

MARCH 1956



World Outlook



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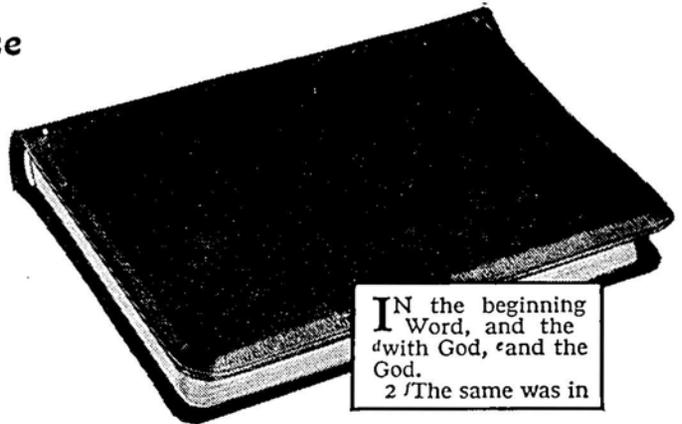
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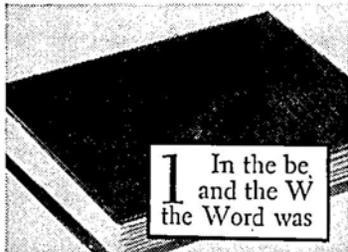
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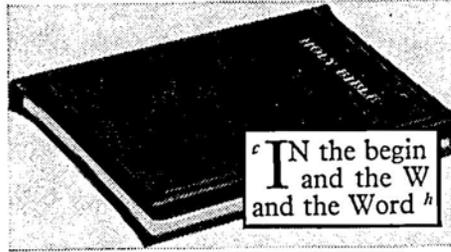
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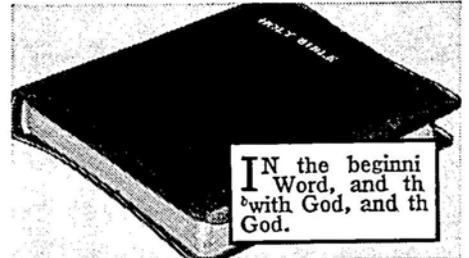
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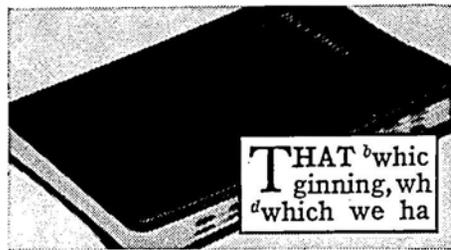
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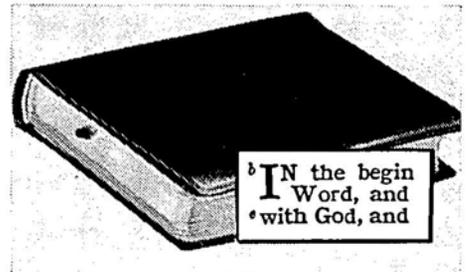
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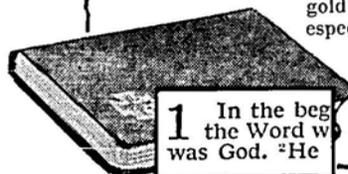


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LETTERS

WORLD OUTLOOK 1956

Caravan in Cuba

● In water up over my ankles, I helped sweep and mop the floors in one of the buildings after a sudden summer shower. One who was working with me stopped for a minute to ask, "Did you dream of situations like this when you decided to become a missionary?" We both chuckled at the idea of such a "dream," and the question was never answered. I had never really thought of mopping floors as a missionary activity, but it was! I was having one of the most inspiring experiences in working with young people, and pushing a mop was definitely a part of it. Many Cuban young people don't know how to work because of a Latin tradition of manual labor's being for the poorest of the poor. Through a Caravan Training Center, a young adult assembly, young people served as the dishwashers, the janitors, the yard men, and the general "flunkies," doing the physical work of keeping a school campus clean and ready for use. For many, it was an eye-opener, and for me a joyous opportunity to learn that God can use us in any kind of situation if we are willing.

