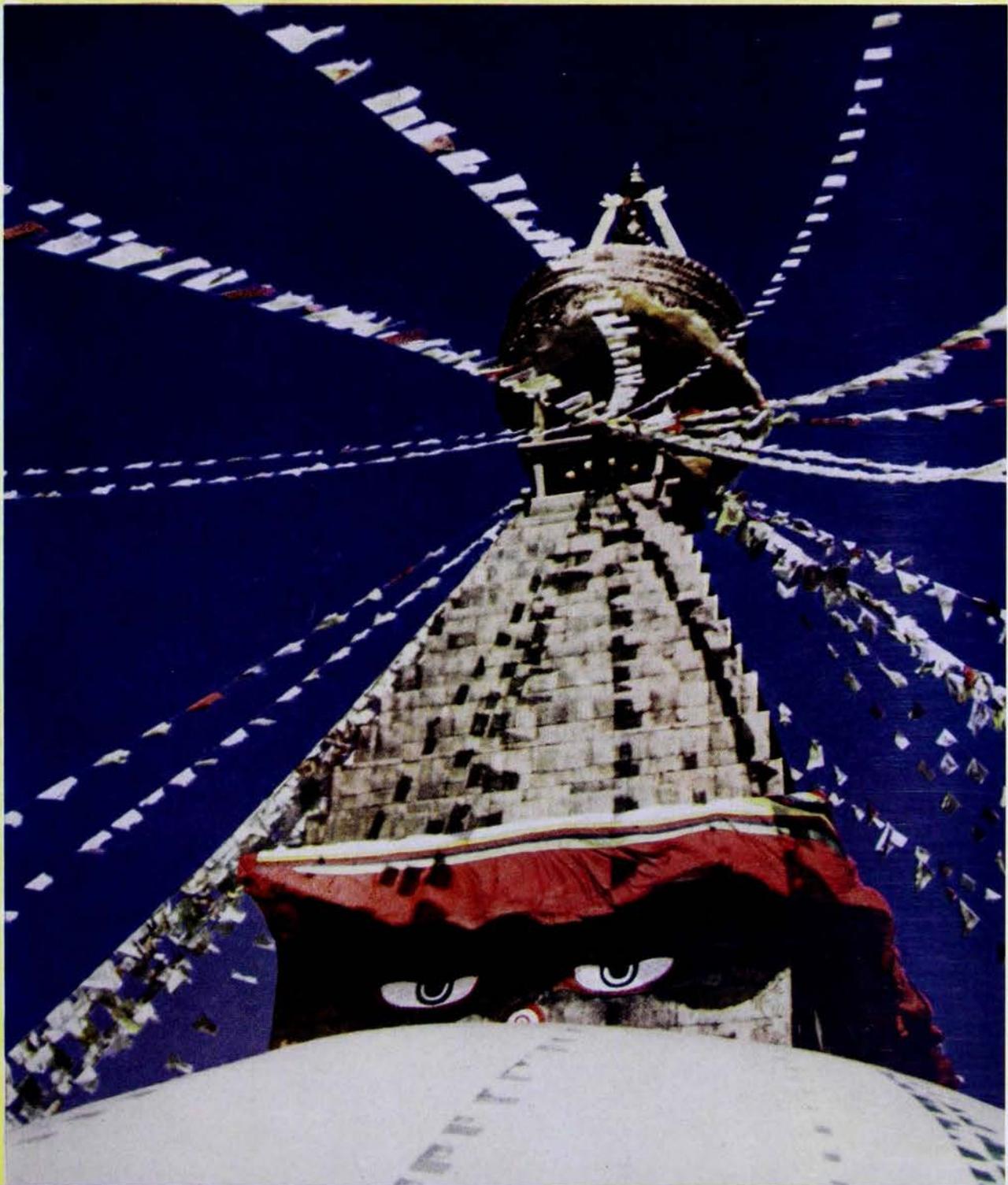


APRIL 1955



# World Outlook



**ATH—A bit of Tibet  
pal, newest country to  
a Methodist mission.**

R. L. Fleming photo

# To Help Make the Church More Effective in Our Town, Our Nation, Our World

## WHAT DID THE WORLD COUNCIL SAY TO YOU?

Harold A. Bosley

An official delegate (as well as host pastor) here interprets the technical and lengthy official documents coming from the Second Assembly of the World Council of Churches meeting in Evanston, Illinois. With penetrating insight, Dr. Bosley sifts the reports and messages to reveal the affirmations—and the challenges—that the official documents set forth.

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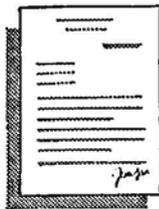
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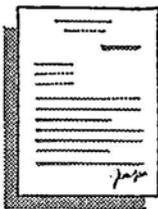
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# LETTERS

WORLD OUTLOOK 1955



## INDIA

### *Toward a New Day in India*

● Too many people! A lone foreigner like me begins to feel there is something really nightmarish about it. Hospitals, dispensaries, even family planning clinics begin to seem futile. Then two things pull me out of it. The first thing that comes to my mind is my faith in my Heavenly Father. The second thing is my faith in India herself, and especially in much of the leadership in the Central Government in Delhi.

I am full of great pride as I review just a few of the things India has been trying to do since independence. The tasks are staggering and are complicated by many factors. I can't resist pointing with pride to how my own countrymen are working with the Indian government to help realize its aims for India.

Church union is in the air these days and there is a strong likelihood that within the next quadrennium the Methodists will join with the Presbyterians, Anglicans and several other denominations to form a new United Church of North India. The problems are many and there is still some opposition, but there is a growing feeling that the time has come for the Church to give a united witness here in India.

Related to the movement toward Church union is a growing emphasis on self-support. The South India Conference, for instance, has a plan whereby the pastoral ministry in town and village alike will be supported entirely by the Church in India within fifteen years. It is a slow business for most of the Christian people are pitifully poor, especially in the villages, but many of us feel that the Church will never be strong until it can stand on its own feet. One heartwarming development in this regard is the church building fever that has taken hold of some of the village communities. Wherever these churches have gone up, there has been a real difference in the experience and witness of the people.

MARGARET AND CONRAD HEWS

Robinson Memorial  
Byculla, Bombay

## PORTUGUESE EAST AFRICA

### *Leaders in the African Church of Tomorrow*

● We have been especially grateful for the spiritual growth in a number of our students during our "Spiritual Emphasis" meetings. As some of us renewed our dedication to Christ, and others for the first time received him into their lives, we were greatly inspired by the sincere desires of our youth. As growing teen-agers—many whose parents are leaders in our church in Mozambique, and others who come from heathen homes—voiced their desires to follow Christ "all the

way," it thrilled us to visualize them as leaders in the church of tomorrow.

MARY JEAN TENNANT

Inhambane, Portuguese East Africa

## ALASKA

### *Seward Sanitarium, Bartlett, Alaska*

"They don't know how Dr. Phillips save my life and made me to a new girl."

● Well, how's everything there in the San? . . . I am now up here in Fairbanks. . . . I work for while and made little money and I come up with money I made and soon as I come, I start to look for house. It's really nice house with oil range and running water, also have nice sink and shower and toilet. It has two rooms. Miss Elsie May Smith sure helped me a lot. She got almost everything I need. . . . All I did was move into the house.

I got all the kids with me now. Only Bobby still in Palmer. He just got out of bed when I left Palmer. I heard he's doing fine now. So guess it won't be long before I will have him, too. I sure missed him.

I got little Diana back soon as I has moved into this house. They had her in Fairbanks Children's Home. Oh, yes, guess what? When I first saw her I didn't know who she was. She was sitting right by me for one hour before doctor call for me and he shows me my x-rays. . . . And he said little Diana is here and I said, "Oh!" So one lady brought Diana into where I was and she brought the same little girl I was sitting by for one hour. She looks so different. . . . I never seen my daughter for five years and I didn't know who she was. . . . I was so surprised that I almost even cry and you know what? Everybody that I know, they don't know who I am. They all say I don't look like that Elsie they use to know. They all say I look much younger. Ha! Ha! They don't know how Dr. Phillips save my life and made me to a new girl. He sure did a lot for me. . . . Here is my best to you and may God bless you.

ELSIE JUSTIN

(Former patient at Seward Sanitarium)

## BORNEO

### *Lay Leaders Needed in Borneo*

● We have over two thousand baptized Iban Christians in a district in which it takes three days merely to travel from one end to the other. For this young army (all baptized since Christmas, 1949) we have one traveling elder, one local elder, three untrained supply pastors and three exhorters. Put in a nutshell like this, things look quite rosy. But our nutshell is scattered so widely that a large proportion of our new Christians hear a minister and participate in a Christian worship service from one to three times a year only.

Talk about the need for more lay workers! Getting these and training them, and training our few regular workers will be the major task ahead of me during the months ahead.

REV. BURR R. BAUGHMAN

Sarawak, Borneo

## HONG KONG

### *Light Near The Dark Curtain*

● Here, so near the dark curtain, and so near the mushrooming clouds, the Christian refugees are singing in "The-Church-in-the-Garages."

Following our first service last Christmas, children, youth and adult groups sprang into life, bringing fellowship and hope. From the Founding Members Family Dinner the membership grew. At Easter every seat was taken, and a large group of young people joined the church.

You would be interested to visit the Woman's Society of Christian Service at its regular or special groups, such as the English Bible Class. Three home prayer meetings have sprung up in various parts of the city.

Four picked Crusade scholars from Chung Chi College are studying in America. Please see them if you can. They are: Janie Chen, Ohio Wesleyan; Dorothy Zia, Southwestern; John Chang, Simpson; Stephen Pan, Illinois Wesleyan.

SID AND OLIVE ANDERSON

Hong Kong

## LIBERIA

### *"Thank You" Letter From Liberia*

● I wish you might take a walk over our grounds with me this warm November day. The entire campus has been fenced, much more of the bush cleared and we have put in quite a bit of shrubbery. I cannot describe to you how beautiful Africa is!

The 1955 school session will be our third year in the new hostel building. We now have applications from enough young people to fill every place. We shall probably have to refuse some for lack of space just as we did in 1954.

All of you who have given to the missionary home will rejoice to know that our bungalow has been started and we hope our new house will be ready for occupancy in April. To the Virginia Conference women who gave us the money for the bungalow, and have now just recently sent us \$250, I want to say "Thank you," and tell you that it will probably go for some extras in the new house. We of the staff are deeply grateful for this new home you are giving us.

SALLIE LEWIS BROWNE

The Girls' Hostel  
Monrovia, Liberia

### *Concerning Charter Review*

● May we congratulate you upon the articles on the Crusade for World Order of The Methodist Church which appeared in your December issue. However, we are concerned that the only article dealing with review of the United Nations Charter is that written by Mr. Ernest Gross. . . .

Mr. Gross presents one point of view, . . . The Methodist Church has supported the strengthening of the United Nations by

means of Charter review. Moreover, the World Council of Churches, at its meeting in Evanston, recognized the use of Charter review and revision as a means of strengthening the United Nations Charter.

I write to suggest that you consider the publication of an article which will acquaint your readers with the fact that there are two sides to this question of early Charter review.

C. M. STANLEY, President  
UNITED WORLD FEDERALISTS, INC.

**United Nations**

● I have never seen a more comprehensive and realistic treatment of the United Nations in a religious periodical than in the December WORLD OUTLOOK.

ERNEST W. LEFEVER

New York City

**More on Charter Review**

● I was somewhat surprised to see that the only article on Charter Review in the (December) issue was one by a man who quite evidently is opposed to it. In the light of the fact that the 1952 General Conference favored changes in the charter that would require a charter review conference; that the World Council of Churches favors charter review; and that some of the best minds in the Church and nation today are advocating charter review; this rather one-sided approach to the problem in WORLD OUTLOOK's issue on World Order seems to me to need balancing.

... We are quite likely to go into a probable charter review conference totally unprepared. Dulles has asked for popular discussion and for letters stating the results of such discussion. He cannot act without assurance of considerable popular support. So he has said himself.

ROBERT H. ADAMS, JR., Pastor  
Bethany Methodist Church  
Madison, Wisconsin

**LATIN AMERICA**

**Brazil**

● Two months since I reached Brazil! Nine people from Colegio Bennett, Instituto Central de Povo (the Methodist Social Settlement in Rio) and missionaries from the School of Language and Orientation in Campinas met the boat in Rio. This certainly was a welcome to my new home.

Here in Campinas I am attending the Language School, a joint project of the Baptist, Presbyterian and Methodist Churches. The school is excellent and provides an opportunity for interdenominational cooperation. Knowing so many of the missionaries throughout Brazil should provide a basis for good future work.

The rapid growth of cities is amazing, Sao Paulo being the fastest growing city in the world. This fact implies added responsibilities for the churches in helping to meet the need of dislocated peoples. It is also going to be a challenge for us when we start training students in the area of social work. I have also been delighted with the opportunities of learning something about life on the fazendas since we will want to serve not only people in the cities but in the rural sections of Brazil as well.

ELSIE L. PARKER

Campinas, S.P., Brazil

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Cover: Bodnath—A bit of Nepal, newest country to invite a Methodist mission.

Photo by R. L. Fleming

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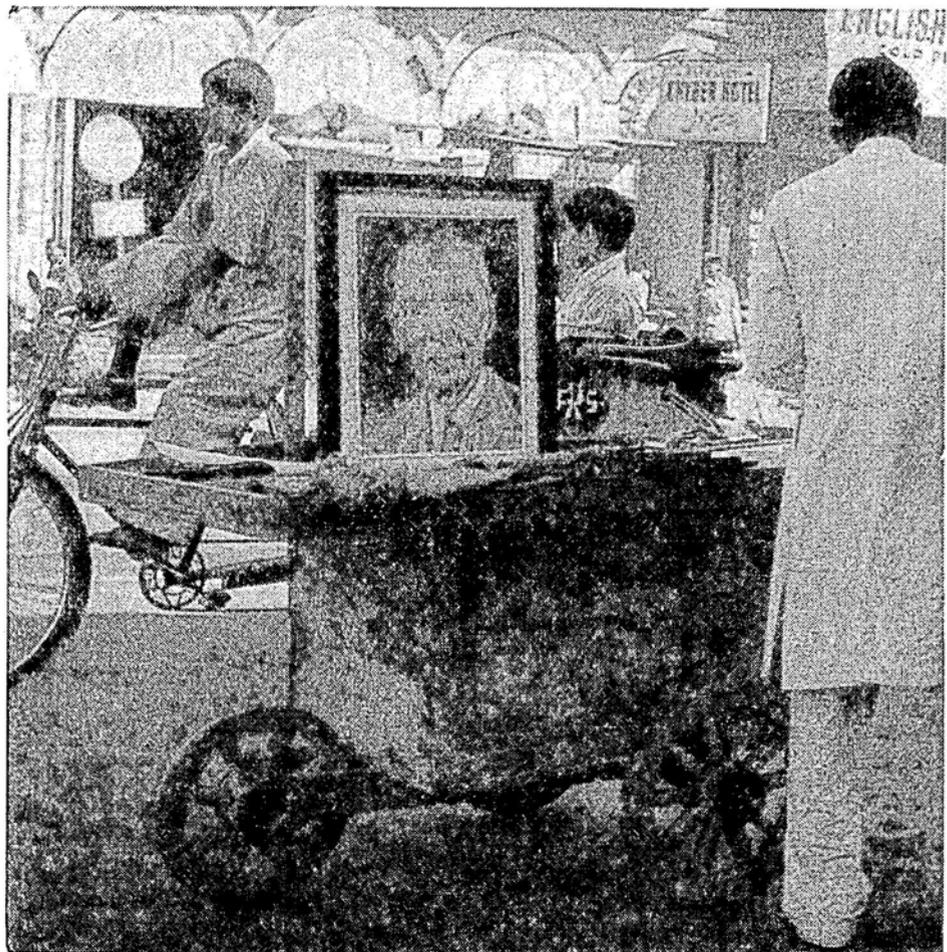
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● *The memory of the late Mohammed Ali Jinnah, largely responsible for the creation of the state of Pakistan, is widely revered and his picture is much displayed.*

# LAND of the PURE



Three Lions Photo

**I**F COUNTRIES had birthday cakes, Pakistan's would have had seven candles on August 14, 1954. Seven-year-olds have problems; we happen to have one in our house. It is the same with nations.

Methodists have a rightful interest in this young land. There are indeed 35,000 of us Methodists living there. They are all in West Pakistan. Many live in the capital, Karachi, a coastal city of more than a million people which has tripled in size during the past decade. Nearby we have an elementary school at Drigh Road. In the city itself are Urdu and English speaking congregations. A girls' high school is projected and other worship and social-service centers in various parts of the city are planned. A small congregation worships in the mountains at Quetta in Baluchistan.

Another center of Methodist activity is in and around Lahore, the capital of the Punjab, at the opposite pole of West Pakistan, six hundred

Pakistan, "Land of the Pure," is frequently in the news—most recently because of a governmental crisis. Dr. Mathews, administrative secretary for South Asia of the Division of World Missions, examines this too-little-known country and tells us also what progress Methodism is making there.

miles northwest of Karachi. Aside from a number of worshipping congregations, there is the fine Lucie Harrison Girls' School. A counterpart of it for boys is Raewind Christian Institute about thirty miles away. Methodists cooperate with other denominations in Forman Christian College for men and Kinnaird College for women, both in Lahore, and in the Theological Seminary at Gujranwala to the north. Also at Lahore we participate in the United Christian Hospital with its splendid medical and nurses' training program.

The remaining important center is around Khanewal, between Karachi and Lahore, about 200 miles from the latter. The work here is rural, on the *chaks* (pronounced "chucks") or squares of land. This land was re-

covered from the desert by irrigation and Christian families were settled on some of it a number of years ago. Here one finds Stuntzabad ("Stuntz-town") named after Dr. Clyde Stuntz, a Methodist missionary, and Robinsonabad, after the late Bishop J. W. Robinson. At the former is a coeducational middle school and a health center. Missionaries of both the Division of World Missions and Woman's Division of Christian Service work in all of these places together with their Pakistani colleagues.

Let us endeavor to understand a little more of the country in which this Methodist witness is carried on. Pakistan is divided into two parts, separated by a thousand miles of India's territory and with no corridor

by **James K. Mathews**



Alice Schalek, from *Three Icons*

between them. The smaller, East Pakistan, is about the size of Alabama. West Pakistan is somewhat larger than Texas (if one may suggest that any area is larger than Texas).

There are striking contrasts between the two areas. East Pakistan is wet and green; West Pakistan is dry and brown. East Pakistan is crowded with fifty-five per cent of the country's 80,000,000 people; West Pakistan is more sparsely settled. People of the East are mostly of smaller stature and of non-military tradition; those of the West are for the most part more stalwart and imposing. The former speak Bengali; with the latter Urdu is the chief, though not the sole, language. About 8,000,000 Hindus live in the smaller area; almost none in West Pakistan. Both regions are predominantly agricultural.

