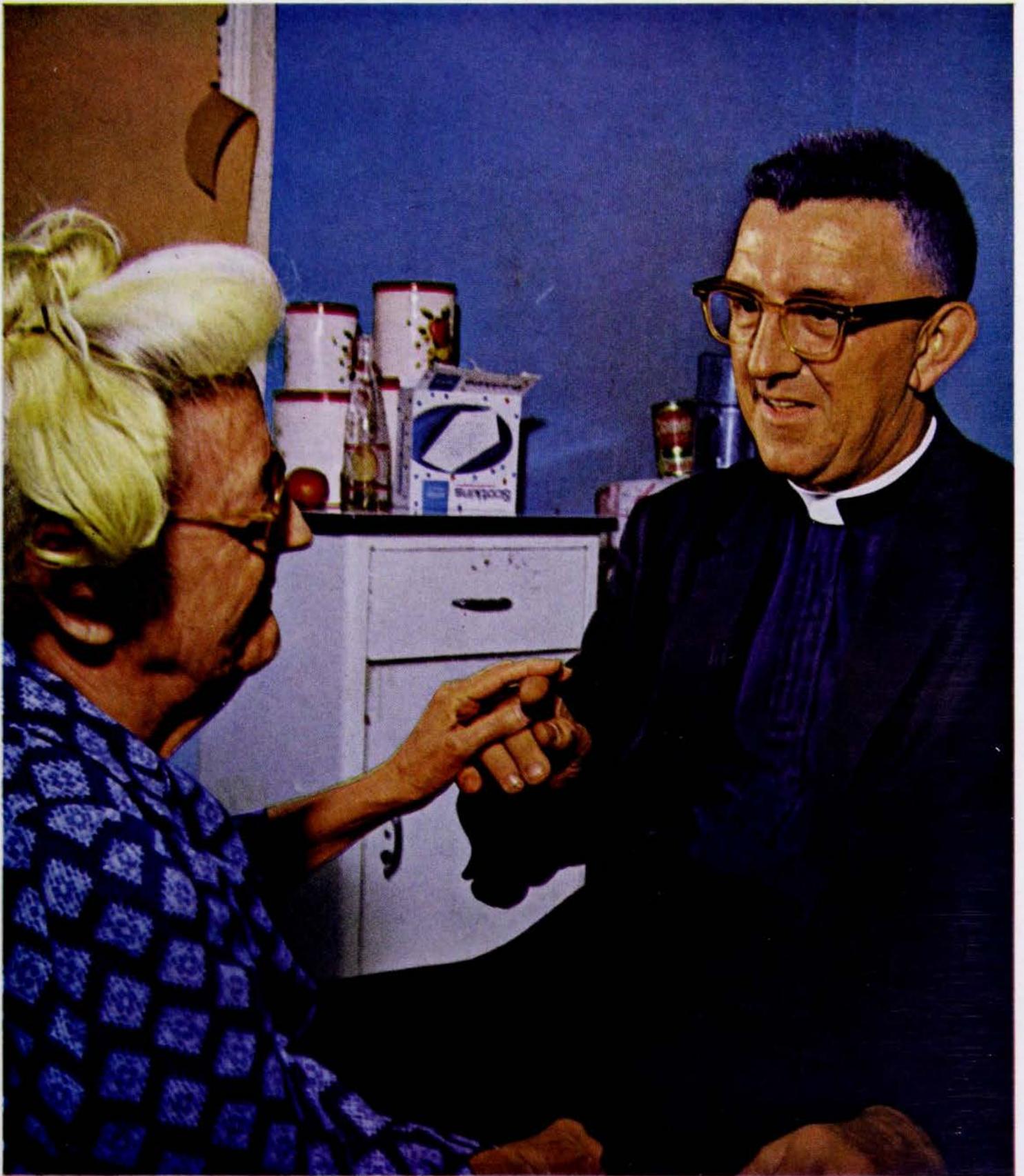


World Outlook



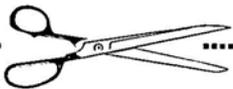
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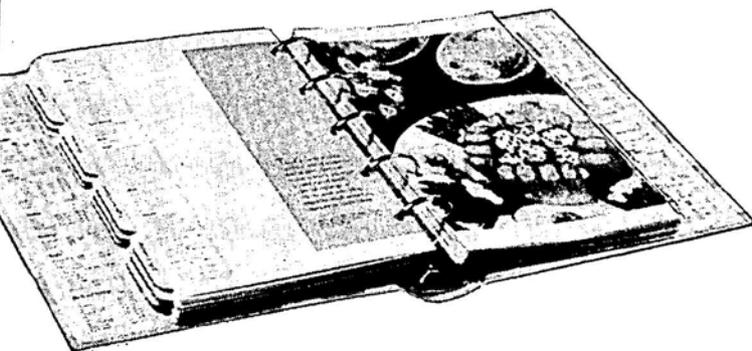
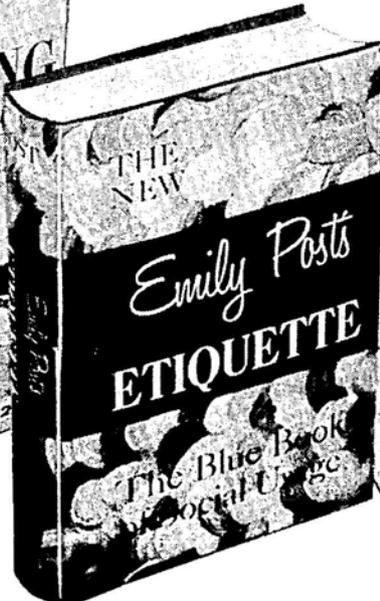
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LETTERS

At Zurich Christian Women Meet in a Fellowship of Prayer

In the Fellowship meeting at Zurich there were twenty-eight women from England, Norway, Sweden, Belgium, Holland, France, West Germany, East Germany, Poland, Austria, Lebanon, Greece, Italy, French Camerouns, and Switzerland.

The schedule worked out well with worship, Bible study, and discussions on the topics of Women in the Family, Women in the Community, and Women in the Church.

MRS. DAVID D. JONES

Home address: Bennett College
Greensboro, N. C.

[EDITORS' NOTE: Mrs. Jones was in Switzerland as a representative of the Department of United Church Women of the National Council of Churches. She was taking part in the Prayer Fellowship meetings sponsored by this Department of the National Council in the observance of the 75th anniversary of the World Day of Prayer].

American Fellowship Delegate Wins Hearts in Switzerland

Mrs. David Jones has made an excellent impression here. Her warm, keen spirit won hearts at once.

BISHOP FERDINAND SIGG

69 Badenerstrasse
Zurich, Switzerland

Choice of Protestant Women

We were happy that our director Miss Dina Rizzi, was chosen to go to Northern Rhodesia to represent the Protestant women of Latin-American countries in the 75th anniversary observance of the World Day of Prayer (February 17).

Miss Rizzi plans to visit also Angola and Mozambique, where the Methodist Church of Brazil hopes to send missionaries in a not too-distant future.

FRANCES BURNS

Santo Amaro
S. P. Brazil

Welfare of Women In the New Congo

Where are women in the new Congo? Let's face the truth. The Congolese women are twenty to thirty years behind the men of the country.

Only fifteen per cent of the total population is literate; only five per cent of the women are literate.

What has happened to women to cause them to be so far behind the men? The most accurate answer seems to be tied in with the African tribal patterns of culture.

Throughout the years the church missions have tried to provide equal education for boys and girls. But the girls have never been able to maintain the planned pace.

Of three hundred boarding students at Mulungwishi (a center for higher education) only thirty are girls. Only three of the thirty are in high school. Only one girl has ever graduated from high school.

Why? Many reasons are given: girls marry young; girls are considered "dumb"; a girl's place is in the garden or the home; fathers prefer to educate boys because boys can get jobs more easily.

How can the African woman learn that she is of value in the community? That even her *thoughts* can make a contribution to her family and community?

MARLENE HARMON

Springer Institute, Mulungwishi
via Elisabethville, Katanga
Republic of the Congo

Progressive Rural Church in Korea

One Sunday I had a good tonic for my soul! I went with one of the district superintendents to a country church in the Suwon district. The pastor works hard, and has the confidence of the country people. He came to this little country church about seven years ago, found a small congregation and a burned-out church.

He joined with the farmers in the field during the week, and preached the gospel on Sunday.

Before long the church was rebuilt, new members joined the congregation, and the work was expanded.

Two years ago, the need for a new church building was felt, and plans were made. Sacrificial offerings were taken. The pastor visited other churches and friends and raised nearly Hw 500,000. We were able to give a little from mission funds, and a church in Kentucky sent \$300. Some months ago the new building was started.

M. O. BURKHOLDER

(Methodist missionary to Korea)

At Sundown in Lahore

As the sun goes down every day many Moslems kneel down on the hospital grounds to say their prayers.

My thoughts fly homeward to well-remembered twilight and evening vespers.

I hope you will never stop having vespers. You may never realize how *real* your prayers are over here. I couldn't explain it in words. But when, in times of trouble, one has only to ask, and blessings shower around us, we think that there *must* be people praying for us back home.

ANITA MALDONADO

United Christian Hospital
Lahore, West Pakistan

Assembly in the Philippines

The National Assembly of the Philippine Woman's Society of Christian Service was held at Knox Methodist Church, November 13-15, 1960.

Classes were conducted in three languages—Ilocano, Tagalog, and English.

There were attractive exhibits of hand-made products of the Philippines.

The Conference presidents displayed

the accomplishments of their projects in pictures, figures, and drama.

The national officers presented through a short skit their reports of the Woman's Society, the Methodist Youth Fellowship, missionary askings, and the work of Methodist Men.

In an audio-visual program Miss Doris Hess showed the tremendous progress of the work done by the women.

In the afternoons there were "problem" clinics, with solutions suggested.

The President's report showed 417 local Societies, and a total membership of 9,860.

The Assembly was surely well done. We are thankful for all the hard work that made the Assembly a real fellowship.

SATURNINA LARA

Vigan, Ilocos Sur, Philippines

"Japanese Students Would Love To Be Around Her"

Every time I visited Miss Juanita Brown at her apartment she always had guests. I am sure she was very nice to any young Japanese students who would love to be around her. I think she finished her purpose to be a missionary to my country. She served as a servant of Christ.

When I was helping Miss Brown to pack, many students and friends called to ask the date of her sailing. This means everybody loved her. And we miss her now.

YORIKO OFUSA

18 Fukide-cho, Shiba
Minato-ku, Tokyo, Japan

Editors' Comment: Miss Juanita Brown, formerly a staff member of the Methodist Board of Missions, has recently completed two years of teaching English at Aoyama Gakuin University, Tokyo. This tribute by a Japanese girl will be of interest to Miss Brown's many friends among WORLD OUTLOOK readers. Miss Brown's home address is Sallis, Mississippi.

Chinese Churches in Sarawak

We are glad of the action of General Conference [1960] in making "China In Dispersion" one of the special *Lands of Decision* for this quadrennium. In our talks we call attention to the "double-barrelled" opportunity in Sarawak.

The Iban work is well presented in publicity. Little is said of the Chinese work.

We are glad of the opportunity for strengthening the leadership of the Chinese churches.

Certainly it is proper strategy to build up the Chinese church abroad, and to train as many leaders as possible for the day when the church in China will be freed of the handicaps under which it is now working, and Chinese people can begin to return to their homeland.

OLIVE AND WILLIAM OVERHOLT
Bukit Lan Rural Center, Sibul, Sarawak

Willing Koreans Aid Missionaries

In this letter I want to mention certain Koreans who, because of their willingness to serve in hard places, make our service more effective. First, I am thinking of those who help us learn the language. The Koreans are very patient with us and help in various ways.

Another person to honor is the Korean house servant. You can hardly realize the labor required for house-keeping here.

In my case the servant's hours are very irregular for that is the kind of schedule I have. He may have to send us on our way by seven, with lunch for several, or have supper ready long after dark. With a smile he serves meals to unexpected guests. He greets our friends.

The third person to mention is the chauffeur. The car is always ready on time. It has to be washed inside and out after each country trip. Emergency repairs are made on the road. The car and its parts are the responsibility of the chauffeur at all times. He, too, feels a part of the Mission.

EULINE SMITH WEEMS
International P.O. Box 1182
Methodist Mission, Seoul, Korea

When Summer Comes to Tampa

Some of the special events marking the summer calendar at Wolff Settlement are:

A Pet Show on the playground (dogs prevail); A Sign-up-for-Summer Party; Field day "Olympics"; Marble-shooting Contest; "Mystery Games Party"; Fifty Free Movie Tickets; baseball games in the Youth League; an Art Show; Day Camping; Open House; Make-Believe Trip Around the World; Talent Show; a Corn-Poppin', and a Bring-a-Friend Party.

Wolff Crier (bulletin)
Wolff Settlement
2801 Seventeenth Street, Tampa, Fla.

Young People of Mozambique

Right after Christmas I helped in two sub-district institutes for youth leaders of our Scout program and their instructors.

It is through our Scout program that we are reaching young people twelve to eighteen years of age. We have one young African woman district leader who has had a year of training at an interdenominational seminary.

For the first time [1960] we have girls in the secondary school course. We are much pleased to have these eight girls.

BARBARA KURTZ
C. P. 45, Inhambane, Mozambique

Praise from Missouri

I enjoy every issue of WORLD OUTLOOK. But the magazines carrying such wonderful reports of the Annual Board meetings are especially appreciated [see April, 1961].

I am glad it was made possible to supply every pastor with a copy of the April issue. I do hope that the pastors will read these pages!

Mrs. J. D. BRAGG
432 West 61st St., Kansas City, Mo.

New Series
Vol. XXI, No. 9

World Outlook

Whole Series
Vol. LI, No. 5

Henry C. Sprinkle, *Editor*

Dorothy McConnell, *Editor*

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

Elizabeth Watson, *Editorial Assistant*

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CONTENTS FOR MAY, 1961

Letters	3
Editorials	5
Christian Unity in South India, PART II	MICHAEL HOLLIS 7
Mission in Jersey City	PAUL N. JEWETT 11
New Highways in Rural Japan	CLIFFORD V. HARRINGTON 15
Overseas Pastors Meet the U.S.A.	SIMON KOWO 18
The Deaf Hear the Word	PICTURE SECTION 19
Tribute—Overdue	27
Unity and Mission	BISHOP LESSLIE E. NEWBIGIN 28
Rural Life Leaders Trained at National College	THE ROVING REPORTER 30
Christian Home in Korea	PEGGY BILLINGS 32
Christian Families Around the World	34
The Face of Southeast Asia	36
Window on the United Nations	AMY LEE 38, 39
This Month	40
Books	41
The Moving Finger Writes	42

Cover: Rev. L. W. Foxwell and congregation member talk together by sign language at Christ Methodist Church for the Deaf, Baltimore, Maryland
Credit: Methodist Prints, by Toge Fujihira

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EDITORIALS

Public Funds for Public Schools

As has been said before in these columns, we recognize no absolute principle which makes it wrong for educational institutions controlled by private groups or religious organizations to receive financial support from government sources. We certainly do not wish to attack or even to underestimate the service such schools have rendered mankind in the past, nor does it seem likely that the best interests of the American people will be served in the future without the maintenance and very considerable enlargement of privately operated and church-related schools, colleges, and universities.

We have not been opposed to the fairly distributed and charitably intended support given by the British and Belgian governments to private and denominational schools in African lands. The government-aided church schools in Malaya have been extremely useful and have provided perhaps the best program of education readily available in that land. We have not hitherto raised objection to investment of Federal funds for well-defined objectives in private and church-related institutions of higher learning in this country, though it has seemed important to recognize in these cases that exceptional situations and temporary emergencies were involved rather than any change in the fundamental American principle of separation of church and state.

Government help for church schools has not, however, always worked well. In the Netherlands, we are informed, the policy has served to weaken and divide the national system of education, with Protestant, Catholic, and Jewish schools competing in emphasis upon narrow sectarian instruction and the public schools taking a poor third place in an inefficient and socially divisive program. Much may depend, too, on the kind of government that extends financial support. The Nazi govern-

ment of Germany and the Communist governments of Russia, China, and their satellites have forcibly taken over the support of church schools (and indeed the churches themselves, so far as possible) in order to pervert them and defeat their aims. The more totalitarian the government, of course, the greater the dangers of central control involved in government support of education. While we have the utmost confidence in our own present government, there are many agencies in America ideologically capable of seizing control of the schools of the nation in order to promote certain types of social and political doctrine. Many people would be greatly surprised at what could happen here if conditions were suddenly changed and certain groups came to power.

We strongly believe that our President has been right in his position that it would be unconstitutional for Congress to appropriate funds to build schools for any church or to pay teachers for denominational instruction. Even if the Supreme Court were by some strange inconsistency to rule otherwise, however, we would still oppose the establishment or maintenance of church schools in this country by general taxation because of our belief that principle of separation of church and state is one of the fundamental principles giving strength, character, and unity to our country.

The Roman Catholic church has done well, we think, to insist against thoughtless sentiment for uniformity in education that parents have the right to provide what they regard as better teaching for their children than the public schools can offer. This right, we believe, should be established beyond controversy. But these parents have no right to expect public support for the special kind of education they want their children to receive. To refuse use of the public schools is to accept the burden of providing adequate training for one's children. This seems perfectly ob-

vious to most Americans, including those of different faiths.

We deplore the lobbying, the political pressure, the whipping up of the emotions of the faithful which has been resorted to in the effort to obtain government support for parochial schools, especially if this is the result of a deliberately chosen policy of the Roman Catholic leadership. It could undo all the friendly efforts that have been made to build a better spirit between Catholic and Protestant in America.

While we do not assert that the principle of separation of church and state is divinely ordained for universal application, we firmly believe it has its rightful place in the fundamental law of the United States of America. When this principle is no longer observed, the chief bulwark of our religious liberty will be gone.

A Call to Survival

One of the most important of the Quadrennial Emphases outlined by the Council of Bishops for The Methodist Church during 1960-1964 is the organization of new churches. This emphasis concerns all Methodists, as indeed it should concern all the historic Protestant denominations in America. While these churches have grown and are growing, they are not keeping pace with the growing population, and they are not keeping up with the moving population that is roughly one-fifth of America.

Although this emphasis on the organization and building of new churches concerns every agency and activity of The Methodist Church, particularly the Board of Evangelism and the Board of Education, it is also especially a concern of the Division of National Missions. Hence the Board of Missions is sponsoring a special study this year, supplementary to the interdenominational theme, "Churches for New Times." The author of the Methodist book on this theme is an able and devoted leader who has given his life to the work of church extension. Dr. Bonneau P. Murphy's *The Call for New Churches* published by the Editorial Department of the Joint Section of Education and Cultivation tells why and how this challenge to the American church in our day must be met.

Pentecost, 1961

During the past few years the World Council of Churches has encouraged all churches in the observance of Pentecost.

During this year the observance may take place any time from April to May 23rd. Because of the significance of Pentecost and so that readers of World Outlook may have the message for the observance, we bring here the statement from the presidents of the World Council of Churches.