JOYCE HILL

Colegio Eliza Bowman
Cienfuegos, Cuba

Conference and Fiesta in Peru

● The year 1955 was full and interesting for us. The first big event was when we were hostesses to the Fourth Quadrennial Conference of Latin American Methodist Women. Delegates came from Mexico, Panama, Uruguay, Argentina, Chile, Bolivia, Brazil and Peru. The 1959 meeting is to be in Brazil. It was a wonderful experience to get acquainted with our outstanding Latin American Methodist women. The World Federation president, Mrs. Chavez from Brazil, was with us.

The annual "Fiesta del Canto Sagrado" was held in September, the month when spring appears on this side of the equator. This festival of sacred music was begun about ten years ago, with a very small group present for it. This year it was necessary to have it on two evenings, in order to give all the people a chance to hear it. Over a thousand persons came to listen, with two hundred more in the choirs. Seven different Protestant churches and groups took part. This is one time when we realize how much the Protestant church is growing in Peru. The most thrilling part of the program was the final number in which members from all the choirs participated. Here the differences between groups disappeared, and all sang together for the glory of God.

Trying to look objectively at the work of our school, we are gratified to realize that it is making a genuine contribution to the community life of Lima. We see it in the faces of our school parents, hear it from the lips of fellow teachers in other schools and feel it in

our own hearts each time our students show enlightened understanding. One of the best compliments we have had recently came from a casual visitor who observed: "Your girls all look so happy, as though they were glad to be here."

STAFF

Lima High School, Lima, Peru

Appreciation for the December Issue

● We used the material in the December issue of *WORLD OUTLOOK* in these ways:

Poetry (pages 30 and 31): The superintendent of missionary education read all the poems at the Sunday morning worship service of the church school.

Article: I asked our minister, and the members of the Woman's Society, to read the article "The Concept of Human Equality" by F. Ernest Johnson (page 5) and I have read and reread it. I believe Lincoln held the key to human equality when he gave his memorable Gettysburg address.

Picture Section: We will use these beautiful pictures (pages 19-26) for World Day of Prayer services and Week of Prayer services. Often, the program leaders make posters of the pictures in the picture section.

THE REVEREND MISS ZOE BASHLINE
Knox Parish, Brookville District
Erie Conference, Sligo, Pennsylvania

Deaconess in Kentucky

● Last October a high point of interest was the presentation of United Nations Workshops in three subdistricts. The filmstrip *No Longer Strangers* was used, also a dramatic skit, *Ten Exciting Years*. A total of 202 persons attended these meetings.

As a follow-up of the Town and Country Convocation last summer, two rural churches in this area are having a lay speaker once a month.

Three churches have completed the study on the *Indian Americans*. One church held a study course on "An Introduction to Five Spiritual Classics" on Sunday evenings when there were no preaching services. Both men and women participated in this study, and the interest was high.

It was my privilege to conduct a "Day Apart" retreat for several churches of this area last fall.

Leadership Training Schools were held in this district last fall, with special emphasis on the preparation of teachers of children in church schools.

At Christmas time I bought a filmstrip, "Christmas Around the World," to use in various Christmas programs.

One project which involved considerable time and work was that of helping the Embury Woman's Society to mimeograph a favorite-recipe cookbook. The funds earned from the sale of this book were put on a parsonage fund.

In February I taught "The Choice of a

Career" in the district Methodist Youth Fellowship Institute.

GRACE THATCHER

Western Kentucky Rural Work
247 West Broadway
Madisonville, Kentucky

Deep Roots in Korea

● This is a changing country. Church spires dot the sky, and on a Sunday morning the crowds carry Bibles and songbooks under their arms. The women who carry small white cotton bags are bringing their rice tithes to help finance the church budgets.

Newcomers from America are surprised when they see the throngs that gather to hear Christian speakers in parks and on school playgrounds. Last fall, five thousand Methodists gathered one Sunday afternoon to hear Bishop Raines give a challenging Christian message.

It is true that we have tremendous problems in Korea. But one thing is clear; the church of Christ has put its roots deep in this soil. It is here to stay.