Pakistan literally means "land of the Pure," scarcely implying humility. The name was coined in the early thirties by an Indian Muslim student in England. It was popularized by the famous Muslim poet, the late Mohammed Iqbal. It remained, however, for the strong-minded and polished lawyer, M. A. Jinnah, to conceive of it in practical political terms and by iron determination to achieve it. This won him the distinction of being the "father of his country." His compatriots called him *Qaid-i-Azam* or "great leader." As head of the Muslim League, the second largest Indian party, he directed energies toward the goal of a homeland for Indian Muslims from the time of the famous "Lahore Resolution" in 1940. So uncompromising was he, that when independence came seven years

• *Pakistan is strategically located. This fort guards the entrance to the Khyber Pass. These imposing soldiers are probably from West Pakistan; the Bengalis of East Pakistan are usually more pacific.*

later, it meant freedom not for one land but for two—India and Pakistan. The brunt of the struggle rested on the present-day leaders of India, not of Pakistan, which is a source of considerable irritation to the former. The homeland was achieved, yet about 35,000,000 Muslims still live within India's borders. The Hindu-Muslim problem was not actually solved.

Pakistan's birth was accompanied by violence. Widespread disturbances broke out on both the India and Pakistan sides of the border. Hindus and Sikhs fought Muslims in India while the opposite occurred on the other side. It is impossible to lay blame, but the result was perhaps a million slain in the autumn of 1947.

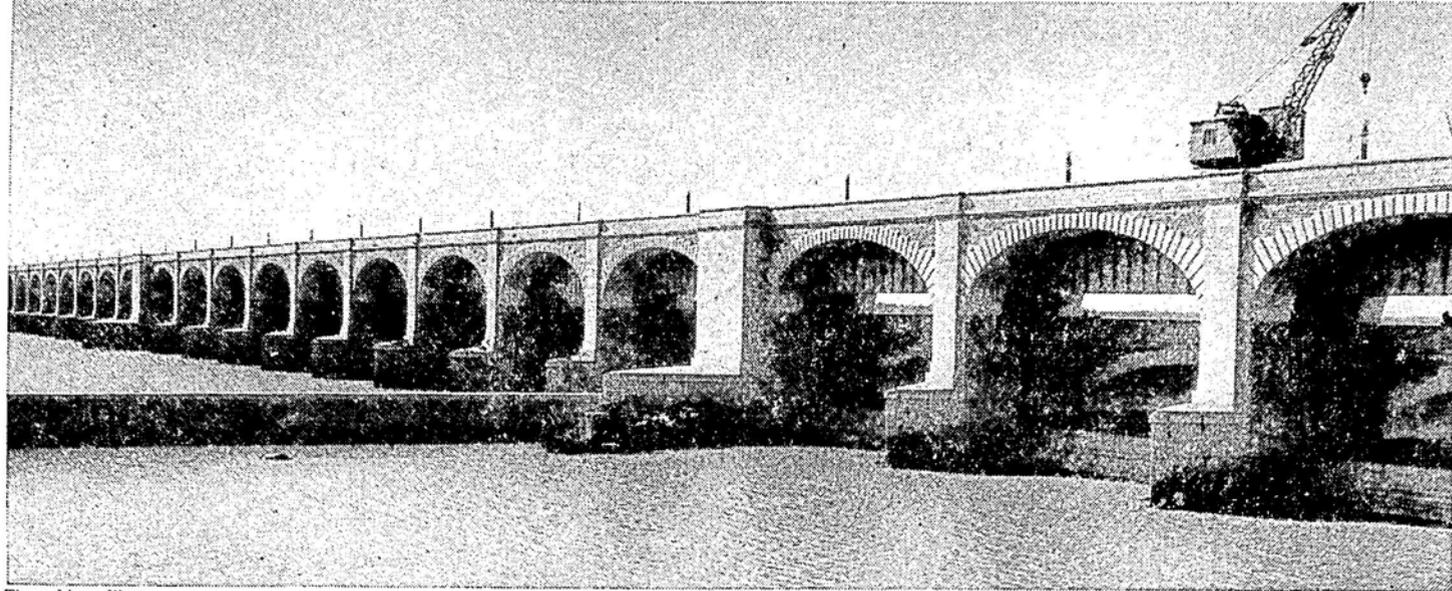
As a result also, there occurred the greatest mass migration in history, with about six million Sikhs and Hindus fleeing Pakistan and an equal number of Muslims fleeing India. To the present hour both governments have had refugee resettlement problems of tremendous magnitude. During both the violence and its aftermath Christians impartially bound up wounds and gave succor to all parties, thus earning gratitude and goodwill in both countries.

There are a number of problems confronting Pakistan. Being made up of two geographical sections complicates administration greatly. Then, most of her officials were comparatively inexperienced and had to take office

amidst the chaos mentioned above. She has suffered floods, famine and locust-infestation. Nearly all the industrial facilities of the sub-continent fell within India's, not Pakistan's, borders. To this day the economy is fairly weak. In many respects Pakistan suffers in comparison with the larger India. The latter, for example, had proportionately a far larger pool of well-trained personnel in the various professions. Conflicts with India over Kashmir, water for irrigation, and refugee property have continued. The marvel of the situation, and indeed the most promising aspect of it, is that Pakistan has made a "go of it" at all. But she has. Undoubtedly a small group of men dedicated to the Pakistan ideal have made this possible.

Pakistan stands today the seventh largest country in the world. She is as a Muslim nation second in size only to Indonesia. She is an active participant with the Western bloc of nations. Moreover, she is a member of the Commonwealth of Nations on the same footing as Canada and Australia. The British crown appoints a governor-general. There is a premier, at present Mr. Mohammed Ali, and his cabinet, responsible to a parliament. Like India she takes a prominent part in the United Nations.

Though Pakistan is a democracy, it does not yet have its own constitution. It operates under a revision of the con-



Three Lions Photo

● *West Pakistan is a dry land. Water and dams are needed both for agriculture and industry. This dam across the Indus River at Sukkur will irrigate and convert 13,000,000 acres of the Sind desert into fertile land.*

stitution which the British Parliament prescribed for India in 1935. Meanwhile it is working on its own supreme law which may be adopted at the end of 1955. The delay has several causes. First, although the country wants to be an Islamic state, various liberal democrats do not desire it really to be theocratic in nature. They are endeavoring against opposition from conservative Muslims to have an essentially secular government, with laws not repugnant to the Koran. Another difficulty is proportionate weightage of representation between the two "wings" of the country. This is being achieved by the proposal of representation by provinces in the Upper House and by population in the Lower Houses—precisely the compromise we reached in 1787. Finally, it is being worked out that a president will replace a governor-general. If these changes take place, Pakistan will have much the same form of government as India.

In the autumn of 1954 a governmental crisis developed in Pakistan. During the governor-general's vacation the National Assembly (parliament), under the prime minister's guidance, stripped him of many powers. This was in the democratic intention. Then Prime Minister Mohammed Ali left for the United States in a successful effort to secure economic aid. While he was gone the governor-general, Mr. Ghulam Mohammed, reasserted his

power, backed by the military. The prime minister hastened home but probably only kept office because of the economic aid he had secured in the United States. The governor-general now takes a more direct hand in governing the country. On October 24, 1954, he dissolved the National Assembly. All of these developments underline the necessity of a new constitution as soon as possible.

Pakistan and the United States have on the whole enjoyed mutually happy relations. Indeed the former country has made a special effort to ingratiate itself to Western nations. Not always has this been the case in our relations with India. The latter has for reasons of history and temperament taken a far more independent line than has Pakistan. Americans would do well to try to understand the divergent policies of both of these Southern Asia democracies.

On May 19, 1954, Pakistan and the United States signed a mutual defense pact, much to the distress of India. Moreover, our country has given modest technical aid to Pakistan for training, village programs and for developments in road-building, health and sanitation and lumbering. In May, 1953, the United States gave to Pakistan a gift of approximately 1,000,000 tons of wheat, a part of which Pakistan requested recently not be delivered, for the food crisis has improved. If mutual

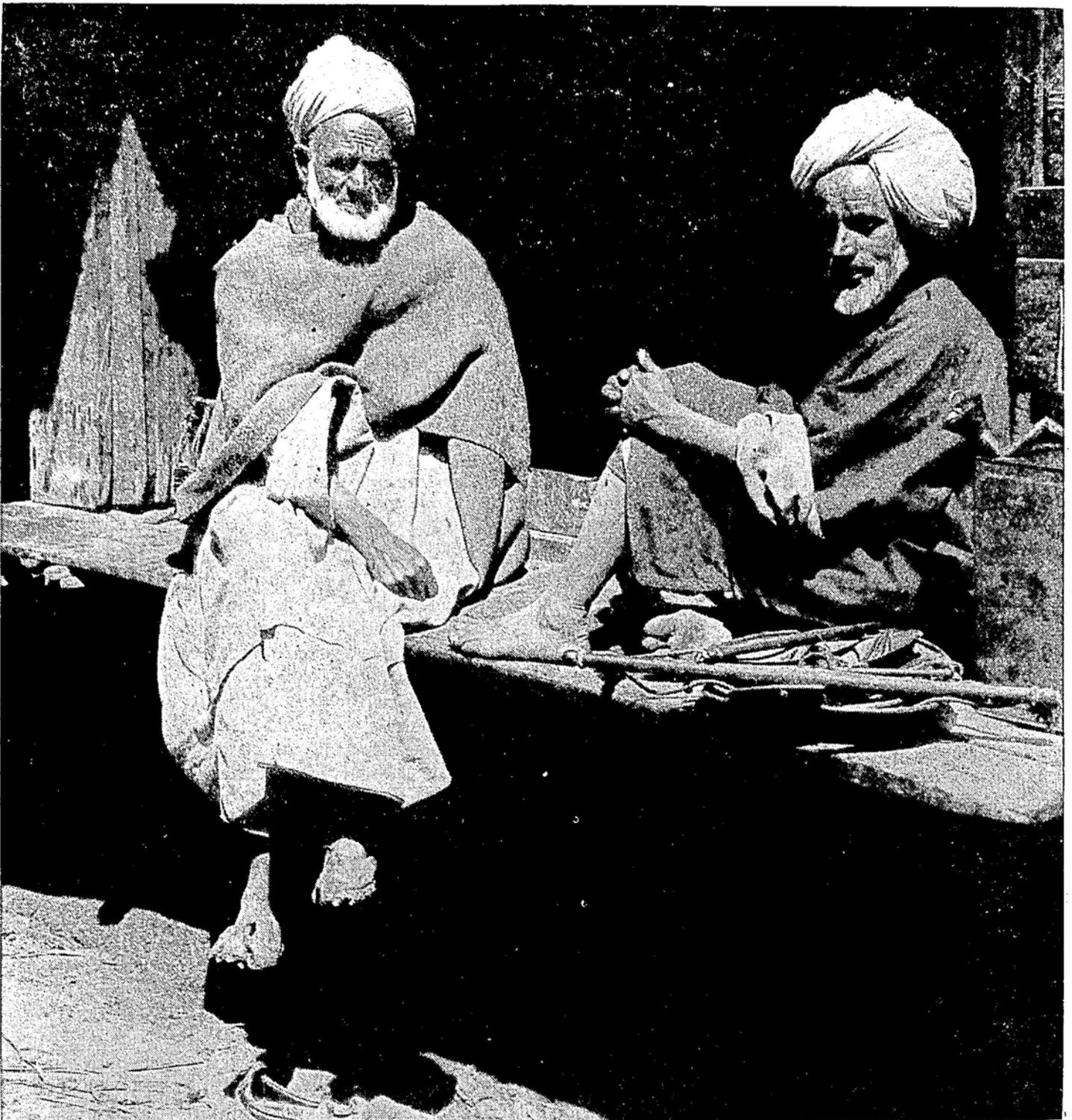
relations have been happy it is no doubt in part due to the fact that Islam is fairly closely related to Western culture so that understanding is more easily attainable than with other Asian cultures.

We return to the situation of the church in the Pakistan environment sketched above. There are about a half a million Christians in the land, most of them in the Western part. Up to the present they have enjoyed religious freedom. This is partly because of the liberal tradition, a British heritage. It is partly due to generally improved mutual understanding between Christians and Muslims in some parts of the Mohammedan world, for reasons hinted at in the last paragraph.

A fairly large and active church in a Muslim land is a precious thing to Christians. This may be appreciated when one reflects on the fact that in some parts of the Near and Middle East Christians are numbered in hundreds and not in thousands. Our endeavor must be to preserve and strengthen that church to carry on its witness.

As a minority in an almost overwhelmingly Muslim state there is a real incentive to unity and cooperation. This mood has been impressive in West Pakistan since 1947. It needs to be encouraged. Above all, the Christian must not succumb to a "minority mentality." Leaven is small but powerful!

The church in Pakistan must understand its Muslim environment. In pre-Partition India the Church had in the university town of Aligarh the Henry



Alice Schalek, from *Three Lions*

● *A major cause of dispute between Pakistan and India has been control of Kashmir. These contented-looking merchants are in the bazaar at Srinigar, capital of Kashmir.*

Martyn School of Islamics. With the division of the two countries this fell within India, where there is continuing need for such a school with that country's large Muslim population. A similar instrument is needed in Pakistan and fortunately interest has been engendered there for its establishment.

The church must not only understand its environment but evangelize it. Yet the church is woefully weak.

Its leaders are few, for many who formerly lived in what is now Pakistan elected to dwell in India. A principal missionary task is the rapid training of Pakistan Christians for responsibility of many types.

Furthermore, the Christians are in difficult economic straits. Traditionally agriculturists, many were displaced by Muslim refugees, also farmers, from India. Methodists cooperate in efforts

of the West Pakistan Christian Council toward economic rehabilitation.

Christian schools, hospitals, and other institutions need to be of high quality, both for the service they can render and the example they can set. Pakistan needs Christ. The church there witnesses concerning Him. By our gifts, prayers, by our missionary representatives we can help to make Him known in that land.

# A Peculiar Unction

## One Hundred Years of Methodism in Hawaii

Mr. Sayre, a former missionary to Africa and former editor of adult publications for Friendship Press, is now a missionary to Hawaii.

**WHAT IS** that quality that marks Methodism with a certain distinction or peculiarity? Whatever you may call it, you will find it in Hawaii; it is readily experienced by all comers.

That quality was felt and welcomed in Honolulu just one hundred years ago. A Methodist minister named W. S. Turner came to the Islands to improve his health. He was invited to preach one Sunday morning in a Congregational Church. Certain Methodists among the worshipers felt their spirits leap in response to his method and message. He used no notes, spoke from his heart to the hearts of his hearers and manifested a "peculiar unction." That started the first Methodist group in Honolulu.

The fortunes and misfortunes of the Hawaiian Mission followed rather closely the waxing and waning of the economy and the almost violent population changes. The mission shrank when the whaling industry failed. It expanded with pineapple and sugar development. It suffered through the great depression and staggered under the impact of World War II. Now it is booming along with current prosperity. But this is the surface view. To understand the Methodism whose first century in Hawaii is now concluding one must examine the heart or at least lay a finger on the pulse.

Methodism in mid-Pacific as elsewhere is a quality of spirit, a peculiar unction, sustained and directed by God. Witness just a few of the wonderful events and persons of this story.

Looking back at one miracle we can see the ingredients for it being brought together and sense the divine stirring that blended them until something was ready to cook. It begins with a young samurai, a Japanese nobleman. He failed in his military studies. Rather than go home disgraced, he moved to



Methodist Prints: Togo Fujitara

• "Methodism in mid-Pacific as elsewhere is a quality of spirit." This is a Methodist Youth Fellowship group.

San Francisco. Needing help in acquiring English, he found it in the Chinese Mission operated there by the Methodist Church. Aware that the Lord's hand had been laid on him, he yielded to a sense of God's leading. He was converted and baptized in 1877. With two companions he led a great religious awakening among his fellow countrymen.

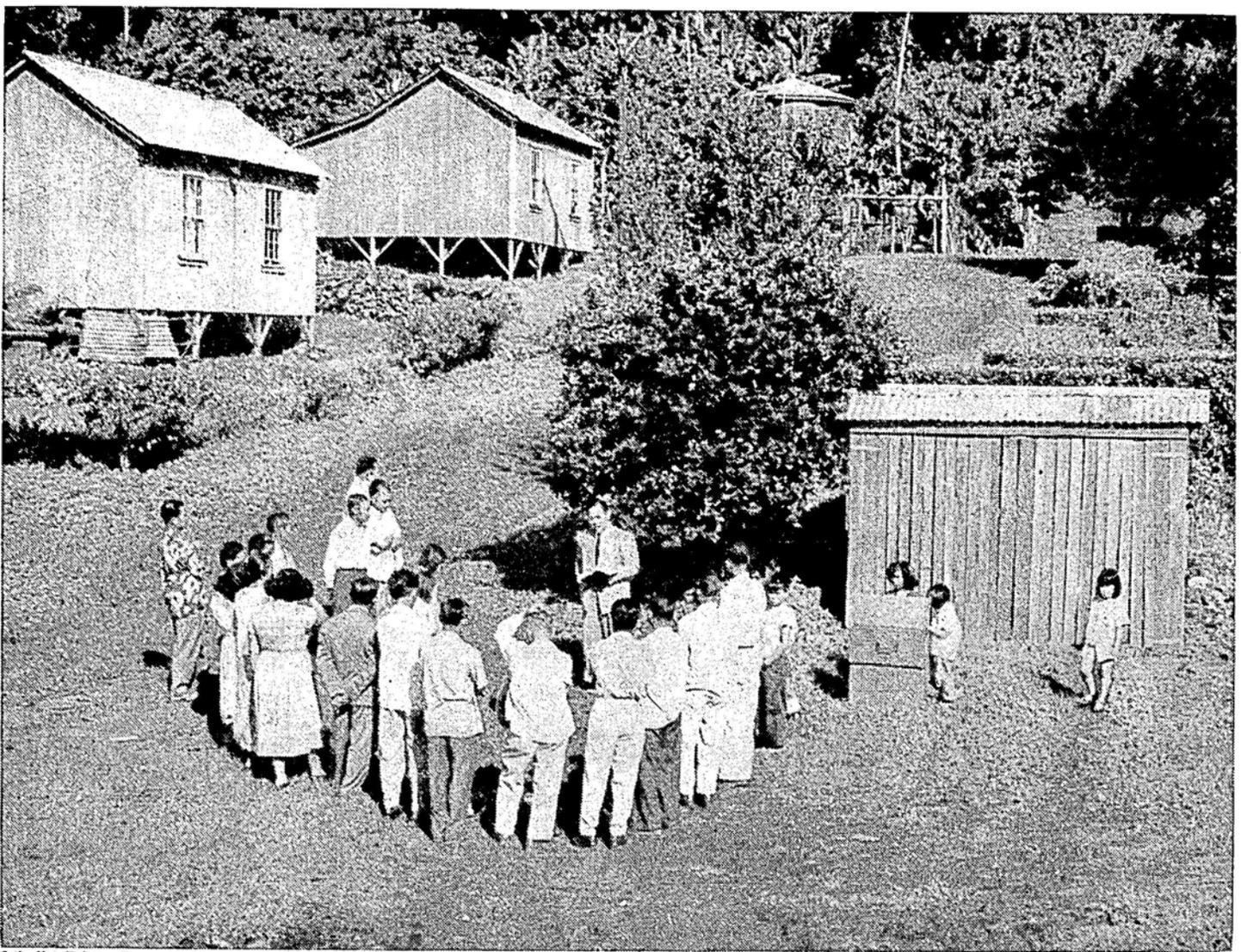
Bishop Warren saw the importance of this movement and placed the Rev. Merriman C. Harris, a missionary to Japan, at the head of this work.