"The keynote of St. Peter's Pentecost sermon, the first sermon of the Church of Christ, is: 'This Jesus God raised up and of that we are all witnesses.' Peter thus gives evidence of the fulfillment of Christ's promise that His disciples would receive the Holy Spirit and be enabled to proclaim the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of 'the mighty works of God' manifested in the life, death and resurrection of Christ. Thus at the very beginning it becomes clear that the Church in history is by its very nature a company of men and women who are all called to render witness to God's act of salvation in Christ.

"Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peacemaking, its concern for man and need, its evangelism, and by manifesting its God-given unity.

"This year the churches in the World Council prepare for their Assembly in New Delhi. The main theme will be: Jesus Christ, the Light of the World. At the centre of our deliberations will be the absorbing purpose of agreeing upon our common Christian task. This is an opportunity to demonstrate that this great light 'already shines' and that

it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes.

"Let us, therefore, all join in praying that the Spirit may inspire and enable us, like Peter, to respond gratefully to Christ's promise by accepting it and committing ourselves to be His witnesses together."

Bishop S. U. Barbieri—Buenos Aires

Bishop Otto Dibelius—Berlin

Bishop Henry Knox Sherrill—Boxford, Mass.

Archbishop Iakovos—New York

Metropolitan Juhanon Mar Thoma
—Tiruvella

The Episcopal Church And Central America

The Missionary District of Central America of the Episcopal Church has just held its first convention in Costa Rica.

The District, which was formed in 1956, has within it five countries and four cultural groups.

The countries are Guatemala, El Salvador, Honduras, Nicaragua, and Costa Rica.

Thirty lay delegates and twenty-one clergy met for an intensive study on the strategy for the District.

The Bishop of the District, the Right Reverend David E. Richards, said:

"Concern for Latin America figured prominently in recent national elections in the United States. Our church," he went on, "will go contrary to the major concerns of the nation if she does not see with new vision and with a new sense of responsibility the task which she has to perform in the world, and particularly in this hemisphere."

Perhaps the most significant remarks were made by the Reverend Adrian Caceras, the only Latin clergyman in the District. "Latin America," he declared, "is tomorrow's world. To minister to that world which is going through great crises politically, economically, and religiously, the church must become

thoroughly Latinized in every respect."

While we doubt that a Christian church should be nationalized to any one area "in every respect" this is still a statement that is significant for all churches working in Latin American countries.

Further meetings of the Missionary District will be watched with interest and with the desire for all possible cooperation by The Methodist Church.

Puerto Ricans And Their Churches

In New York City, where this paper is edited, storefront churches are appearing in all sections where Puerto Ricans live. They are without exception either Protestant churches or churches of the sects.

So far, not one Catholic storefront church has been spotted, at least not by this observer.

There are about 840,000 Puerto Ricans in New York City. About 32,159 have been so effectively reached by Pentecostal groups that they have become members of that body. Some 250 evangelistic churches of one sort and another have sprung up in Puerto Rican neighborhoods. They are led almost without exception by indigenous leaders. The vast majority are self-supporting.

There are some signs that the Methodist churches of New York are beginning to give more attention to the Puerto Rican influx. One church whose membership hitherto has been Anglo-Saxon in origin has taken on its staff a Spanish-speaking evangelist. Its deaconess is learning Spanish so that she can meet the needs of the neighborhood. The pastor of the church is also learning the language for pastoral work. Here is evidence of a church preparing itself for the changing city.

We bring these facts not for the purpose of editorializing except to mention that there is still a vast opportunity for Protestant work amongst Puerto Rican people. The Protestant Council in New York City itself has expressed the need of the denominations to work together in the approach to the newcomers. It is a great ecumenical challenge.



World Council of Churches

"This rediscovery of the vital importance of the local church is opening up for Christians throughout India a whole series of exciting questions about the church, its ministry, its worship and its witness."

Christian Unity in SOUTH INDIA, PART II

By MICHAEL HOLLIS

In this concluding section, Bishop Hollis of the Church of South India discusses some of the perils in church union and some of its fruits. Bishop Hollis is presently serving as Henry W. Luce Visiting Professor of World Christianity at New York's Union Theological Seminary.

THIRTEEN YEARS of life within the unity, real though far from complete intensively or extensively, of the Church of South India have shown that the unity for which Christ prayed is essentially and fundamentally a matter of personal relationship. We are called to seek a unity of men and women reconciled one to another because they are reconciled to God in Christ. True unity is our obedience to Christ's new commandment that we love one another as He has loved us. Neither doctrinal formulations nor patterns of organization are primary.



British Combine

"We do know that this unity is basically a spiritual unity, something concerned essentially not with organization, but with men and women." This ceremony took place at the consecration of the bishops of the new Church of South India in 1947.

Uniformity, so far from being a synonym for this unity, is its enemy and its denial. It is not an invisible unity for it shows itself continually in the quality of relationship that exists between those who are in Christ, God's family. It rests upon the grace of God in Christ and upon the possibility which God gives to his children of becoming aware through their life in love, through the corporate experience of prayer and discussion in the Holy Spirit, of what God wants them to do and of how He wants them to do it. It is because Christ acts in and through them that they are the body of Christ. They are united by Him, in Him and for Him through the Holy Spirit. It is for such a unity that He prayed. It is about such a unity that Paul writes in the second chapter of his letter to the Philippians, something humanly quite impossible but real in Christ because God became man to make it possible.

That experience of unity ought to

begin at the local level. The trouble about most plans for union is that they start at the top, the leaders and the central organization. The real scandal of disunity is seen not in the existence of two denominations but where two rival Christian congregations compete one against another and love is not manifest. It is no less seen where there is no competition between two adjacent congregations and no desire for unity because each ministers to a different section of the population and their unity in Christ is merely nominal. The real witness to the power of God to unite in Christ is where, within one fellowship, men and women of many backgrounds gather week by week to worship as one Body of Christ, where they break together the one loaf and bless the one cup and where in common service to the society in which they live they prove that Christ can break down the walls which divide the world today. That was true to men's

experience in Galatia and in Corinth, when Paul wrote about it. Disunity denies it. Denominational unity is no substitute. The brother whom it is difficult to love is not the denominational brother half way across the world, whom I have never seen and shall never see, but the brother next door. This rediscovery of the vital importance of the local church is opening up for Christians throughout India a whole series of exciting questions about the Church, its ministry, its worship and its witness.

Our life in unity in the Church of South India has been no less illuminating in the sphere of administration. It has led some at least to question the whole pattern brought from the West and its underlying assumptions. Where you leave the Holy Spirit out of account, the Rules of Parliamentary Procedure may be excellent rules. But a Christian Council that forgets Him forgets what it is. At our first Synod in 1948 I as moderator decided

that we would not make decisions by majority vote but would wait until we reached agreement. That was primarily to bring confidence to minorities in an assembly meeting for the first time and drawing half its membership from one denominational tradition. But it was more than that. It was encouraged by the practice of the Society of Friends in all their meetings. It was an attempt to act in the faith that Christ's promise of the Holy Spirit was true and that, if we trusted Him, trusted one another and were patient, it was possible to reach a common mind. Once we realize that the aim of a Christian election or council is not the victory of a party but a corporate discovery of God's will, then this attainment of a common mind becomes practicable. Nor is that all. A great many rules and a good deal of machinery become unnecessary. They are in fact precautions against the inadequacy of the Holy Spirit.

It is a peril that lies in wait for the ecumenical movement and for all seekers after union which see unity largely, if not primarily, in terms of an adjustment of different administrative systems. I have long had considerable sympathy with the fears of those, by no means all Congregationalists or Baptists, who detect in so much of our modern church life progressive weakening of local fellowship and local responsibility. At every level—not least in the United States of America—the structure is tending to suggest that the successful minister escapes from the pastorate to the office. Or he moves from the local church to the denominational or ecumenical secretariat. He administers rather than ministers. Too often the typical church leader is excellent at business and at managing people, particularly important people, but not a person to whom one would inevitably go if one needed help to face tragedy or to conquer sin. I have even heard talk of training men for ecumenical work on the assumption that they will never serve a pastorate at all. Surely this way madness lies. Unless the ecumenical movement can see its function as vitally related to the actual life in fellowship of men and women who seek in the power of the Holy Spirit to find and obey God's Will, it becomes just one more example of a

human organization. The story of Hezekiah and the brazen serpent reminds us that a one-time instrument of God's working may become a idol rightly to be destroyed. I believe that the leaders and supporters of the World Council of Churches ought to be much more serious about those who hesitate to join it or even oppose it. The faults are not all on the side of the conservatives, who show a zeal for the Gospel that puts the more respectable churches to shame.

We believe that Christ prayed for unity and yet the way to unity seems so difficult that not a few good Christians look upon it as a quite unattainable ideal. What are the chief obstacles? From our Indian experience I would list them under five heads. First, there are sincerely held convictions about doctrine and about church order. These must be taken really seriously. A superficial unity which purports to bring together men and women who are unaware of any real reason for being apart is shallow and unlikely to endure. There are beliefs and practices for which men and women have died and by which men and women have lived. There is something here which God needs for his Church, though He may have to show us how today He can preserve what is vital while bringing into a wider and deeper fellowship his people.

Secondly, there is widespread ignorance. Too many people know little about the Christian faith, little about the beliefs and practices of their own denomination and far less about those of other churches. We set up and knock down a terrible number of dummies, instead of getting to know one another. That is where the discipline of working together in union institutions has proved so valuable in India. Denominational loyalties can easily be little more than rationalizations of our prejudices, inherited or acquired, built upon social, economic or racial differences. If that is all, the Church ceases to be the community of the Holy Spirit and becomes merely a sociological phenomenon.

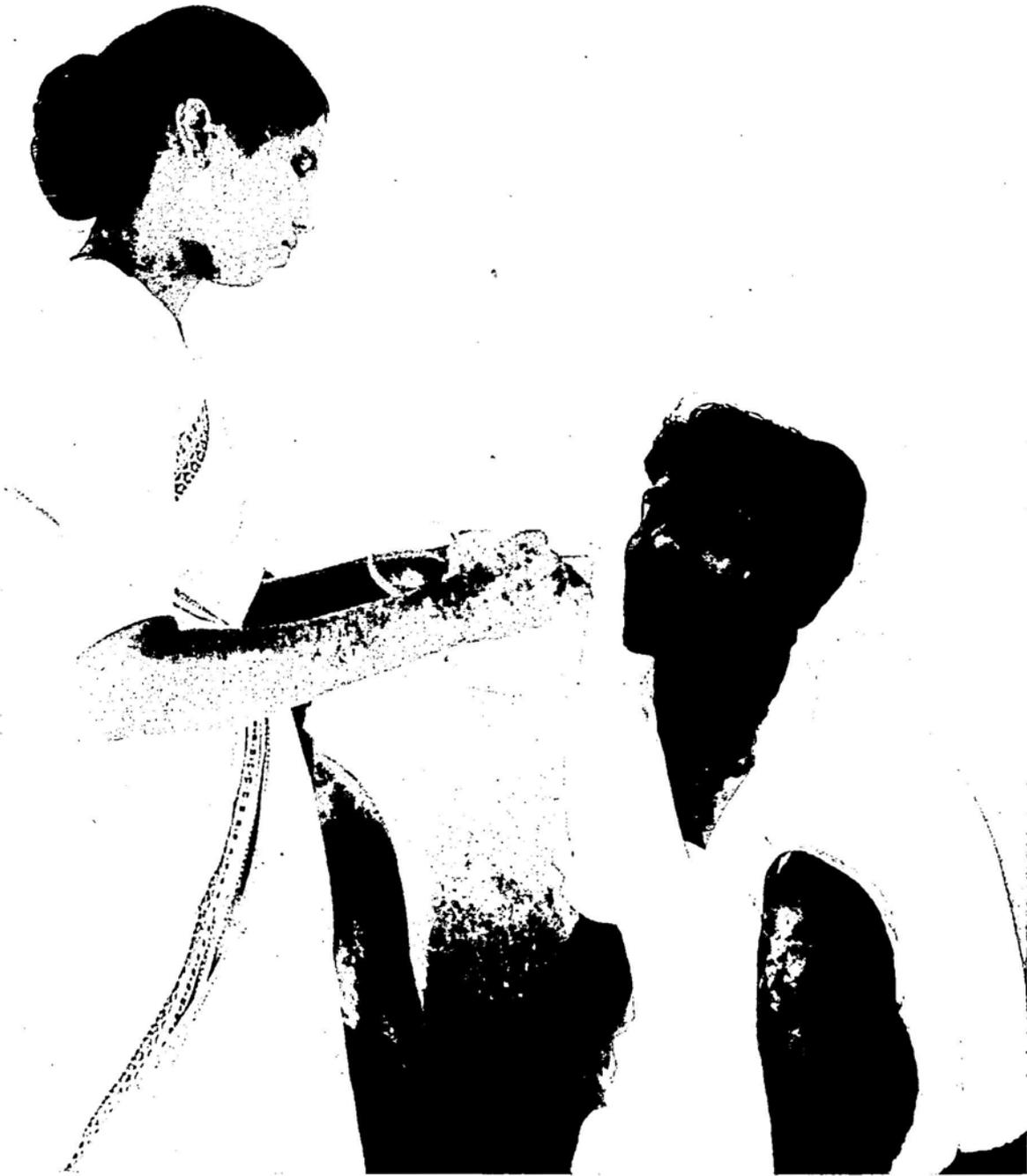
Thirdly, vested interests, hidden or avowed, hold many back from a serious consideration of Christ's prayer that his disciples may all be one. We do not want to lose our position. We fear to be absorbed. I always remem-

ber the saying of a representative layman who brought greetings from the United Church of Canada to the Congregational Union of England and Wales. Himself a former Congregationalist, he told them, "People are afraid of being absorbed. But if you have anything worth absorbing, that is what it is for. The place for leaven is in the lump, not in the refrigerator." Are we not often far too anxious to safeguard the truth, without remembering that it is finally not our truth but God's.

Fourthly, all over Asia foreign money and the advantages that can come through connection with a foreign denominational organization are being used, sometimes by nationals, sometimes by foreigners, to hinder the churches there from uniting. It may be the crude threat of losing mission grants if the church deserts the straight path of denominational loyalty. It may be the fear that scholarships and journeys overseas will cease or grow fewer. It may be that influential ministers and laymen cling to the free trips to this country that come with membership of councils and synods meeting here for denominational affairs. Surely this situation calls for serious consideration both by leaders of the churches here and jointly by representatives from the churches of the West and from those in Asia. It is an appalling thing that, in any degree, money given for the spread of the Gospel should be blocking the way to Christian unity overseas.

Fifthly, we must recognize that the greatest single obstacle to unity, in most countries and in most churches, is inertia. We do not worry about our disunity and we do not really want God to do anything about it. In fact, many Christians take denominationalism for granted as the normal state of Christ's Church. They have no understanding of Paul's horror at divisions among Christians. Like a certain type of book or film, the Church tends to aim at the tired businessman or the worried housewife. It becomes a form of escapism. Unity costs too much, is too disturbing. It is wiser to leave it alone.

Yet after these years I am convinced more than ever before that Christian unity is not merely useful in



World Council of Churches

"... The unity for which Christ prayed is essentially and fundamentally a matter of personal relationship. . . True unity is our obedience to Christ's new commandment that we love one another as He has loved us."

the work of the Church, here or in India, is not merely a means to a more effective proclaiming of the Gospel. If we are content to remain in our separation, we deny in act what we preach. We say that Christ is our peace and refuse to let Him break down the walls of division. We say we love God but we do not love the brother whom we have seen. We find reasons why we cannot worship with him, receive communion with him. If we really believe that Jesus Christ,

God become man, prayed that His disciples may all be one that the world may believe that the Father has sent Him and if we want the world to believe, then we have the one ground of confidence that matters. We know that this is what God wants. We do not and cannot know, before in council with our fellow Christians we begin to seek His way, just how the unity for which Christ prayed will be expressed. Precedents cannot give us the answer when God calls us to walk

a road which the churches have not travelled before, the road to unity. Surprising things happen when people take the Holy Spirit seriously. We do know that this unity is basically a spiritual unity, something concerned essentially not with organization but with men and women. Its distinctive quality is love, the love with which Christ loves us. Uncomfortably challenging as the fact is, He gave us no other test of our discipleship and no other way to convince the world.

By PAUL N. JEWETT

MISSION IN JERSEY CITY

Jersey City, New Jersey, is often thought of as the prototype of the "lost" inner city from which Protestantism has fled. Mr. Jewett, director of the Jersey City Inner City Mission, tells of the work being done as a ministry in that city.

CAN it be true? Is there a congregation of Methodists whose laymen conduct house prayer meetings where testimony is heard and people profess a new faith in Christ? Are there families living on fifty dollars a week who help make up Thanksgiving baskets "for the poor"? A congregation who, beside supporting their men's and women's groups and Sunday school budget, give an average of \$3.42 each Sunday for benevolences and local expense?

Is there a service of worship anywhere in which hymns are joyfully sung in two languages at the same time? Do children anywhere, brown, black and white, devote Saturday mornings to the study of missions? Do their parents, on a Sunday when snowdrifts have reduced suburban congregations to a half-dozen and their own church furnace is turned off for repairs, trudge through unplowed streets to worship in a storefront sanctuary?

These things—and many others—are true in the case of the Methodist Inner-City Mission in Jersey City, New Jersey, and its projects, Lafayette Church and the Methodist Center. It's a bright new chapter in a long story of defeat and perplexity amid changing and racial cultural patterns. It's a chapter far from finished, but the facts thus far can bring cheer and encouragement to countless Methodists across the church.

Turn back a good many pages in the history of Jersey City Methodism to get the whole picture in perspec-

tive. Fifty years ago Lafayette Church was one of the city's thriving "high steeple" churches. Its windows were nightly ablaze almost as constantly as the torch in the upraised hand of Lady Liberty, a few hundred yards to the east out in upper New York Bay. Church suppers, social and athletic programs, concerts and revival meetings crowded the calendar. Businessmen arrived at board meetings in shiny carriages or chugged up more daringly in automobiles. They smiled at the pretension that erected a huge Catholic church a half-block away on the best corner. They hailed the opening of a few factories nearby as a sign of progress. It seemed that only a great era of growth could lie ahead for both community and church.

But things changed. Ships sailing up the harbor during World War I carried thousands of immigrants, Irish, Italian, Polish and others, to keep industrial plants humming. All Saints added more masses to take care of the crowds. Negroes began to move into obscure corners of the neighborhood. When the ammunition ship "Black Tom" exploded at nearby Bayonne one of the less noticed results of the havoc was the damage to Lafayette's proud steeple. It had to be torn down. When the dust of bricks and boards had settled the "era of growth" was ended.