A. KRIS JENSEN

Methodist Mission
Box 164, Kwanghwa Moon
Seoul, Korea

Students at Hospital In India

● Our latest achievement is some new anesthetic equipment which we greatly needed. It is an English machine, the best of its kind. Now all we need is a trained anesthetist.

The three nursing students who were admitted to the School of Nursing in February of last year were capped in July. This year we have fifteen new student nurses, and nine new students in the School of Laboratory Technicians.

MRS. ISABELLE CHITAMBAR

Methodist Hospital, Nadiad Dist.
Kaira, India

"Venture in Self-Support"

● Miss Paul and Miss Masih have done excellent work in the Simri Center School, which has now become a Middle School (through eighth grade).

You may remember that the Simri School was opened in 1951 for the benefit of boys finishing the fourth grade in our village day schools in the district. The Simri School was a venture in self-support, each boy being required to bring his own supply of grain for food. This was such a drastic change from having an absolutely free education that only two boys came at first. But only four years later all the boys "graduated" (except five) from the mission lower primary village day schools came to the Simri Center School, bringing their own rations.

Most of these lads walk home on weekends to bring back a week's supply of grain. The teachers in the villages in which the boys live tell us that the impact made by these children on their parents, as to Christian practices, is really encouraging.

Simri is truly a Center—never a day passed while we were there that Christian villagers did not drop in to talk and pray.

MABEL SHIELDON

Gadadharganj
P. O. Buxar
Bihar, India

● Nineteen hundred fifty-five marked the seventieth anniversary of Colégio Americano, seventy years of work with young people in Brazil. We feel a surge of joy when the graduates of the school make a place for themselves in the life of the church and of the community.

A few months ago, two young women who have, for the past year, been doing remarkable work at the Children's Home in Santa Maria, were consecrated as deaconesses, the first to be so consecrated in the deaconess order of the Methodist Church in Brazil. How I wish you could have attended the consecration service in historic Cartete Church! It is the first Methodist church built in Brazil, back in the time when Protestant churches were not permitted to have a "churchy" look. There is heavy wire screen in the windows, dating back to the time when rocks were thrown at the worshipers. It was in this church that the first bishop of the Methodist Church of Brazil was ordained. In this same church, a few years ago, the first couple to be sent into Parana to work as missionaries among the Indians was commissioned.

This church was lovely for the consecration service. About the rostrum were white calla lilies, huge blossoms of dazzling whiteness. The choir from the School of Music, in their crimson robes, brought to us the atmosphere of worship with music. It was a simple service, but beautiful and inspiring as the bishops present laid their hands on the heads of the new deaconesses as they were commissioned to their new work. (One of the deaconesses is a graduate of the Americano.)

Not long ago, the Latin American Federation of Methodist Women sent out an appeal in Brazil for a young woman who would serve as a missionary among the Indians of Peru. There were several who wrote in asking for information as to the missionary work. The one who was chosen will resign from an excellent job in order to answer the call. How proud we are that she, too, is a graduate of Colégio Americano!

MARY HELEN CLARK

Colégio Americano, Caixa Postal 637
Porto Alegre, RIG. do Sul

Hostel Outreach in Liberia

● The Hostel is very young yet, but it is developing fast. Seven new girls came to the Hostel last year, but now additional girls will have to wait until we get a new dormitory.

A trip to the Congo last summer was a high light of the year for me. As I went from place to place, I could only wonder at the beauty and vastness of the country. I was impressed with the great wide plains.

The little community Sunday school started by Carrie Peat was carried on by four of the Hostel girls. Just before the girls went home for vacation, they had a party for the little folk, and twenty-one children came. They recited verses, played games, and for refreshment they had big plates of *jalo* rice (a special Liberian dish with meat or fish and vegetables all cooked together with rice and seasoned with hot pepper).

There are many children who need contacts with Christian teaching. This little Sunday school is our outreach.

SALLIE LEWIS BROWNE

Girls' Hostel
Monrovia, Liberia

Henry C. Sprinkle, Jr., *Editor*

Dorothy McConnell, *Editor*

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• "The most disaffected group [within the Southern white church] is the youth. There is a sharp split on the question of segregation between age groups." Interracial meetings among youth groups throughout the church are becoming more frequent—this group is in Chicago.

