Take up to 60 days; we give credit. Write Now for Complete Details FREE! Rush name and address for my exciting Plan which gives your group this new Percolator and other valuable equipment or adds many dollars to your treasury—sent free, no obligation. ANNA ELIZABETH WADE, 2374 Tyree St., Lynchburg, Va.



ROBES

Write for catalog and sample swatches. Fine materials; beautiful tailoring; fair prices. Mention whether for pulpit or choir, and give name of church.

DeMoulin Bros. & Co.
1140 S. 4th St. Greenville, Ill.

SELL

Old South Holiday Fruit Cakes

MAKE MONEY for your W.S.C.S.

30¢ profit on each pound! You pay only 70¢ per pound, sell them at \$1.00 per pound!

Fellow church members, family, friends . . . everyone is a potential customer for these delicious cakes! Write TODAY for full information and FREE sample slices to prove its fine quality and moist goodness to your members! Made from a treasured family recipe that dates back to pre-Civil War days, Old South Holiday Fruit Cakes sell fast, make quick profits for your group! Plan your fall campaign now! Clip and mail coupon below!

AMERICAN BREAD COMPANY

Dept. WO 702 Murfreesboro Rd., Nashville, Tenn.
Dear Sirs: Please send me complete information about your Holiday Fruit Cake Sales Plan and FREE sample slices for my organization.

Name _____

Address _____

City _____ State _____

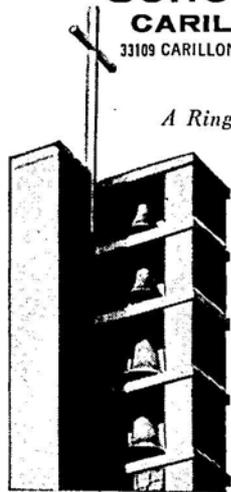
Name of Organization _____

Give Your Church THIS MEMORIAL ABOVE ALL!

Memorial Bells by Schulmerich!®
What a uniquely wonderful way to remember a loved one! And surely your church would appreciate receiving these pure-toned Schulmerich bells as a "living" reminder, too... as a gift from you... in your own name. Appropriate plaque, if desired.

**SCHULMERICH
CARILLONS, INC.**

33109 CARILLON HILL • SELLERSVILLE, PA.



A Ringing Tribute!

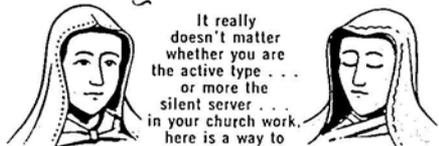
Loving!

Living!

Lasting!

©Trademark of Bell
Instruments Produced by
Schulmerich Carillons Inc.

ARE YOU A "Mary" OR A "Martha?"



It really doesn't matter whether you are the active type... or more the silent server... in your church work, here is a way to

RAISE MONEY FOR YOUR GROUP
in an easy, quick, dignified way

**KEEPSAKE
SOUVENIR
PLATES**

...with our exclusive Cerama-Etch Process decorations will never come off...



**THAT PICTURE
YOUR
CHURCH**
... wide variety of styles to choose from designed to your complete satisfaction

BUILD YOUR FUND RAISING PROJECT ON A PROVEN PRODUCT. WE SUPPLY A COMPLETE, PRE-TESTED SALES PLAN. Don't delay... write today

WORLD WIDE

Art Studios

Ask about Our SPECIAL CHRISTMAS OFFER order now... pay next year

P. O. Box 7710, Covington, Tennessee

**HOW
TO
SELL**

tional organizations for both Methodist youth and Methodist college students.

The National Conference of Methodist Youth is now an organization of both youth and college students and is composed of members of a youth commission and a student commission.

The group's proposal, originally approved at its annual meeting last year, will have to be approved by the Methodist General Conference before it can be put into effect. The conference, top legislative body of Methodism, meets next spring in Denver.

If approved, the recommendation will result in the dissolution of the National Conference of Methodist Youth in favor of the two proposed organizations.

The proposed student organization would be composed of college students who locally would be members of campus Methodist Student Movement units. The proposed youth organization would represent the Methodist Youth Fellowships of local churches. It would be for older youth as well as those of high school age.

A report listing reasons for the structure change recommendation said that since the youth and student commission were established in NCMY in 1952 the commissions have matured and can handle their special concerns better separately than jointly. It also said that participation in the ecumenical movement could be more effective through separate youth and student organizations.

The National Conference of Methodist Youth now publishes two publications, *Concern*, a journal of news and opinion, and *Power*, a devotional publication for youth. Looking toward the possible dissolution of NCMY, the group voted to explore the possibilities of their being published interdenominationally.

A report stated that interdenominational publication of *Concern* and *Power* already has been discussed to some extent and some denominations are interested.

The report said that the two main reasons the interdenominational publishing venture is favored are:

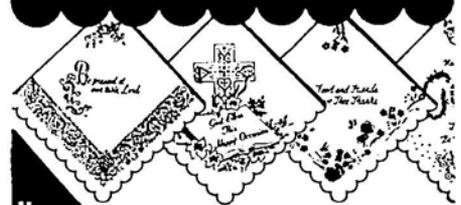
"1. We are committed to the spirit of the ecumenical movement and feel that this would be a unique opportunity to express an ecumenical witness.