Across the next forty years an increasing number of church leaders joined in the "flight to the suburbs" or at least moved up on "the hill," a few blocks to the west, where the

prestige churches themselves were struggling with diminishing rolls. Seven Methodist churches—four of them downtown—were closed. Methodist church membership throughout the city decreased fifty per cent. Among a succession of pastors at Lafayette one remained for many years, finally preaching without taking any salary whatever. A younger man instituted a program of service to the community and opened a youth center. Vandalism forced closing even this and the Youth Fellowship retreated to the home of one of its members. Spanish-speaking work seemed promising and a Puerto Rican minister held afternoon services for a dozen people. But the "English-white" Sunday school attendance dropped to fifteen and morning worship drew only around twenty. The red brick building grew more and more dilapidated.

In 1958 the Rev. Paul N. Jewett was finishing his fifth year as pastor at Emory, a "big stone church" up on "the hill." As president of the Hudson Methodist Parish, a county organization, he had been studying the trends in church membership and made an inquiry, using school enrollment figures, into Puerto Rican immigration. He had discovered that there were already more than 7,000 Puerto Ricans in the city and more hundreds were coming in every month. Although many of them were unchurched or even Evangelicals, except for some Pentecostal "store fronts" there was almost no Protestant work among



Following the cooperative worship service in English and in Spanish worshippers at the Lafayette Methodist Church line up with ministers Paul Jewett (left) and Felix Morales (right).

them. Their plight as newcomers living in the slums was miserable.

Mr. Jewett felt that in a new, bold approach, Methodism might reenter the inner city from which it had retreated, enlarge its ministry to the Spanish-speaking community and, using Lafayette as headquarters for the work, save that church from complete extinction. His plan was approved by conference leaders including district superintendent R. E. Neff and Bishop Frederick B. Newell. The Department of City Work in the Division of National Missions promised its aid. At conference time Jewett was appointed pastor to Lafayette and designated Director of the Newark Conference Inner-City Mission in Jersey City.

In order to relate the project strongly to the Conference and at the same time avoid the delays involved in working only through an official board, eleven laymen and ministers, including the superintendent and the chairman of the Conference board,

were elected to be a Board of Managers. A budget of \$14,000 was voted to provide for program needs and a staff.

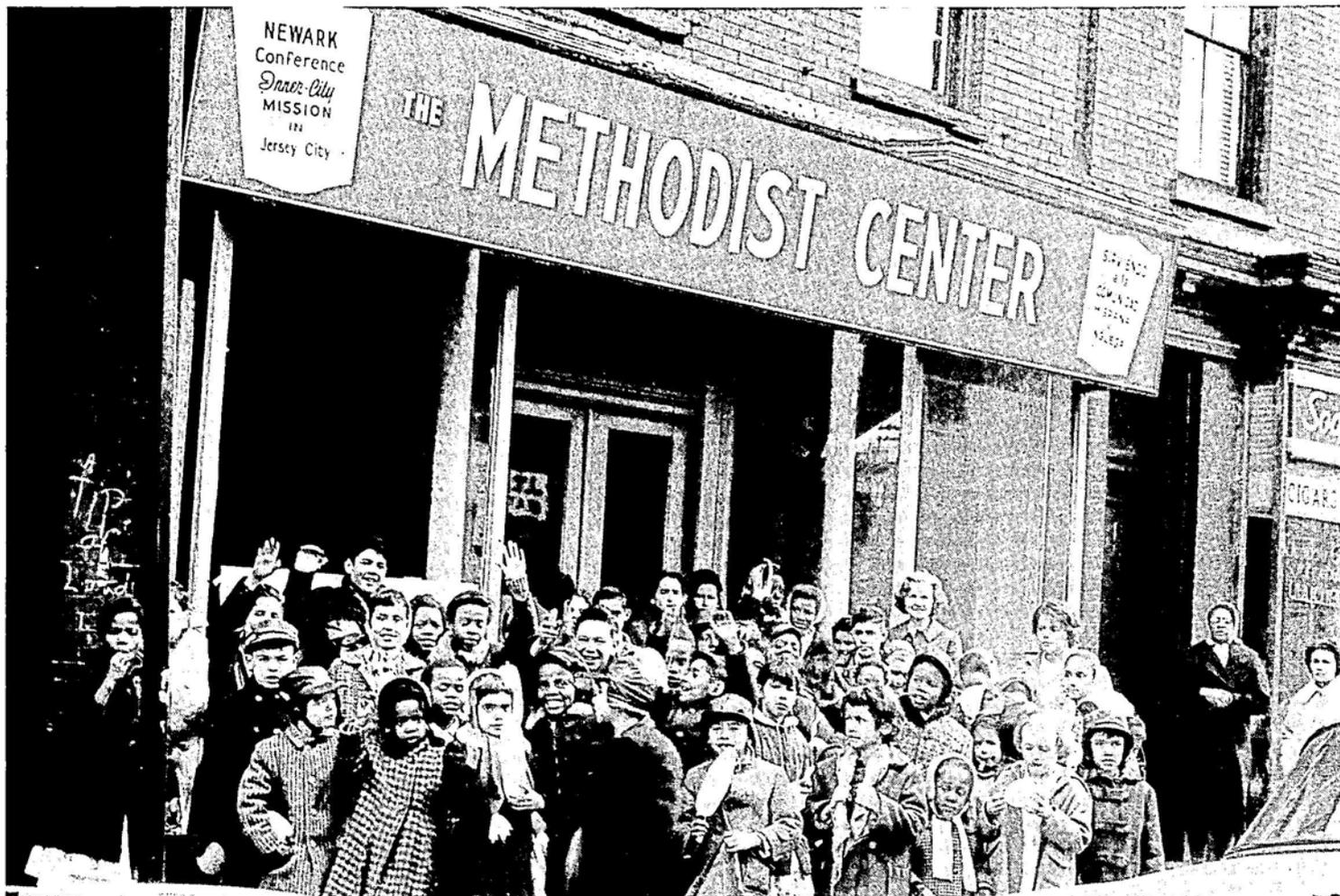
Through the cooperation of the denomination's Board of Evangelism the Mission secured four of its "summer evangelists" to conduct a survey of parts of the city. The seminarians studied the churches in the area, prepared maps and took a census of religious affiliations in thirty-eight square blocks around the church and in eighty-four square blocks downtown. By linking the inquiry with a study of social and recreational needs for the Y.M.C.A., provision was made for their living in the "Y" building during the two months of survey. Total cost of the study was around \$2,000.

Trudging up and down tenement stairs and piecing together the answers given by former residents of the Ukraine, Poland, Czechoslovakia, Italy and Puerto Rico was not the easiest assignment in broiling August heat. But many important facts were

turned up. They came from almost 5,000 calls covering 8,000 families or 29,000 individuals.

First: Lafayette was not predominantly Catholic because Negro population, now over half, was mainly Protestant or non-church. Downtown was not ninety per cent Catholic as everyone presumed, but because of Negro and Spanish immigration was around seventy per cent Catholic. Next: practically all the white Protestant churches were existing precariously, depending on members uptown or out of the city, and showing little interest in the thousands of unchurched folk around them. Also: one out of every ten families included someone who might be considered "prospective" for a new Methodist program. Mr. Jewett concluded that "the city is not so much overchurched as it is under-evangelized and underserved."

It was decided to open a worship and education headquarters downtown. A large, empty store, once a



The Methodist Center houses the Saturday Friendship School (shown here assembling) and other activities.

cleaner's shop then a grocery storage room, was found on Grove Street. A thousand dollars' worth of carpentry, plumbing, lights and gas stove heating made it habitable. Puerto Rican members laid a rubber tile floor, painted the walls and ceiling and built a small chancel. A huge sign across the entire front proclaimed it in bright red and white to be "The Methodist Center"—"Sirviendo a la Comunidad Hispana e Ingles"—Serving the Spanish and English Community.

In February 1959 the first program, a Saturday Friendship School, was opened. Only nine youngsters turned up: three Spanish, four Negroes and the pastor's two, Barbara and Jean. But Mrs. Jewett, who was in charge, made the mission studies so interesting with stories, handicrafts and games—plus affection—that enrollment grew quickly to more than sixty. Long before school began at 9:30 A.M. there were always a few children, often with potato chip and soda pop

breakfasts still in hand, waiting for the doors to open for the day.

As time went on other programs were added to the calendar of Center events. Bible study in Spanish on Wednesday nights featured use of the Methodist "Lecciones Cristianas." Until the present associate pastor came this class was taught by a lay preacher from one of the Spanish congregations in New York. Children's choir met Friday afternoons. Friday nights were reserved for prayer meetings at the Center. Saturday afternoons laymen went out to visit the sick and newcomers to the congregation. Saturday nights were taken up with alternating meetings of the new Methodist Men's group and the Spanish circle of the Woman's Society. For a year Sunday school classes met at the Center Sunday afternoons and the beginnings of an Intermediate Fellowship met at 5:30 P.M. A class in Homemaking and a class in English were offered.

"Meanwhile, back at the church"

—what was happening? A few leaders of the all-English-white Sunday school and youth group felt they could not support such a complete reorganization of church life and program and began to withdraw. Other families were living outside the community and, believing the Mission could see the necessary changes through successfully, transferred their attention to churches nearer home. Attendance at the English service dropped off while attendance at the afternoon Spanish service picked up. The nursery became a new Sunday school class and other classes were organized. Within two years Sunday school had grown from its "low" of five to around fifty present each week.

Part of the director's job was to keep fellow Methodists throughout the Conference informed on what was taking place. Now the Mission was ministering, not to just a few Puerto Ricans and others in a blighted area of one city, but to almost three hundred churches of the Conference and

to thousands of church members who were being challenged to re-examine their practices or feelings of exclusiveness toward other races.

But progress always has its price in labor, prayer and tears. When on three occasions a few English members moved their letters, or Spanish members withdrew to organize their own churches, those remaining urged that in the Church we are "*uno cuerpo en Cristo*" (one body in Christ). The church would not place reac-

tionary restrictions on its young people, it would make decisions through Methodist procedures, English would be emphasized and Negroes were not only welcome but wanted.

Staff changes begun in the summer of 1960 made it possible for new efforts to be made to unify the congregation. The new associate pastor, the Rev. Felix Morales, a native Colombian who had served churches in Cuba and Miami, agreed with Pastor Jewett that a closer fellowship be-

tween English and Spanish folk was needed. The English service was in danger of being lost due to small attendance and the Spanish people needed to learn English to make their way better in our culture. The solution, a "Cooperative Service," is described by the pastor as follows:

"Following the 10:00 o'clock choir school for all children from primary to senior age, during which the group selected for the day 'polishes up' its anthem and the others learn hymns or reading music, the Cooperative Service begins at 11:00. Non-choir children go into the sanctuary to join the 'remnant' of the older congregation. The Children's Choir processes and I conduct worship and preach in English. Some Puerto Ricans come in after sending their tiniest children into Nursery.

"The fifteen-minute Offering Service is both the heart of our worship and the heart of the church. From 11:45 to noon all our family are with us—brown, black and white, hearing an English anthem or Spanish solo, presenting their tithes and offerings, and singing the hymns in both languages at the same time. When we join in the Doxology singing 'Praise God from who all blessings flow' or 'Al Padre nuestro celestial' we are really proclaiming we are the Church.

"Although our English folk depart at noon, the children go to Sunday school classes and an all-Spanish worship follows with Mr. Morales leading until 12:45, there is a feeling of unity in the service and a sense of community throughout the church."

What lies ahead for the Inner-City Mission and Lafayette Church? Conference leaders are working out a city-wide strategy in which the mission must play its part. The new bishop and superintendent, Lloyd C. Wicke and W. G. Sorenson, and board secretary Philip C. Edwards, of the Division of National Missions, are giving close attention to this "pilot project." It may be the crumbling red brick building will give place to a more functional center in that neighborhood. Many are hoping that a new church structure will rise to replace the four lost churches downtown. In any case Lafayette, with its eighty-eight years of history, has found meaning beyond survival.



"We not only are a mission but we have a mission." A delegation from the Saturday Friendship School presents a check to former district superintendent R. E. Neff to help build a church on Staten Island.

Children at the school paint their impressions of life in the country.



Missionary Don Orth (center) and two students inspect one of the Center's prize dairy cows. Herd numbers twenty cows and six heifers.

NEAR the village of Tsurukawa, Japan, there runs a road which centuries ago connected Fuchu with Kamakura, then the administrative center of the area. Representatives of the Shogun often trod this road on government business.

Today lying athwart the ancient highway is a unique institution which is sending out messengers also, but these are emissaries who are spreading the teachings of Christ.

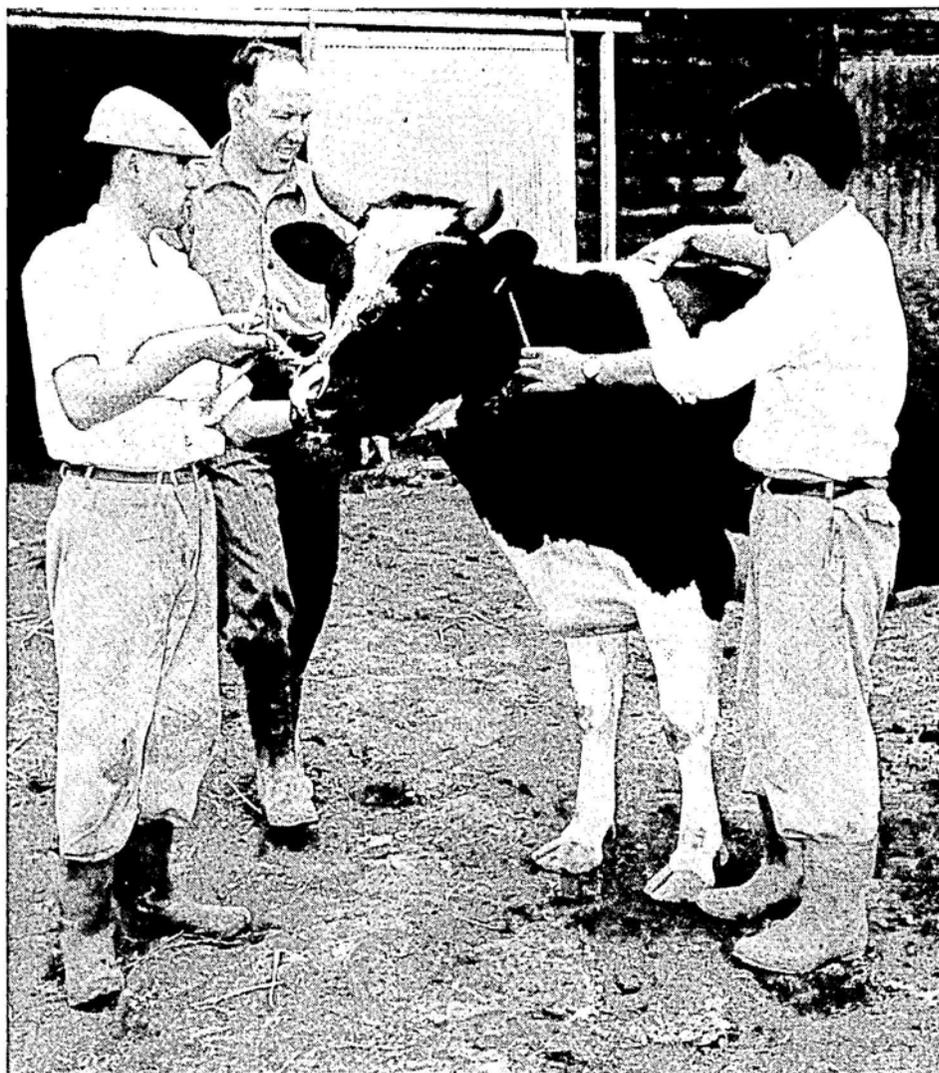
The organization, known as the National Christian Rural Service and Training Center, is operated by the United Church of Christ and is sponsored by several Protestant groups, including the Methodist Division of World Missions and Woman's Division of Christian Service.

Now in its twelfth year of growth, the Center is the training ground for young Japanese who eventually work not only as farmers, but nursery school teachers, lay preachers and rural ministers as well.

For more than 100 years Protestant missionaries have been working with success in the cities of Japan, but with few notable exceptions they have not made great progress in the country. Until the Center was established, there was little coordinated effort to reach the millions of persons who live in the tradition-steeped communities beyond the direct influence of the cities.

The program for rural evangelism, designed to meet this need, has been growing with greater impetus since World War II. Long before this conflict, however, Japanese and foreign religious leaders were concerned with the problem of breaching the wall of feudalism which still surrounds family and community life in the country areas.

Shortly after the end of hostilities, several conferences were held to study this situation and from these came a twenty-five-year plan to direct the efforts of rural evangelists. This plan went into operation in 1948 and to



NEW HIGHWAYS *in Rural Japan*

By CLIFFORD V. HARRINGTON

In Japan, Christianity has had much more of an impact upon city life than upon rural life. To help minister to rural Japan, the United Church of Christ has organized the National Christian Rural Service and Training Center. Mr. Harrington is a frequent contributor to *WORLD OUTLOOK*.

implement it the late Dr. Alfred Stone founded the rural training center.

The major aim of the plan is the establishment of churches and centers of Christianity at the focal points of rural communities and the integration

of these into the every day life of the people.

To carry the program to fulfillment, students are selected from rural areas, trained at the Center and then sent back to work and live among the peo-

ple they understand and can help the most.

The training center was first established in the village of Hino, but burgeoning Tokyo soon reached out to include even this small community. One of the largest apartment house developments in the nation gradually encircled the Center. The Christian school had to be moved, but in its place was left an established church that was ideally located in the middle of a populous area.

The move served to strengthen the Center.

"We could not have planned it as well," the Rev. Alden E. Matthews, a missionary at the Center, said recently. "We searched and searched for land and finally had to settle for our hilltop. Here we really had to work.

"Our forty-five-acre tract once was divided among the holdings of 100 small farmers. The men were happy to sell, because they considered these parcels to be their worst lands. But it was just what we wanted. The operation of a farm under the conditions we found here was a severe test."

The faculty and students under the leadership of such men as Takeshi Muto, acting president, and Ryozo Saji, dean, have met the challenge. Now the Center is a collection of impressive buildings, green fields and a thriving farm.

Nearly seventy persons are enrolled at the school. Among them are seventeen theological students in their first three years of study. Five persons normally at the Center are now serving their internships in country communities and will return prior to graduation.

Twenty-seven young ladies are presently enrolled in the nursery school teacher's course. This special training will have far-reaching effects, because it gives each girl a natural place in the family lives of the people.

Ten lay students are learning improved farming methods in the extensive agricultural program.

Seven foreign students from Korea, Formosa and the Philippines are taking the new East Asia Christian Rural Leaders' Course, a part of the Center's ever-expanding curriculum.

Students at the Center are an especially selected group. They must have



Acting president Takeshi Muto addresses the student body and faculty in the chapel. Nearly seventy Japanese ranging in age from twenty to thirty-five years, study here to become farmers, rural pastors, lay ministers and nursery school teachers.

completed high school and have been baptized for at least one year. Most important of all, they have convinced the faculty that they are capable of and will dedicate themselves to a lifetime of rural work or ministry.

"If a student intends to move to a city, we suggest that he attend one of the other schools dedicated to a theological education," Mr. Matthews said. "Our students are needed in the country."