All is ready for the next step in the process. A newspaper in Japan carried a series of articles describing the plight of Japanese laborers on the sugar plantations of Hawaii. Large groups of men under short term contracts per-

formed "stoop labor" for pitifully small wages. In those days little attention was given to social and spiritual welfare. Groups of neglected single men fall into viciousness the world over. This was the case on the sugar plantations and no one seemed to care.

The persons prepared to feel concern were the newly born Japanese Christians of San Francisco. They raised money and sent one of their number to Hawaii to check the reports. He was the converted samurai, Kanichi Miyama. After reporting back, he was authorized by the bishop to start work in Hawaii under the Methodist aegis.

Having no place to stay, Miyama persuaded a sympathetic countryman to let him share his little room. This



Methodist Prints: Togo Fujihira

● *One of the first concerns of Methodism in Hawaii was for plantation laborers. That concern continues today. This service is on a sugar plantation.*

was arranged with the provision that Miyama would not talk about Christianity to his roommate. He kept the agreement, but the quality of his life was such that the roommate became the first convert.

Miyama's most striking success as an evangelist was when he won the hearts of all in the Japanese embassy to Hawaii. Ambassador Taro Ando, his entire family, secretaries and servants were baptized together. The Christian impact of this event upon the Japanese community can well be imagined.

So Methodism began with a peculiar unction and continued to warm and renew many hearts with evangelistic passion.

The Methodist Church has never had much affinity for the brewing and distilling industries. This has been evident in Hawaii also. Instead of long range bombardment, Evangelist Kihara

demonstrated how to conduct a commando raid single handed and kind hearted.

Kihara started Methodist work on the island of Maui at a place called Lahaina. An old record that sounds a little like our modern Tourist Bureau describes the setting this way: "A cobalt sea rippling on coral sand; coconut palms sprawling about delightfully; the town half hidden beneath flowering trees; Lahainaluna, the old mission school, looking down from the hill above; miles and miles of sugar cane; then jungle covered mountains; and yonder Haleakala, House of the Sun, the great mountain crater into which New York City could be dropped—this is Lahaina, Maui."

Kihara was no tourist rubber necking at the sights. He had big business on hand. He entered an establishment dedicated to the sale and consumption

of sake—a potent rice wine—and called for Akazawa San, the proprietor.

This Akazawa was no bartender. He was the scion of a rich Japanese brewing family. He represented the family business interests in the island of Maui. Kihara did not attack his business but he did capture his heart. In due time Akazawa became a convert. He turned his back upon the business and family tradition. He prepared himself on the mainland for the Christian ministry. After pastorates in San Jose and Sacramento, he returned to Japan and became one of the most persuasive and beloved preachers of his generation. His fellow Christians recognized his quality by electing him to the episcopacy. It's a long way from brewer to bishop, but by God's grace there is a way.

John Wesley could describe the marks of a Christian. In Hawaii, Methodists of many races and many cultures have been seeking to demonstrate in terms of solid character the outworkings of the spirit. Many pages could be

filled telling of the integrity and strength of lay men and women, of preachers local and ordained, of superintendents, bishops and board secretaries. But none could be more strongly supported by popular recognition than the story of the humble Tokimasa.

Tokimasa, an ordained local deacon, was given the job of establishing the first Sunday school among the pineapple farmers of Kahaluu on Oahu. Unable to support his family from his tiny mission stipend, he took employment with Libby, McNeil and Libby as a sort of arbitrator between the company and the many little independent Japanese-speaking growers. His honesty and justice were so transparent in his business transactions that when a Methodist church was opened in Kahaluu, the pineapple growers flocked into it. They knew nothing of Methodism and little of Christianity. They knew much of Tokimasa. Whole families came saying, "We want to join the church that was able to produce Tokimasa." Here again was a spirit demonstrated in business relations, a winsome peculiar unction that turned many to righteousness.

This short article does not even suggest the richness and variety of the history of the Methodist Mission in Hawaii. This article does not seek to describe the extent and quality of the



Photo Hawaii

• *"In Hawaii, Methodists of many races and many cultures have been seeking to demonstrate in terms of solid character the outworkings of the spirit." This group of children playing together is suggestive of the progress made and offers hope for the future.*

present church and its program. That will be done in many articles and reports. The centenary observance was witnessed in March by a great number of visitors from the mainland who in turn will tell their experiences to the folk at home. But these lines do seek to make one emphasis that may be

lost by friends who are carried away with Hawaii's natural magnificence, the songs and dances of her peoples and even the oratory of her representatives. That emphasis is that our Mission in the islands has been and still is the work of the spirit, evidencing a peculiar unction.

• *The turn of world events has made Hawaii a great military base. Methodism does not forget to apply its "peculiar unction" to those in the armed services. These infantrymen take time out during field maneuvers for a worship service conducted by a Methodist chaplain.*

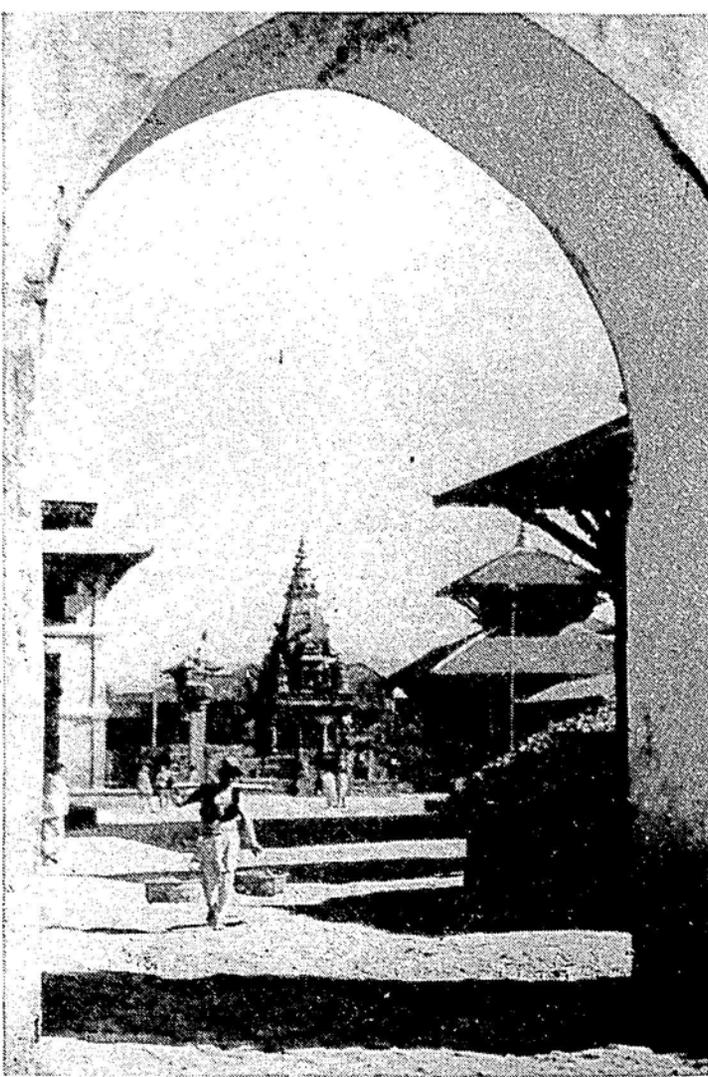
Methodist Prints: Tose Fujihira



# MEDICAL

by Henry C. Sprinkle, Jr.

Protestantism in 1954 began medical work in what had heretofore been an inaccessible country—the kingdom of Nepal in the shadows of the Himalayas. Dr. Sprinkle, recently returned from a trip to India, tells the dramatic story of how this mission was founded.



Robert L. Fleming Photo

• *The gateway to Bhadgaon, ancient city-state of Nepal.*

THE INDEPENDENT Hindu kingdom of Nepal is famous for its lofty mountains and for producing the men to match them.

Over forty snow-clad peaks more than 20,000 feet high are crowded into the 54,000 square miles of Nepal. The land is only about 500 miles long from east to west and 120 miles wide from north to south. In this area are about nine millions of hardy mountain folk, proud of their independence, their freedom, and their recent rapid progress in social and economic matters.

Nepal is surrounded by lands legendary for their beauty and for the adventure and romance associated with them. To the north beyond Mount Everest is the forbidden land of Tibet. From the Buddhist lamas of that country have come teachers and priests and cultural influences which have helped to shape the mind of the mountain folk, and no slight intermixture of Mongolian blood.

To the east of Nepal is Darjeeling,

famous hill station of northern Bengal. To the south is the wide stretch of India's great Gangetic plain with its famous cities of Patna, Banaras (Benares), Lucknow, and tens of thousands of villages. To the west of Nepal are the Kumaon hills of upper India, famous for jungle lore and tales of tiger hunts, and for the city of Almora with its 97% literacy due to the influence of Ramsay college, the Adams girls' school, and the heroic missionaries who have built these institutions and demonstrated the love of Christ in these parts for three generations.

My dreams of visiting the mountains of Nepal last fall were disappointed. I was permitted only to see them from afar. But I did have the pleasure of meeting some of the people from that land and especially the heroic climber who shared the glory of being first to conquer Mount Everest.

It was a glorious October morning in Darjeeling. The Kinchinjunga snows were gleaming in the sunshine across the rugged heights and colorful valleys

of Nepal. From the top of Tiger Hill the hardy early risers had reported a clear view of Mount Everest at sunrise. We were calling on Tensing, the famous Nepalese mountain climber who with Sir Edmund Hillary was first to reach the top of Mount Everest, that loftiest and most forbidding of mountains in the world.

We overtook the Red Rover Patrol of Boy Scouts from a neighboring village. They, too, were going to pay their respects to the great mountain climber. We puffed our way up the steps to his handsome home on the steep side of a slope commanding an inspiring view of the snow-capped mountains in the distance. We were invited into his reception room, decorated with pictures of famous mountain climbers and souvenirs of the conquest of Everest. Soon our host appeared with a word of gracious welcome to each of his callers, and a special greeting in English to us who had come so far to see him.

Tensing walked with the proud free

# MISSION to NEPAL

swing of the mountaineer but with the quiet dignity characteristic of his people. There was nothing about him to suggest that he was aware of being one of the best-known heroes of the modern world. He posed naturally and without false modesty for the scouts who wanted pictures. He talked easily with each of those who had come to see him. Here was one of the thousands of Nepalese who make their meager living in that land as guides and bearers, hunters and fishermen, woodsmen and mountain climbers.

Nepal is the land that produced Tensing. From this country, too, have come most of that famous breed of soldiers known as Gurkhas, feared and respected everywhere for their bravery and sturdy, resourceful fighting abilities.

The story of the first Protestant mission to Nepal is as thrilling and romantic as the country and its people. It is the story of Robert L. Fleming of Michigan, a missionary with a Ph.D. who has taught for a number of years at the famous Woodstock school in India. The Chicago Museum of Natural History had commissioned him as a qualified ornithologist to secure specimens of rare Tibetan birds; and secured the rarely granted permission of the Nepalese government to enter its borders for that purpose in 1949-50.

With Dr. Fleming on this expedition to West Nepal a missionary doctor, Carl Taylor, went more or less on a vacation trip. But in the remote villages they met thousands of people who had never before seen a man of modern medicine. Instead of enjoying a quiet vacation Dr. Taylor found himself besieged by patients. He performed 57 operations on this trip of only a few days.

Two years later Dr. Fleming, the ornithologist, was asked again to return to Nepal. This time he was accompanied by two medical practitioners, Dr. Bethel H. Fleming, his wife, and Dr. Carl W. Friedrichs, another missionary doctor. They set up a dispensary in Tansing, and treated 1,500 patients in a stay of six weeks. The people of this town begged them to stay and establish a permanent hospital.



Robert L. Fleming Photo

●Dr. Robert L. Fleming, the bird hunter who launched a mission.

In January, 1953, Dr. Fleming and his family on a third ornithological expedition went to Kathmandu, capital of Nepal. There they met ministers of the Nepalese government and were formally invited to establish a permanent medical mission in the country.

After a year of planning and cultivation of mission boards and cooperating groups in India a medical mission to Nepal was established on January 7, 1954, when Dr. Bethel Fleming opened a dispensary in Bhadgaon, a few miles east of Kathmandu. During the first year of its activity the United Medical Mission, representing American Methodists and Presbyterians, the Church of Scotland, and other Christian groups, has started work in three centers in the valley of Kathmandu and one in West Nepal.

The government of Nepal has built a hospital for the mission in Kathmandu. At Gokarna, north of the capital on the road to Tibet, the townspeople built a half mile road over previously impassable terrain so that the mission jeep could come to the dispensary established there. At Tansing, 150 miles west of Kathmandu,

Dr. Carl Friedrichs is in charge of a medical center which was opened in August, 1954. This center is built on foundations laid by Dr. Robert Fleming, Dr. Bethel Fleming, and himself in the winter of 1951-1952.

Dr. Mary H. Maclachlan of the Church of Scotland is one of the physicians in charge of the work in the Kathmandu valley. Assistants include Indian nurses and one Nepalese nurse trained in India.

Plans for the future of the mission include a mobile health unit for the Kathmandu valley, the opening of additional stations in West Nepal, the procuring of a Picker X-ray field unit for Tansing, and the importation of furniture and equipment for staff quarters and health centers. Contributions for these forward steps are being sought by boards participating in the mission.

Since only about one per cent of the people of Nepal have had access to anything like modern medical care, the mission has had the backing of leading Nepalese officials and wide popular support within the area of its service. As a united, non-sectarian effort in a land heretofore closed to Christian missions, it will be watched with great interest not only in Nepal but by friends of missions in many parts of the world.



• Exterior of the Center. The building, situated on a hill, is several stories high in the rear.

# Protestants Dedicate New Radio - Television Center

by **IRENE LONG**

**A** NEW BUILDING was dedicated in Atlanta, Ga., during the week of January 16 as a mass communications headquarters of Protestantism which one official credits with "already reaching more people each week than Billy Graham reached in the three months he was in England."

It is the Protestant Radio and Television Center, the only interdenominationally owned venture of its kind in the world.

Representing an investment of nearly half-a-million dollars from five denominations, the Center is headed for a million-dollar expansion program and the distinction of being the world center for production and distribution of

religious radio and television programs.

At the heart—figuratively and literally—of this enterprise is the stamp of Methodism: The Martha and Arthur J. Moore Chapel Studio. Methodists of the Southeast gave this unit, the central section of the v-shaped building. The chapel studio is flanked by wings which include other studios, administrative offices, and production rooms. The whole enterprise is aimed at putting electronic communication to work for religion, in defiance of time, space, and iron curtains.

Dr. John M. Alexander, Presbyterian

clergyman serving as president of the Center, says, "The heart of all our efforts is the chapel studio, because from here the gospel is being heard further around the world than from anywhere else."

"It is most appropriate," Dr. Alexander continued, "that this chapel studio bear the name of Mrs. Moore, a great Christian in her own right, and Bishop Moore, who has out-distanced John Wesley time and again on missions for his church."

"His voice is going even further through our setup," explained Dr.

Alexander. "The Army recently dropped recordings of his sermons at an isolated post in Alaska."

The Center grew out of a need desperately felt by religious leaders and by those of the radio industry: religious programs rich in spiritual content and high in technical quality, representative of the best in Protestantism.

The first meeting held in the South to discuss this problem was initiated by Bishop Moore, Dr. Alexander, and Dr. S. F. Lowe of the Radio Commission of the Southern Baptist Convention. They planned a meeting of radio and church people which resulted in the creation of the Southern Religious Radio Conference. This functioned from 1946-49 and was the parent of the Protestant Radio Center, which has added television to its name and function.

The Baptists have since withdrawn from the cooperative venture to establish their own communications headquarters. The participating denominations at the Center are the Methodist, Presbyterian U.S., Presbyterian U.S.A., United Lutheran, and Episcopal. Other groups are served through membership in the National Council of Churches.

The first program produced by the Center in 1946 was carried by 26 radio stations. Today, outlets number some 700 stations in the United States, the Philippines, Honolulu, and Puerto Rico. Its principal series are *The Protestant Hour*, sponsored alternately by participating denominations, and the *Sunday School of the Air*.

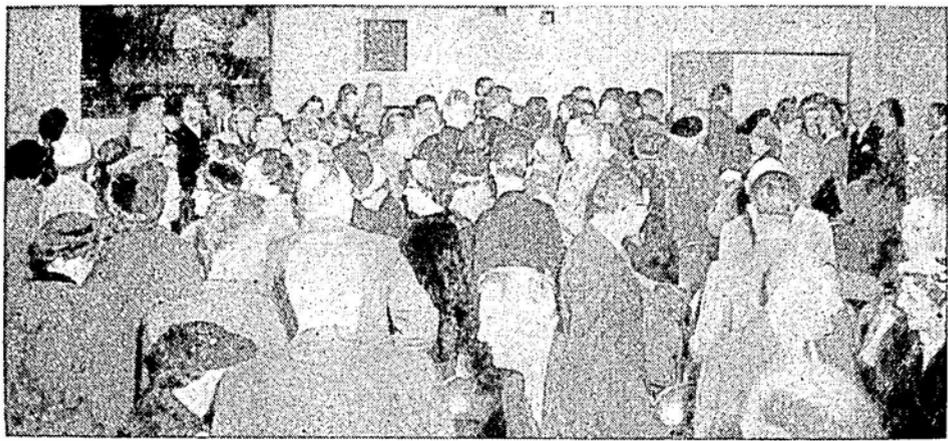
The Center set up modest production studios in a basement room of Presser Hall on the Agnes Scott College campus in 1949. One of the first projects was the recording of a series of sermons by Bishop Moore for use on the National Radio Pulpit as the summer replacement for Dr. Ralph Sockman.

Praise for the quality of the programs was an indication of things to come.

Other program opportunities were opened to the group. Requests began to come from the Armed Forces, hospitals, outpost stations, and denominational educational institutions.

One clergyman remarked, "We have been embarrassed by our success."

"But," Dr. Alexander recalls, "not for long."



• The crowd at the dedication service included representatives of the sponsoring denominations.



• The Center had been in use before its dedication. Here is a recording session in the studio before painting had been completed.

One station manager, tired of "Jumpin' Jesus" music, told Dr. Alexander, "We just don't have enough church music in our record library to build a service around a sermon."

The Center's Fellowship Recorded Hymnal is the answer. It includes organ and orchestra music and hymns by the Protestant Fellowship Choir. The new organ was presented by the Episcopal Church at a cost of \$26,000.