"2. The preliminary discussions on the ecumenical scene seem to indicate a strong interest in the two publications in their present format and emphases. Because of this, we have reason to believe that there is a possibility that *Power* and *Concern* will retain their essential character for which they are noted under present NCMY leadership."

The NCMY voted that, should inter-

fund raising groups...

See Graceline's Beautiful New Scalloped-Edge Table Prayer Napkins



**Yours
Free!**

A COMPLETE SET of GRACELINE'S lovely table prayer napkins (including these latest patterns) is yours for the asking. Simply fill in the coupon and mail today.

Join the thousands of others who have used our simple fund-raising plan to earn money quickly - and in a dignified manner!

SEND FOR YOUR FREE SAMPLES TODAY!

The Grace Line Co.

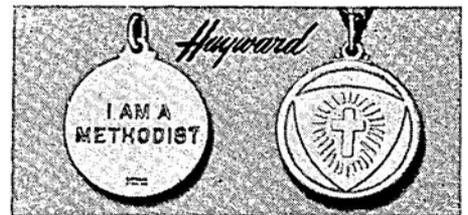
801 LaSalle Avenue Dept. WO109
Minneapolis 2, Minnesota

Please send me FREE SAMPLES of GRACELINE Napkins and complete fund-raising details.

Name _____

Address _____

City _____ Zone _____ State _____



STERLING SILVER

METHODIST SYMBOLS

NEW Methodist Symbols to cherish in beautifully handcrafted Sterling Silver. Symbols are also available featured on many fine religious jewelry items. Ask your jeweler to show you Hayward Methodist Symbols and jewelry.

WALTER E. HAYWARD CO., INC., ATTLEBORO, MASS.

FABULOUS, NEW 5-Ft. Long Balloons

Twist Into A Thousand Shapes!
GIRAFFES-DACHSHUNDS—Pets of All Kinds
Made of **200 for \$1** Add 25c Postage and Handling
Live Latex

Delight Kiddies—Grown-Ups, Too!
Almost 5 feet long when inflated. Balloons this size usually sell up to 25c each.
Send only \$1 now. Plus 25c postage and handling for 200 in a variety of gay colors! Supply limited at this low price, so order several sets NOW for GUARANTEED PROMPT DELIVERY. MONEY BACK GUARANTEE. FREE Complete Instructions.

MURRAY HILL HOUSE

Dept. B-112-B, P.O. Box 251, Bethpage, L. I., N. Y.

Your BEST Investment with TRIPLE Returns

Let "Bright Horizons" show you how to make your future secure, increase your spiritual satisfaction and live more abundantly by means of



THE ANNUITY PLAN



An African Mother pounding grain

Study these triple returns it brings you

1. Guaranteed life income of high percentage that never varies, is never late and not affected by economic conditions.
2. Absolute safety—annuity reserves in segregated fund managed according to N.Y. insurance laws.
3. Full response to Christ's command, "Go Ye into all the world," because your money will be used eventually for world-wide missions.

Thus you help yourself while helping others. You can leave a legacy not only to carry on Missionary work but also to provide an income for life for loved ones.

Send NOW for FREE Book

Remember you receive a high rate of return as long as you live, under a binding legal contract. You save all fees and enjoy tax advantages. You avoid trouble over a Will and any loss or dissipation of your estate. Beautiful two-color booklet "Bright Horizons" gives you full particulars, answers all your questions and illustrates Missionary work at home and abroad. A helpful guide to wiser stewardship.



Attention of the Treasurer,
150 Fifth Ave., New York 11, N. Y.
Dept. WO10-38-9

Gentlemen:

Please send me free copy of "Bright Horizons" showing high returns under The Annuity Plan and giving full particulars of ALL its advantages.

Name _____

Address _____

City _____ Zone _____ State _____

Division of World Missions and Division of National Missions of the Board of Missions of

THE METHODIST CHURCH

DEPT. WO10-38-9 150 FIFTH AVE., NEW YORK 11,

denominational publication of *Power* and *Concern* seem unwise, an offer of the Youth Department of the Methodist Board of Education be considered.

The Youth Department's offer is that the department staff will keep the publications in operation after the possible dissolution of NCMY (which would be May 31, 1960, according to present plans) until August of 1960. At that time, assuming favorable General Conference action, the new national youth organization would be meeting, and it could decide whether to continue the publications.

Overseas Methodists In Mission to America

Ten outstanding Christians from other lands will be leaders of a two-month Methodist "Mission to America" October 4 to December 4.

The mission will be sponsored by the Methodist Board of Missions' Division of World Missions and Woman's Division of Christian Service and the Methodist General Board of Evangelism.

It is the result of a resolution of the 1956 Methodist General Conference, top legislative body of Methodism.

In the words of the General Conference resolution, the purpose of the mission is that "leaders and preachers of the younger churches be invited to the United States to give witness to their triumphant faith, and to lead the Methodists of America toward a great spiritual awakening, and a deeper devotion to the gospel of Jesus Christ."

"In a sense, the world will be witnessing to the United States," said the Rev. Leslie J. Ross, Nashville, director of the mission and head of the Department of Evangelistic Movements of the General Board of Evangelism.

The ten leaders, all nationals, will represent nine countries. There will be two from India and one each from Argentina, Peru, Burma, The Philippines, Korea, Japan, and Angola and the Central Congo in Africa.