The pupils lead a full life at the Center. The experiences of Masao Watanabe, a twenty-two-year-old theological student from Yamanashi prefecture, are typical. He is in his second year and must work for two years more to complete his course.

Each school day he is up at 7 A.M. and after breakfast and morning services, he is off to classes until lunch time. In the afternoons for four days a week, he works in the fields.

Study in the evenings and on his free day, Monday, takes much of the rest of his time. He has found that his study of the New Testament interests him most and he is devoting his extra time to this endeavor.

Upon graduation the young man expects to be sent to a rural village in his home area and become a leader in both the religious and secular life of the community.

Watanabe and the other students work sixteen hours a week to pay for the greater portion of their tuition and room and board. But if a student works five afternoons, all his expenses are taken care of. And if he should decide to work a sixth afternoon, he receives pocket money in addition.

The young women enrolled for nursery school training study a two-year course prescribed by the Japanese Ministry of Welfare, in addition to their Christian education. When they graduate they are qualified teachers.

During their training, they will have had a special period of on-the-job experience at the Center's own nursery school in the village of Tsurukawa. This little institution is a remarkable achievement in itself.

"When we first approached the community fathers with a plan for a nursery school, we were pleasantly surprised," Matthews said. "They immediately gave their wholehearted approval and even moved a Shinto shrine to provide room for the building. Now the school for youngsters is an integral part of the community."

The hilltop farm, which local residents had given up as being almost worthless property, has proved to be very fertile with proper preparation. The farm which operates "in the black" has proved to be a financial

as well as agricultural success. As a schoolroom for prospective Christian leaders it provides students with an understanding of the farmer's problems and a knowledge of new agricultural methods with which to solve them. Also, the student is trained to earn a supplementary income which rural ministers often need.

Pride of the farm is a pig-breeding program which is developing a strain particularly adapted to the needs of rural Japan. According to the Rev. Don Orth, the second missionary at the Center, the problem has been to find a pig which will grow more rapidly, produce more fat and drop larger litters of young than local types. After two years of cross breedings, success appears to be near. Already there are pigs which fill most of the requirements, but one more cross is needed before the project is complete.

The dairy herd now totals twenty cows and six heifers. Milk is collected by one of Japan's largest dairy companies and the funds from the sale of this premium product help pay for the operation of the school.

Eggs and broilers from the Center's chicken coop not only supply the school dining room, but also many homes in the community.

A remarkable achievement is the extensive gardens now under cultiva-

tion. Four different crops a year are being grown on the same plots of land which supported only one a few years ago. Six acres are used for rice and vegetables and six for livestock roughage. The Center's truck farm produces sixty per cent of the vegetables needed in the dining hall.

One strange little project set in a grove of trees on an unused hillside has proved to be very important to new rural ministers. Here there are long rows of small logs which are covered with mushrooms.

"Often small communities cannot support a minister," Matthews said, "so he must work at a part-time job. Mushroom growing is a task that even his wife can handle without much effort, but still adds substantially to his income. You would be surprised to discover how valuable these mushrooms are."

As important as all the projects and instruction at the Center are, they would be misdirected effort if graduates were sent out to work at locations selected arbitrarily.

To overcome this problem, Toshi Kimata, head of the Center's department of research, has been making intensive studies of each prefecture in the country to determine the true center of each community.

In his work he takes into account such diverse but important factors as

transportation, population concentration, educational facilities, government agencies, agricultural cooperatives and communications.

After careful analysis, the focal points of community life are selected and each of these spots then becomes a primary objective for Christian efforts. From these central locations lay preachers and ministers will be able to do their most effective work.

This intensive program already has borne fruit. At present there are nearly ninety graduates of the school at work in different parts of the country.

An outstanding example is Eiji Murakami who elected to live in one of Japan's new homestead villages in an out-of-the-way mountain area. During his summer vacations while he was still a student, the young man worked in the new village on the section of land he was homesteading for himself.

One winter an epidemic of Asiatic flu hit the area. When one child became seriously ill, Murakami volunteered to set out on skis to locate a doctor. He had to travel downhill for three hours and when he reached the physician's house, the man would not return up the mountains with him to the village. As Murakami made his way back alone, villagers met him and told him that the baby had died.

This saddening news set him to work again. He badgered governmental and hospital authorities for medical aid but got no results. Then he wrote to the newspapers telling of the plight of the village. Finally, under pressure the government flew in supplies.

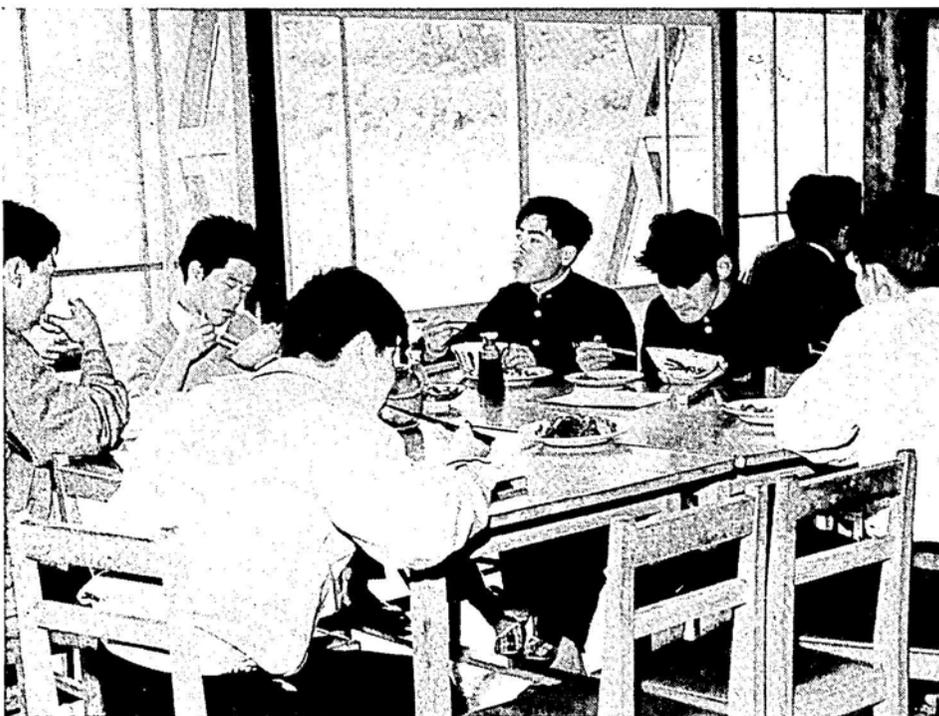
When the epidemic was over, the local people were bewildered.

"Why," they asked, "did he do this for us? He got nothing for his efforts, but still he was concerned."

This concern has proved to be an open door for Christianity in this isolated community. Several young men already have come to Murakami and have expressed a desire to study the principles which prompted his actions.

Thus, the National Christian Rural Service and Training Center through its dedicated graduates is performing a service for Christ which is destined to have far-reaching results in the ancient country of Japan.

Students lunch in the cafeteria on crops grown in adjacent truck gardens.



by SIMON KOWO

OVERSEAS PASTORS MEET the U.S.A.

Fifteen pastors from Methodist or Methodist-related churches in nine countries of Africa and Asia have been in the United States since early this year on a special ten-month program to study at Drew University and to work with churches in this country. Mr. Kowo, a pastor from Southern Rhodesia, has studied journalism at the Kitwe Writing Center. He gives some preliminary impressions of the program and of the United States.

INDIANS, Japanese, Africans, Filipinos, Bolivians, Koreans and Pakistanis all feel at home in the United States while studying at Drew University in Madison, New Jersey. Here color bars and racial discrimination are not known. People of all races, colors and creeds live peacefully as sons and daughters of God. This is evidenced by the cheery hellos exchanged when people meet each other on campus.

Fifteen ordained international pastors from different countries arrived at Drew on the 13th of January. They are to spend four months there studying Biblical theology, the church's ministry, and the church and culture. Lectures are given by four instructors who are among the best professors at Drew Theological Seminary. After four months at Drew, the visitors will be assigned as assistant pastors to different churches in the United States for six months.

The Division of World Missions of The Methodist Church is financing

the training of these overseas pastors. After ten months in the United States, these pastors will return to their countries to lead their people in this world of transition.

In their first three weeks at Drew, the pastors have already made two trips with two of their instructors. On the 17th of February, they visited Riverside Church in New York City to see how the kindergarten department was run in such a large church. While in New York, the group had a chance to meet some staff members of the Board of Missions and visited various departments of the Board. They also visited the office of the World Council of Churches where questions were asked about the ecumenical work of the church.

The second trip began on a foggy Sunday morning when three carloads of people forged to Flanders Methodist Church, about twenty-six miles from Drew. The group arrived in time to attend Sunday school and morning worship. Quarterly Conference was held later that day. The church leaders invited the group to join them for dinner. The visitors were impressed by the big variety of foods on the table. After this bountiful meal the district superintendent invited the group to attend the Quarterly

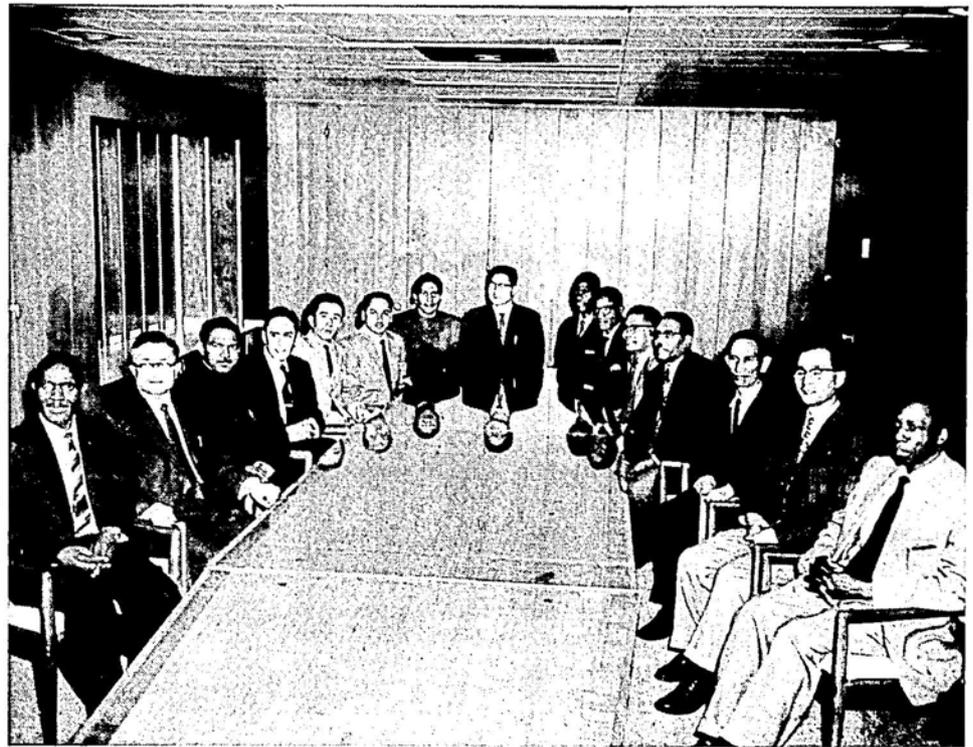
Conference where all the leaders of the church were ready with their reports of activities in the past year.

Following the close of the Quarterly Conference, the pastor of this church took the group to visit a poultry farm to see how Americans do things. Before being told that this was an American farm, one could easily tell for himself by the equipment and organization. Everything is run by machines sorting eggs, cleaning them, feeding, and much more—everything is mechanized. Perhaps this mechanization is one of the causes of unemployment in the United States. More machines it seems are being employed in this country than people.

On this particular day the group killed many birds with one stone (so to speak, but not literally). The general consensus of the students was that the day was well spent. The program was well arranged, and the group of international pastors felt that they gained insight into several aspects of the American way of life.

It is our hope that, as we stay longer in this country, we will come to know America better and also become better able to be good, well-trained servants of Jesus Christ in our own countries.

Methodist Prints, by Rickarby



The fifteen pastors are shown as they visited the offices of the Board of Missions in New York City. The author is sixth from the right.



THE DEAF

The three persons in this picture are receiving Holy Communion. In this photograph, this service looks no difference from any other Communion service. If you were present, however, you would notice one difference for this service is being held at a Methodist church for the deaf. The service is carried on in sign language.

Methodism has been working among the deaf since 1893 when the Rev. Philip J. Hasenstab (himself deaf) began holding special services at Chicago's Methodist Temple. These services are still continued by his daughter and other congregations have been established in such places as Baltimore, Cincinnati and Kansas City. Recently, the Division of National Missions has decided to expand ministry to the deaf. It is estimated that there are over 200,000 deaf persons in the United States who are denied church services because of their handicap. There are more than three million deaf persons in the country.

Here are some photographs of some of the Methodist work now being done in Baltimore and Chicago.

Photographs by TOGE FUJIHIRA, from Methodist Prints

HEAR THE WORD

PICTURE SECTION

In Baltimore's Christ Methodist Church for the Deaf, a member of the choir "sings" a hymn by sign language or by "signing" as it is called.

PICTURE SECTION

After service, members of the congregation talk to each other by "signing."





Gallaudet College for the Deaf in Washington, D. C., is the only such college in the world. A couple of Gallaudet students visit the Baltimore church and sign a hymn.

PICTURE SECTION

Communication is not all one way as shown by the lively response of this girl during a religious education class.





Most deafness is caused by illness and is not hereditary. Most children of deaf parents can hear. In the Baltimore church Mrs. Louis Foxvell, the minister's wife, holds a special class for these children during the regular services.

This young man reads from the Bible during the class for "hearing" children.



Rev. Louis Foxwell, pastor of the Baltimore church, holds religious education classes by sign language for deaf children. It looks as if a lively theological point was being argued.

On a pastoral call to an elderly parishioner who is both deaf and blind, Mr. Foxwell has her read Braille and talk by sign language.





A member of the Methodist Men group paints a sign announcing the church bazaar.

PICTURE SECTION

The use of sign language does not prevent bargain hunting at the bazaar.





At the Chicago Church for the Deaf, the minister is Mrs. Constance Elmes. Here she holds a discussion group after church service.

The congregation sings a hymn in sign language at the Chicago church.





During the worship service in Chicago, members participate in the responses.

PICTURE SECTION

Mrs. Elmes preaching. She is the daughter of Mr. Hasenstab who began Methodist work among the deaf and is herself a symbol of continuing interest by Methodists throughout the years. It is hoped the expanded ministry now under way will help provide a more adequate ministry to these fellow Christians.





Tribute —

OVERDUE

THERE IS an odd belief among many readers of magazines that if a magazine is good it will be read.

No publishers—few editors—believe that for a moment. The sad truth is that hardly one piece of literature, even the best, meets its audience without some sort of an introduction.

Now it takes a special sort of person to bring an audience and a paper together. He or she has to know something about the type of paper he is introducing and something about the people who may buy it. He has to give a clue to the reader so that he will know what to look for.

That may sound like nonsense. Once you get a reader and a paper together, surely a reader can tell what the paper is about? That is not necessarily true. Of course the reader knows the subjects presented. He can see what the pictures represent. But sometimes he misses the significance of the paper for him.

Virginia Woolf, the novelist, was a sensitive and perceptive critic. But she once said that she had to have a clue to some books and articles before she could review them properly. She had to have them related to herself by someone who knew what they were for.

For a long time *WORLD OUTLOOK* has had a person connected with it who has done just that. The person is not on the staff of *WORLD OUTLOOK*. She is on the staff of the Woman's Division of Christian Service, serving as Secretary of Literature and Publications. But so closely is she related to *WORLD OUTLOOK* that *WORLD OUTLOOK* considers her its own.

The person is Mrs. C. C. Long of Cincinnati.

Each spring Mrs. Long institutes a campaign for new subscriptions to *WORLD OUTLOOK* and its sister paper, *The Methodist Woman*. By "new subscriptions" she means new readers—persons who have never had the magazines before. It is a rewarding introduction.

There is no other office in the Woman's Division of Christian Service that has access to the local church in the same way as does Mrs. Long's office. Through her

every secretary of literature in every local church Woman's Society can be reached.

At the time of the subscription campaign the secretary is reached and the story of the two magazines is told.

But if Mrs. Long can reach each secretary of literature—in the same way each secretary can reach Mrs. Long. Through her office *WORLD OUTLOOK* receives comments on articles, questions about pictures, requests for help from the magazine.

Through Mrs. Long the editors get—in the jargon of the day—an image of the public which they serve.

Every month Mrs. Long writes to the subscriber who is about to come to the end of the subscription year. In this letter she tells what the articles will be about in the months ahead. She gives the clue. She takes an article on a remote rural school in India, say, and so describes it that a household in Michigan feels that the article was prepared with it in mind.

Mrs. Long has had a long background to prepare her to relate a magazine to a Methodist audience, and a Methodist audience to a paper.

She began her church work in the former Woman's Foreign Missionary Society. She was home base secretary for the Cincinnati Branch.

At the same time she carried such responsibility in the Ohio Conference that she was sent four times to General Conference—twice leading her delegations.

Mrs. Long served for a term as president of the Ohio Conference Woman's Society. And before she came to the Cincinnati office she was the promotion secretary of the North Central Jurisdiction.

The background does not explain, altogether, the ability she has to make regular subscription-carrying readers out of church members. That is her own peculiar gift. It is not a common one.

WORLD OUTLOOK has benefitted through the years from the work of Mrs. Long. This month it takes the opportunity to express to her its appreciation and gratitude.

Leslie E. Newbigin,
bishop of the church in South India.

Unity

And MISSION

by BISHOP LESSLIE E. NEWBIGIN

IN a South Indian village a visit from the bishop is quite a public occasion.

He is met at a convenient spot two or three hundred yards from the edge of the village by an official deputation of the elders of the church. There are garlands of flowers, trays of fruit, and other tokens of greeting. There may be a display of dancing. There will be a band and a choir—or possibly two choirs singing two different lyrics at the same time. Just in case there should be any moments of silence there will also be fireworks.

The entire body will then form into a procession, singing as they go, and letting off a rocket every few yards. Soon they will be pushing their way through the narrow streets, and by the time the procession has reached the church most of the inhabitants of the village will have turned out to see what is happening. At this point it is quite probable that the bishop will be asked to say something to the non-Christians before going into church for the Christian service.

And so it has often happened that I have found myself standing on the steps of a village church, opening the Scriptures to preach the Gospel to a great circle of Hindus and Muslims standing round, while the Christian congregation sits in the middle. When I do that, I always know one thing: the words which I speak will only carry weight if those who hear them can see that they are being proved true in the life of the congregation which sits in the middle.

When I hold up Christ as the Saviour of all men, and repeat his promise, "I, when I am lifted up from the earth, will draw all men unto myself," I know that my hearers are only likely

to believe this promise if they can see in fact that the Saviour of the world is drawing men of all sorts into one family.