The same problem is being met for television stations with "Hymnscriptions." The hymns on film can be used with various types of programs. This telegram was typical of the replies received from television station personnel who received sample "Hymnscript-

tions": "Send us everything you have; we will pay." Over 200 TV stations have indicated an interest in the use of films now under consideration.

Because of experimentation on television stations in Atlanta, four programs produced by the Center have had nationwide distribution over from 150 to 200 stations. These include *Youth's Living Ideas*, *Tips for Teenagers*, both panels, and two semi-dramatic productions, *Brother Bryan of Birmingham*, and *Salvage*. The latter has a *Dragnet*-type format and is based on records of the juvenile courts of Georgia.

All programs are provided without charge to radio and television stations,

with the stipulation that they be used without charge. Although some business concerns have tried to buy sponsorship of certain programs, this has not been permitted.

The Center has had from its beginning the cooperation of Emory University, which gave the lot for the new building, Agnes Scott College, Candler School of Theology, and Columbia Theological Seminary.

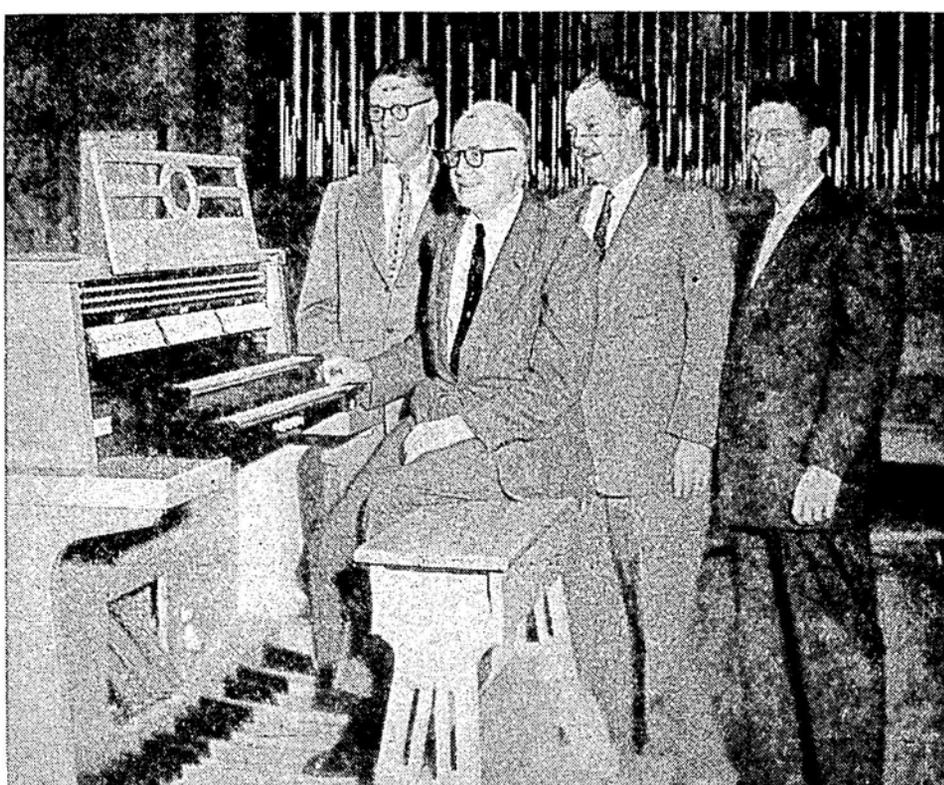
Plans for the future include classes to be offered on the graduate level in radio and television, script writing and program building, religious radio music, and radio dramatics.

"As far as we know," Dr. Alexander said, "there are no other classes in radio and television which have an immediate outlet over stations from coast to coast."

The Southern Presbyterian young people's fellowship is donating a mobile unit for recording and televising at churches, colleges, and assemblies. It will also be used for audio-visual training classes at institutes and seminars.

Dr. Alexander said the Center hopes to expand its services to the mission field. Nearly two years ago technicians went to Brazil on a special assignment, recorded Portuguese choirs and sermons on tape. They returned to Atlanta to fill in the organ music and additional program material.

From Ecuador came this message from the program director of the radio station known as the Voice of the Andes: "Let me tell you of our joy in cooperating with you in making these



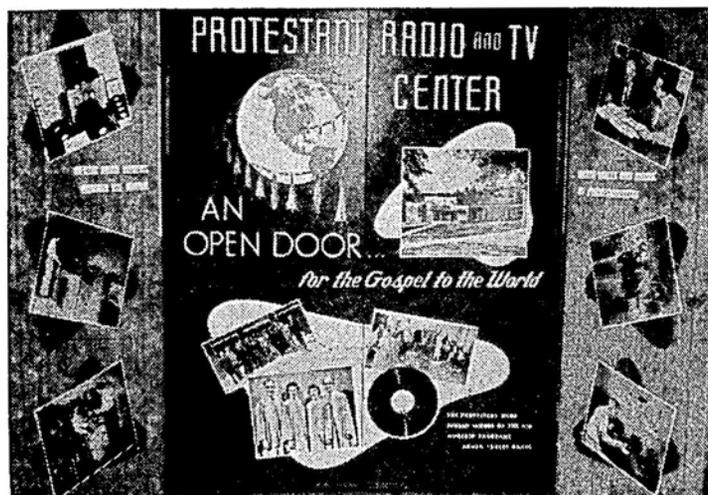
● *Bishop Donald F. Tippet, president of the Methodist Broadcasting and Film Commission (seated), looks at the chapel organ donated by the Protestant Episcopal Church. Looking on are (left to right) Dean William Cannon of the Candler School of Theology, Emory University; Dr. Gerald McCulloh of the Board of Education; and Dr. C. O. Thrift, vice president of Florida Southern College.*

gospel broadcasts known and loved and heard in various parts of the world."

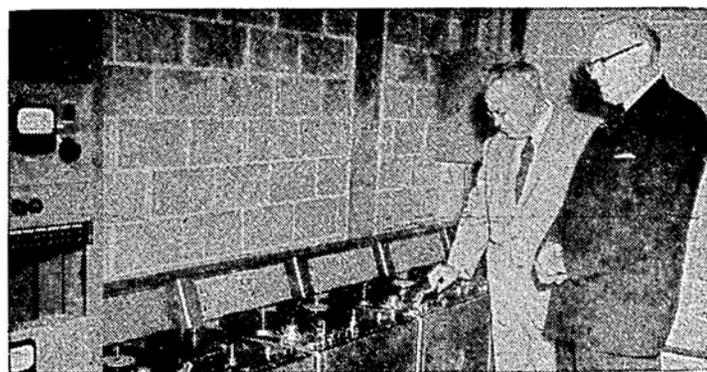
What was done in Brazil can be done in other countries, Dr. Alexander states. Each denomination pays the expenses of the work it requests. The Center has recorded for the Methodists such programs as *The Upper Room* and the Methodist series of *The Protestant Hour*.

Dr. James W. Sells, who heads radio and film work for the Council, was a key man in the campaign to raise the money for the chapel studio. It was done while Bishop Moore was in Europe as a surprise birthday memento. On December 26, 1953, he and Mrs. Moore were presented books containing the signatures of thousands of well-wishers who donated to the building fund.

● *Exhibit shows various aspects of the work of the Center.*



● *Dr. Embree H. Blackard (left) and Dr. H. H. Waller examine the machines which make copies of a master tape at the rate of four every three minutes. These copies are mailed to radio stations with return postage so that, after use, tapes can be "erased" and used again.*



• (Right) Methodists of the Southeast donated the Martha and Arthur J. Moore Chapel Studio in honor of the Georgia bishop and his wife. Here Methodist ministers Leonard Cochran (left) and Rembert Sisson (right) present Bishop and Mrs. Moore with books containing signatures of the thousands of Methodists who contributed money.



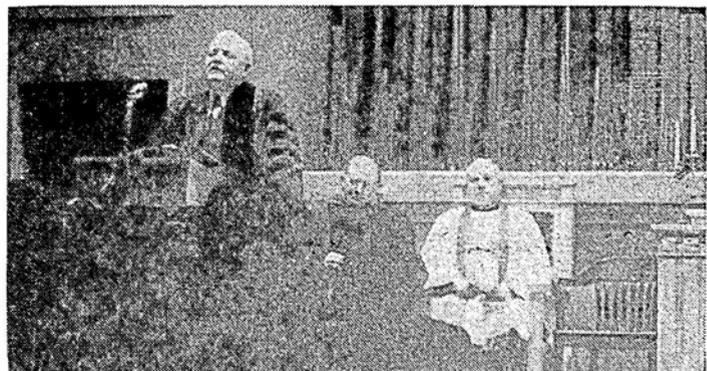
• (Below) Dedication services began with a processional shown here entering the Center. Bringing up the rear are (left to right) Methodist bishops Moore and G. Bromley Oxnam and Dr. Charles E. Fritz, president of the Georgia-Alabama Synod of the United Lutheran Church.



• Edward Adams (right) supervised recording of the dedication service. M. F. Adams, chief engineer, was at the controls.



• Bishop Moore, speaking at the dedication ceremonies, hailed the Center as "a fine piece of interdenominational cooperation . . . of the comradeship of those who accept the Lord Jesus Christ as the hope of the world." Listening intently are Clayton Griswold, executive director of Radio and Television for the Presbyterian Church (U.S.A.) and Dr. Fritz.

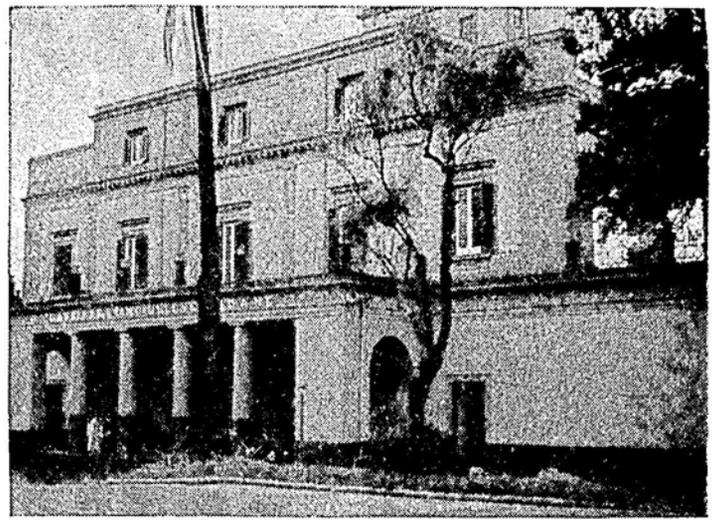


# Let the Children Come

• *by Paul A. Friedrich* •

Photos by Paul A. Friedrich

Mr. Friedrich, a minister from New Jersey, gives us his impressions of a visit to Casa Materna, located near Naples, Italy.



• *This former home of the Prince of Monaco, situated on the Bay of Naples, is now dormitory, office building, dining room and laundry for Casa Materna.*

WHEN THE PRINCE OF MONACO BUILT his elegant home on the bay of Naples, he never envisioned a residence for two hundred and fifty children. But if he were to return to his spacious mansion today, he would find "Casa Materna" has opened its doors to the children of Naples' slums. He would find that his beautifully landscaped seven-acre garden estate within sight of Mt. Vesuvius contains a Methodist church, a dormitory for 250 children, a day school for 250 additional youngsters, a modern school building provided by *Week of Dedication* offerings from American Methodists, craft shops, and offices for the outstanding Protestant orphanage in Italy.

We had heard of Casa Materna. When the SS "Independence" arrived in Naples a few hours ahead of schedule, Mrs. Friedrich and I decided to see this "mother house" at first hand. We shall ever be glad we did.

Our bus threaded its way through the maze of streets which surround the bombed-out harbor section of Naples. Boys and girls scantily clad for February cold ran with bare feet in and out of debris-filled buildings damaged by the reckless vicissitudes of war. Ten years after the bombs fell, these still were the only homes they knew. Was there no one to lift these youngsters above the gutter where they were literally at play?

We saw that Casa Materna was aware of a need and was seeking to meet it. Situated in the suburb city of Portici, this agency of mercy was founded in 1905 by the Rev. Riccardo Santi, a Methodist pastor in Naples. We met Papa Santi, as he is affectionately known, now a ruddy faced, clear eyed, beaming man of eighty-four. We learned how he had first found a boy of ten and his bedraggled sister selling matches on the streets of Naples. He discovered that the father had died and the mother had gone to work. Papa Santi arranged to bring them to his home. The next Sunday he told the congregation of the need for helping such as these. They prayed that God would provide. Help came. It has been coming ever since. So it was that Angelo and Rosetta became the first members of that orphanage family.

With friends and members of the church providing the funds and food and clothing, the children began to come. By 1910 the family numbered fifty. Friends helped locate an apartment house. While the fare was meager, no one went hungry. While the clothing was plain, all were decently clothed. When the rent was due, money came, often from unknown sources.

A Methodist commission visited Casa Materna after World War I. They liked what they saw and Papa Santi and his work. They promised to help, with the result that in 1921 the Prince of Monaco's palace became a home for the homeless children of Naples.

• *A class of students at Casa Materna.*



Papa Santi turned us over to Joel Warner, who served as our guide. We saw the old home of the prince. Its brilliant, coral pink exterior softened the glare of the Italian sun. The interior was clean, but the facilities lacked all but the barest necessities of life. Double-deck beds were neatly made for ninety girls in one dormitory. One hundred and thirty boys share the next dormitory floor. The dining room was furnished with long tables and bench seats for 250. We asked, "Is there a cafeteria form of service?" Joel said, "No, each child takes a turn of four or five days as waiter or waitress. The food is simple but nourishing."

"I've seen the pantry shelves just about empty," Joel said, "but faith and prayer have brought in enough so that the children have never been hungry."

He told us of some of the things God has done for Casa Materna. About a year ago a Methodist minister from a city in California visited the orphanage and school much as we were doing. He asked what was the greatest physical need. Papa Santi told how the washing had to be done by hand and what a hardship this was, especially in winter when the clothes dried slowly. The visitor left but the need continued. As the winter of 1953 approached, it was evident something had to be done about the washing problem. A businessman was found who would install a modern washer for \$1,000, to be paid as the money became available. On the day the installation was completed, a check for \$1,000 arrived from the church in California whose pastor had visited Casa Materna some months before.

Joel had a story of his own. A 1953 graduate of Ohio Wesleyan University, Joel Warner had known about Casa Materna as long as he can remember. His mother had lived and worked there while she studied voice at the Naples Conservatory in the 1920's. Joel was giving a year of service at the place his mother had come to love.

We also met Miss Lena Ware, a retired teacher of Italian from Passaic, N. J. She is also giving service to this orphanage and with Joel is in charge of English correspondence and public relations.

Joel and Miss Ware took us to the new school building erected in 1953



• Mrs. Paul A. Friedrich is greeted by the Rev. Riccardo Santi, who founded Casa Materna in 1905.

by Week of Dedication offerings. The auditorium is yet to be equipped and the furniture is meager throughout, but the classrooms were filled with happy, healthy children. We visited half a dozen rooms. The children stood to greet us. They sang in a language we could not understand, though their joy needed no interpreter. One group sang "Jesus Loves Me" first in Italian and then in English. How they responded to teachers who loved them! How clean, eager and radiant their faces were! What a contrast to the children whom we had seen in the streets a few hours earlier! What a blessing this school was for these homeless ones! Here were boys and girls whose chance in life was coming through the compassion of the people called Methodist.

The chapel is just inside the gateway that faces the main street of Portici. We found an attractive sanctuary where the children meet every day, and where three services of worship are held each Sunday. The gospel is being told in this Naples suburb in a fashion appreciated by both children and adults.

The Santi family is most interesting. As an octogenarian, Papa Santi limits his work to preaching and advice on business arrangements. Fabio Santi is

the lawyer-son who now serves as Director of Casa Materna. The respect he commands in the community is indicated by the fact that though a Protestant he was elected mayor of Portici. A second son, Teofilo, is a physician who gives medical service to the school, carries on his own practice, and has recently opened another orphanage and school in an even more needy section of Naples. Another son, Emanuel, is a member of the New York Conference of The Methodist Church. A daughter, Mrs. Franz Zaccaro, lives in New York state.

We strolled around the gardens once more. There is just one major change the Santi family has made on the original building of the Prince of Monaco. Across the front of the old palace is an inscription in Italian, the translation of which is, "Let the children come unto me."

The children have come. Faith and prayer and Christian compassion have wrought another miracle of the loaves and the fishes. As we rode away from Casa Materna, we thought of the radiant faces of happy boys and girls, and we knew we must tell the story of our visit again and again, because the Master had said, "For of such is the Kingdom of heaven."

# The Triumph of an Indian Woman

By MARION HOMER

DESPITE the fact that they were born into different religions, Hazel and Mathew Botone have lived a life of peace. Both are Kiowa Indians of the plains of Oklahoma. Hazel, who has a round moon face and a slow, kind smile, was born a Methodist. Mathew, her short, boyish husband, was born a believer in Sun-worship, Peyote ceremonies, and the "Ghost Dance Religion."

Mathew was born in a tepee. He played in a creek, and ran free across the prairies. "In those days," he says with the same energy he must have exhibited as a boy, "this was a free country—no fences, no houses, no white man."

Once each year, in summer, just after sunset, his parents would dress in tribal dress and march around the tepee where they worshiped. The children would follow a few feet behind. They entered the tepee from the west on the side of the setting sun.

In the center of the tepee, on the ground, was laid a crescent moon made of mud. In the half circle of the moon, a small fire was built. Sage was placed on the moon altar, and around it the Indians sat squat-legged.

The high priest sat on the west side of the tepee, smoked the peace pipe, and passed it around to the other Indians. Then he signaled to the drummer to beat and to the cedar chief to sprinkle incense on the fire. The drum beat faster and faster. The Peyote plant, a cactus that reacts as a drug, was eaten by the adults.

The ceremony continued all night. Early in the morning, the alkaloids of the Peyote plant caused the Indians to see visions, the visions through which they reached their god.

Mathew's mother, "Dancing Woman," believed in the "Ghost Dance Religion." In this religion, the dancers claimed that they went into a trance and disappeared to the land where the ghosts and dead spirits are. At the age of ten, Mathew was initiated as a "Ghost Singer." All he remembers about his initiation ceremony is that he was given a red feather.

Hazel, meanwhile, was brought up in a Christian family. Her father was Chief Lone Wolf, a famous Indian.

One day, in boarding school, Hazel and a group of girls were going to chapel. Hazel, because she could speak English, was in charge of a "Big Girls' Group." The teacher stopped for a moment to give some oranges to a boy who was ill. The boy, Mathew, caught sight of "a little girl with long braids leading all the big girls." When he got well, he went calling on the girl. It was the beginning. After graduation, they were married.

It was then that the daughter of Lone Wolf exhibited a quality of patience typical of Indian women.

"I know of Christian wives who fight the pagan beliefs of their husbands," she said. "I never fought my husband. I knew that some day he would decide for the right way of worship."

She was always kind to her husband's friends, but she refused to go to the Peyote meetings.

"She stood by me in nearly everything I did—even the mistakes," said Mathew.