The "Great Debate" in Methodism

A Report on Segregation in the Church

BY ARTHUR J. MOORE, JR.

PROBABLY the most hotly debated issue to come before the General Conference this year will be what is most often referred to as the question of the Central Jurisdiction. A flood of memorials have been submitted on this subject, urging various changes or insisting that there be no change at all from the present setup.

Perhaps it is appropriate that Methodism, with its passion for organiza-

tion, should center its debate on a complicated question of structure. For the basic question here is how the denomination will meet what is perhaps the moral question of the present

day—the dignity and equality of all men.

It may seem a little odd that this debate is still raging. The General Conference of 1952 adopted a state-



• *“Many of the forward positions in the South on interracial harmony have been taken by women’s groups. This follows the American pattern that community responsibilities are a special field of concern to women.” This is a leadership conference sponsored by the Woman’s Division of Christian Service.*

ment on racial policy which is quite clear and quite specific. After declaring that “there is no place in The Methodist Church for racial discrimination or racial segregation,” the statement goes on to “propose that the church seek to free itself utterly from racial discrimination or segregation.” To this end, several specific steps are recommended, including the “opportunity without discrimination or segregation for full participation in all the activities of the church by the many racial and national groups that make up our Methodist fellowship.”

Despite such fine sentiments, probably no one expected overnight perfection. Varying situations require varying actions to carry out the clear intent of General Conference. Since 1952 have come the decisions of the Supreme Court banning many forms of segregation, most notably school segregation.

How has The Methodist Church responded to this situation? To seek an answer to this question, I recently

made a tour of churches and institutions in the South, Northeast, and Middle West, particularly those of the Central Jurisdiction. I talked with bishops, pastors, laymen, and members of community organizations interested in the question. It should be stressed here that this trip was selective rather than comprehensive and that the conclusions presented are entirely my own.

The Methodist Church presents examples of almost all imaginable attitudes on the questions of race relations. At one extreme is the recent decision of the white members of a Methodist church in Connecticut to call a Negro as their minister because “he was the best man for the job.” At the other extreme is the pastor in a small town in the South who loses his church because he dares to suggest that White Citizens Councils are not divinely ordained. Most people of course fall in between these attitudes. Where they fall depends largely on where they live. Methodist churches by and large reflect the apparent views of the com-

munities in which they are located.

Feeling runs highest in the deep South. It is wrong to characterize the South as a bloc on the subject. Cities and industrial areas are much nearer to the position of the rest of the country than rural areas; the Tennessee Valley area and the Southwest are not so conservative as the “plantation area” states. It is significant that most White Citizens Councils are located in counties with large Negro populations and low average incomes.

Generally, the attitude of Methodist churches follow the official thinking of the community. The key word here is official. In the South particularly, the situation is a great deal more fluid than is generally recognized. This leads to a great deal of undercover tension within churches, both white and Negro. Let us look first at a white Southern church.

The most disaffected group is the youth. There is a sharp split on the question of segregation between age groups. Most Southern young men have by now served in a desegregated branch of the armed services. While this may not have made each one an ardent apostle of integration, it has left most of them with a feeling that the

old-line insistence on absolute segregation is rather outmoded. The exponents of integration are the more idealistic young people, the sort that are necessary to provide leadership for church groups. As students, they have been inspired by the official pronouncements of the church on the Christian attitude toward race. They have participated in interracial meetings. In general, they have been elated by the feeling that they are making a specific Christian contribution to society. Too frequently, when they return to their local churches the situation is entirely different. They are treated as soft-headed idiots who have been taken in by Communist propaganda. Their attempts to make interracial contacts are politely discouraged, if not actively forbidden.

The result is a profound feeling of alienation. Many became discouraged with the hope of changing old-line attitudes and drift away from the church. These are the more impatient ones. Others stay on but with the chilly realization that perhaps it is wiser not to take church pronouncements on moral issues with absolute seriousness.