If they can see in the congregation in the center not a new clique, or a new caste, or a new party, but a family in which men and women of all cliques and castes and parties are being drawn in mutual forgiveness and reconciliation to live a life which is rooted in peace with God, then there is a possibility that they may believe. If, on the other hand, they see only a series of rival groups competing with one another for influence and membership, they are not likely to be impressed by the message of our Saviour.

That common village scene is a true parable of the position of the Church in the world. Modern means of communication have shrunk our world to the dimensions of a village. There is no longer any separation of races and cultures. We all jostle and push one another in every part of the globe. The Church of Jesus Christ is the congregation set in the midst of the world as the first-fruit, the sign, and the instrument of Christ's purpose to draw all men to himself. It is not a segregation but a congregation—the visible form of the action of Christ in drawing to himself the scattered and estranged children of God to make them one household under one Father.

With every year that passes it becomes more urgent that the Church throughout the world should be recognizable to ordinary men as one household, a family of those who, having been re-born as children of God, are content to live together as brethren. It becomes more and more urgent



World Council of Churches Information

that Christian people should make their own the prayer of our Lord for us: "That they may be one even as we are one, I in them, and thou in me, that they may become perfectly one, so that the world may know that thou hast sent me."

This prayer "that the world may know" is the true center of the concern for unity. As a matter of historic fact the modern movement towards Christian unity is a product of the great foreign missionary movement of the 18th and 19th centuries. So long as Christendom was almost entirely confined to Europe, the energies of Christians were to a very large extent engaged in the struggle between differing beliefs about the nature of Christianity. But when that isolation was ended and Christians began again to remember Christ's promise to draw all men to Himself, and began to go to the ends of the earth as His ambassadors, their perspective began to change.

Differences were still deep, but they were seen in a new light—in the light of the much vaster difference between being in Christ and being without Christ. In that new situation the name of Jesus came to mean more,

and the other names that Christians have taken to themselves to mean less. Missionaries of widely different confessions began to regard each other as colleagues and not as rivals. Comity, conference, and cooperation became common practice on the mission fields. And in due course this had its effect upon the sending churches.

The health of the ecumenical movement depends upon the vigor and freshness of the missionary passion from which it sprang. Certainly the forms and patterns of the Church's missionary work have changed, and will change more. We are in a different world from the world of Ziegenbalg, Carey and Livingstone. The word "missionary" in the years ahead of us is going to conjure up a picture different from the 19th century one with which we are familiar. A big place in that picture will be taken by the missionaries of the Asian and Af-

rican churches, and by men and women who are not the paid agents of a missionary society, but servants of Christ in secular employment.

But the missionary passion, the longing that "the world may know" must remain central to the ecumenical movement. The very word "ecumenical" should remind us of that. It is a word which derives its meaning from the world, not from the Church. It should bring to every one who hears it a picture not primarily of inter-church discussions, but of the going out of the Gospel to the ends of the earth, and the gathering together in Christ of all tribes and nations of men.

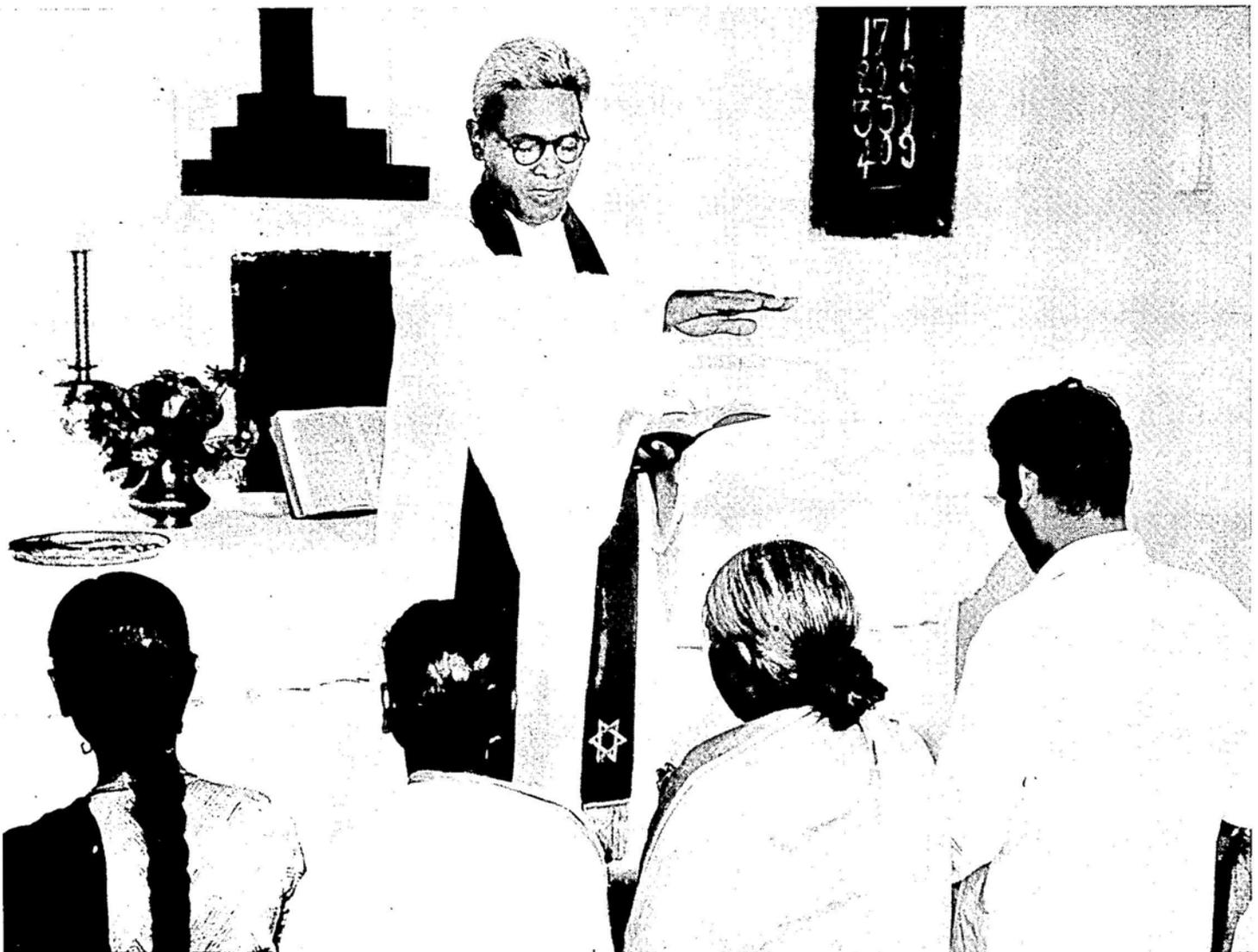
Of that true understanding of the word "ecumenical" the forthcoming Assembly of the World Council of Churches and the International Missionary Council at New Delhi will surely be a potent symbol. Its theme,

"Jesus Christ the Light of the World," is a reminder to all who have any part in it that our concern is with a Gospel for all men. Its place at the capital city of India will make it impossible for the delegates to evade the challenge to a faith of the great non-Christian systems of life.

And the fact that it will be the occasion of the uniting of these two world bodies in one, so that from thenceforth the World Council of Churches will itself carry the direct responsibility for missionary counsel and cooperation which the I.M.C. has carried for half a century, will surely mean in the end that all the churches will have to take this missionary responsibility much more deeply to heart than they have done hitherto, will have to learn that to be a Christian congregation anywhere is to be part of a mission which reaches out to the ends of the earth.

The world church is here.

Leon Kofod



RURAL WORK doesn't let you be lazy."

So said a freshman student at National College, Kansas City, Missouri, in a talk before an assembly on rural work in Hendrix Hall. She spoke out of her experience the previous summer as a rural worker in an Arkansas town of 139 population.

Every rural church and community worker in the Town and Country program of the Woman's Division of Christian Service can confirm that—fervently. Stamina and conviction, and, above all, a love for and understanding of rural people are standard equipment for a rural worker, whether she serves in the hill country of Mississippi or the "blueberry barrens" of Maine.

In addition, a rural worker must be equipped with the skills and training required by her demanding role.

As the National College rural work bulletin points out, "One of the critical needs facing the church today is the condition of rural life throughout the world. A vast majority of the people in the world live in rural areas. In the United States less than half of the population is now rural but sixty-five per cent of our churches and seventy-five per cent of Methodist churches are made up of rural people . . . trends in rural life are bringing both new problems and new opportunities to the rural church. An increasing number of trained leaders, lay and professional, are needed if the church is to meet the challenges presented by these problems and opportunities."

To train leaders for this field the National College program of rural work education was established in 1952. Courses in rural-urban sociology, the rural community, religion, Christian Education, psychology, and social group work, as well as those required of all candidates for a degree, plus supervised field work, prepare students for work anywhere in the Town and Country program.

The college's location in Kansas City has many advantages for rural work students, according to Miss Catherine Ezell, field work supervisor. "Although Kansas City is the center of a metropolitan area," she said in a recent interview in her office on the college campus, "there are



Amy Lee

Familiar sight on campus is the Woman's Division car which transports students in rural work program to and from field assignments. Left to right, Miss Catherine Ezell, field work supervisor, with students Rex Nall (first senior in the new National Methodist Theological Seminary which opened in September 1959 and shares National College buildings), Rosa Carrillo, and Dolores Kuehl.

Rural Life Leaders



Amy Lee

Miss Ezell (left) and Miss Carrillo have an informal conference with student-pastor Ramon Butts in chapel of Fairmount Church.

a number of rural communities within a fifty-mile radius of the city where students can work with small churches. Kansas City is the scene each year of the American Royal, a week-long exposition which features many agricultural activities, livestock contests, 4-H Clubs, and Future Farmers of America. The annual convention of the FFA is also held here.

"The keen interest of students from New England, Germany, Korea, and the Philippines in the American Royal," she remarked, "has had an interesting effect on those from Missouri."

She added that Kansas City has the world's second largest stockyards, and that across the river in Kansas City, Kansas, an agricultural hall of fame is being built.

For their field work National College rural work students are assigned to rural churches where they gain varied experience in leading groups, teaching, serving as resource persons, studying the community, and developing

an understanding of church-community relations. The fact that each week they usually spend all of Sunday at their churches gives them a chance to visit in the homes of church families and learn first-hand about the area.

Students have plenty of "homework," too. They write weekly reports of their activities, make maps of their communities, and keep Sunday school and other records. Group conferences with Miss Ezell on Methodist Youth Fellowships, Woman's Societies, church music, church school materials, and other concerns are an important part of their training.

Miss Ezell made it clear that the field work gives students an opportunity to come to grips with almost every phase of church-and-community work.

"We encourage them to learn all they can about the community—local 4-H and Home Demonstration Clubs, as well as the church program.

"In a year at their churches students will have sat in on all committee meet-

ings, meetings of the Woman's Society, MYF, and the Official Boards. The work students do in the churches depends on needs in those churches.

"For example, one of the men teaches a class of junior-high boys. One of our girls teaches a high school boys' class. Another visits a class each month and substitutes now and then as teacher.

"Still another student works with a youth group in her church. This is her second year with these young people. Last spring members of the group and their parents visited here at the college and had a service in our chapel. It was a wonderful occasion for them and for the student and for us."

The Woman's Division furnishes two cars and contributes to their upkeep for transporting the students to and from their field work assignments.

In addition to supervising the field work program Miss Ezell teaches courses in rural-urban sociology, the small community, and social group

Trained at National College

By OUR ROVING REPORTER



work. She is a rural church and community worker with the Woman's Division who has served outstandingly at Scarritt College Rural Center, and in Mississippi, Georgia, and Hawaii, and was coordinator of the Holston Valley Rural Work Project (Tennessee-Virginia-West Virginia) before joining the National College faculty in the fall of 1959. She succeeds Miss Vera Falls who is now rural church and community worker at Cherokee Methodist Center, Cherokee, North Carolina.

No, "rural work doesn't let you be lazy."

An interested listener to church and community plans is Miss Cornelia Russell, executive secretary of Town and Country Work for the Woman's Division (third from left), who met with Miss Ezell (standing), Miss Carrillo, and Mr. Butts in his office at Fairmount Church.

Christian Home in Korea

BY PEGGY BILLINGS

IT was the year 1955. The little lady looked at the front door of the strange house, and wondered if she should enter. She went in, and sat waiting anxiously for the missionary to come. Indecision and hesitation were written all over her face. Even the calming assurance and encouragement given by the missionary lady did not convince her that she really could do the job. Also, her husband was not sure he wanted her to work.

It is the year 1961. In the past six months, the little lady of indecision and hesitation has made 24 speeches before 2,500 persons and has spoken 3 times on national radio hook-ups. She has toured the United States, speaking about her work. She is the head of an organization which publishes a monthly magazine enjoying great popularity, and which has made for itself a place of great usefulness among Christian people in Korea.

Six years have made a big difference in the life of Mrs. Chong Hee Pang, the Executive Secretary of the Christian Home and Family Life Committee of the National Christian Council of Korea. When she was invited to participate with Dr. Irma Highbaugh in the groundwork of this movement in Korea, she had no real confidence that she could do the job. Nine months later, when the committee was organized, and Dr. Highbaugh left Korea for work in other lands, Mrs. Pang felt alone.

The work that was done in the following months and years was all hard, uphill work. The movement was new, and the idea of husband and wife working as partners in the home was not an idea gladly welcomed by church ministers, strange as it may seem. In places where there was only a lukewarm attitude, the band of

beginners felt almost welcome, for in many other places there was a total lack of response, and even some hostility.

Gradually, however, small groups were organized in certain churches, and they proved so helpful to the participants that the good reputation of the movement spread to other churches and on to other cities. Each year, annual training conferences are held for leaders and other interested persons. Materials are printed and distributed, and a National Family Life Week has been instituted in the member churches of the National Christian Council of Korea.

One of the most significant efforts of this movement has been its publication of the monthly magazine, *Christian Home*. Five thousand copies are published monthly, and the magazine, worn to tatters, will be found in army tents as quickly as in a pastor's study. This magazine is beloved by many Koreans.

One tribute paid to the magazine's usefulness was a communication from the Community Development Council, a joint effort of the Korean government and the United States Overseas Mission. This Council wrote that many articles printed in the *Christian Home* magazine were reprinted by the Council in materials sent out for rural education. To show that the letter was more than a perfunctory compliment, some of the rural library managers working under the Council's rural development program, appeared in the *Christian Home* office to buy copies of the magazine for their libraries.

The magazine has been especially helpful to the churches. A minister bought a year's subscription as a gift for a newly-married couple, feeling

that nothing he could give them would help more than such a magazine. Many missionaries give yearly subscriptions to their friends, and it is rare to enter a church or a church institution which does not have a copy of the magazine.

Typical of the influence and usefulness of the magazine is this incident related by a rural church Sunday school teacher who wrote to Mrs. Pang: "One day I found the magazine *Christian Home* in a book store, unexpectedly. I bought it in curiosity and read it through. I was surprised to find real good contents. So I told other friends in our Sunday school that it is valuable to read, and they read it in turn. They all said it is a very good magazine.

"At last we made up our minds to make money for a subscription, but it was not so easy in our poor rural economic situation. So we decided to collect wood for fuel from the mountains, and sell it in the market. But first we had to collect wood for the church stove. We had a heavy snow the next day; therefore we could not climb to the mountain. For more than ten days we could not climb.

"We are very sorry to ask you to send the magazine before we send the money for the subscription, but we want to read it so eagerly. We will send the money as soon as we can go to the mountains."

Needless to say, the magazine was sent! The encouragement given by such a letter is worth much more than the small amount of money required to pay the subscription.

Many copies of the magazine are distributed free as gifts. At present copies are being sent monthly to two prisons, to five hospitals for patients in the charity wards, to soldiers on

the front line (who read the magazines until each copy is dog-eared), to schools whose students are doing enlightenment work in rural areas, and to churches whose youth groups are engaged in similar projects.

As this magazine goes into countless homes, hospital, schools, churches, and army tents with its message of helpfulness and common sense it is making a great witness to the Christian gospel. It is one of the single, most effective instruments presently in the hands of Christian people.

In addition to the magazine, Mrs. Pang and her staff have found it necessary from time to time to publish booklets and books of a general nature. Three of the most helpful of these have been "Growing Up Socially," "Sex Education for the Pre-school Child," and "The Home Christian." Although funds for publications are limited, most of the work done in this area by the Christian Life committee is well received, and warrants much praise.

This work, added to the high quality of writing and publishing being done by the Commission on Christian Literacy of the National Christian Council, is furnishing Koreans with some of the most practical reading now available. There is a tendency among those who write to aim above the heads of the average man, and this has been done in Korea to the literary impoverishment of the common man. It is heartening to note that Christian publications have man-

aged to give even the non-Christian man in the street entertaining and helpful books to read.

With so much work to be done, and constant calls on one's time and efforts, it is good to get away and see the work from a new perspective. Two years ago the Woman's Divisions of Christian Service gave just such an opportunity to Mrs. Pang. She visited churches, women's groups, and attended conferences. She had opportunity to observe the management and operation of Christian publishing houses, and had talks with American leaders in the field of Christian Home and Family Life. Upon her return to Korea, Mrs. Pang has led an increasingly busy life, finding her regular work day filled with new calls. She has spoken before groups in churches, teachers' association meetings, committee meetings, district Bible conferences, high schools, youth groups, and mothers' clubs.

The opportunity to participate in seminars and interviews broadcast over national radio hook-ups has allowed Mrs. Pang to speak of her work to people all over the land. She has spoken on KBS, the Korean National Broadcasting System, on HKLY, the Christian radio station, and on AFKN, the broadcasting system operated by United Nations personnel in Korea.

In speaking of her work in the past year, Mrs. Pang said, "The year 1960 was a year of revolution in many parts of the world, and especially in Korea. Our committee had worked hard to prepare the materials

for Family Life Week, which was to be observed early in the summer. We had printed two thousand copies of Family Life Week posters. For these posters, the committee had chosen the illustration of a family in prayer against a stormy background, with the motto, 'Let us live by our faith through adversity.' Little did we know what a storm would break over Korea soon afterwards."

The events of April, 1960, and the turmoil which followed, did not permit observance of Family Life week as before. Mrs. Pang, in speaking of those events, continued, "We have all learned that it is more difficult to work out changes than it is to start them. A new baby is precious, but it is not easy for either the mother or the baby at the time of birth. A new house is nice to live in, but it takes time, materials, and man's labor to build it."

Addressing herself to both her Korean fellow Christians and to Christians abroad, Mrs. Pang entreats, "More than ever, those of us in Christian work need your prayers, for we know that God alone can create a new history of any value."

It is interesting to one who knew her at the beginning of her work, and now, to note that there is no hesitance or indecision in Mrs. Pang today.

The Christian Home and Family Life Movement in Korea will continue to be an important part of ecumenical Christian witness in Korea.

Editorial Committee of the Christian Home magazine.

Korea Missions



Second Anniversary of the Christian Home and Family Life Movement.

Korea Missions





⊠ In MALAYA .