One evening, during a snowstorm, Mathew was attending a Peyote meeting in the mountains. He left early, for the roads would soon be impassable. On his way home in his warm car, he met his wife driving home from a Methodist meeting in a rickety old hack. She was sitting in front, exposed to the snow. The children were lying down in back.

"It began to stir me. Me in this warm car and my family out in the cold! It was mean of me."

He paused pensively for a moment, as if he did not know quite how to put the experience into words.

"Suddenly, I saw many truths that I had missed before," he said finally.

Soon after, he decided to go to his first revival meeting. The minister asked, "Are you a Christian?"

"No," he replied.

Two other ministers came and talked with him and answered questions.



Many days later, he went into the woods alone and prayed. He fell down on his knees and asked the Lord how he could be of service. It was then that he decided to be a minister.

Mathew Botone has been called "the most beloved of the Oklahoma Plains Indians."

His wife is the Methodist District Director of Children's Work. She teaches Sunday school, Vacation Bible School, and organizes the Teachers' Training School. She has been to all four of the Assemblies of the Woman's Society of Christian Service.

She has the same patience with children that she has with adults, scarcely ever raising her voice. Her calmness is transferred to children.

Together she and her husband have had more conversions among the Plains Indians than any other Methodist family in Oklahoma.

The profoundest tribute to this Indian woman comes from her husband. He explains that it was her example not her words that influenced him to become a Christian. He says:

"A good clean Christian life will do more to make others become Christian than anything else."



Doris Hess

• The audience at the first Seminar-Conference on the Christian Family in Changing East Asia in Manila prepares for a workshop period under Dr. Evelyn Duval, consultant on marriage and family life. On the first row are delegates from Thailand, Hong Kong, and Formosa. In the background are leaders from India and Korea.

# *The Christian Family in East Asia*—BY JOSÉ RUNES

**D**ELEGATES dressed in their national costumes—the Indian in his shervani, the Japanese in her kimono, the Burmese in his longyi and eingyi—gathered together this past winter for the East Asia Christian Family Life Seminar-Conference at Central Church, Manila, Philippines. During the opening ceremonies, a representative from each participating country gave high lights of the family life movement in his respective nation. As each one spoke the audience felt God's universal love as expressed in the two stanzas of a hymn composed especially for the conference.

"All-loving Father, we are Thine,  
What'er our race, where'er we be,  
We pray in faith, in hope, in love  
Safeguard the Christian family.

Our aims are one, we stand or fall  
According to our mutual care;  
Let nothing base our strength divide,  
Each race has problems all must share."

(By Mrs. Carol Dewey, a missionary in the Philippines.)

For two weeks delegates and leaders of nine countries sat down together to study the moral standards of families in East Asia. The first half of the session was a seminar attended by 58 Christians from Japan, Korea, Okinawa, Formosa, Hong Kong, Thailand, Burma, Malaya and the Philippines. The conference program included workshops, open forums, lectures, symposiums and speeches.

The conference theme was "The Christian Family in Changing East Asia." This fellowship-study was made possible through the joint cooperation of the International Missionary Council and the Philippine Federation of Christian Churches under the guidance of leaders from Asia and America, and including Dr. Irma Highbaugh and Dr. Ortha Lane, missionaries of the Woman's Division of Christian Service of The Methodist Church.

The pictures appearing on these pages portray the active participation of the delegates who shared in Christian love and understanding to bolster the Christian family life movement in their Asian countrylands.

## **PICTURE SECTION**

● Getting acquainted on the first day. The Rev. Wichean Watakicharoen of Thailand and Miss Prudencia Fabro, Director of the Harris Memorial School, Manila, chat in the registration room. Mrs. Duval is to the right.



Doris Hess

● President Ramon Magsaysay of the Philippines greets Dr. and Mrs. Rajah Manikan at the Malacanan Palace during the Conference. Looking on are, left to right: Bishop and Mrs. Cipriano Navarro, Rev. Cornelio Ferrer, Rev. Samuel G. Catli, and Dr. Gumersindo Garcia.

Doris Hess



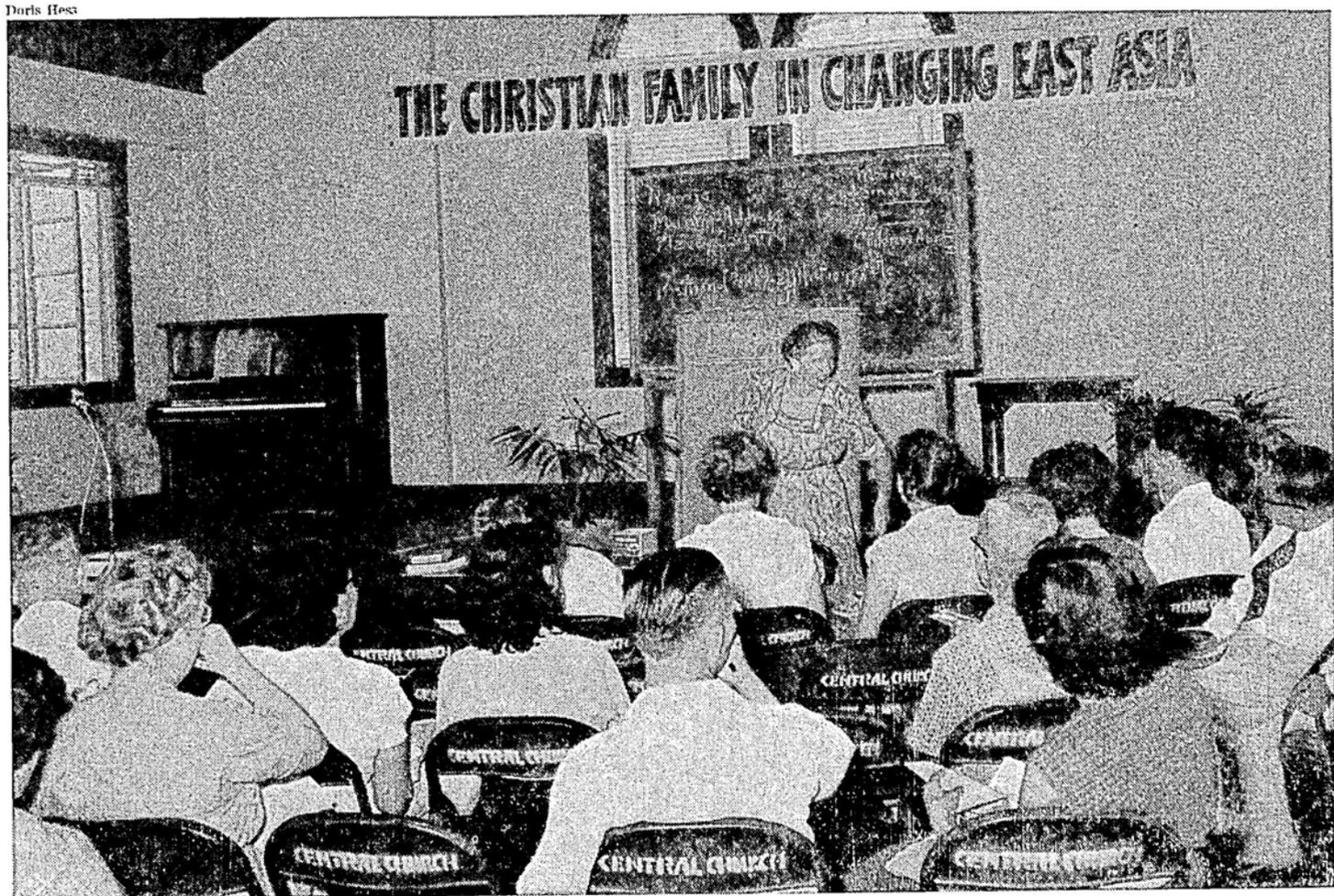
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17

● A demonstration on how to plan a family night in a local church featured a dramatization of "What Happened in the Home of Priscilla and Aquilla?" Participants are Miss Sumanee Subhabundee of Thailand and the Rev. and Mrs. Ko Ko Gyi of Burma.



Doris Hess

● Dr. Evelyn Duval, who came to the Asian Conference as a special consultant, speaks to the delegates at the morning workshop. These sessions featured a lecture and discussion which were designed to help train the delegates to "train others."



Doris Hess

● One of the outstanding leaders of the Conference, Dr. G. P. Charles of the Burma Christian Council speaks on the value of such conferences, inter-denominational and international.



Doris Hies

● Typical of workshop and planning sessions were four-minute buzz periods as shown here. During these times the delegates took problems to be shared by the whole group. Representatives from Thailand, Malaya, Hong Kong and Korea are discussing a housing section in this buzz session.

Doris Hies



● The place of visual aids in the family life program is demonstrated by Solomon Saprid, Director of Visual Aids Production of the Philippine Federation of Christian Churches.



Doris Hess

● Miss Irma Highbaugh, East Asia field secretary of home and family life of the International Missionary Council, has an informal discussion with delegates at an afternoon tea. Shown with her are Mrs. Y. O. Lee, social worker from Hong Kong Methodist Church, Mrs. Masako Munakata, of Japan and Mrs. Samuel Catli, co-dean of the Seminar-Conference.



Doris Hess



Doris Hess

Doris Hess



• Miss Edith Paul of Singapore talks to Mrs. Manuela Padolina of the Philippines. Mrs. Paul was one of fifty-eight overseas delegates who registered on the first day of the Seminar.

• Spiritual growth in the Indian Christian family is demonstrated by posters in a discussion led by Miss Gertrude Nyce, regional secretary of North India National Christian Council. She was helped in the discussion by Mrs. Ruby Manikan, Dr. Rajah Manikan and Mrs. Dhauwade.

• Women of many nations enjoy Philippine delicacies at the afternoon break. Shown in the picture are Mrs. Ko Ko Gyi, a Baptist minister's wife from Burma, Miss Ai Sasaki, Secretary of home work in Japan and one of the Philippine hostesses. In the background Mrs. Duwal of the United States talks to another delegate.



Doris Hess

• The delegates visit rural homes. Shown here is a group at a home in Bulacan, a province near Manila. Around the table are (l. to r.) Miss Carolina Clemente, Harris Memorial School student-deaconess, Mrs. Sevilla Sambalay, volunteer district woman's worker, the Rev. Hosea Mendoza, a Filipino pastor, Miss Hazel Winslow, Burma, Mrs. Wu from Hong Kong, the hostess, Mrs. Josefa Asoris and the Rev. Wichean Watakicharoen of Thailand.



Doris Hess

● Korean leaders and missionaries as they leave the Conference. They are Miss Clara Howard, WDCS Secretary of Christian Home, Dr. So Jcai Hahn, Mrs. Choo Sun Chung, who are Ewha University teachers, the Rev. Charles Song, a Methodist minister, Mrs. Bom No Chung, Mrs. Eunice Lutz and Mrs. Duk Soon Kang, teacher at the Severance Nursing School in Korea.



Doris Hess

● The group who carries on the plans—Inter-Asian Promotional Council. The front row (l. to r.) Mrs. Aya Arakawa, Okinawa; Mrs. John Ma, Hong Kong; Daw Mi M, Burma, Miss Mary Chen, Formosa, and Miss Ai Sasaki, Japan. Back row, Dr. G. P. Charles, Burma; Mr. Yen-Choon Wang, Malaya; Mr. Charles Song, Korea; Dr. Chindra Singahanet, Thailand; Mrs. Josefina Ruiz, the Philippines.

Doris Hess



**T**HIS IS a hard saying; who can listen to it?" (John 6:60, RSV.) Many of Jesus' sayings were hard to listen to, in his day and, doubtless, harder yet in ours. For most of us, it is not difficult to give a passing nod of approval to even the hardest of all the fundamental ideals of his teaching. But to listen to them; to put them into practical effect in everyday life, as he demands, well, that is something else indeed. "Too hard to listen to"; "not applicable to our times"; "other-worldly and not proven by experience" . . . such are often our real beliefs, though we seldom dare to utter the heresies aloud.

Among all the hard sayings, I rather think that about the lilies is one of the very hardest for us modern materialists to take at its face value. We have scarcely time to glance at lilies, let alone to consider them quietly and thoughtfully, to our soul's health. Yet Jesus made such consideration and the life-changing conclusions to be drawn from it basic to his plan for human redemption: "You cannot serve God and mammon; therefore, I tell you, do not be anxious about your life. . . . Look at the birds of the air. . . . Consider the lilies. . . ." (Matt. 6:24-29, RSV.)

Not only explicitly in the Sermon on the Mount, but implicitly in all his teaching, Jesus stated clearly an essential sequence: "Seek ye first the kingdom of God and his righteousness." From that beginning, go safely about all your workaday business, earning your living, weighing values, solving knotty practical problems, sure and unafraid, because the spiritual foundations are securely laid.

Our Lord was no visionary. The poverty of a simple village home was well known to him. Keenly aware that men must strive for food, clothing, shelter, income for themselves and for their families, he nonetheless never wavered about the primary necessity for faith in God . . . complete, unfaltering confidence in his fatherhood, his omnipotence, his creative love. By such faith he did not mean, of course, intellectual belief in a theological dog-



Phillip Gentreau, N. Y.

## *Consider the Lillies*

BY FLORENCE HOOPER

ma, but a living, personal, reciprocal relationship which shapes and steadies all activity and orients man's spirit to his earthly environment. Because we have actually seen this relationship orienting Jesus' own self to daily life in Palestine, we may safely conclude that he really did know what he was talking about.

Two women, both in positions of leadership in the church, were talking earnestly together. Said one to the other: "So many people trust your unselfishness and integrity unquestioningly. What a frightful thing it would be if ever you betrayed their trust!" Always, in dealings among human beings, the ugly possibility of betrayal exists. But God never betrays . . . not the God Jesus revealed, utter faith in whom he exemplified in his life, death and resurrection.

We Christians rejoice this Easter Day. But why? We have valid reason to rejoice only because Jesus trusted God completely and served him without reservation and thus accomplished our salvation. Will anyone, now or in the future, have like occasion for joy,

because you or I sought "first the Kingdom of God and his righteousness" and so, by a Divine empowering, had part in his redemption?

"I believe in God, the Father Almighty, Maker of Heaven and Earth," we recite glibly, too glibly, when we repeat the Apostles' Creed in church. But do we? One overhearing our conversations, analyzing our "programs," reading our engagement books, would be puzzled to recognize our approach to life as that of beloved, believing children of the all-mighty, all-wise God who made the universe and presumably still controls it. We are anxious and troubled about so many things. We "view with alarm" so many situations. Peace and poise; quietness and confidence . . . whither have they vanished? Divided loyalties plague us at every step of our bustling way. We try so hard to serve both God and mammon. "Consider the lilies, how they grow."

One of our favorite words, over-used and mis-used, is "hectic." "My household is positively hectic." "I have to dash frantically, in a hectic effort to do a thousand things." I question

whether the idea "hectic" in such a use has any proper place in the vocabulary of one who is honestly trying to follow Jesus. "Hectic" really means, as you know, "characterized by a wasting habit or condition of body." So maybe, after all, in applying it to current states of mind and spirit, we are being more nearly correct than we realize. The flushed cheek and wasted form of the consumptive may typify feverish minds and atrophying souls.

I read in a newspaper not long ago the wise words of the "family doctor of 1954," who "put his finger on nerves and tension as one of the biggest causes of American sickness." "Live each day," he said, "as it comes." "Don't worry about next week." "Learn to live instead of trying to get rich." The doctor was, of course, merely paraphrasing, out of his own wide experience, the ageless wisdom of the Lord. If we could only accept that Divine wisdom as the underlying wisdom of the universe, how swiftly tensions would relax; nerves grow steady; distortions come into true focus; values assume correct proportion. "In that man's evaluation," a business associate once said to me, "a twenty-five-cent piece looms so large it blots out the sun from his sky." Just such a failure in proportion inevitably takes place whenever a man puts material values first, ignores the riches of the Spirit and strains ruthlessly after gain because he fears his only safety lies in the size of his bank account.

"O men, how little you trust him" is Moffatt's arresting translation of the phrase we usually read "O men of little faith." How little, indeed! Easter-time, with its God-given resurgence of vitality in man and nature is a fitting time to pause and re-assess, each honestly and for himself alone, how great or how small his faith in God's love and power really is. We seem to serve the God of Grace and Glory, but there is painfully much to suggest that we are at heart devotees of Mammon, the god of material riches whom Webster calls "worldliness personified" or "the spirit of avarice." We are anxious, where faith in God leaves no excuse for anxiety; anxious about life, food, better clothes than our friends; frantic with fear of a possible hydrogen bomb;

desolated by the "state of the market"; hurt, beyond recovery or forgiveness, by the snubs of richer neighbors; endlessly worrying about something or someone. "O men, how little you trust Him. . . . Consider the lilies." . . . "Look at the birds of the air."

Did you ever watch a flight of wild geese southward and marvel at the instinct which surely guides even such "bird-brained" creatures? God's unerring, overruling providence toward men grows understandable as one gazes at the steady, graceful progress through sunlit autumn skies, pathless to human seeing, but clearly marked for the migrating birds. "Look at the wild birds; they sow not; they reap not; they gather nothing in granaries; and yet your heavenly Father feeds them. Are you not worth more than birds?" (Moffatt, Matt. 6:26.)

To be sure, birds sometimes meet disaster; or what looks like disaster, just as men die or lose their money, or perish in a great holocaust. But Jesus said, "Not a sparrow will fall to the ground without your Father's will. But even the hairs of your head are all numbered. Fear not, therefore; you are of more value than many sparrows" (Matt. 10:29-31, RSV). Men's fears were what he was discussing when he uttered these words, fears of those who have the power to kill their bodies; of those who blast their reputations or plot any sort of evil against them. Fears, anxieties, worries—no age has a monopoly of them; yet each thinks it has worse ones than ever were before. "Fear them not"; God is Master of them all. Fear only those people and those influences which are able to kill the soul, and, fearing, trust in God and go in unruffled calm about the business of living. In trust like that, one knows, as the old hymn puts it, that "no changes of season or place can make any change" in his watchful and unrelaxing care.

The plane rode high above a floor of fleecy, opalescent clouds and seemed not to move at all. The vast dome of the sky arched above. There was no material sign by which to measure speed or distance. A soundless universe seemed to stand still. Only one's sense of unending time

(eternity, if you will) responded to the magnificence of the surrounding scene. And then, the plane began to descend, to the rush and noise and crowding of earth-bound existence, and landed in glittering Miami! Abrupt and terrifying transition! But the passengers can never forget that once, far above and beyond their worldly problems and preoccupations, the Creator's everlasting power awed their spirits and his greatness came close to their littleness. I think of the Divine-human relationship to which Jesus calls men is something like that. Timid, frightened, ignorant, all but helpless, they yet can raise even short-sighted eyes to behold some of his glory and to sense a little of his love, and thus, as time goes on, become gradually bold, fearless, knowledgeable in him. It is the miracle, inexplicable but real, of the transforming power of the Spirit of God in the soul of man.