The second group within the white church which feels some disappointment is the Woman's Society of Christian Service. There is no such sharp feeling of frustration here as there is among many younger people. This is partially because the Woman's Society has more freedom of action. Methodist women are a notoriously independent lot who usually do what they want to do. Many of the forward positions in the South on interracial harmony have been taken by women's groups. This follows the American pattern that community responsibilities are a special field of concern to women. It also is a result of the fact that many women are not dependent on jobs and can be more outspoken.

What many Woman's Societies do want is the backing of their church after taking a position. Frequently they do not get it. Even if no disapproval is expressed, there is a feeling of isolation among church women and an implied feeling of separation between the church and the Woman's Society.

The laymen in this composite white Southern church are more apt to resist any change in the status quo. Their at-

titudes will vary with their social status. If a layman is a union member, he is more apt to favor steps toward integration. If he is a farmer or an employer who uses cheap Negro labor, he is more likely to oppose integration. If he is a good solid middle-class citizen, he is fairly likely to uphold the status quo as status quo. In any case, he is more directly influenced by other factors (political, economic, etc.) and hence less primarily influenced by church teaching. (It should be stressed here that this is a discussion of tendencies and certainly does not imply that laymen are not concerned about this issue or that many laymen are not earnestly striving to do the right thing. In general, however, it is fair to say that laymen are more directly influenced by non-church opinion than either women's or youth groups.)

These are the three main groups with pronounced opinions. Overlapping with these groups and making up the bulk of the congregation is the group without fixed opinion. Their present mood seems to be one of uneasiness. They feel vaguely that something should be done but they are not quite sure what. They are not absolutely committed on either side—yet.

In this type of situation where contending forces (or potentially contending forces) strive for control, obviously the man in the middle is the minister. It is not too strong to say that he is the key to what position a church will

take. As a result, the pressure upon the minister is quite intense. The force of this pressure should not be underestimated. The diehard upholders of segregation are operating with the intensity born of fright and hysteria. They mean to see that no one disagrees with them and they do not hesitate to use pressure.

The more thoughtful Southern white clergy are unhappy men indeed, these days. If sheer worry were the answer to this situation, it would have been solved by now. The number of ministers who are sincerely pro-segregation is a dwindling one and by now largely confined to older men. And yet too often the whole subject is one on which no public position of any kind is taken. This is quite understandable as self-preservation. Ministers have lost churches and are losing churches for taking positions opposed by their congregations.

Part of the hesitation felt by ministers stems from their sense of isolation. Quite frankly, they are not sure how much support they will receive from their district superintendent and their bishop if they should speak out. Methodist preachers worry about this on any issue. It is also true concerning segregation that this is a very sensible worry. Southern white church leaders and the bishops particularly have been most cautious on this issue. This caution generally stems from a desire not to stir up unnecessary difficulty. There

● "Negro leaders are greatly handicapped by the almost total isolation that exists in the vast majority of places between white and Negro Methodists." This is a class at a Central Jurisdiction conference on Missions.



is a general feeling that the best course is to avoid any open argument. There is certainly no tendency to censure any minister for taking a position that he feels justified. Privately his bishop may agree with him. What may happen is that such a minister can acquire a reputation as a "troublemaker." This is something that a bishop does not like—it takes up his time and puts him on the spot defending the minister.

What do we see then as a general pattern of response to the present furor over desegregation in the South? A good deal of soul-searching but rather sporadic action. It is certainly not wise to disparage soul-searching which is helpful to any church at any time. It is also not wise to overlook what attempts at change are taking place. Some people are insisting on action and it is very courageous of them to do so. I think that it is safe to assume that, barring some community catastrophe such as a major depression, the movement toward solution of the many and complex problems connected with desegregation will continue and gain strength.

What does pose a major question is whether The Methodist Church will move fast enough and wisely enough to prevent this process crippling it severely in future effectiveness. I have already attempted to show how diehard upholders of segregation are managing to choke off dissent on this issue in white churches in the South even though major groups do not agree with them. This is largely because they threaten to make trouble and people who do not agree with them seek to avoid trouble. It is problematic whether their attempts to avoid present trouble may not cause them even more future trouble.