Mr. Ross is scheduling the missionaries, as teams and individuals, for periods of up to a week in various Methodist districts and churches across the country.

The leaders are Miss Sundra Edwards, a teacher from India, and the following ministers: Carlos Gattinoni, pastor of Central Methodist Church, Buenos Aires, Argentina; Wenceslao Bahamonde, pastor of First Methodist Church, Lima, Peru; Julio J. Miguel, pastor of a Methodist church in Luanda, Angola; John Wesley Shungu, super-



Choir Robes

MORE IMPRESSIVE CHRISTMAS PROGRAMS

A complete selection of distinctive styles and quality fabrics. All colors and shades. Send today for FREE catalog: C-149 (Choir Robes and Accessories); J-149 (Children's Robes); P-149 (Pulpit robes); CF-149 (Confirmation Robes).

COLLEGIATE CAP & GOWN CO.

CHAMPAIGN, ILL., 1000 N. MARKET ST.
NEW YORK 1, N. Y. 366 Fifth Ave. CHICAGO 1, ILL. 228 N. LaSalle St. LOS ANGELES 28, CAL. 1634 N. Cahuenga Blvd.

CLOGGED SEWERS CLEANED INSTANTLY SAVES PLUMBING BILLS

Any Housewife or Janitor can trigger this new Flush Gun shooting air pressure on a solid shaft of water cleaning stubborn stoppages up to 200 ft. Toilets, Bathtubs, Sinks, Urinals, Sewers clogged with Grease, Rags, & Roots melt away when struck by the hammer-like blow. Worth many times the Cost in Plumbing Bills. Tear ad out and write address beside it for FREE BOOKLET, or phone Kildare 5-1702, Miller Sewer Rod, Dept. RH1, 4642 N. Central Ave., Chicago 30, Ill.



GROUPS

... are earning good profits

selling SO-TO-PAK, the new soap tissue and paper towel wash-up for Hands and Face. Personal-sanitary in 3x5 cello pak, easy to carry in pockets or purse to freshen up when traveling. For men, women, children.

Used on vacations, picnics, outings, camping, skiing, hunting, fishing and trips abroad. Repeat sales in all seasons, nicely packaged for gifts. Satisfaction guaranteed. Write for details now. 8-pak sample for 50 cents.

Dept. W. SO-TO-PAK Co. Box 6052 Albany 6, N. Y.

YOU'LL ENJOY YOUR TRIP IMMENSELY!

TRAVEL 4
WHEATON TOURS
ABROAD EACH YEAR

1. Spring Bible Lands Cruise—March
2. Summer Bible Lands Cruise—June
3. Europe and Scandinavia—July
4. South America—July

Daily lectures by tour leader. Fine Christian fellowship. Write today for FREE BULLETIN. Specify which tour.

Address: Dr. Joseph P. Free

WHEATON TOURS

BOX 468 Dept. W109 WHEATON, ILL.

Our 1960 Holy Land and European tours will include Oberammergau Passion Play, Tours to Yellowstone Park, Grand Canyon and Canadian Rockies.

REFILLS 20 for \$1

Double Shot, Silver-Tipped, All Brass TO FIT EVERY RETRACTABLE PEN MADE

Including "Scripto" "Eversharp" "Paper Mate" "Waterman". Over 200 others (except Parker Jotter). One make per \$1 Order.

Choice of Red, Blue, Black, Green, Brown, Lavender or Gold Ink

Retractable PENS

100 for \$6.60 15 for \$1

Blue, Black or Green Ink!

Add 10¢ shipping charge. Money back guar. Quantity and imprints prices on request.

REFILLS, VISUAL INK SUPPLY—30 for \$1.00

BARCLAY DISTRIBUTORS

Dept. 115-L, 86-24 Parsons Blvd., Jamaica, N. Y.

PEWS, PULPIT & CHANCEL FURNITURE

WRITE FOR Free CATALOG AND LOW DIRECT PRICES

J.P. REDINGTON & Co.

DEPT. 16 SCRANTON 2, PA.—CHICO, CAL.



100 Little Dolls

all for \$1.00

100 Dolls made of genuine Styrene plastic and hard synthetic rubber only \$1 for entire set. You get BABY DOLLS, NURSE DOLLS, DANCING DOLLS, FOREIGN DOLLS, CLOWN DOLLS, COWBOY DOLLS, BRIDE DOLLS, and many more in Lilliputian cuteness. And made not of paper or rags but of STYRENE plastic and hard synthetic rubber. If you don't go wild over them your money will be promptly refunded. Send \$1.00 plus 25c for postage and handling for each set of 100 Dolls you order to: 100 Doll Co., Dept. K-228, 11 E. 47 St., New York 17, N. Y.



RAISE MONEY EASILY and with Dignity

Correspondence Notes and Envelopes
EACH SHEET WITH A PHOTO OF YOUR CHURCH
a Year-Around Seller!

Quickly, easily sold for \$1 per box of 24 sheets and 24 envelopes. *Generous profits for your church group.* No experience necessary. For samples and full information, just write:

SPALDING PUBLISHERS, Dept. WD, 754 E. 76th St., Chicago 19, Ill.