An amazing thing about Jesus' teaching is its simplicity coupled always with profundity immeasurable. "Consider the grass of the field" and so considering, find the infinite God. Even so tiny a work of his as the little trailing arbutus, alive and lovely and fragrant amid last year's dead leaves and in the chilly air of early spring, even that can illustrate the unconquerable love of the Eternal, great toward inanimate things, supreme toward the men and women he has made.

"O men, how little you trust him!" Strange, isn't it, that despite all the reasons for trust written large upon the face of nature, we yet find it so difficult to resign "anxious thought" to him who made flowers and birds and heavens and . . . us? Resurrection, this Easter of 1955, could mean a new and living faith in him. Consider the lilies; look at the wild birds and know that, valuable as they are to him, we little, faithless, sinful men are of inexpressibly greater worth. He came into the world to tell us so; he died, to woo us to himself; he rose again in triumph, to lead us to new life, serene amid turmoil; creative where destruction seems rampant, a new life in which our spirits are always companioned by his.

# Miracle at São Clemente

IT was a miracle, John Nelson Betts thought, as he watched the three fine-looking Brazilian boys cut down weeds and rake them up in a pile to burn.

Considering that in Brazil few persons of social standing will condescend to do manual labor or carry a parcel, what was happening at the Vila Sao Clemente was indeed a miracle.

You see, Sao Clemente is a dirty, crime- and poverty-ridden slum section in the city of Sao Gabriel. That is—it was. Now it has become Exhibit A in showing what Christianity in action can do, not only for a community's welfare but for men's souls. This is the way it started, for it was no flash-in-the-sky miracle, but the result of prayer and hard work.

Four years ago, the Rev. John Nelson Betts, a second-generation missionary, was appointed pastor of the Methodist church in Sao Gabriel, in South Brazil. The town itself was progressive and promising. But when John looked it over and saw this slum district, even he, reared in Brazil, was shocked and distressed.

Its people, neglected, completely forgotten by the city fathers, were living in tumble-down shacks made of flattened tin cans and old boxes put together with grass-covered mud. They were 90 per cent illiterate and had never heard of a germ or sanitation. There wasn't a single septic tank or outhouse in the whole neighborhood, nor a school or church. The only available water for drinking or washing purposes came from shallow dug wells or a semistagnant creek which meandered through the area. Tall brush and thistles grew thickly around the shacks and the pathways called streets.

John saw little children, pot-bellied with worms, pale from undernourishment, sitting listlessly in front of their squalid houses. Here and there, he saw a few older ones kick around an old sock stuffed with rags, in a game of so-called *futebol*. Something ought to be done, he thought. Certainly those peo-



Department of Visual Education

## • Builders at work.

ple needed the gospel, but they also needed the ordinary decencies of life.

"I won't get far just preaching a gospel of love," he mused, as he surveyed the hopeless-seeming situation. And then—his mind raced back to scenes in the States.

He remembered the many work camps sponsored by his church—by the Society of Friends—by the Lisle Fellowship. Why not try out such a plan in Brazil? But would it be possible, what with the prevailing attitude toward manual labor, the matter of financial support, and the enlistment of workers? John talked it over with his wife, Gladys, another second-generation missionary, and the two prayed about it long and hard.

Step by step, a plan began to emerge. John went first to the Conference Board of Christian Education and told them about it. They were willing to back him up with enough funds to make the project possible. Then he approached the city authorities of Sao Gabriel, telling them also about his idea.

"If I can get a group of young Methodists to give their time and labor to cleaning up Vila Sao Clemente, will

you loan the tools and other equipment?" The doctor who headed the Department of Health listened and approved enthusiastically.

Next, John tackled the businessmen of the town, and from them he secured nails, lumber, used crates and screening. Sure now, as never before, of God's guidance, John laid his project before the young people of the Conference. He didn't mince words.

"It's going to be a hard, demanding job, physically as well as spiritually," he explained. "You will have to clean up the streets, build privies and cupboards, teach the ABC's, and help nightly with the work of the Traveling Church." This was the name given to the station-wagon jeep with audiovisual equipment, which had been given to the Methodists of Brazil by the North Texas Conference, and had proved itself invaluable in rural evangelism.

The three boys and six girls who accepted the challenge should have their names emblazoned in light. All of the boys were *ginásio* or high school students, one of them a problem-boy who'd been attending the Methodist meetings purely for social reasons. Of

by Eula Kennedy Long



Department of Visual Education

• *Some of the miracle workers.*

the girls, one was an office worker and another a teacher; the others were students.

Before the young people arrived, John visited Sao Clemente and gathering the people around him, told about his plans and asked if they would accept his help. Many were cynical. What? Respectable, educated young men and women coming to paint their houses—show them how to build septic tanks—clean their streets—even teach them how to read and write.

“It must be a joke—or a miracle. No one has ever cared what happened to us at Vila Sao Clemente,” they commented, shaking their heads. But John assured them it was true.

It was February, in midsummer heat, when the volunteers arrived, eager to plunge into their jobs, something new, never before attempted in Brazil. The Betts put the girls up in the brick-floored Sunday school room next door to the parsonage; the boys in tents on cots supplied by the Army. Gladys supervised the cooking, and their meals were eaten together on a ping-pong table. Most of the vegetables were donated by local church members.

The first night they drove the Traveling Church to Sao Clemente and parked it among the weeds on a “street.” They began singing hymns and playing recorded sacred music; then they showed posters and filmstrips which had been loaned by the National Public Health Service.

One of the strips concerned Dona Zizi—the buzzing fly that seemed so harmless but carried germs from human feces and stagnant water to cooking utensils, dishes, food and baby bottles. Another strip presented the difference between a clean and a dirty village. Then John gave a talk and ended by offering the services of his young helpers. The people were amazed. No sooner had John finished than requests began pouring in.

The names were taken and the next morning, the young people followed up with action. They took, first of all, the very dirtiest yard they could find, and with hoes, spades, and brushbrooms, left it spic-and-span. “Why, it’s shining like a patio decked out for a wedding,” one of the women said.

In the afternoon, while the girls gave reading lessons, using the Laubach system, the boys began digging five-foot holes for eight different outhouses. Not accustomed to such heavy work, night found them utterly exhausted—but not giving up. When they arrived in Vila Sao Clemente the second morning, what was their astonishment to find that some of its inhabitants were already outdoors chopping down the brush-weed, and sweeping up their yards.

“We saw Dona Marrócas’ place,” they explained, “and we want ours to be as nice as hers.”

Another job for the boys was to show the men how to make boxes and crates into screened cupboards in

which to guard their food against the ants and flies. Still another was to whitewash a house, inside and out; and to patch up as best they could the more dilapidated houses in the Vila.

Every night, there was preaching, singing and distribution of gospels and leaflets. At the end of ten days, with the project completed, the appearance of the neighborhood had been transformed, and its people had been given inspiration to live decently and morally. A real miracle had been accomplished—in the lives of those who gave and those who received. But there were several questions still staring at the campers.

What would happen when they left? Would their work and influence prove permanent? What about water and electric lighting for the Vila? Certainly, they could not solve problems of health and sanitation and lighting—the latter imperative if thievery and other crimes were to be controlled.

God answered their queries even quicker than they had anticipated. Challenged, undoubtedly, by the example of these young people, the city fathers put up the first electric-light post in the Vila, and promised to run out, as soon as possible, a pipeline which would provide a public faucet from which all could draw safe drinking water.

On the final night of their mission, John Nelson Betts once again told the story of God’s love for man. Now the people could understand what he was talking about, for in the sacrificial labor of the campers the love of God had become a tangible, concrete reality. Thirty-two persons, expressing their desire to clean up spiritually as well as physically, came up at the end of the meeting and shook John’s hand.

As for the campers—they, too, had enjoyed a new and deeply moving experience, for they had found in service for their less privileged fellow men joy and a closer fellowship with God. The problem-boy? Not only was he established in the Christian way of living, but he has since decided to enter the ministry.

And John Betts? Well, he is besieged by the campers asking him constantly, “When will you have another job for us? We want to go again.”



Japan International Christian University Foundation, Inc.

• *Religious Center at International Christian College, Mitaka-Shi, Tokyo, made possible by gifts from Iowa Christians. "What greater gift," asks Mrs. Vining, "can we give Japan than an opportunity to develop Christian leaders?"*

## *Young People of Japan\**

WHEN I first went to Japan in October, 1946, I found the country still prostrate from the effects of the war. In some places burned-out automobiles still stood on the sides of streets. People were living in huts made of rusty scrap iron, in hastily built wooden shacks, or in the small, windowless stone storehouses which once held the family treasures. Near my house, where now there is a thriving shopping center, were only three stores, a knife store, a geta store, and a little workshop where a man made wooden bathtubs. The rest was rubble and ashes. When the first food store appeared, it had almost no food in it—

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\* Excerpts from the address of Mrs. Elizabeth Gray Vining at a luncheon sponsored by the National Women's Planning Committee of the Japan International Christian University Foundation, Inc., Commodore Hotel, New York City, January 20, 1955. It was announced at the luncheon that the Woman's Division of Christian Service had contributed through various funds over \$150,000 to the University.

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little saucers were set out with three onions or a few pickles; there were some piles of *daikon*, the giant white radishes. Long lines of patient, weary housewives waited for the ration, which was often late. People went into the

country in incredibly crowded trains to find food on the farms and returned with heavy sacks of sweet potatoes on their backs. Their faces were anxious and sad; their walk was tired, discouraged, languid.

It was a sad thing to see. I felt oppressed and guilty because I had a substantial house, plenty to eat, and a car in which to ride through the city to my appointments. Life in Japan at that time, as I lived it, as the missionaries lived it, on the Japanese side of the fence, not the Occupation side, would have been sombre—had it not been that my work was with young people. Here among my pupils I found

hope, zest, determination, courage, and good will.

They were shabby, those boys and girls. They wore school uniforms that seldom fit, which were either too small or too large for them, frayed and patched—but with all the buttons carefully sewn on. Their shoes were worn and broken. I saw many a pretty, dainty girl in large clumping boots obviously inherited from a father or older brother. They were cold. Many of them had no topcoats, and the schools were literally freezing. I have often taught in a room with a patch of ice in one corner, where rain had leaked in and then frozen. They were tired. From overcrowded homes they came to school in overcrowded trains. Some had to leave home at half-past six in the morning in order to get to school on time. They were thin and pale, no doubt because they were hungry. All this was true of the privileged children of the *Gakushuin* and *Joshi Gakushuin*, called in English the Peers' and Peeresses' School. It must have been even worse in other schools.

They were faced with a foreign teacher, and a woman, in the junior high department of the Peers' School where no woman had ever taught before, a woman from the country which had brought defeat and occupation to a land never before defeated or occupied. Few of them knew then that this importation was their own Emperor's idea; they thought she was imposed by the occupying power.

In spite of all this, I found these young people eager to learn, attentive; industrious, courteous and friendly. As they developed facility in English they told me, or wrote in their compositions and their letters, of their hatred of war, their interests, their hopes, their problems. I never left my classrooms without feeling a lift of the heart, which the contact with those boys and girls had given me.

Perhaps at this point I should describe my pupils, the young people whom in four years I came to know and love so well.

First and foremost, of course, was the boy whom I had been brought to Japan expressly for the purpose of teaching: Crown Prince Akihito. He was not quite thirteen when I first went there. Here was a child who had been made aware from his first dawn-



Japan International Christian University Foundation, Inc.

• *Mrs. Morgan Vining (left), former tutor to the Crown Prince of Japan, talks to Mrs. Harper Sibley, chairman of the Women's Planning Committee of the International Christian University Foundation. Methodist women, through the Woman's Division of Christian Service, have given \$150,000 to the International University.*

ing consciousness of self that he had an important part to play in the world and that he must be daily and hourly prepared for it. Taken away from his parents at the age of three, he had been brought up in a house of his own, surrounded at all times by earnest, conscientious chamberlains, ranging in age from thirty to forty-five, who told him what to do at every turn and breathed out fears that he might make a mistake.

I saw in him fine and lovable qualities and great promise, but I saw him turn constantly to chamberlains for prompting in small matters and wait passively for them to plan all his free-time activities. It seemed to me that he was in great danger of losing his initiative and the power to improvise in unexpected situations.

I longed to set him free, to do things that he thought of himself, to make his own mistakes and learn from them, to have natural good times with his friends. I think to some extent I succeeded in this. Certainly I was able to inject an element of fun into his

life that had not been there before. But the most important thing that happened to him during my four years there was that Dr. Shinzo Koizumi, one of Japan's outstanding liberals and great spirits, took charge of the Crown Prince's education in the spring of 1949 and became responsible for the important decisions about his life.

All of the imperial children after a time came regularly to my house for English lessons and parties of one kind and another. I taught also in the schools which they attended, two classes of older girls in the Peeresses' School, and the Crown Prince's class in the Peers' School. At first there were about seventy-five boys in his class, in three sections; later the number increased to over a hundred. As I taught them for four years I came to know these boys very well. I still hear from many of them.

Some of the girls in the Peeresses' School formed an English Club, which continued to meet, after they had graduated, two Saturday afternoons a month at my house. At first its pur-

poses were practice in English conversation and fellowship; later they began to want to do something for someone else, and so they adopted a little orphanage and made scrapbooks, toys, and clothes for the children and went at intervals to play with them and tell them stories.

Besides the boys and girls of the Peers' and Peereses' School, I knew through rather frequent visits the girls of the Friends School and of Keisen. I went once a month to Tsuda College to lecture on American literature.

Through my associations with all these schools I knew another group of young people—the young teachers. They had all the physical difficulties the students had, sometimes in even acuter form. One teacher, for instance, commuted from Zushi, about forty miles away, and she spent seven hours of every day on trains so jam-packed that she could never hope for a seat. Others, who had been bombed out of their own homes, lived with relatives and could never go home at night to the privacy and peace of a room to themselves. Even more than the struggle to live, they felt the burden of adjusting to entirely new and revolutionary ideas of education in a world of confusion and upheaval. One young

teacher said to me despairingly, "But how can we give the children a democratic education when we haven't had one ourselves?"

I have not been back to Japan since I left in 1950. People tell me that on the surface today there is prosperity. Tokyo has been rebuilt; the shops are full of luxuries; the streets are crowded with automobiles.

Yet underneath a really desperate economic problem threatens disaster, like the ever present possibility of earthquake. Japan, which before the war found its population of seventy million explosive, now has a population of eighty-six million. Now there are no overseas colonies for them to move into. The country is mountainous; only 16 per cent is arable. Japan must import food to feed her people, must export goods to pay for the food. She must compete for markets with other countries who also seek to solve their problems by industrialization and world trade.

What can we do to help Japan, and especially to help the young people whom I found so fine, so ardent, and so able, who must soon take up the burdens of their heavily laden country and face a future so uncertain and so difficult?

• *Young Japanese Christians who may come to great leadership because of the University. Mrs. Vining asks help for the University as a way of helping Japan, not for any other reason than "because we like the Japanese people, because we are all children of one God, whose name is love."*

Photo from Three Lions



There are many ways we can help—through government aid, through political measures, through generous immigration laws and tariff adjustments, through cultural interchanges, through projects of many kinds. Today I am thinking especially of education and the cry of that teacher comes back to me: "But how can we give the children a democratic education when we haven't had one ourselves?"

If we give them of our best—and how can we give less than our best?—what greater gift could we give than an opportunity to develop Christian leaders among their own people and teachers who themselves have had a democratic education in an interdenominational Christian university? I believe that the International Christian University is unique among universities in Japan and that it deserves the enthusiastic and generous support of the American people.

There are other Christian colleges in Japan, which are doing fine work, especially in the realm of character training, but their academic standards, to speak quite frankly, are not high enough to win the respect of the Japanese people.

The International Christian University, however, has really high academic standards. It has a splendid faculty which is all Christian and truly international, drawing on other countries besides Japan and the United States. It has before it possibilities of growth and influence that twenty years ago simply could not have been dreamed of. It is limited only by the need for financial support.

I should like to say one other thing that is on my mind. We hear so much today about Japan as our ally in the Pacific, Japan as a bastion against communism, that I am afraid sometimes we may be in danger of doing the right thing for the wrong reason. You may remember those lines from T. S. Eliot's *Murder in the Cathedral* which have haunted me ever since I first heard them years ago:

this . . . is the greatest treason:  
To do the right thing for the wrong reason.

I long for the people of this country to do the right thing for the right reason—to help Japan because we like the Japanese people for themselves, because we are all children of one God, whose banner is love.

**D**URING January the New York area of The Methodist Church celebrated the sixty-fifth anniversary of the New York Deaconess Association. Although the New York Deaconess Association is not connected organizationally with the Board of Missions there is a very close tie between the women of "150" and the Deaconess Home on Madison Avenue and 86th Street.

When the former Board of Home Missions of the Methodist Episcopal Church trained its women workers at Columbia University, the Deaconess Home housed many of them. When the new home was built in 1931 furloughed missionaries and secretarial workers from the Methodist headquarters found a welcome at the Deaconess Home. Many an executive secretary of the Woman's Division of Christian Service spent her first days in New York in a pleasant room at the Deaconess Home.

Retreats and meetings of Standing Committees of the Woman's Division of Christian Service have met in the gracious living room. They have adjourned for dinner at a table where "bought" bread has never been served. The cook, who has been at the Home for over twenty years, has baked every loaf of bread, every pie, every cake that has appeared in the dining room.

The House has room for thirty-five women. Today twelve of them are deaconesses, some of them are workers at the Methodist Headquarters and quite a number are Crusade Scholars.

"We are glad for the wide variety of persons who pass through our doors," Mrs. Eula Chandler, the super-



Merrim from Monkmeier

• Mrs. Page, receptionist at the Board of Missions Headquarters, calls at the Deaconess Home and is received by Mrs. Eula Chandler.

## Deaconess Home

intendent of the Home, says. "That variety is due to the wide work of the Board of Missions. And when we have a call from the Board to take care of some missionary or some friend who is passing through New York we always find a place to tuck her away."

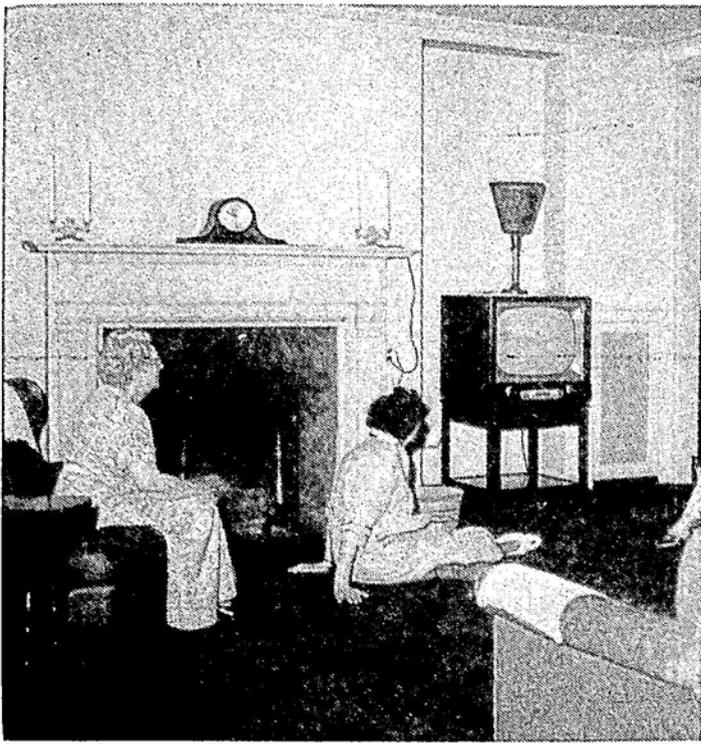
The place of homes or hostels in

missions programs has been rather out of date in the last decade or two. But, lately, probably due to the moving times, they are coming to the fore. Certainly the Deaconess Home at Madison and 86th Street is playing its part in the mission program of New York City.