To examine this possibility more closely, let us look now at the Southern Negro congregation. What we have said about the tensions in the Southern white congregation holds true here with one significant exception. The Negro congregation is basically quite unified about what it wants as an end. It wants equality and full acceptance and it will not settle for less. Here the tensions arise over how to achieve these ends and how soon. Again the younger people are more impatient. There is some criticism (justified or not) of leaders on the grounds that they are

more interested in preserving their pre-eminence rather than in advancing equality. There is naturally a good deal of (well-disguised) bitterness against white Methodists. One of the major jobs of ministers and others is to play a restraining role and point out the complexity of many problems.

I do not mean to imply by the above that most Negroes are extremists. On the contrary, the amount of moderation that has been exercised by the Negro population of the United States in seeking their rights has been astonishing. It still is remarkable although a few more Emmett Till cases may thin out such moderation considerably.

Negro leaders are greatly handicapped by the almost total isolation that exists in the vast majority of places between white and Negro Methodists. Pastors and congregations are often unaware of each others' existence. White Methodists are often better informed about such all-Negro denominations as the Christian (formerly Colored) Methodist Episcopal, African Methodist Episcopal, or African Methodist Episcopal Zion churches than about their own denomination. Consultation on even the highest level is skimpy. White and Negro bishops with overlapping areas may not see each other except at meetings of the Council of Bishops.

This isolation is the cause of many of the problems that Methodism faces in race relations in the South. People frequently have no idea exactly what the problems and desires of the opposite group really are. Consultation and regular discussion are a necessary preliminary to any solution. Here again, ministers should take the first step. (Integration of ministerial groups is taking place in some localities. It should be noted, however, that ministerial associations lag behind many other professional groups in this respect.)

Without going into the whole vexed question of the Central Jurisdiction, this isolation mentioned above is certainly partly due to the habit that Methodists have of working through their own jurisdiction.

One of the things that would surely surprise many people if such consultations took place would be the flexibility and ease of Negro demands once the

basic principle (and attitude) of respect is accepted. No one denies that the specific problems to be overcome before complete integration is effected are many and complex. But such problems are not solved by avoidance. To see what can happen by a refusal to think through such problems, let us turn now to the question of denominational strategy throughout the entire country.

The most important population trend now taking place within the United States is the almost incredible mobility of practically everyone. Families move from the country to the city and from the city to the suburbs and from section to section of the country.

The major areas of immigration in the past five years have been the South and the West. This fact itself is doing much to break down old-line attitudes toward segregation in the South. Negro migration, however, is still largely to the Northern cities. (The Emmett Till case, for example, caused a heavy increase in the movement of Southern Negroes to Chicago.)

Too often, the influx of Negroes into a neighborhood has caused panic. Churches in Northern cities have been reluctant (to put it mildly) to accept more than a token Negro membership in their congregations. The church property is held onto by members who have moved to other areas and finally thrown on the market. The usual result—one dead church.

It is only fair to say that this situation is changing. City mission societies are doing hard work on this very problem. And it is still a problem.

Thus we see Negro Methodists with a feeling of rejection in both the North and the South. How do they react to this feeling? Many realize the complexities and attempt to work toward better understanding. What about the others who find the situation too trying?

The solution for Negroes in the past has been the all-Negro denominations. In Methodism, a comparison of the faster rate of growth of the African Methodist Episcopal Church (say) with that of the Central Jurisdiction would be most illuminating. There are many reasons for this. As Will Herberg says, the Negro church has been one of the more creative of segregated institutions.

It seems likely, however, that the trend toward equality and integration must doom the all-Negro denominations. The incongruity of maintaining a segregated institution while protesting segregation is too apparent. The former Colored Methodist Episcopal Church has already felt impelled to change its name to the Christian M.E. Church. Such stopgap measures cannot last long. It will not happen overnight but the all-Negro groups must grow progressively more feeble.

As the appeal of the all-Negro denominations dwindles, where will their members go? For the groups that we have been speaking about, the logical place is The Methodist Church. But members of these groups will not join a church which is only theoretically non-segregated. After all, many of these people (or their ancestors) left the then-existing Methodist churches over this question. They will seek a large church with social status enough to protect them but one which they can feel truly welcomes them as members. Does such a church exist?