FRESH PECAN HALVES

Year after year for over 28 years—

Organizations make money selling our Pound Boxes Jumbo Pecan Halves. Season starts Nov. 10th. We prepay shipments. You pay us when sold. Write SULLIVAN PECAN CO., CRESTVIEW, FLA.

If Your Child Is A Poor Reader

See how *The Sound Way To Easy Reading* can help him to read and spell better in a few weeks. New home-tutoring course *drills* your child in phonics with records and cards. Easy to use. University tests and parents' reports show children gain up to **full year's grade in 6 weeks!** Write for free illustrated folder and low price. Bremner-Davis Phonics, Dept. O-63 Wilmette, Ill.

NOW... 3 SIZES



Unbreakable . . . noise-free . . . lightweight . . . boilproof communion glasses . . . \$1.25 Doz.

FREE sample of each size

Order from your dealer

Sudbury BRASS GOODS CO.
Dept. W, 55 Sudbury St., Boston, Mass.

RAISE \$100! THE SWEET AND EASY WAY—50% PROFIT...

W.S.C.S. M.Y.F.

Evans PEANUT BUTTER CANDY
T.M. REG.

Name on Boxes Free!

Delights

EVANS CANDIES, INC. Dept. 2714 Apple Valley Road, N.E. D ATLANTA 19, GA.

Please send sample and information without obligation.

Name _____
Group Name _____
Address _____
City _____ State _____

WRITE TODAY

WANTED JEWELRY

We buy old or broken jewelry. Highest cash paid immediately. Mail us gold teeth, watches, rings, diamonds, silverware, eye glasses, gold coins, old gold, silver, platinum, mercury. Satisfaction guaranteed or your articles returned. We are licensed gold buyers. Write for FREE information.

ROSE REFINERS
29-CL East Madison St., Chicago 2, Ill.

intendent of the Wembo Nyama Methodist District in the Central Congo; Akbar Abdul-Haqq, president of Henry Martyn School of Islamics in India; T. Thangaraj, who developed Christian work among the Tamil Indians of Rangoon, Burma; Fidel Galang, a Methodist district superintendent from The Philippines; Kyung Il Mah, general secretary of the Board of Evangelism of the Korean Methodist Church; and Nobuo J. Kusama, pastor of United Church of Christ, Hakodate, Japan.

All ten will speak English as they provide leadership for the mission, said Mr. Ross.

Formosa Chapel To Honor Bishop Ward

Methodists plan to build a memorial chapel in Formosa to honor the late missionary Bishop Ralph A. Ward.

The chapel will be on the campus of Soochow University in Taipei, capital city of the Free Chinese, it was announced by Bishop Arthur J. Moore, Atlanta, Ga., president of the Methodist Board of Missions, who had administered Methodist work in the Honk Kong episcopal area since Bishop Ward's death last December 12.

Bishop Ward served as a missionary to China for more than forty years. He was imprisoned by the Japanese during World War II. After the communists came to power in China, Bishop Ward volunteered to return to the Far East to supervise Methodist work among the scattered Chinese refugees.

It was largely through his efforts that Soochow University, founded by Methodist missionaries on the mainland, was re-established in Taipei. The school now has more than 1,400 students and is in the midst of a long-range building program.

Bishop Ward was seventy-five, five years past retirement age, when he died in Hong Kong. His last words were "Go and preach the Gospel," spoken on his deathbed as he ordained a young Chinese clergyman.

Methodists attending meetings at Lake Junaluska, N. C., held a memorial

ROBES

BENTLEY & SIMON quality CHOIR ROBES have set the standard of excellence ever since 1912. Custom-tailored of fine fabrics, for your lasting enjoyment. PULPIT ROBES, too, made in the same quality way.

BENTLEY & SIMON Inc.
7 West 36 St., N. Y. 18, N. Y.

Write for catalog F-5

EXTRA MONEY

FOR YOU OR YOUR GROUP with our Popular, fast-selling lines: Scripture Text Christmas and Everyday Cards, Stationery, Calendars, Bibles, exciting Novelties, Useful Gifts, EASY SALES—good profit! Hundreds of satisfied customers! Wholesale Price List FREE. WRITE TODAY! "Friendly Christian Service since 1927"

C. W. BOYER CO., Dept W0, Dayton 5, Ohio

RAISE EASY MONEY

WITH POPULAR FINE QUALITY FAST SELLING DISH CLOTHS THEY SELL ON SIGHT

Famous Smiling Scot Dish Cloths sell like magic. Exciting new patterns. Amazing Values. Repeat sales. Complete satisfaction Guaranteed. A quick, easy way to make big profits with a proven fast seller. Send post card for details on 500 outstanding money makers.

1266 Goodale Blvd.
Smiling Scot Dept. DW-2 Columbus 8, Ohio

Monroe FOLDING BANQUET TABLES

Buy Direct from Manufacturer

If you are on the Kitchen Committee of your church or school, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog and special discounts.