Merrim from Monkmeier



• Mrs. Page looks into the long living room where some of the deaconesses are reading or working in the light of the big windows.



Merrim from Monkmeier

● Home residents watch television in the living room, sometimes coming down after they are ready for bed to hear the late news.

● A deaconess in one of New York's churches is getting ready for a day's work in her study-bedroom.

● In the office a group of deaconess talk over a plan of work that involves all of them.

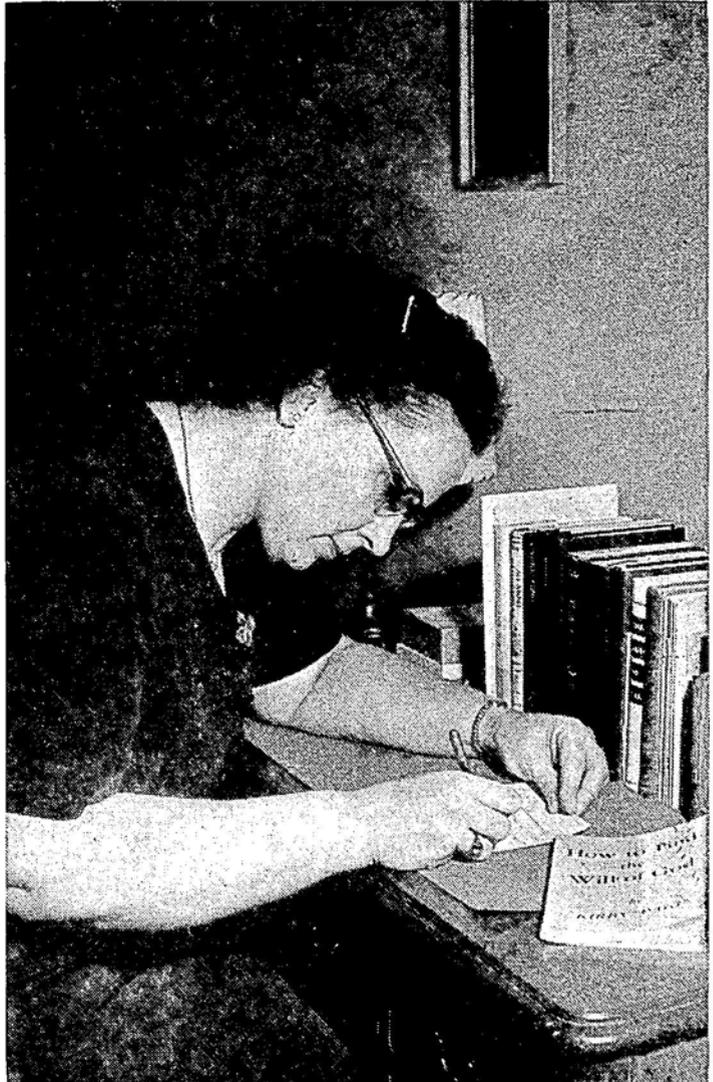
Merrim from Monkmeier

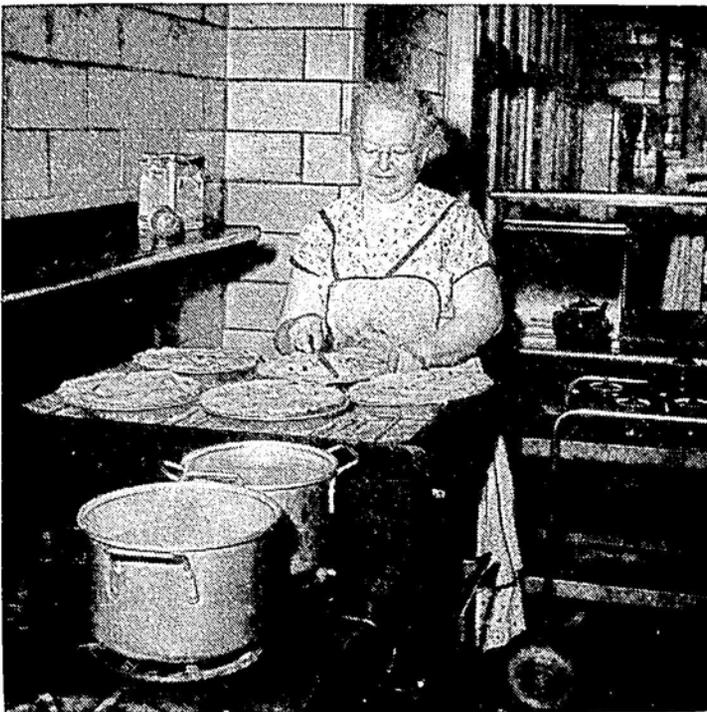


Merrim from Monkmeier

● Mrs. Page visits a bedroom which could be made available for one of the staff at "150" if it is needed.

Merrim from Monkmeier





Merrim from Monkmeier

• *The smell from the kitchen makes the visitor investigate. Pies are being turned out of the oven for the next meal. No baker's pie here.*



Merrim from Monkmeier

• *Beyond the kitchen (right) one of the residents uses the electric washer. All those who live in the house can use the washer, a great convenience in New York City.*

Merrim from Monkmeier



• *Time out to eat. Not all the women who live at the Deaconess Home have their meals at the home. But there is quite a family that gathers around the board.*

• *(Right) A special place is set aside for reading, meditation and prayer. The home is a place which deaconess, missionary, Crusade Scholar or office worker from "150" makes into a home because she feels at home.*



Merrim from Monkmeier

# World Outlook

## APRIL

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30

# THIS MONTH

THIS is the Easter month and following WORLD OUTLOOK's tradition we are bringing another of Miss Florence Hooper's Easter meditations—*Consider the Lilies*.

In the past these meditations have been used in connection with worship services of the Woman's Society of Christian Service, with MYF meetings and with Easter observances in adult classes. It is hoped that this particular meditation may serve as a basis for discussion as well as for a part of a worship service.

An unusual conference was held during November of the past year. It was a conference called *Christian Family Life in a Changing South Asia*, and it was held in Manila. To it came Filipino men and women, of course. In addition to these were men and women from Burma, from Thailand, from Formosa, from Korea, from India, from Japan and from Hong Kong. If you are leading a mission study class, if you have a mission church night, if you have some follow-up program of the Family Life Conference held last fall in Cleveland, Ohio, use these pictures and the story that goes with them. In a mission study the pictures can be used as an example of the new regional type of conference that is becoming a pattern in the mission world. Notice also the interdenominational character of the Conference, also an indication of a new way of work. Of course, any vice-president or Status of Women secretary in the Woman's Society of Christian Service will want to make use of the pictures to help her program. While you are devising ways to use the pictures to the best advantage remember to mention them to readers, too, just for their pictorial interest.

It may seem strange to some of our readers that so many names were included in the legends under the pictures. That was done, *one*, so that you will begin to become acquainted with overseas names; *two*, so that when one of these men or women becomes a great international church leader we can turn back to the pages of WORLD OUTLOOK and say—"See!" Vanity!

The article on Pakistan this month is written by James K. Mathews who has recently returned from Pakistan. It may be that some churches have not finished their mission study and that the article will be adaptable as background material. If the study is over the heightened interest you have from the study on South Asia will give the article importance. In any case mark it for use with the church-wide study of next year. The text of next year's study is written by the same author, Dr. Mathews, and deals with India, Pakistan and Nepal. It is called *South of the Himalayas*.

Whenever some one person gets a good idea it travels. Often the idea leaps geographical boundaries and sails overseas. The idea of the work camp hit Brazil and you will see if you read *The Miracle at Sao Clemente* how the idea worked out. If any of your young people have been in work camps or cavalcades they will be interested in the Brazil experiment. See that the Youth Fellowship leader knows about it. If you are a Secretary of Literature you may want to send out a postcard to the leader mentioning the article. It helps subscriptions, too, when the leaders of various groups in the church see just how their missionary paper serves them.

Did you enjoy the article on Japan's

young people and the International Christian Universities. They are a new trend in missions. In the old days we had American colleges and universities in mission lands. In Christian education today, where the people of the country cannot afford to support the institution, the school usually becomes international. That means a joint responsibility, too, so that the Japan International Christian University is partly your university. There are lots of ideas bound up in that word "international"—enough for a discussion in a commission on missions or in a student group. If you have any such discussions will you let us know?

In New York City, one cold night in January, a celebration was held that marked the sixty-fifth anniversary of the Deaconess Association in New York City. New York churches and New York church settlements owe a great debt to this association. Everyone knows that. But few realize the debt that the Methodist Headquarters owes to the Deaconess Association in making a home for some of the women who work at "150." We bring that story as one part of the debt this April issue. We hope you approve of the particular deaconess home on these pages. New York area Methodists are exceedingly proud of it.

We are beginning to get reports from the October joint subscription drive. It went over well. But joint subscriptions are the business of every month as well as October. See that each Methodist home in your church has the two papers published by the Board of Missions; then watch how the mission interest (and giving) in your church grows.

# WORLD OUTLOOK BOOKS

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

**REVOLUTION IN MISSIONS**, by Willis Church Lamott; New York, 1954: The Macmillan Company, 215 pp., \$3.50.

Many American Christians are unaware of the great changes in missionary thinking that have taken place in the past half-century. The underlying purpose of missions remains the same, to carry out the Great Commission—"a command to build a world-wide fellowship of men and women totally dedicated to Christ." But motivations and methods are changing to meet a world situation vastly different from that which obtained at the beginning of the century.

The most important single fact in this connection is the emergence of a world church, a Christian fellowship which "now encompasses the earth." Archbishop William Temple is quoted as calling this "the great new fact of our time." This fellowship is a tiny minority in many places, and therefore the assistance of the "older church" to the "younger churches" must continue for a long time, in the form of missionary "fellow laborers" and of financial help. But such assistance increasingly goes to the church, which has taken root in each land, rather than to a "mission." The distinction is of vital importance. And those of us who were born in a civilization long touched by Christianity are having our vision enlarged to perceive that both giving and receiving must work in two directions: the younger church of every land has contributions to make for the enrichment of our insights.

The book is divided into four parts; the first, "Revolution in Missions," indicates the change "from Foreign Missions to World Missions," and reexamines motivation. Part II deals with changing forms of missionary work, and Part III discusses the life of the younger churches. The final group of chapters indicates the relation of the younger churches to the world church, pointing out the fact that comity and union have long been further advanced in "mission fields" than among the older churches, and stresses the urgency of increased unity.

This readable, interesting book deals with one of the most urgent and significant enterprises of the present day, and should be read by all Christians who would like to see a better world. "In the final analysis there are but two methods of dealing with evil organized on a world scale: the method of war and the method of missions." No Christian is fully awake who fails to have a vital part in the world mission of the Church.

Dr. Lamott, Professor of Christian Missions at San Francisco Theological Seminary, served as a missionary in Japan for nineteen years, and for seven years was director of missionary education for the Presbyterian Church, U. S. A.

ROY S. SMYRES

**TOWARD UNDERSTANDING THE BIBLE**, by Georgia Harkness; New York, 1954: Charles Scribner's Sons; 138 pp., \$2.50.

Any book written by Georgia Harkness, distinguished teacher, author and church woman, is worth reading. This is no exception. It is a restatement in clear and understandable terms of a reverent, liberal view of the Bible.

Intended for the layman, the book opens with "The Bible as the Word of God" and closes with "The Great Ideas of the Bible." The latter is a quick summary of the Christian position. In these days when ideas are competing for the minds of men, Christians need not only to know what their position is, but to be gripped by it. Any booktaster who reads the last chapter will probably go back and read the entire book. The three middle chapters have to do with the world situation in the centuries when the Bible was being written, and the way in which the Old and New Testaments were written.

There are few needs in the Protestant Church greater than a real acquaintance with, and understanding of, the Bible. While there has doubtless been in recent years a resurgence of the use of devotional material, much of the reference to the Bible in this connection has been to very short passages—"snippets," someone has aptly called them. An older generation, already familiar with the Bible, had a frame of reference for understanding such passages, but with the appalling illiteracy regarding Biblical contents or teaching today, something more than "snippets" is necessary. It is to be hoped that many a Christian will realize that the human soul is starved without a deep knowledge of the contents and message of the greatest of all books, and give time, attention and reverent devotion to its study. For such, this book and those listed in the short but excellent bibliography will be a real help.

It is to be regretted that a little larger type was not used in the printing. Many of the people who ought to read this book wear bifocals!

ROY S. SMYRES

**LUTHERAN ENCYCLOPEDIA**, edited by Erwin L. Lueker; St. Louis, 1955: Concordia Publishing House, 1,160 pp., \$7.50.

This volume supplies a need for a handy reference book of religious knowledge from the Protestant point of view. Over 7,550 subjects are treated. They are related to church bodies and their official teachings, historic personages and events affecting religious history, missions, movements, schools of thought, art, music, worship, education, Biblical study, liturgy, hymnology, architecture, archaeology, church management, and many other topics. The work done by 112 major contributors is authentic and objective.

**WHEN GOD WAS MAN**, by J. B. Phillips; New York, Nashville, 1955: Abingdon Press, 62 pp., \$1.00.

The author of this brief study of the meaning and impact of the Incarnation is well known as a translator into modern language of the Epistles and the Gospels. Perhaps no more thought-provoking explanation of the divinity and the humanity of Jesus Christ is available for the average reader in such small compass.

**THE WHOLE ARMOR OF GOD**, by Ralph W. Sockman; New York, Nashville, 1955: Abingdon Press, 78 pp., \$1.00.

Among the princes of the modern pulpit, Dr. Ralph W. Sockman has the happy faculty of speaking directly to the mind and heart of an inclusive public. This series of devotional messages on the means of protection and the spiritual weapons of the modern Christian is rich in insight and inspiration. Each message closes with a devout prayer.

**FLY WITH ME TO INDIA**, by Dorothy Clarke Wilson; New York, Nashville, 1955: Abingdon Press, 127 pp., \$2.00.

Written in diary form, this illustrated volume on India gives the reader an intimate glimpse of life in almost a score of unusually interesting places all over that fascinating land. Mrs. Wilson takes her readers sight-seeing and visiting among strange but quite convincing people in cities and villages of many types. She shares her experiences and her insights in a most graphic and intimate way. The tour which she describes was made possible in part by the Woman's Division of Christian Service and tells much of the work of that group in India.

**POINT OF BEGINNING**, by Nora Stirling; a One Act Play available from the offices of the United Church Women, National Council of Churches of Christ in the U.S.A., 175 Fifth Avenue; \$5.00 (packet contains script for the production manager, scripts for players and discussion guide).

*Point of Beginning* was written for May Fellowship Day which will be celebrated on May 6 by the United Church Women. The preview was held in New York on January 20, and those who saw it sat spellbound through its excellent performance by a troupe from the American Theatre Wing.

Miss Stirling's very fine play poses the problem of values and standards in a family. It does this through an engrossing plot and excellent dialogue. Miss Stirling's characters suggest a solution, but this is not imposed on the audience.

This play is ideal for a family night program. The stage is easily set—a family living room—and no special costumes are required. In fact it is most forceful in the simplicity of its setting. There are four characters. It is short enough to leave ample time for use of the discussion guide immediately following its presentation.

If the play is given within a 50-mile radius of New York City it must be performed by a team from the American Theatre Wing. The fee for this performance is \$45.00 and transportation for members of the cast. If the play is performed by amateurs there is no royalty for its use if no admission is charged.

Miss Stirling has made a notable contribution to church program material. This play is especially timely in these days when the problem of adolescent behavior and standards is so acute.

# The Moving Finger

## Writes . . .

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



• A group of ministers from Arkansas and Louisiana are shown with four station wagons which were recently given by Methodists of those states to Methodists in Argentina. The vehicles were shipped to Buenos Aires in January. They will be distributed by Bishop Sante Uberto Barbieri of Argentina, Uruguay, and Bolivia.

### John R. Mott Dies; Ecumenical Leader

DR. JOHN RALEIGH MOTT, who won the Nobel Peace Prize in 1946 for a lifetime of work in promoting international understanding, died on January 31 at his home in Orlando, Florida. His age was eighty-nine.



John R. Mott

A Methodist, Dr. Mott was one of the pioneers of the ecumenical movement. When the World Council of Churches was formed, he was named an honorary president in recognition of his labors. In 1910, he helped found the International Missionary Council and served as its chairman until 1942. He also founded the World Student Christian Federation and served as its leader for thirty-three years.

Regarded as the "elder statesman" of the Young Men's Christian Association, Dr. Mott was for many years General Secretary of both the National Council and the International

Committee of the Y.M.C.A. He served as president of the World's Alliance of the organization and at the time of his death was honorary life president.

During World War I Dr. Mott directed the entire war work of the Y.M.C.A. and also headed the United War Work Campaign which raised funds for all the major welfare organizations.

The author of thirteen books, he held honorary degrees from such universities as Yale, Princeton and Edinburgh. He was an alumnus of Cornell.

In addition to the Nobel Peace Prize which he shared with Emily Greene Balch, Dr. Mott was awarded the Prince Carl Medal for humanitarian work. He was decorated by the governments of the United States, France, Italy, Japan, China, Thailand, Greece and Poland.

In a tribute to Dr. Mott, Bishop G. Bromley Oxnam said:

"John R. Mott was the most distinguished and creative Christian layman of the century. His ideas became institutions such as the World Council of Churches, the International Missionary Council, the International

Committee of the Y.M.C.A. and the World Student Federation.

"He was a man of deep devotion who had personally experienced the love of a world Saviour. He thought in world terms and his service to the world expressed a world mind, a world heart and a world will.

"He was a competent Christian statesman who inspired and instructed a host of world leaders such as the late Archbishop of Canterbury and the present General Secretary of the World Council of Churches.

"He was a man who counseled presidents and kings in the name of the King of Kings.

"He belonged to The Methodist Church and like its founder he knew that the world was his parish and in truth he belonged to all the churches."

Eugene L. Smith, General Executive Secretary of the Division of World Missions, pointed out that "for more than half a century, Dr. Mott was related to the overseas missions of Methodism as manager of the Board of Foreign Missions, as honorary manager, and as consultant. And it is now no secret that he was the architect

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that had most to do with the writing of the legislation that united all Methodist mission boards into the present Board of Missions.

"In the passing of Dr. John R. Mott," Dr. Smith declared, "The Methodist Church has lost its greatest layman and missionary figure of modern times, and world Protestantism has lost its most brilliant organizer and missionary genius."