Leon Kofod



⊠ In the BELGIAN CONGO

Three Lions, Inc., NYC



⊠ In MATANZAS, CUBA

Three Lions, Inc., NYC

Christian Families



⊠ In NORTH AFRICA

Scandlin: Methodist Prints



Harrington from Three Lions, Inc., NYC
 In HONG KONG



Fujihira from Monkmeier, NYC
 In INDIA

AROUND THE WORLD



Hirosaki Missions
 In JAPAN



Phillip Gendreau, NYC
 In the UNITED STATES



Almasy: Eastern Publishers' Service, NYC

The face of Southeast Asia.

THE FACE OF SOUTH-

THE face of Southeast Asia is increasingly Chinese.

To the islands east and south Chinese refugees have poured out of the mainland. Today it is safe to say that there are no islands or lands adjacent to China, with the exception, perhaps, of India, where there are no sizable Chinese colonies.

Chinese immigration is not new. For generations thousands of Chinese each year have gone to neighboring countries in search of new homes.

The Taiwan "native" Chinese came originally, three hundred years ago, from the mainland.

In Singapore, which attained its independence three years ago the original Malayan population is three hundred thousand—the Chinese, nine hundred thousand.

In Burma and Thailand the Chinese have long been leading businessmen. In some Southeast Asia states the Chinese colony comprises the host country's intellectual elite. Take Indonesia, for example, where the Chinese make up only 1.2 per cent of the total population, but have sixteen newspapers with a circulation of 100,000.

Up the Rejang River in Borneo

the banks are populated by the Ibans in their longhouses. But should you stop at the trading village you would eat in a Chinese restaurant and buy at a Chinese shop whose keeper looks up from his reading of Chinese characters to total up your bill.

In Cebu, in the Philippines, a law has been passed banning all business signs with Chinese letters lest Cebu come to look like Chinese territory.

The Chinese are a busy people. Though their lives may be disrupted by political events or economic disaster they adapt themselves quickly to life in the land to which they im-



Monkmeyer, NYC

◊ Faces of girls at Methodist school in Singapore.

Moses Lee, refugee preacher now in Hong Kong.



Harrington from Three Lions, Inc., NYC

EAST ASIA

migrate. But they remain in colonies. They have great richness to offer to the host country and to the world at large. But the very fact that they are colonies within a country makes them as much a danger as a source of creative and cultural good.

Which they shall be—bane or blessing—rests in some small part in the hands of the church. The Asian church is becoming a great world body. Its spokesmen are listened to in the West as well as in the East. But insofar as is apparent on the surface the Chinese Christians of the rim of Asia have little part in that

body. Since 1948, when the World Council of Churches was established, there has been no Chinese from the rim of Asia speaking with an authoritative voice.

There are strong men and women in the Chinese Christian communities. Their strength is needed for the whole Christian body. Asian Christianity is in too great a need for leadership to let these Chinese "colonies" of Christians live to themselves. A church should reflect the faces about it. The Asian section of the world church does not, and the church of the world is the poorer for it.



U.N. POPULATION COMMISSION CONCERNS

—AT A GLANCE

THE need for broader economic and social programs related to population questions—that, in essence, was the “what” engaging the attention of delegates to the Population Commission’s eleventh session held in February at United Nations headquarters.

The Population Commission is a subsidiary body of the Economic and Social Council (ECOSOC.) It meets every two years. Present members are Belgium, Ceylon, China, El Salvador, France, Italy, Japan, Mexico, Norway, Ukraine, USSR, United Arab Republic, United Kingdom, United States, and Uruguay.

Consideration of the “how” brought out several emphases for Commission action in the immediate future, mainly stepped-up research and technical assistance to governments requesting aid in solving problems created by population increases and population shifts.

Problems of this nature are acute in most underdeveloped countries.

The Commission is mainly concerned with aid to these countries in demographic studies, and in economic and social planning in relation to population programs.

The words demography and demographic recur constantly in Population Commission parlance. Webster defines demography as “the statistical study of populations, as to births, marriages, mortality, health, etc.”

Last year a UN technical assistance expert worked with the government of El Salvador on a demographic, economic and social survey of San Salvador.

Major purposes of the survey were to investigate the effect of migration from rural areas on development of the metropolitan area, and to demonstrate techniques for collecting, evaluating, and analyzing survey data.

During the Commission sessions,

assessments of rural-urban migrations were made by several delegates.

The delegate from Japan, Minoru Tachi, said that rapid “modernization” in his country had brought an influx of migrants to urban areas, an influx still going on in “great multitudes.” He stated that the censuses of 1955 and 1960 showed 90 per cent of the total population living in a small number of metropolitan districts, while rural population had decreased in 85 per cent of the villages.

The “strong pull” of cities on rural population in his country was also noted by Dr. Hassan Hussein of the United Arab Republic. To discourage migration to the cities, he said, the government was seeking to create more employment opportunities and better living conditions in rural areas, and in the five-year plan would recommend location of industrial projects in semi-rural areas.

Mr. John D. Durand, assistant director of the UN Bureau of Social Affairs, in charge of the Population Branch, reported that governments of eight countries had requested and received technical assistance in demographic projects.

Here are two examples:

Barbados—In 1953 and 1957 experts were assigned to advise on population problems and on development of a record-keeping system for a program of state-supported family planning clinics.

India—During 1952 demographers were assigned to work with experts appointed by the World Health Organization (WHO) in a family planning project. This project was an experiment in use of the “rhythm” method of family planning as an instrument for the government’s population policy program.

Mr. Durand stated that UN aid in the field of demographic studies, in the main, takes the form of regional



United Nations

From farm to factory—migrations on a big scale in the underdeveloped countries are being studied by the United Nations Population Commission for their effects on economic, social, and family life. This is a scene in the Dhakeswari Cotton Mill in Suryanagar in India’s Damodar Valley. The mill turns out saris and shirting, and employs 1,500 people.

projects, and regional demographic centers and seminars.

A UN-aided demographic training and research center is at Chembur (Bombay), India. It has planned a long-range program of research including studies of fertility and family planning; studies of internal migration and urbanizations; assessment of the quality of census data; studies of demographic problems of economic development. There is a similar center in Santiago, Chile.

Continuing priority for this type of assistance and funds to finance the Commission’s projects received top billing on its 1961-62 work program.

Delegates also supported in principle the holding of a World Population Conference in 1964 or 1965.

U.N. STUDIES PEOPLE ON THE MOVE

by AMY LEE



Amy Lee

Demographer Durand seeks facts

United Nations, N.Y.

THE phenomenon of migration is as old as the Adam and Eve story.

The reason for their departure from the Garden of Eden was quite different from that of the Pilgrims' transatlantic trek to America, or the present-day Puerto Ricans' flight to New York City, or the surge of Negroes from the Deep South to northern and western industrial centers in the United States.

But whatever the motives for migration, the migration itself brings problems for the migrants and those among whom they settle and even those they leave behind.

Today migration from countryside to city is taking place on a big scale in most of the underdeveloped countries. This phenomenon is a major concern of the Population Commission of the United Nations.

"The Population Commission is interested in migration," said Mr. John D. Durand, assistant director of the UN Bureau of Social Affairs, in charge of the Population Branch,

"especially the migration to the cities as it influences the population trend in the cities and in the countryside."

He was discussing the situation with *WORLD OUTLOOK* in his office high up in the Secretariat Building.

The Population Commission is interested, first of all, in developing information about the migrations, because information—demographic, social, economic—is one key to solving migration-made problems.

"There is as yet very little on the size and composition of these migrations. The Population Commission's main interest is in trying to develop that information in order to help the governments and institutions in those countries with fundamental statistics, research, special studies, and to develop methodology.

"Our problem is how to get this information," Mr. Durand said.

The cloud of unfamiliarity and uncertainty enveloping the migrations within the underdeveloped countries, as Mr. Durand assessed it, seemed not unlike the fog that had drawn a misty white curtain across the windows of his office, shutting out the towers of Manhattan and the gentle hills of Jersey far beyond.

"The Population Commission provides technical assistance for this purpose," he continued and mentioned a demographic study of San Salvador made last year with the help of a UN technical assistance expert. "It was a pilot study and will be used as a guide for others of this type. We have just published the preliminary report. We are also working on a study of Bombay through our demographic training center there.

"It is a characteristic of underdeveloped countries that the ratio of migrants to city dwellers is very substantial. They are coming into India's cities by the millions.

"We have an opinion research specialist in Bombay who will be looking into the motives of the migrants as well as the fact of their migration. The San Salvador study recorded the fact of the migration, but did not go into the motives for it."

Motives for these internal migrations in the underdeveloped countries are mixed. The almost universal motive to move—desire for a better life—undoubtedly figures in these migrations but an additional one, according to Mr. Durand, is a matter of arithmetic: too many people and too few jobs in rural areas.

"As the rate of population growth rises in the countryside, it also rises in the cities. There is no longer a need for many of these people on the farms. Nor are there enough opportunities for them in the cities. The migrants put new burdens on the cities, for their presence creates a need for more housing, more schools—more of all the things for a proper life in a city."

Mr. Durand added: "Sending experts for these studies at the request of the governments is an on-going project. But it is hard to get people to do this work. That's one of our biggest problems. These fields of study are indeed fields of opportunity for trained workers."

The irony of the situation is that Mr. Durand, thirty years a demographer, the last fourteen with the UN and before that with the U.S. Census Bureau in his native Washington, D. C., would love to go into the field and do studies of the type he is trying so hard to find trained workers for. But as Population Branch chief he must put his feet under the desk instead of on the road. And his personal migration from headquarters office to some far-off migrant-pressed city, unstudied, uncharted, and ungraphed—a veritable demographer's dream—must be deferred.

THIS MONTH

MAY is the month when the church gives special attention to the Christian Family emphasis—an emphasis that is given special attention the year round in much overseas work. This month such a year round emphasis is reflected in Miss Peggy Billings' article, on the Christian Home Movement in Korea.

The Christian Home Movement is closely related to the status of women, and articles on the Christian Home can be used by Woman's Societies as related to an ever-recurring interest in the status of women. (The Methodist Church no longer has a line of work in its Woman's Societies named *Status of Women*; but the program will be going on under some other name.)

One of the most interesting facts in the Christian Home Movement overseas is the intense interest in it shown by the men of the families. In Africa, men have stopped in mission centers to ask missionaries to institute such a movement. And when the whole family achieved the art of eating as one, the men were more jubilant than were the women.

Readers interested in the developments of new culture today should watch these Christian Home movements. They reflect new ways of life that are taking over from the old.

Closely allied with the church's studies and programs in the family life area are the studies made by various agencies in the United Nations. One of the most immediate is the study of people on the move made under the direction of the Bureau of Social Affairs in charge of the Population Branch.

Why do people move? The article "People on the Move" asks. Then it answers that the people are moving (all over the world) from the country to the city because there are too many people for too few jobs in the country areas. But the population has risen in the city as much as it has risen in the country. Where then are these families to find jobs?

It is significant that the article suggests that the problems raised by over-

population and migration are a field for study and action for trained and idealistic social workers. See that those in your church who are concerned with Christian vocations bring the article to the attention of students and young adults.

One more feature on family life this month is the picture story of Christian families around the world. Visitors from overseas have told us that there is no better witness to Christianity than that of such families. It is as true of the United States as it is of any other part of the world.

The story on "The Face of Southeast Asia" was chosen with the quadrennial emphasis on "Chinese in Dispersion" in mind. Material on this subject will be coming in the next few months from various agencies. A study book is planned on the subject for later in the quadrennium. The picture story is good for keeping until that time.

Notice the undertone that goes through the story. Will the Chinese be peacemakers in these islands and countries which they have entered as immigrants and in which they have remained to become often the single greatest ethnic group in a country? How will the host country feel? What is the responsibility of the church? Hard questions—but questions which must be faced.

Probably the article, if a program were being built around articles in *WORLD OUTLOOK*, would go well with Lesslie L. Newbigin's article on "Unity and Mission." One suggests the question and the other the answer. A section of Bishop Newbigin's article which particularly caught our eye was that in which he said that the ecumenical church is the local church—the church you yourself go to—if it recognizes the fact.

"Unity and Mission" is one of the articles being prepared by the World Council of Churches for preparation for the Third Assembly at New Delhi, India, in late November. Others will appear in *WORLD OUTLOOK* during the summer and early fall.

These people have a role to play.

They will play it. The question is *where* they will play it. For that reason they are important to all men and women whether in the East or in the West.

But more than that we need their practical, inventive minds in the midst of the growing church of the Far East.

Almost every month we have been reporting on our rural work program. This month we bring a report from the rural work of National College in Kansas City.

Many members of the local church are not aware of how much time, thought, and money is given by the Board of Missions to the concerns and development of the country church. Get acquainted with the program. It is possible that a reader of this page may see how his church can benefit from the program.

Next month is the time for a special issue on Latin America. *WORLD OUTLOOK*, following its custom for the past few years to supplement the mission study, will issue a magazine given over almost entirely to Latin America's place in the church. The magazine can be used as a supplement to the church-wide study on Latin America or the interdenominational study.

Be sure that your subscription is in order for you would not want to miss June. It is difficult to get back copies (we do not have space to store them) and you will want the June issue when the study on Latin America is conducted in your church.

We will say, by the way, that articles on the home mission emphasis will appear in the autumn. The home emphasis is on new churches for new times. We are already looking forward to getting writers who will tell our readers what new churches mean. It may startle you. Only this morning a contributor was in *WORLD OUTLOOK*'s offices to say that new churches are not necessarily needed always in new countries—that old countries often are most in need of new churches.

April is the month for new subscriptions. We trust that new subscribers will feel free to suggest what they want from the magazine, and where we have satisfied them. All subscribers are welcomed into the family of *WORLD OUTLOOK* readers.

BOOKS

MOMENTS WITH THE DEVOTIONAL MASTERS. Compiled by Frederick Ward Kates. Published by *The Upper Room*, 1908 Grand Ave., Nashville, Tennessee. 1961. 75 cents. 96 pages.

This excellent collection of quotable messages from sixty writers on Christian faith (from early Christian years until the present) will be a welcome addition to any group or individual library.

This book is really a *sampler*, with each author's being given a page or two for some of his best thoughts.

A few excerpts:

"Each man has an angel guardian appointed to him. . . ." (Thomas Aquinas).

"Stand with Him, and ye shall stand fast." (Augustine).

"Action and Contemplation are very close companions. . . ." (Bernard of Clairvaux).

"It is a great mistake to suppose that God is only, or even chiefly, concerned with religion." (William Temple.)

"The saints are the great experimental Christians. . . ." (Evelyn Underhill).

In the back of this little volume the reader will find useful short paragraphs of data on the authors and their books.

21ST ANNUAL REPORT. 1961. Woman's Division of Christian Service.

Order from Literature Headquarters, 7820 Reading Rd., Cincinnati 37, Ohio. Price: \$1.00.

The 1961 Report of the work of Methodist women has come out in a new and becoming format and dress of dark blue, in a stylish-stout size.

This volume is somewhat of a picture book, guide, story, record, list, statistics—all under one attractive cover.

Here the Methodist church member can find in readable form lists of missionaries and deaconesses and their present appointments.

There are stories and reports of the Woman's Work in Africa and Europe, India, Pakistan and Nepal, Japan and Korea, Southeast Asia and China, and in Latin American countries.

There are stories and reports of home field work in community centers, educational work, residences for children, young women and retired workers' town and country work, and social welfare and medical work.

There are reports on Christian Social Relations, missionary personnel, recruitment, funds, cultivation, publicity, frontiers, inter-relationships—we cannot name all the contents. But we can promise that your dollar will be well and rewardingly spent.

CONVERSATION ON FAITH, by Eberhard Muller. Translated by John W. Doberstein. Muhlenberg Press, Philadelphia. 196 pages. 1961. \$3.50.

In a time when the church is giving close attention to "the faith that compels us" it is good to come across a book like this one that is a conversation on faith itself.

Dr. Muller writes out of an early background of having to come to grips with National Socialism when he published a survey of Christian teaching for laymen under the title *Dogma Understood*.

After the war, Dr. Muller felt this survey was not good enough. He published a second book called *We Believe the Truth*.

But still he did not believe it was deep enough.

Now he publishes an exposition of Christian faith intended to be read by any thinking persons. He avoids as much as possible an excess of theological ways of attacking problems.

He states in his Foreword:

"The attempt has been made to describe the central content of the Christian confession and to interpret and support it with the statements of the Bible and the Apostolic Creed."

This book attempts to show that the creeds and the Bible and faith can be stated without losing an iota of their full meaning—a meaning for the twentieth-century man.

For those persons who are preparing to take part in the discussions on faith in the coming two years this will prove a valuable book.

WE BELONG TOGETHER, by Frances W. Eastman. Friendship Press, New York. 1960. Paper, \$1.50.

Young people will welcome these five unusual stories about young Christians in today's world.

There were Jehoaz and Hosea and Aaran and Nathan and Gideon, young African teachers who faced the same problem of being suddenly exiled from their students in five villages.

* * * * *

Poonlap, a boy of Thailand, paused in eating a delicious coconut custard, to worry aloud: "I was just wondering what my father will say if he hears that I've come to a Christian rice festival. He is very firm, and he does not want anything Western in his house. He says Buddhism is the right religion for Thailand."

* * * * *

Ludwig of East Germany felt that it was a thrilling experience to hear fifty thousand people, accompanied by five thousand trumpets, sing "A Mighty Fortress Is Our God." But even his presence at this "church day" made him a marked young man back home.

* * * * *

"Away with you! My gods are angry with me for letting you use my house,"

declared the landlord of Nepal to the cholera-innoculation team from the United Mission Hospital.

* * * * *

"To leave my suffering, native land [said the Korean, Choi]—that was most difficult. But I had a conviction that God would open the way for me wherever I went. So, with Kim Ho Choon and fifty other men, I said 'I will go.'" [To Brazil].

* * * * *

The author states: "I came to know people of various backgrounds . . . with their cultural differences and the effect of these upon their Christian faith. . . ."

THE SUBURBAN CAPTIVITY OF THE CHURCHES, by Gibson Winter. Doubleday & Company, Inc.; Garden City, N.Y., 1961: 216 pages, \$3.50.

Dr. Winter, an assistant professor in the Divinity School of the University of Chicago, has a penetratingly clear eye focused on the cause of Protestant withdrawal—he uses the word retreat—from that well-publicized contemporary trouble spot, the inner city.

His didactic marshaling of facts, arguments, and observations of this current Protestant dilemma makes answers for it almost self-revelatory.

His analysis of today's society, its gradual transformation from agrarian to industrial, from city to metropolis, points to the need for a parallel transformation in the church's concept of its nature and purpose.

In one discussion of the middle-class character of most Protestant congregations, he states that the "congregation is first and foremost an economic peer group; it is secondarily a believing and worshiping fellowship. If it were primarily a believing fellowship, it would recruit believers from all social and economic ranks, something which most congregations of the New Protestantism (with a few notable exceptions) have not been able to do. They survive only when they can recruit social and economic peers."

And farther on in his chapter on *The Renewal of the Churches*: "The churches must now become publicly accountable institutions with a vision of the metropolis and their mission to it, for the day of the local congregation as a vital representation of the universal church has passed."