Monroe Co., 116 Church St., Colfax, Iowa

*New additions to the quality
paper-bound series of*

HERE I STAND

Roland H. Bainton. "The best one-volume Luther biography in any language."
—*Saturday Review* (D1) \$1.75

PAUL

Edgar J. Goodspeed. An outstanding biography of a great Christian written by a great scholar. (D2) \$1.25

OUR ROVING BIBLE

Lawrence E. Nelson. A lively account of how the Scriptures have influenced our customs, attitudes, and culture. (D3) \$1.50

THE PARADOXES OF JESUS

Ralph W. Sockman. A simple clarification of some apparent hard sayings of Jesus by a well-known lecturer and author. (D4) \$1.25

**CHRISTIAN SYMBOLISM IN
THE EVANGELICAL CHURCHES**

Thomas Albert Stafford. An illustrated study of the history, the meaning, and the use of Christian symbols. (D5) \$1.25

PSYCHOLOGY, RELIGION, AND HEALING

Leslie D. Weatherhead. A sound and thorough survey of methods of healing written by a pioneer in this field. (D6) \$1.75

Highlights from earlier Apex lists:

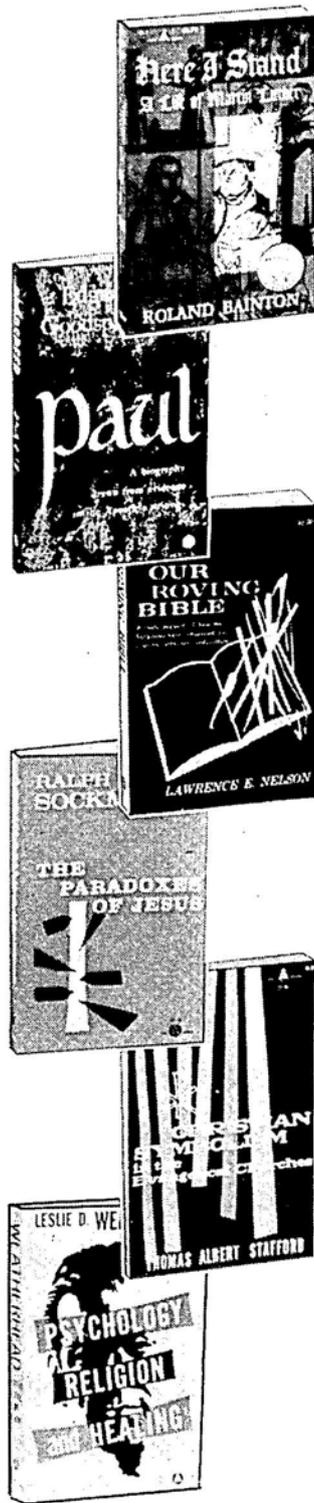
- THE KINGDOM OF GOD by John Bright (A1) \$1.25
- PRAYER by George A. Bultrick (A2) \$1.50
- AN INTRODUCTION TO NEW TESTAMENT THOUGHT by Frederick C. Grant (A5) \$1.50
- IN THE MINISTER'S WORKSHOP by Halford E. Luccock (A6) \$1.25
- WHAT ARE YOU LIVING FOR? by John Sutherland Bonnell (B1) \$1.00
- THE TEACHINGS OF JESUS by B. Harvie Branscomb (B2) \$1.50
- UNDERSTANDING THE CHRISTIAN FAITH by Georgia Harkness (B4) \$1.00
- THE ART OF COUNSELING by Rollo May (B6) \$1.25
- THE WORLD'S RELIGIONS by Charles S. Braden (C1) \$1.25
- JOHN CALVIN: THE MAN AND HIS ETHICS by Georgia Harkness (C2) \$1.50
- MINISTERIAL ETHICS AND ETIQUETTE by Nolan B. Harmon (C3) \$1.25
- MACARTNEY'S ILLUSTRATIONS by Clarence E. Macartney (C5) \$1.75
- WHY WE ACT THAT WAY by John Homer Miller (C6) \$1.25

Order from your bookstore today
ABINGDON PRESS
Publisher of THE INTERPRETER'S BIBLE

APEX



BOOKS



service for the bishop July 31. The service included a choral observance of Holy Communion, and the singing of Gabriel Faure's "Requiem" by a massed choir of 100 church musicians enrolled in the annual Music Institute.

**Bishop W. T. Watkins
To Retire October 15**

The retirement date of Methodist Bishop William T. Watkins has been set for October 15 and three bishops named to assume his responsibilities until next July.

Bishop Nolan B. Harmon, Charlotte, N. C., president of the College of Bishops of the Methodist Southeastern Jurisdiction, said the college had assigned Bishop Marvin A. Franklin, Jackson, Miss., to the Memphis Methodist Conference, and Bishop Roy H. Short, Nashville, to the Louisville Methodist Conference. Bishop Harmon will supervise the work of the Kentucky Conference. The three will continue as heads of their present episcopal areas.

Bishop Watkins, who has headed the church in Kentucky and West Tennessee since 1944, announced his decision to retire here August 5 for health reasons.

A successor to the the sixty-four-year-old Louisville bishop's post will be elected and assigned next July at the church's Southeastern Jurisdictional Conference at Lake Junaluska, N. C.

Bishops Harmon, Franklin, and Short will assume responsibility for Bishop Watkins' three conferences October 16.

**Mount Sequoyah
Plans Development**

A ten-year development program at the Western Methodist Assembly on Mt. Sequoyah, Fayetteville, Ark. was announced following a meeting of the board of trustees Aug. 19.

The Western Methodist Assembly is a summer conference and training center for The Methodist Church's eight-state South Central Jurisdiction. It also serves as a meeting place for other regional and interdenominational gatherings.