### Louisiana Church Wins Design Citation

A METHODIST CHURCH IN LOUISIANA has won an Award Citation from Progressive Architecture magazine for its good design. St. Bernard Methodist Church, Chalmette, Louisiana, is the award-winning Protestant church.

The Chalmette church will serve a growing section near a recently opened aluminum plant. The chapel will accommodate two hundred persons and the social hall one hundred. According to the magazine, the congregation was willing to leave design entirely to the architects provided a solution be found within the \$30,000 budget.

"The resulting plan is well organized and makes good use of inexpensive materials," Progressive Architecture's citation says. "End walls of chapel and social hall, facing patio, are glazed with random patterns of clear glass and color inserts. The inserts will be made of polyester plastic by the artist and the architects."

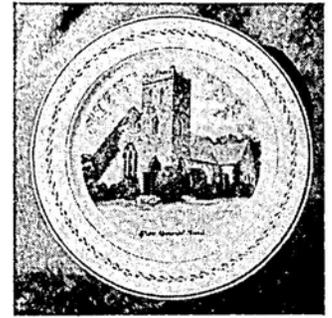
Architects for the church were Dinwiddie, Lawrence, and Sanders of New Orleans. All are members of the American Institute of Architects and the Tulane University School of Architecture faculty of which Mr. Dinwiddie is dean.

A Catholic church in Cherokee, Oklahoma, was the other religion winner for good design; and a Plainview, New York, Jewish community center won a citation in the public buildings category.

"Although the entries in the religious category of the competition showed a healthy acceptance of contemporary design, the jury felt that in most cases a few methods had been overused rather than the design opening new avenues of approach," a spokesman for the magazine says. "Particularly significant about the three winners is the fact that they all represent the inexpensive, small congregation project of the type that is needed in many American towns at the present."

Walter Gropius headed the group

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**Christians Encouraged  
 By Indian Developments**

SEVERAL RECENT EVENTS WHICH have taken place in India have served to hearten Christians in that country. The events, not too important in themselves, have served as reminders that the attacks on Christianity in India have come only from certain quarters.

Developments included the recent appointment of two Christian laymen to responsible posts in the government of India.

The *Indian Witness*, published in Lucknow, says Shri Eric Sen, formerly in charge of the government tourist office in Delhi, has been named deputy secretary in the Ministry of Law, and Shri Eric Franklyn, formerly director of public instruction in Madhya Pradesh in Central India, has been appointed a member of the Indian Planning Commission. Comments the *Witness*: "These appointments will be noted with satisfaction, coming at a time when the anti-Christian activities of certain political groups have sent a chill into the hearts of some of our (Christian) people."

The Delhi Annual Conference of the Methodist Church in India adopted a resolution thanking the Punjab province government for ending what the conference termed discrimination against Indian Christians of scheduled caste origin (low economic and social classes) in granting scholarship help and other economic and social assistance.

The resolution asked that a commission, appointed by the Indian Government to report on assistance to backward classes, recommend that grants-in-aid from any public source for economic and social betterment be administered without regard for class, creed or color. The statement was adopted at a conference session at Meerut.

Signed by Bishop J. Wascom Pickett, of the Delhi episcopal area, the resolution requests the commission to note and correct "discrimination now being practiced in regard to grants for education, wells, sanitation, etc." It declares "funds of the government should not subsidize one religion (Hinduism) and penalize another (Christianity)."

In praising the move of the Punjab Government, the resolution says: "The

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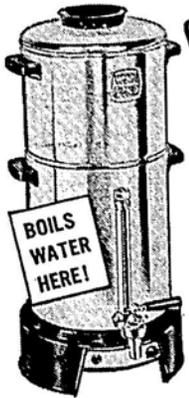
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conference has heard with satisfaction and gratitude about the action of the Punjab Government, ending discrimination against Indian Christians of scheduled caste origin in the matter of obtaining scholarship help and other facilities for their economic and social betterment."

The statement adds: "We have hitherto been pained by many instances of help being granted to mem-

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bers of the scheduled castes so long as they call themselves Hindus and being denied when they profess Christian faith."

The resolution was sent to the governor of Punjab and to the chairman of the government commission on assistance to oppressed classes.

The Indian Minister of Health praised the work of Christian medical missions in improving health in India in an address recently at the opening of five new buildings at the Madar Union Sanatorium and Tuberculosis Clinic at Amjer in Northwest India.

Because the sanatorium is supported in large part by Methodist funds, the Honorable Rajkumari Amrit Kaur, who heads an office equal to a cabinet post in the United States Government, paid specific tribute to Methodist medical missions. The woman minister, who visited this country last fall, has been a Christian for many years and often has attended Methodist churches in Delhi. She formerly was president of the World Health Organization, an agency of the United Nations.

The address at the Madar sanatorium marked the opening of a surgical block, a medical block, a day nursery, a nurses' home and a rehabilitation center. Work at the sanatorium is supported by the Division of World Missions and the Woman's Division of Christian Service and by eleven other missions.

The Minister lauded the work of missionaries and national Christians in many phases of medicine, but particularly in the fight against leprosy and tuberculosis, for service in rural areas and for pioneer work in nurses' training.

She said:

"The Methodist Church in India has a fine record of a century's service to our country.

"Ever since I was called upon to serve in the Ministry of Health, I have come into very close contact with their work in the medical field in particular. Millions of people have benefited and continue to derive relief not only from the skilled aid which they receive in mission hospitals and rural dispensaries but also for the human kindness which invariably accompanies service by those who have dedicated their lives to a cause.

"In the matter of work to relieve mental and physical suffering of victims of leprosy, Christian missions have earned the gratitude of every Indian, because they came first into a field where none had ventured to serve. Their example is now being taken up

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by our own people, but the need is so great that I hope they will continue this labor of love for a section of humanity that has been considered as outcasts all the world over. In the matter of tuberculosis sanatoria also, I am grateful to them for the help I receive in combating this veritable menace.

"Missionaries have been pioneers in the sphere of service to rural areas. This is a vast problem and needs superhuman effort for its solution. Therefore, I hope that in this service, too, the Methodist Church will not for one moment curtail its excellent work.

"In the matter of the training of nursing personnel, mission hospitals have done and continue to do yeoman service. Until recently, 80 per cent of the nursing sisters in India were Indian Christian girls; most of them taught in mission schools. An appreciation for this noble profession has now been kindled in the hearts of other Indian girls, and it is good to see them coming out in large numbers and emulating the example of their pioneer sisters.

"Medical science is pre-eminently a science that knows no barriers of caste, creed, race or clime. Therefore, the service that is being rendered by Christian missionaries in the medical field will always be welcome in India. It is through service of this nature that the message of Christ is best carried out in action, and the gospel of international good will is preached.

"I wish the Methodist Church in India every blessing from on high for their future work in India."



### Piper Hospital Completed in Congo

THE PIPER MEMORIAL HOSPITAL, commemorating the medical missionary services of Dr. and Mrs. Arthur Lewis Piper to the Mwato Yamvo tribe of the Belgian Congo, Africa, has now been erected and dedicated by the Methodist Church. For thirty-nine years it had been a dream of the Pipers that such a hospital would be erected in Kapanga, the native center in and from which they labored for more than thirty years. When they retired from active service in 1952, the foundations and walls were in place, but it was not until this month that the building was completed under the direction of missionary-builder Harry W. Little.

Dr. and Mrs. Piper are now retired and living in Center Ossipee, New Hampshire. Their son-in-law, Dr. Howard D. Hardee, medical superintendent

of the Piper Memorial Hospital, and their daughter, Mrs. Ruth Piper Hardee, in charge of the nurse training, are both in the United States on furlough.

Participating in the dedication ceremony at Kapanga were Bishop Newell S. Booth of Elisabethville; Mr. R. Toussaint, colonial district official of the Belgian Congo Government; Chief Mwant Yav, the paramount chief of the tribe to which the Hospital ministers; Dr. I. Bitsch-Larson, physician in charge of the Hospital; the Rev. Everett Woodcock, missionary; and Mr. Little. The Chief spoke in appreciation of the services of Dr. and Mrs. Piper and their associates through

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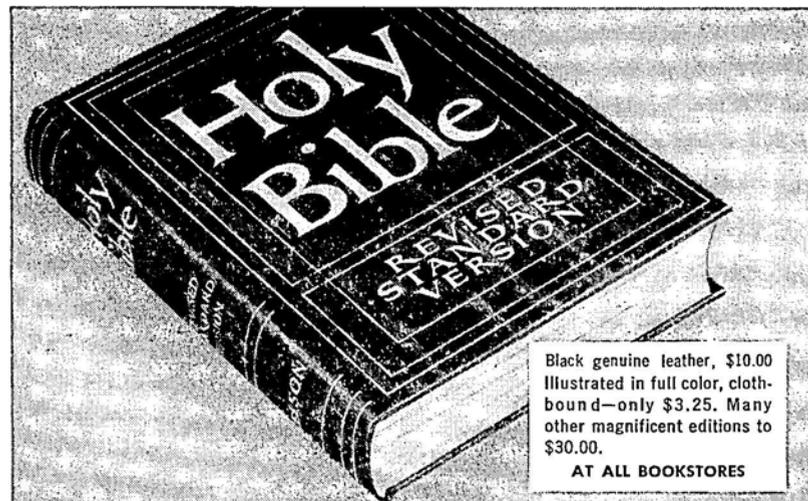
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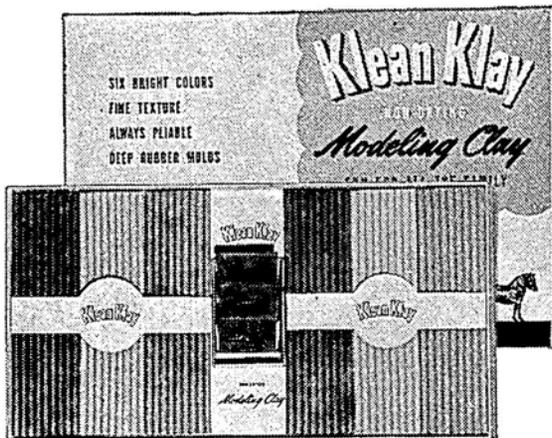
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the decades of their medical ministry; and Mr. Toussaint spoke of the gratitude of his government for the work of The Methodist Church in the Congo through its rural centers, dispensaries, churches, and schools, and now for this modern hospital.

Mr. Little presented the keys of the Hospital to Bishop Booth who pronounced the formal words of dedication, and made the principal address. The Belgian Government then presented medals to a number of African leaders who had been active in the Methodist mission, especially in its

medical services, through the years when the Pipers were in Africa. The new building was then formally opened and the congregation inspected the facilities of the completed medical center: the main building, and the units for surgery, pharmacy, maternity, laundry, etc. The African nursing staff were the guides of the visitors.

"In the afternoon," reports Missionary Little, "three dramas were presented. In the first, the workmen acted out the story of the witch doctor and his primitive medical practices. The hospital staff recounted the history of the Methodist mission at Kapanga. Once again, Dr. and Mrs. Piper were seen as they arrived at Kapanga. The young African who met and escorted them in the last stages of their journey is the present paramount chief, Mwant Yav. In turn, each missionary who has served at Kapanga had his place in the drama. The third drama, as presented by the school staff, had as its theme the idea that each person must eventually face death without any choice as to time and place. An old faithful workman, an infant in its mother's arms, a young schoolboy, a white man who had come to help Africa, a proud rich man, were each in turn visited and taken by 'Death.'"

Other features of the day were demonstrations of their skills by the Boy Scout and Girl Guide organizations of Kapanga mission; a service of worship in the evening, led by the African chaplain of the Hospital; and finally the evening feast. "All day long," says Mr. Little, "thirty women had been busy preparing the feast which was served in the evening. A large hippopotamus provided meat for the occasion."



*Rev. Floyd Shacklock  
Heads Literacy Group*

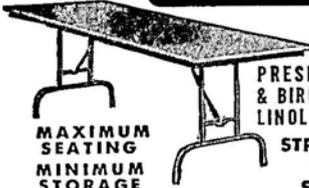


Floyd Shacklock

THE REV. FLOYD Shacklock, Ph.D., D.D., professor of missions at Drew Theological Seminary, Madison, New Jersey, became executive secretary of the Committee on World Literacy and Christian Literature on February 1. In this post, Dr. Shacklock succeeds Dr. Alfred D. Moore who is retiring.

The Committee on World Literacy and Christian Literature is a department of the Division of Foreign Mis-

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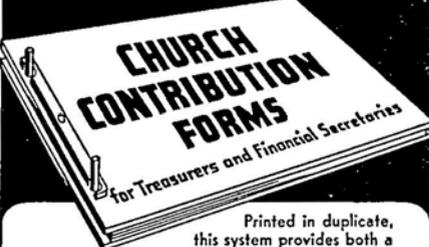
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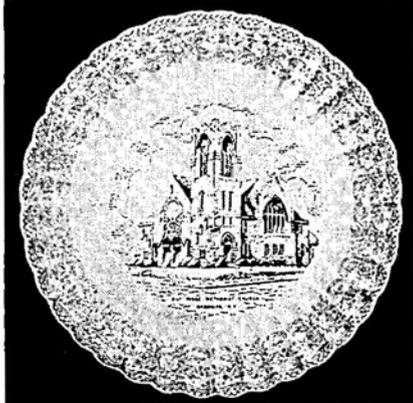
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and other literature designed for the newly literate across the world. It will direct in the enlisting and training of writers to produce Christian-centered publications. The Committee's headquarters are at 156 Fifth Avenue, New York 10, New York.

Dr. Shacklock was a missionary of the Methodist Church in Japan from 1920 to 1940, serving principally in Tokyo and in Hirosaki. In the latter city, he was principal of a secondary school of several hundred students. He is fluent in the Japanese language and has written considerably in that tongue. He was also director of the Methodist Publishing House in Tokyo.

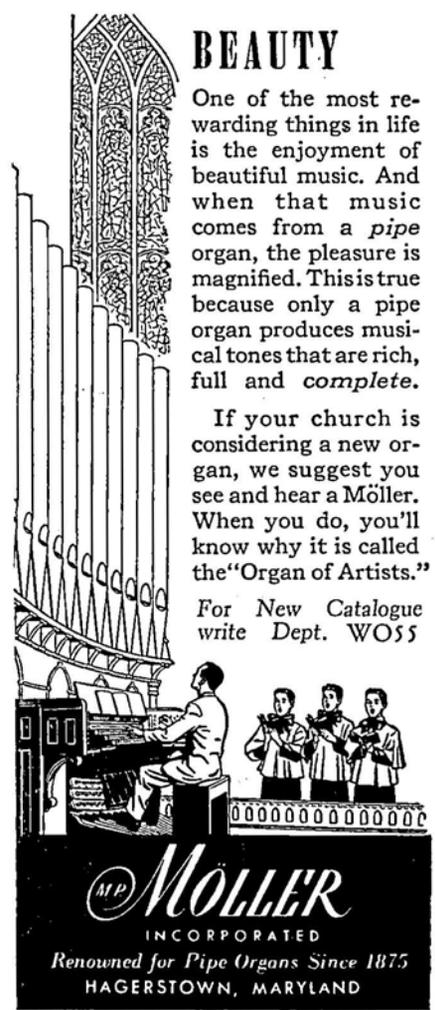
In 1950—on a leave of absence from Drew—Dr. Shacklock returned to Japan for three years under the National Christian Council of Japan. He was secretary of the Council's literature commission, working with church groups, authors and publishers in the planning of Christian literature of all kinds. The material included Bible commentaries, children's picture books, evangelistic materials, Japanese Braille publications, popular magazines, and devotional books. It included both translations of English books and original manuscripts: Dr. Shacklock also edited *The Japan Christian Quarterly*, an English language journal for mis-

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sionaries and their friends in America and Europe.

Dr. Shacklock is a native of Raymond, Nebraska, and was educated at Nebraska Wesleyan University, Boston University School of Theology, and Kennedy School of Missions, Hartford, Connecticut. He was a secretary of the Student Volunteer Movement in the U.S.A., before going to Japan as a missionary.



*Dr. Harold Brewster  
Visiting Missions*

DR. HAROLD N. BREWSTER, MEDICAL secretary for the Methodist Board of Missions, New York, and Mrs. Brewster are nearing the end of a seven-month tour of Methodist hospitals, clinics and other medical installations in Japan, Korea, India and Southeast Asia. For a month after leaving the United States early in November, Dr. Brewster visited medical facilities in the Philippines. He left Manila December 17 for India, traveling by way of Malaya and Borneo, and arrived in Calcutta early in January.

For the first three months of 1955, the Brewsters toured hospitals in all parts of India and in mid-January were

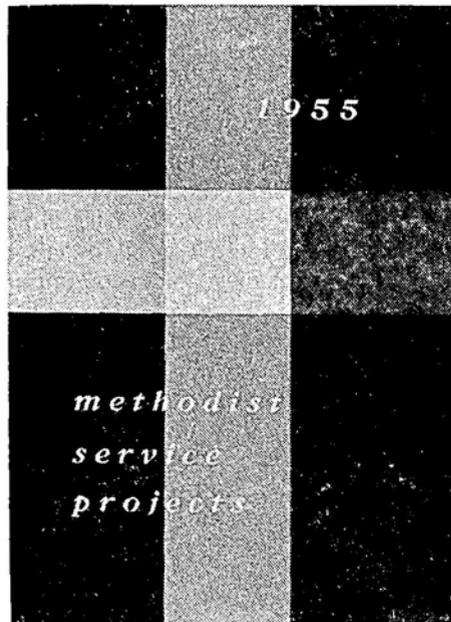
guests at a conference on tuberculosis held at the Clara Swain Hospital at Bareilly in Northeastern India. Dr. and Mrs. Brewster will leave India in April to go to Okinawa, Formosa, Hong Kong, Japan and Korea. They will spend two weeks each in Japan and Korea and leave early in June to return to the United States.

While Dr. Brewster is on the trip, Dr. Charles V. Perrill, on leave as the superintendent of the Clara Swain Hospital, is acting medical secretary.



**Booklet Describes Church Job Projects**

A NEW BOOKLET, "METHODIST SERVICE PROJECTS 1955," has recently been issued by the Interboard Committee on Christian Vocations of The Methodist Church. The booklet which describes a wide variety of vocational opportunities in the various institutions and programs of The Methodist Church will be helpful to young people investigating the possibility of full-time church work and to the adult counselors who guide them.



Personnel needs of the church in the fields of the ministry, the missionary enterprise, Christian education and nursing are estimated at 5,150 persons annually. Seventy-three different categories of work are outlined in a dozen general program areas.

In addition to job descriptions, the manual contains a statement on a Christian philosophy of vocation; a description of volunteer, summertime and short term service opportunities, including work camps, caravans, evangelistic work, and two- and three-year missionary assignments; an analysis of the relationship of the selective service

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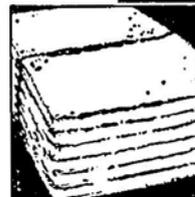
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