LOVE ALMIGHTY AND ILLS UNLIMITED, by Austin Farrer. Doubleday, N.Y. 1961. \$3.50.

One of the most baffling problems is how to reconcile the belief of an omnipotent loving God with pain, physical disasters, and the inhumanity of man to man. On the cover page of this book there is the statement:

"Evil commonly strikes us not as a problem, but as an outrage." Mr. Farrer does not mitigate the ills. He does lay down a practical attitude in time of grief and pain.

THE MOVING FINGER WRITES



Methodist Information

Rev. and Mrs. Walter B. Williams (left) are shown in the Liberian Embassy in Washington, D.C., with Ambassador and Mrs. George Padmore at a ceremony in which Mr. Williams was awarded the Liberian Humane Order of African Redemption for his services as a missionary in that country. Mr. Williams, now ninety-three and retired since 1933, served in Liberia from 1905 to 1933 as a preacher, teacher, doctor and builder. In his remarks, Ambassador Padmore spoke of the debt owed by Africa to Christian missionaries.

Africa Consultation Planned for May

A top-level strategy consultation on the direction of Methodist work in Africa will be held in one of two major African cities May 8-16, involving seventy-five Methodist leaders from North America, South America, Africa and Asia. The place will be either Elisabethville in Katanga or Salisbury in Southern Rhodesia.

The consultation on the life and work of the church in Africa will bring together ten members and staff executives of the Methodist Board of Missions from the United States, twelve Methodist

clerical and lay leaders from Europe, Asia and Latin America, and forty-four Methodist leaders from Africa including the four Methodist bishops with episcopal responsibilities on the continent.

The leaders from outside the United States will counsel with the Board of Missions members and executives regarding future policies and action in the light of the rapidly changing situation in various parts of Africa.

From the church leaders from outside the United States in attendance at the Africa consultation will be formed a sixteen-member Advisory Committee to the Methodist Board of Missions. The

Committee will have as one function to counsel with the Board representatives on the implications of the consultation for Board policies, actions and work. Another function will be to furnish by means of the Advisory Committee a vehicle through which representative leaders from Methodist churches around the world can exchange ideas and share information.

Before they gather for the general consultation, each person attending from outside Africa will visit Methodist work in one African country as a part of a four-member team. The teams will study the church in these six fields: 1. Congo,

2. Angola, 3. Liberia, 4. Southern Rhodesia, 5. North Africa (Algeria and Tunisia), 6. Mozambique and Johannesburg (Union of South Africa). The visits are to give the non-Africans some basis for the intensive discussion of the life and work of the church in Africa, in which they will be engaged.

The Africa consultation, and any similar consultations that may be held in other parts of the world in future years, are a project of two agencies of the Methodist Board of Missions—the Division of World Missions and the Department of Work in Foreign Fields of the Woman's Division of Christian Service. The World Division and the Foreign Department have outlined the purpose of the Africa consultation in a joint statement, as follows:

"An increasing tempo of change confronts the Church around the world. This is especially marked in the nations that have attained their independence in recent years. In all lands, new opportunities and new obstacles challenge the Church. The rapid movements of events give a special urgency to Christian men and women that they see the meaning of these events in the purpose of God.

"The Church needs to know why it has been placed in this present world. To minister in the name of Christ requires it to re-examine continually its life and work in a fundamental way. What does it mean that there is in Africa, in Asia and in Latin America, as well as in Europe and North America, the Church which acknowledges Jesus Christ as Lord? What does it mean that in these lands men and women live by the calling to witness and serve in this world of revolutionary change? These questions must be faced, especially by those most directly involved.

"In a world of rapid change, a board of missions should continually examine itself. Is it doing its work in the way that will assist the Church to fulfill its task in all the world? This process of study and examination may be properly carried out in the regions where the Church itself is seeking to know the purpose for which it is in the world."

The ten persons whom the Board of Missions has chosen as its representatives at the Africa consultation, and the group that will comprise the United States delegation, include:

Rev. C. Melvin Blake, New York, secretary for Africa, Division of World Missions; Mrs. Porter Brown, New York, general secretary, Woman's Division of Christian Service; Miss Lucille Colony, New York, chairman of staff, Department of Work in Foreign Fields; Rev.

Tracey K. Jones, Jr., New York, secretary for China and Southeast Asia, Division of World Missions; Rev. Dow Kirkpatrick, pastor of St. Mark's Methodist Church, Atlanta, Ga., and a member of the Division of World Missions; Miss Ruth Lawrence, New York, secretary for Africa, Department of Work in Foreign Fields; Mrs. W. H. McCallum, Detroit, Mich., chairman of the Department of Work in Foreign Fields; Bishop Richard C. Raines, Indianapolis, Ind., Methodist bishop of Indiana and president of the Methodist Board of Missions; Rev. Eugene L. Smith, New York, general secretary of the Division of World Missions; Mrs. J. Fount Tillman, Lewisburg, Tenn., president of the Woman's Division of Christian Service.

Methodist bishops with African episcopal areas who will attend: Prince A. Taylor, bishop of Liberia; Ralph E. Dodge, bishop of Angola, Mozambique, Southern Rhodesia and Johannesburg (Union of South Africa); Newell S. Booth, bishop of the Congo; Ferdinand Sigg, bishop of Algeria and Tunisia.

Delegates from countries other than the United States and Africa: Mrs. Margarida Blanco do Amaral, Brazil; Rev. Wenceslao Bahamonde, Peru; Rev. J. S. Q. Bakhsh, Pakistan; Rev. Jose Miguez Bonino, Argentina; Rev. Timothy Chou, Hong Kong; Mr. D. R. Daniel, Malaya; Rev. Harold Hong, Korea; Mr. Sverre Knudsen, Norway; Mrs. Elisa Ocera, Philippines; Rev. J. B. Satyavrata, India; Miss Agnes Shaw, India; Miss Michiko Yamakaya, Japan.

Council Issues Pentecost Message

"Jesus Christ, the Light of the World" is the theme of the annual Pentecost message issued by the presidents of the World Council of Churches. Pentecost Sunday falls on May 21 this year.

The theme is the same as that of the Council's third world assembly which will be held in New Delhi, India, from November 18 to December 6. The message distributed to the World Council of Churches' 178 Anglican, Orthodox, and Protestant members says that "At the center of our deliberations will be the absorbing purpose of agreeing upon our common Christian task."

The message is signed by the World Council's five presidents. They are: Bishop Sante Uberto Barbieri, Methodist Church, Buenos Aires, Argentina; Bishop Otto Dibelius, Bishop of Berlin and Brandenburg, Evangelical Church in Germany; Archbishop Iakovos, Greek Orthodox, New York, N. Y.; Metropolitan Mar Thoma Juhanon, Mar

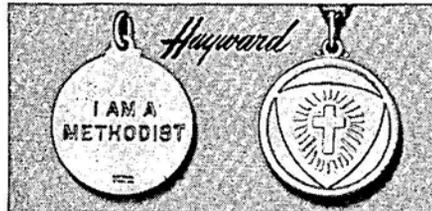
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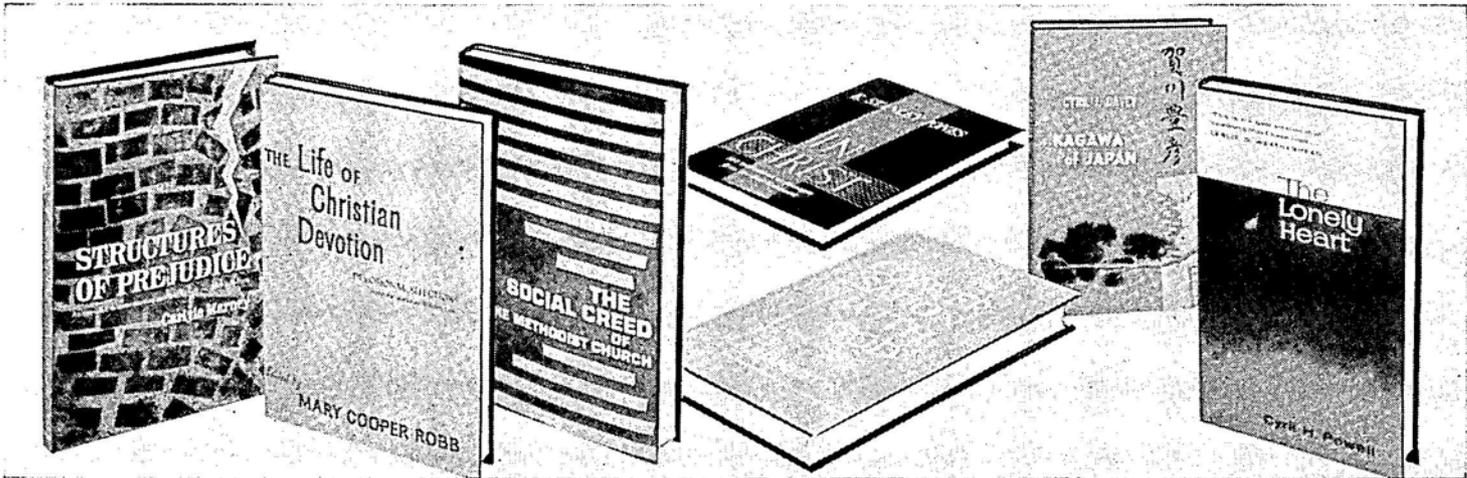
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CARLYLE MARNEY. This book identifies, locates, and describes prejudices which remain in all our lives under the guise of usefulness, rightness, or inevitability.

Dr. Marney has divided his discussion into what he suggests are the four major structures of prejudice: Materialism—Prejudgment of Reality; Provincialism—Prejudgment of Community; Institutionalism—Prejudgment of Value; and Individualism—Prejudgment of Personality. 256 pages. \$4.50

Kagawa of Japan

CYRIL J. DAVEY. An exciting biography and appraisal of Toyohiko Kagawa, who so completely identified himself with the poverty he sought to overcome with Christian love that no one who came in contact with him was able to escape his impact.

Dr. Davey gives a vivid picture of Kagawa's background, family life, conversion to Christianity, life and work in the slums, and activities during the war and postwar years. At the same time, he gives a vivid picture of modern Japan. 160 pages. \$2.50

The Lonely Heart

CYRIL H. POWELL. The sense of isolation and loneliness that plagues man often affects both society and the individual, at times culminating in the extremes of alcoholism, mental illness, and suicide.

Dr. Powell contends that loneliness need not be man's heritage or destiny. He believes that love—of God and fellow man—is the key that can open the door and free man from loneliness. 176 pages. \$2.50

In Christ

E. STANLEY JONES. The 364 page-a-day devotions in this collection provide a deeper understanding of just what it means to be "in Christ"—the differences it can make in your life and your total effectiveness; what happens to life and living when you are "in Christ" and what happens when you are "out."

Some of the devotions: *The Christian Way Is the Way, Life and Life Abundantly, Seeking Our Perfection, Freedom from the Law of Sin and Death.* 348 pages. \$2.50

Key Next Door

LESLIE D. WEATHERHEAD. From his 24 years of preaching at the City Temple in London, Dr. Weatherhead has selected 26 of his most representative sermons to be included in this volume. Though varied in subject matter, each of the sermons is centered around the idea that faith is the key to true understanding of God.

Some of the sermons: *Key Next Door, The Robe of Christ, Thy Word Is Truth, Prayer and Peril.* 256 pages. \$3.50

Conversation with God

H. A. HAMILTON. This work is divided into four sections, each dealing with some aspect of learning to pray with more depth. Section I involves learning to pray more effectively; Section II discusses Christ as the supreme authority. Section III teaches prayer through great prayers of the Bible; Section IV contains meditations which apply spiritual life to practical daily problems in the twentieth century. 96 pages. \$1.75

The Life of Christian Devotion

MARY COOPER ROBB, editor. The devotional selections in this book were taken from the works of William Law, an eighteenth-century clergyman. The purpose of the book, in the words of Mrs. Robb, is "to show what Law meant by the life of Christian devotion, and to introduce to those who do not know him an urgent and gracious speaker."

In addition to its value as a devotional book, this study is important as an introduction to mysticism—a doctrine which Law heartily advocated. Some of the chapters: *The Nature of Redemption; Christ Within or the New Birth; The Holy Spirit; God as Love; The Nature of Man's Will; The Meaning of Self-Denial.* 160 pages. \$3

The Social Creed of The Methodist Church

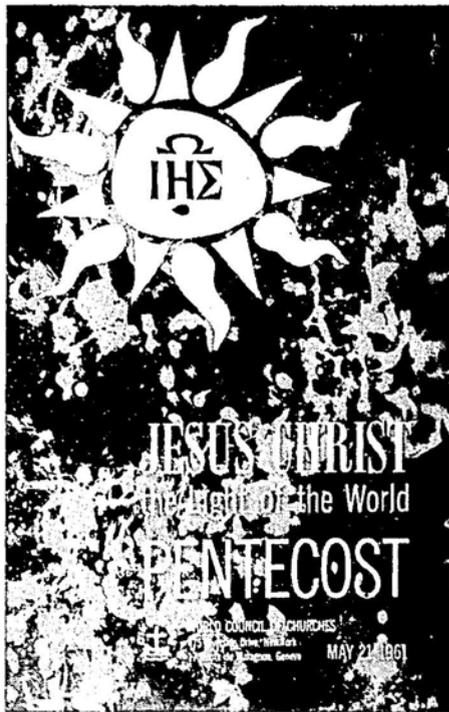
A. DUDLEY WARD. This book was written especially to acquaint laymen, ministers, and students with the various aspects of the Methodist Social Creed.

Each of the main sections of the creed is discussed and analyzed in separate chapters. Included are chapters on crime and juvenile delinquency, civil liberties, religion and politics, problems of family life, and world peace.

It is of particular interest to note that the original Methodist Social Creed, as adopted in 1908, became the basis of the Social Creed of the Federal Council of Churches (now National Council of Churches). Bibliography; index. 176 pages. Paper, \$1.50

Order from your bookstore

Abingdon Press Publisher of THE INTERPRETER'S BIBLE



WCC Photo

This poster was issued by the World Council of Churches, in conjunction with the Pentecost message issued by the presidents of the ecumenical organization.

Thoma Syrian Church, Tiruvella, India; and the Rt. Rev. Henry Knox Sherrill, Protestant Episcopal Church, Boxford, Mass. Dr. John Baillie of the Church of Scotland, the Council's sixth president, died last fall.

"This is an opportunity to demonstrate that this great light 'already shines' and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the Bible and their prayer in relation to the Assembly themes," the message declares.

The World Council presidents call attention to St. Peter's sermon at the first Pentecost in which he stressed the power of the Holy Spirit to transform believers into witnesses. "Thus at the very beginning it becomes clear that the church in history is by its very nature a company of men and women who are called to render witness to God's act of salvation in Christ."

"Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by

its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity.

Pentecost or Whitsunday is observed by many churches as a day to stress the witness and wholeness of the Church of Christ. It comes fifty days after Easter and commemorates the descent of the Holy Spirit to 120 Christian believers gathered in Jerusalem after the resurrection. It is described in the second chapter of Acts.

The full text of the 1961 Pentecost message from the World Council of Churches' presidents follows:

PENTECOST 1961

A Message from the Presidents of the World Council of Churches

The keynote of St. Peter's Pentecost sermon, the first sermon of the Church of Christ, is: "This Jesus God raised up and of that we are all witnesses." Peter thus gives evidence of the fulfillment of Christ's promise that His disciples would receive the Holy Spirit and be enabled to proclaim the good news to the ends of the earth. The disciples, so slow to understand and to believe, have been transformed by the Spirit into men who speak boldly and convincingly of "the mighty works of God" manifested in the life, death and resurrection of Christ. Thus at the very beginning it becomes clear that the Church in history is by its very nature a company of men and women who are all called to render witness to God's act of salvation in Christ.

Today we need this reminder about the central task of the Church. A world of conflict and darkness, in which there is so much lack of clear purpose and real hope, needs to hear the message of reconciliation and renewal of life with which the Church began on Pentecost. It needs a Church which witnesses to the present activity of the Holy Spirit by its peace-making, its concern for man and need, its evangelism, and by manifesting its God-given unity.

This year the churches in the World Council prepare for their Assembly in New Delhi. The main theme will be: "Jesus Christ, the Light of the World." At the center of our deliberations will be the absorbing purpose of agreeing upon our common Christian task. This is an opportunity to demonstrate that this great light "already shines" and that it dispels the darkness in and around us. For it is in the unity of living, praying, working, speaking together that the churches must show their desire and readiness to reflect the one Light of the World. And all congregations can participate in this by their study of the

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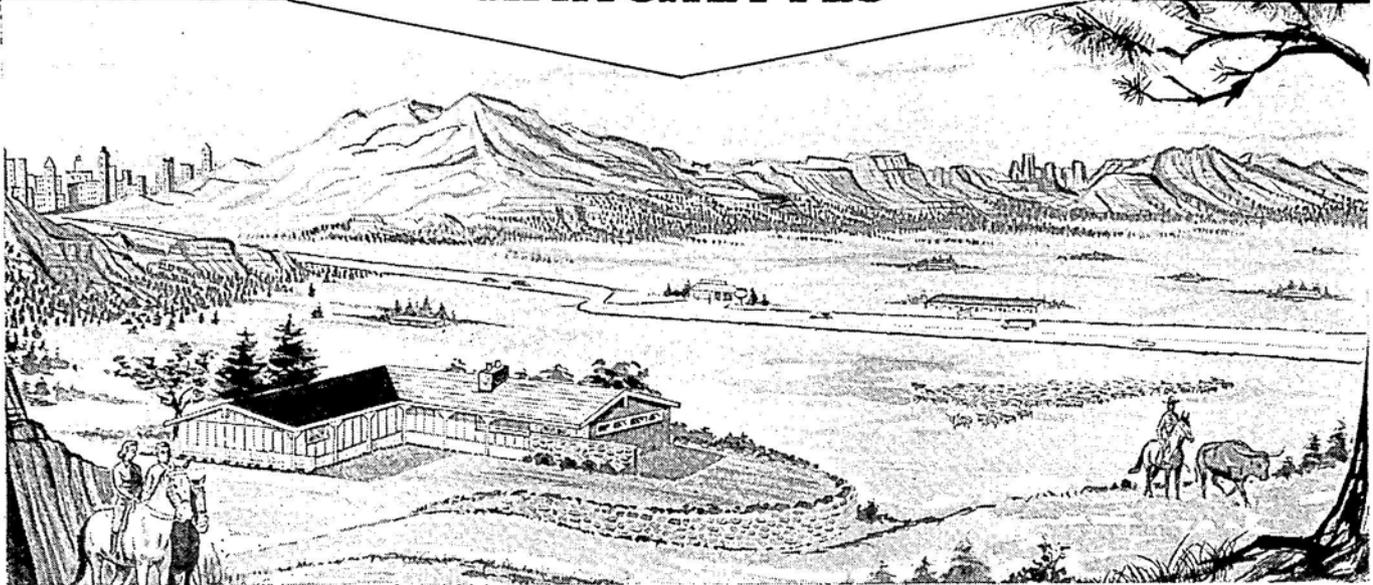
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Astounding? Please consider: In 1940 Albuquerque had less than 36,000 people. By 1950 it had soared to 97,000. And in the last 10 years it has rocketed to more than 260,000!