The Rev. E. G. Kaetzell, new superintendent of the assembly, said that the board hopes that within the next ten years every frame building on the grounds will be replaced by buildings of brick or stone construction. Two such buildings—the Paul and Mildred Martin building and the J. M. Willson Infirmary—were dedicated in connection with the trustees meeting. There are two other major buildings on the grounds which are built of brick.

RAISE FUNDS

With Fotoware



Hundreds of church groups are selling these lovely Commemorative plates to raise money for building funds, organs, furnishings, etc. Your group will enjoy this fascinating and yet dignified means of raising funds. Imagine how eager each member will be to have a lovely gold-bordered plate, picturing her own church in the warm soft tones of a photograph.

- Initial orders for as few as 25 plates, reorders for 12 or more.
- Large 10 inch gold-bordered plates.

For sample and illustrated literature write:

PRESTON-HOPKINSON CO.

Dept. O, Appomattox, Virginia

The board voted to employ an architectural firm to draw up an over-all plan for the development, which will include all buildings and their location.

Dr. Kaetzell said the long-range plans will include at least 30 new housing units, a dormitory for men and one for women, and a new cafeteria building.

Immediate steps to be taken during the 1959-60 year were authorized by the board. These include:

- complete remodeling of the office building
- erection of two new housing units
- building new quarters for the staff.

Bishop Paul E. Martin of Little Rock, Ark., is president of the thirty-eight-member board, which includes all of the effective bishops of the jurisdiction, one trustee from each of the eighteen annual conferences in the eight states, and several trustees-at-large. The Rev. Dr. H. U. Campbell of Lexington, Mo., is secretary of the board.

FOLDING CHAIRS
In Steel or Wood
FOLDING TABLES
WRITE FOR CATALOG
AND LOW DIRECT PRICES
J.P. REDINGTON & CO.

DEPT. 60 SCRANTON 2, PA.—CHICO, CAL

MAKE MONEY WRITING

.. short paragraphs!

You don't have to be a trained author to make money writing. Hundreds now making money every day on short paragraphs. I tell you what to write, where and how to sell; and supply big list of editors who buy from beginners. Lots of small checks in a hurry bring cash that adds up quickly. No tedious study. Write to sell, right away. Send for free facts. **BENSON BARRETT**, Dept. 183-K, 7464 N. Clark St., Chicago 26, Ill.

"A SHOW FOR EVERYBODY"

—KERR, Her. Trib.



NEW YORK—Majestic Theatre

Eves.—\$8.05, 6.25, 4.95, 3.60, 3, 2.50. Mats. Wed. & Sat.—\$4.80, 4.30, 3.60, 3, 2.50. List alternate dates.

NATIONAL COMPANY:

CHICAGO—Shubert Theatre

Eves. Mon. thru Thurs.—\$5.50, 4.95, 4.40, 3.00, 2.50; Fri. & Sat. Eves.—\$6.60, 5.50, 4.40, 3.50, 2.50. Mats. Wed. & Sat.—\$4.40, 3.85, 3.50, 2.75, 2.20. List alternate dates.

A Truly Universal Reading Experience Awaits you in

LETTER HOME

by Antonina Canzoneri

Here are the delightful reflections in verse of a missionary nurse to Africa. The poems present a variety of thought and meter—some are humorous, some are inspirational. All are the vivid reactions of a sensitive soul.

\$1.50

at your bookseller

BROADMAN PRESS
Nashville, Tennessee

How much money does your group want to raise!

- \$200 \$600 \$2,000
 \$350 \$1,000 \$_____

Here's how Stuckey's "Sweet Set-Up" enables you to net hundreds of quick dollars with minimum time and effort

No advance cash needed. You can't get caught with overstock. With this *new plan* you cannot fail.

Groups as far as Hawaii and Alaska have had resounding successes with Sales of Stuckey's Pecan Candies. Men's clubs doubling their goal common. Midwest women's group over \$6,000.

Easy, pleasant. Everyone loves and will buy good candy. Choice of varieties, beautiful boxes. Sell readily for \$1 or more with generous profit to you.

Free "Sweet Set-Up" kit gives you proved plan. Works any time of year. Learn how to exceed your goal. Get free candy samples. Mail valuable coupon now.

Stuckey's

Community Projects Dept.
Eastman, Ga.

WO/10-59

At no obligation send all details of your "Sweet Set-Up" Fund Raising Plan, and free candy samples. We wish to raise amount checked.

- Name _____ \$200
Address _____ \$350
City _____ State _____ \$600
Name of group _____ No. _____ \$1,000
members _____ \$2,000
_____ \$_____



THE CHRISTIAN HOME

AN ACTIVE WORKER ON THE HOME FRONT

WHETHER that home be just around the corner or half way around the world . . . THE CHRISTIAN HOME is a proven guide for parents in the rearing of children from infancy through those trying teen years.

THE CHRISTIAN HOME is always on the job providing Christian answers to problems in all phases of parenthood and family living. It has guided Christian families over the years with soundness and good judgment.

THE CHRISTIAN HOME provides the connecting link in the church-family relationship as it offers the Christian viewpoint on all subjects of parent and family concern. It stimulates active program participation among present church members. It encourages new families to come into the circle of church activity.

THE CHRISTIAN HOME provides guidance and inspiration with which to build the strong family life so necessary in Christian living.

THE CHRISTIAN HOME contains authoritative, practical articles, presented by prominent educators, counselors and clergymen and by other parents, too. These articles impart valuable information and advice on typical family problems and help parents guide their children through all phases of growth.

THE CHRISTIAN HOME should have the chance to carry on its work in every home . . . whether just around the corner or half way around the world.



50c
PER QUARTER
IN QUANTITY TO CHURCHES
\$2.50
PER YEAR
INDIVIDUAL SUBSCRIPTION TO
HOME ADDRESS



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

It's New...A Brass and Walnut Altar Set --

SUGGESTED
MEMORIAL GIFT
FOR YOUR CHURCH



DESIGNED FOR CHURCHES WITH
Modern Architecture

YOU WANT THE VERY LATEST style of furniture for your modern home—and if your church is of the modern, contemporary design, you'll want this entirely new Trinity Altar Set.

Now, for the first time, you can have an altar set designed especially to harmonize with contemporary architecture and to bring out the symbolism of the Scriptures.

Here is an entirely new concept featuring the depth and symmetry of three dimensions—and it's not just an altar set—it's a set designed to bring out the basic symbolism which adds so much meaning to your altar and its style is based on Scripture and scriptural reference!

Look At These Unusual Features:

This altar set makes a magnificent appearance. The cross has an overall height of 44 inches. It is made of solid walnut and brass. The brass inlay cross (see illustration) has a contrasting bright lustrous finish.

The curving three-sided emblem on which the cross stands is a symbol of the Trinity with each of the three sides representing the Father, Son and Holy Spirit. The emblem is satin brass.

The 6-inch walnut base has a brass inlay also, which represents infinity.

The candlesticks and vases relate to the cross in size and design making a harmonizing unit. They are made of solid brass with a heavy coat of specially compounded brass lacquer, and rest on walnut bases. The vases have a new style insert adding to the convenience of arranging flowers and cleaning.

Overall height of cross is 44 inches;

arm width, 20 $\frac{3}{4}$ inches; base, 6 inches wide, 24 inches long. Candlesticks are 18 inches high. (Candles are not included with set.) Vases are 11 $\frac{1}{2}$ inches high.

Be One of the First Churches To Own This Set!

Yes, be one of the first churches to own this entirely new and different altar set. It's perfect as a gift to your church—memorial plaque available at moderate extra cost—budget terms at *no extra charge*. Write for information. Transportation extra.
Brass and Walnut Trinity Cross. **DB-901**. Shpg. wt., 24 lbs. \$300.00
Brass Candlesticks. **DB-906**. Pair, shpg. wt., 14 lbs. \$125.00
Brass Vases with Walnut Bases. **DB-908**. Pair, wt., 8 lbs. \$90.00
Candles to fit: **KM Special 3's**. Shpg. wt., 4 lbs., 1 oz. dozen, \$3.60
Add state sales tax where it applies

Free Church Supply Catalog
Drop us a card for your free copy of our Church and Church School Supply Catalog—a complete catalog of church furnishings, books for church leaders, program books, church school materials.

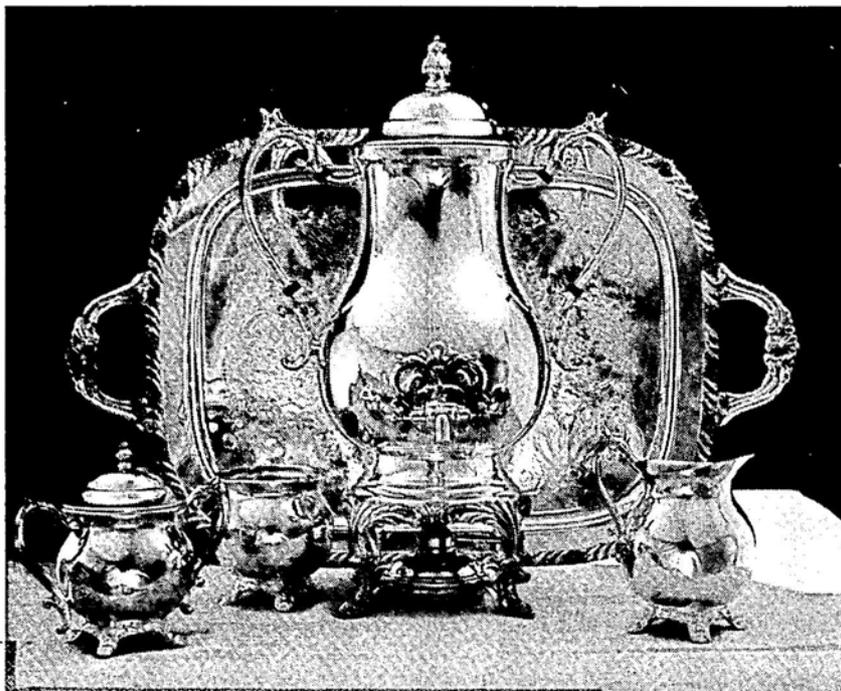
The Methodist Publishing House

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

Shop at our **COKEBURY BOOK STORES** in these cities:
Atlanta, 72 Broad St., N. W. • Boston, 577 Boylston St.
Los Angeles, 5244 Santa Monica Blvd. • Nashville, 417 Church Street

Would your group like to Donate this "Royal Reception" Silver Tea Service to your Church, School or Lodge?