There are so many reasons for this fantastic rate of growth. Nowhere in America is there land more beautiful than the rich valleys that rim Albuquerque. The climate is possibly without equal in all of America — a summertime of balmy sunny days* and bracing nights — blanket-sleeping nights; and in the winter equally sunny days* — shirt-sleeve weather. Health? This is a region whose mildness and purity of climate have given new life to people from all parts of our land — where, in respiratory ailments alone, thousands of cures have been miraculously achieved by the mild weather, the dry air, the abundant sunshine, the low humidity. In the words of the Encyclopedia Britannica the Albuquerque region is "a health resort"! And what about sports, entertainment, activities, opportunity? In the lofty close-by mountains are fishing, swimming, hunting. Skiers wear shorts. Golf is played the year 'round. Albuquerque itself is crammed with magnificent shops, theatres, churches, schools — including the University of New Mexico with 7000 enrolled students, bright new college buildings and modern football stadium. Albuquerque has the 5th busiest airport in the United States. Its industry and employment potential are boundless. Its 3 television channels and 9 radio stations, its opportunities in land ownership, jobs, small business; its sunniness, its freshness and sparkle — all of these mark the personality of a great city.

The wonder is not that Albuquerque is growing so rapidly. The wonder is that one can still buy a lovely piece of land close to the city at so low a price as \$395 an acre! All you have to do is to take a look at the six cities which in all of America have grown even faster than Albuquerque. What would you have to pay for an acre of comparable land only 39 miles from their shops and theaters?

(THESE FIGURES INCLUDE OUTSIDE CENTRAL CITY)

	Population	Rate of Rise 1950-1960	Cost Per Acre of Comparable Land 39 Miles from Downtown
1. San Jose, Calif.	639,615	120.1%	\$2,500 — \$ 5,000
2. Phoenix, Arizona	652,032	96.5	\$3,500 — \$ 7,000
3. Tucson, Arizona	262,139	85.6	\$1,500 — \$ 3,000
4. Miami, Florida	917,851	85.4	\$5,000 — \$10,000
5. Sacramento, Cal.	500,719	80.7	\$2,000
6. San Diego, Cal.	1,003,522	80.2	\$4,000 — \$ 8,000
7. Albuquerque, N. M.	260,318	78.7	\$395 (Valley of The Estancia Ranchettes)

* Last year for example, there were only 8 days that were not sunny.

These statistics are eye-openers, aren't they? Yet real estate men are saying that the prices you have just read will soon apply to the Albuquerque region!

And as lovely and luxuriant an area as Albuquerque can boast is The Valley of the Estancia Ranchettes. Rimmed by mountains, lying flush alongside the most important highway in the West, Route 66, and only 39 miles from Albuquerque, The Valley of the Estancia Ranchettes is the essence of the enchanting Southwest. Please read this carefully! The Valley of the Estancia Ranchettes are not barren desert tracts. They are lush and green! Water waits to be tapped. The soil is so fertile as to bear fruit trees and truck gardens. Our Route 66 neighbors frame the landscape with their low modern ranchettes, homes, motels. Our next door neighbor is the famed \$200,000 Longhorn Museum of the Old West . . . Oh yes, this is a very lovely land.

As our headline says, an acre in our beautiful VALLEY OF THE ESTANCIA RANCHETTES costs \$395 complete! And the terms are \$10 down and \$10 a month per acre. That's it — no extras, no hidden additional costs. You may reserve as many acres as you wish. AND YOU TAKE NO RISK IN SENDING YOUR \$10 TO RESERVE YOUR ONE ACRE RANCHETTE SITE. Your \$10 reserves an acre for you, but you have the unqualified right to change your mind. As soon as we receive your reservation we will send you your Purchase Agreement and Property Owner's Kit. The package will show you exactly where your property is and will include full maps, photographs and complete information about your property. Other maps will show you nearby Arizona — even old Mexico itself, 250 miles away. You may have a full 30 day period to go through this fascinating portfolio, check our references, talk it over with your family. If during that time you should wish to change your mind (and you don't have to give a reason either) your reservation deposit will be instantly refunded. (ALBUQUERQUE BANK REFERENCES).

Experienced realtors think that the Albuquerque area presents the most exciting acreage buy in America. On the outskirts of the city, land is now going for \$5000 to \$6000 an acre. One day soon the Valley of the Estancia Ranchettes could be a suburb of Albuquerque. Act now. You'll be forever grateful that you did.

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Bible and their prayer in relation to the Assembly themes.

Let us, therefore, all join in praying that the Spirit may inspire and enable us, like Peter, to respond gratefully to Christ's promise by accepting it and committing ourselves to be His witnesses together.

Bishop S. U. Barbieri, Buenos Aires

Bishop Otto Dibclius, Berlin

Archbishop Iakovos, New York

Metropolitan Juhanon Mar Thoma, Tiruvella

Bishop Henry Knox Sherrill, Boxford, Mass.

Southeast Bishops Plan Action on Race

Methodist bishops of the Southeastern United States plan to hold joint meetings of cabinets (district superintendents) across racial lines and to implement "continuing ministries" for transitional communities, they agreed during a meeting in Louisville, Ky., in late March.

The twelve bishops, from the Southeastern Jurisdiction and from Central (Negro) Jurisdiction areas within the Southeast, also were asked to establish interracial committees aimed at improving intergroup communication and at increasing cooperation in church programs.

The actions are in line with 1960 General Conference legislation.

The bishops announced their intentions include setting up programs in metropolitan areas to determine whether churches in racially changing communities should become Negro or should be integrated, plus efforts to unify work of city missionary societies. These, it was said, would enable bringing combined Methodist strength to bear upon Methodist responsibilities.

At a concurrent meeting the two jurisdictions' committees under the new General Commission on Inter-Jurisdictional Relations recommended, "in view of our desire to move forward positively and together," that:

The bishops whose areas overlap form committees, on an episcopal area or annual conference basis, using "the strongest leadership available," to explore how information can be disseminated to all churches in the region about steps now being taken in church interracial cooperation and steps that should be undertaken cooperatively in church extension, relocation, education, evangelism, lay activities and similar programs.

The Central Jurisdiction bishops within the Southeast consider setting up

committees or representatives to cooperate with the Southeastern Jurisdictional Council's committees on education, evangelism, missions, lay activities, town and country work and Christian social concerns, in planning and administering programs "to serve Methodist people on a regional basis."

The first recommendation was supported by the committees' statement that: "We realize two conditions existing today that are harmful to the people called Methodists—an almost total ignorance of the personnel, resources, needs and possibilities inherent in Methodist churches which are geographically neighbors but belong to different jurisdictions; actions brought about by pressure groups that can have the effect of actually lessening the understandings and goodwill that should exist between all Methodist churches."

Race Conference Recommends Actions

Many specific actions to help Methodists "move toward more Christian race relations" were recommended by delegates to the Methodist Orientation Conference on Race March 20-24.

The suggestions, approved by some 200 persons from all sections of the United States, recognized that all areas have a race problem but also that not all problems are the same nor are the regions able to move at the same rate toward solutions. Each was phrased in terms of "can be."

The actions relating to the community include participation in the process of desegregation of public facilities, patronage of integrated businesses, workshops with builders and similar interests to discuss restrictive housing practices, knowledge of non-violent protest movements, ministering to jailed demonstrators, consultation with police in tension areas, study of voting conditions and encouragement of wider balloting by minorities, alerting communities "to the true nature and aims of hate groups which undermine good race relations under the guise of anti-Communism," support for the power of negotiation, opening of non-discriminatory employment opportunities.

Within the church, recommended practices include more interracial prayer and study groups, interracial exchanges of pastors, investment of church funds in mortgages for non-segregated housing, new forms of ministry in changing neighborhoods, "adopting the same brotherly practices in Methodist institu-



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tions which we advocate for other agencies in our society."

Committed to proposing regional actions rather than broad policy statements, the conference rejected a motion that called for "immediate integration" of the church and dissolution of the Central Jurisdiction, on the basis that this was part of the 1960 General Conference legislation. It did vote to encourage movement of churches from that jurisdiction into geographical jurisdictions by districts or other blocs, rather than individually.

Participants in the conference, representing thirty-nine regions of the U.S., showed a wide variety of experience—some who had been arrested for "sit-ins," pastors of both integrated and all-white or all-Negro churches, businessmen, youth, a volunteer education leader from Little Rock.

With laymen and laywomen well in the majority, they "talked out" their experiences, questions and ideas in small groups for more than eleven program hours. These periods were interspersed with informational talks by church leaders and by representatives of other community agencies concerned with race relations.

Although attention was focused on Negro-white relationships, there were reminders that other racial groups are part of the problem as well.

Participants formed temporary regional committees and were consecrated to their task, as the final act of the five-day meeting. With each challenged to use his "circle of influence . . . to breach the barriers which divide people from one another," beginning in the neighborhood and other personal contacts, they pledged "dedication to the lofty ideals and the noble tasks of Christian brotherhood." The consecration service was led by Bishop Lloyd C. Wicke of New York Area and three other bishops.

The studies and resultant actions are to be carried out over the next three years, with a gradual pyramiding of participation expected to involve more than one million Methodists. Committees are to work with local churches, other denominations and community groups.

Sponsors of the program are two national Methodist agencies—the Division of Human Relations and Economic Affairs of the Board of Christian Social Concerns and the Department of Christian Social Relations of the Woman's Division of Christian Service—following directions of the 1960 General Conference. They plan another conference in 1963, for evaluation and stimulus.

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Name Henry A. Lacy
To Southern Asia Post



Henry A. Lacy

Henry A. Lacy, a lay missionary to India for the last eighteen years, has been named executive secretary for Southern Asia on the staff of the Division of World Missions of the Methodist Board of Missions.

In making the announcement, the Rev. Dr. Eugene L. Smith, general secretary, Division of World Missions, said that Mr. Lacy will assume duties in New York May 1, following an extensive tour of churches in various sections of India and Pakistan.

Mr. Lacy succeeds Dr. Roland W. Scott, who was elected executive secretary for general administration and for Europe and North Africa.

Mr. Lacy, of Glendale, Calif., was born in Foochow, China, the son of the Rev. and Mrs. Henry V. Lacy, promi-

ment Methodist missionaries to that country. He was educated at the Shanghai American School, Whittier College (Calif.), George Williams College, the University of Southern California, and Wayne State University.

Commissioned a missionary in 1941, Mr. Lacy was assigned to the North India Conference where he was principal of Parker High School in Moradabad. His missionary service was interrupted for two years while he served overseas with the U.S. Army. Since 1953 he has been principal of the Ingraham Institute, a Methodist industrial and training school in Ghaziabad where he developed an extensive industrial, agricultural, medical, and educational program for the improvement of a group of formerly poverty-stricken villages in the United Provinces of India.

T. S. Donohugh Dies; Mission Executive



Thomas Donohugh

The Rev. Dr. Thomas S. Donohugh, former Methodist foreign mission secretary and missionary to India, died February 28 at Kingsley Manor, a home for retired missionaries in Los Angeles, California, where he had been living for the last nine years. He was eighty-six years old.

He was buried in Philadelphia, Pa., where he was born in 1875.

Dr. Donohugh was a missionary in Meerut, India, from 1904 to 1912. For the next thirty-three years he was a staff member of the Board of Missions in New York, serving as associate secretary for India, Africa, Latin America, and Europe. He retired in 1946.

In 1945 the Republic of Liberia conferred upon Dr. Donohugh the title of Knight Official of the Liberian Humane Order of African Redemption. The honor was given in recognition of Dr. Donohugh's thirty-one years of service as administrator of Methodist educational, religious, and medical work in Liberia, and of the Methodist Church's 112 years (now 127 years) of service there.

Before going into the mission field, Dr. Donohugh practiced law in Philadelphia. He was a graduate of the University of Pennsylvania and Columbia University. In 1912 he received the M.A. degree from Columbia in the study of Sanskrit, Persian and history of India and Persia. The degree of Doctor of Divinity was conferred upon him by

Dakota Wesleyan University in recognition of his service to Africa.

Churchmen Support U.S. Peace Corps

The U.S. Peace Corps, which parallels some efforts already proved worthwhile in The Methodist Church and other religious organizations, has gained considerable support and participation among the churches.

Currently, interest in the program is focused in Washington, where President Kennedy has directed establishment of a Peace Corps within the State Department and has asked Congress to provide a permanent such organization, where offices are beginning to process thousands of applications for service and where reports continue to pinpoint who should serve, how they should be trained, what kinds of jobs can best be done and in what countries they will work.

It is hoped to have up to 1,000, mostly young people, abroad by the end of 1961, with pilot projects in Asia, Africa and Latin America including education, health and agricultural needs.

The idea of service, the reimbursement only at basic living costs, the plan for working and living among the nationals where participants are stationed—these bring to mind such Methodist programs as the two- or three-year mis-

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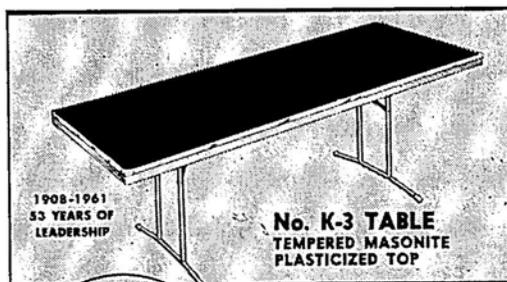
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sionaries, just out of college, who have worked in many countries, and the short-term work projects in the U.S. and abroad. The projected service period is two or three years, plus training.

The prospect of reciprocity, bringing youth of other countries here for service projects, brings to mind also the student exchange program and the Crusade Scholars.

A Methodist who has been deeply involved in Peace Corps preparation is Dr. Maurice L. Albertson, a former leader in the Methodist Student Movement who has directed the Colorado University Research Foundation study of the peace corps proposal as directed by the last Congress.

To a national MYF seminar Dr. Albertson said, "this is only the beginning" for a "tremendous step forward." He and his staff found a real readiness for such a program in most of the several nations visited on the three continents.

He pointed to its possibilities as a two-way street, in which corps members will not only help other countries and help overcome bad feelings toward the U.S., but also will learn about other cultures.

Dr. Albertson emphasized that proper motivation is a most important factor in a prospective Peace Corps member, including a "humanitarian desire to serve

others as well as a pioneering spirit of adventure."

American University served as host March 29-31 for a National Student Conference on Youth Service Overseas.

The University's Dr. Lawrence Krader, professor of anthropology, heads a group under Albertson which is recommending qualifications and training for corps members.

Endorsement for the Peace Corps has come from several prominent Methodists.

Place Chosen for Women's Assembly

The dates and place have been announced for the sixth Quadrennial National Assembly of the Woman's Society of Christian Service of the Methodist Church and for the Wesleyan Service Guild week end following.

The Assembly will be held May 15-18, 1962, at Atlantic City, N. J., and the Guild weekend will be May 18-20 in the same city.

Preparations are being made for an anticipated 8,000 women to attend the Assembly, representative of 1,664,000 Methodist women in 31,000 local Women's Societies. About 1,000 Wesleyan Service Guild members are expected to attend the weekend, representative of 131,000 women in 5,600

Guilds. The Wesleyan Service Guild is auxiliary to the Woman's Society and is especially for the employed woman.

Mrs. J. Fount Tillman, Lewisburg, Tenn., is chairman of the Assembly, and Mrs. H. F. Brandt, Aurora, Ohio, is chairman of the Assembly committee. Mrs. Orvyl Schalick, Haddonfield, N. J., is serving as the local chairman for the Assembly. A theme will be chosen, and speakers selected.

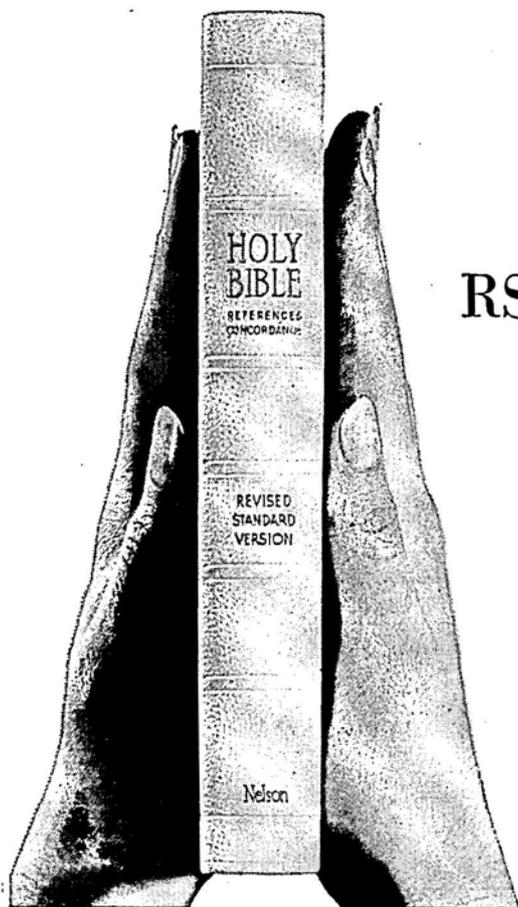
The fifth Assembly was held in St. Louis, Mo., in 1958.

Committee at Work Revising Hymnal

The Hymnal Revision Committee of the Commission on Worship of The Methodist Church is carrying out the directive of the 1960 General Conference to revise the church's Hymnal during this quadrennium.

The committee is receiving manuscripts of new hymn texts and tunes. Manuscripts should be addressed to the Methodist Hymnal Revision Committee, the Reverend Carlton R. Young, editor, The Methodist Publishing House, 201 Eighth Avenue, South, Nashville 3, Tennessee.

All manuscripts will be acknowledged, but none will be returned unless accompanied by return postage.



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- **MORE CHURCHES—SOONER—TO RENDER GREATER SERVICE.** Every new Methodist church is a source of additional strength for all Methodist institutions and organizations. The Fund makes possible the building of many badly needed new churches much sooner than would otherwise be possible. Thereby it enables Methodism more adequately to serve present and potential members.

WHO MAY INVEST? ▶

- **METHODIST INSTITUTIONS AND AGENCIES**—conferences, boards, hospitals, homes, schools, local churches, etc.—which have funds to invest.
- **INDIVIDUAL METHODISTS** (minimum investment is \$1,000).

YOU WILL BE INTERESTED TO KNOW THAT:

- The purpose of The Methodist Investment Fund is to provide additional funds to finance the expanded program for building Methodist churches now under way and projected for the future.
- Loans are made only after the most careful analysis by skilled investment officials and are secured by first mortgages on the churches receiving the loans.
- Investment in the Fund is limited to 6 times the reserve. Past experience proves that such a reserve is more than ample.
- The Fund relieves investors of the responsibility and expense involved in handling individual mortgages.

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