YOU CAN DO IT...without one penny cost!

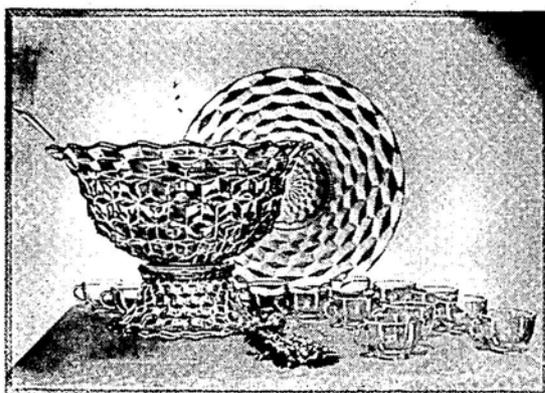
Genuine F. B. Rogers gorgeous, silver-plated Tea Service featuring a 30 Cup Serving Urn (serves 25 cups of coffee) . . . exquisitely styled in the European tradition. Serving Urn has separate, adjustable flame, alcohol burner.

Complete 6 piece Set consists of 30 Cup Serving Urn with alcohol burner . . . 24 inch, footed Tray . . . Waste Bowl . . . plus Covered Sugar and Creamer.

Complete "Royal Reception" Silver Service FREE for selling only 12 dozen—\$1.00 M-K products (your choice).

Extra FREE bonus . . . a tarnish-proof zipper bag made of Pacific Cloth for each piece is included with every Silver Service you receive from Marion-Kay.

FREE for selling just 12 dozen cans of M-K Black Pepper or M-K Vanilla



ALSO—FOSTORIA PUNCH BOWL FREE

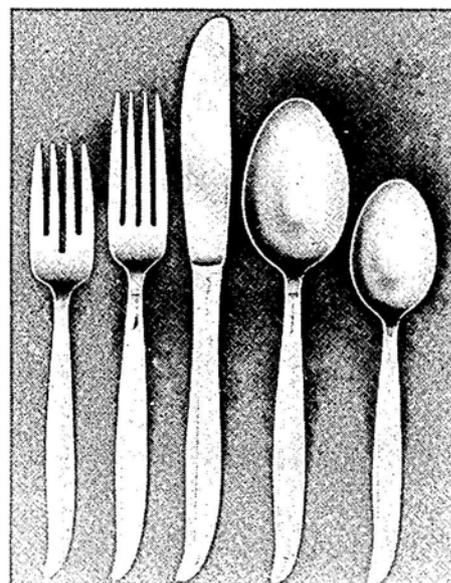
Largest punch bowl made, 3½ gallon capacity. Just what every church needs for Weddings, receptions, and other social functions. Complete set includes Fostoria punch bowl—stand—ladle and 72 Hospitality punch cups. Complete set free for selling only 60 \$1.00 M-K items—Black Pepper or Pure Vanilla. 18" Fostoria serving plate available Free for selling 12 additional \$1.00 items when ordered with set. Plate is illustrated in background.

CANDLELIGHT PATTERN—Gorgeous Stainless Steel Tableware

- Imported • Graded
- Better than medium weight

A brand new pattern designed especially for your finest banquets. Frankly, this is the finest tableware value we have ever offered. And best of all, it's available in open stock. Order just the pieces you need. All pieces packed 48 of a kind to a box, and are yours FREE for selling \$1.00 M-K items in the following quantities:

48 Teaspoons	15—\$1.00 M-K items
48 Dinner Forks	21—\$1.00 M-K items
48 Ice Teaspoons	18—\$1.00 M-K items
48 Soup Spoons	18—\$1.00 M-K items
48 Dinner Knives, one-piece	42—\$1.00 M-K items
24 Serving Spoons	12—\$1.00 M-K items



Earn them FREE for selling the world's finest Black PEPPER or VANILLA!

MAIL COUPON TODAY

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

The House of Flavors
Dept. 3-H

Equipment wanted _____ (Specify)
Send us _____ ½ lb. cans of M-K Pure Black Pepper
_____ 5 oz. bottles of M-K Pure Vanilla
_____ ½ pt. bottles of M-K Super Compound

Send complete catalog of other equipment and money raising plans for organizations.
ON CREDIT Ship M-K items as indicated. We'll sell them at \$1 each and send you the money within 2 months. You will then send us the equipment specified above. (Two officers must sign names.)
CASH ORDER Ship both the equipment and the M-K items as indicated above. Enclosed is our check for \$_____. We are under no further obligation.
Extra free items included on all orders to cover shipping charges.

ORGANIZATION _____
ADDRESS _____
1st OFFICER _____ ADDRESS _____
2nd OFFICER _____ ADDRESS _____

Fully Automatic

80 cup coffee urn

"Party Pot" Perc

Makes 20 to 80 cups. Gauge for easy, accurate measuring ends guesswork. Only 1 lb. coffee needed for 80 cups. Electric element guaranteed in writing for one year. New, sanitary self-closing faucet. A \$60 urn given free for selling 60 \$1.00 cans of M-K Black Pepper or 60 bottles of Pure Vanilla.