The answer is yes—the Roman Catholic Church. It seems very probable that unless major Protestant groups improve their performance in welcoming minority groups that there will be in the future a large exodus of Negroes into the church of Rome. The beginnings of such a movement can already be seen in places where Catholicism is strong but future developments will probably encompass traditionally Protestant areas.

It will be a great pity if this movement is shrugged off or causes an outburst of anti-Catholic feeling. One of

the main causes of such a movement is the moral superiority of Catholic attitudes in this area. While we have talked, the Catholic church has acted. It has acted both shrewdly and courageously. Such men as Archbishop Rummel in New Orleans, Archbishop Lucey in San Antonio, Bishop Waters in North Carolina, and many others have made a Christian witness that Protestants should envy and applaud.

The fact is that moral courage has also been extremely shrewd strategy in a situation made to order. In the cities, Catholics had only to offer to accept people who were frequently left unchurched by the flight of Protestant churches to the suburbs. In the supposedly solidly Protestant South, they need only proclaim the acceptability of all Catholics to attract many upset by Protestant racial exclusiveness.

This possibility of a Negro movement toward Catholicism is variously received by Methodist leaders. In areas where Catholicism is already strong, the danger is clearly seen. In areas considered securely Protestant, there is a tendency to play down such an idea. It is said that Negroes want more church participation than they can have in the Roman Catholic Church. This objection formerly had more force than it does today as the Catholics have greatly increased opportunities for lay participation. Again, it is claimed that Catholic interest in racial matters is due to proselytism. It is true that Catholic practice in the past has often been as bad as that of any other group. But the new attitude seems genuine. In any case, this objection smacks of the drunk still in the saloon

impugning the motives of the new member of Alcoholics Anonymous.

It is true that it has been a great deal easier for Catholics to reform in this matter than it would be for Protestants. The clergy is equipped with much more power and has a kind of power in its control of the sacraments that no Protestant minister possesses. It is true that many of the most publicized cases have involved church discipline and that is something no Catholic bishop ever takes lightly. Also, where Catholics are the strongest are the very places that their troubles in ending segregation have most nearly resembled those of Protestantism.

These facts do not alter the general impression that the Roman Catholic Church is fighting for a principle while many Protestant churches, including The Methodist Church, are looking rather longingly to the past and wringing their hands.

Such a picture is not true, of course. There is widespread and deep concern over the proper course of action. Many things are being done. On a general level, the Board of Social and Economic Relations is utilizing a \$25,000 grant from the Fund for the Republic to set up interracial conferences. The program of the Woman's Division of Christian Service with its charter of racial policies deserves mention. On conference and local levels, many actions are being taken. We are moving toward our goal.

The question persists—are we moving fast enough? The answer as of this moment is no. The general feeling is one of caution. This is hardly surprising in one of the thorniest areas of modern life. But caution can turn into indecision. This is no time to play Hamlet, no matter how exquisite our tortures. The danger is that we may take so long to make up our minds and act that no one will care any longer.

The extent to which Methodist struggles in this area have centered on the question of the Central Jurisdiction is unfortunate. The question is segregation, not the jurisdictional set-up. There can be many arguments about means and even timing for changing specific situations if there is wholehearted agreement on our goal. First of all comes love and that is something that must come from a little higher even than General Conference.

•*"The Negro congregation is basically quite unified about what it wants as an end. It wants equality and full acceptance and it will not settle for less."*



"Mission to The Nation" Renews Australia's Faith

In connection with the recent arrival in this country of the Rev. Alan Walker, we are pleased to present the story of Methodism's Mission to the Nation in Australia in which Mr. Walker played the leading part. Mr. Griffith is editor of *The Methodist* of Australia.

THE Mission to the Nation—led by the Methodist Church in Australia—has been the longest and most costly religious crusade in the nation's history but it has been so effective that all fifty-four Australian Methodist synods have agreed that it should continue into 1957.

When the Methodist Church launched its Mission to the Nation in November, 1952, it was planned to last six months and cost about 80,000 dollars. Instead, it has lasted three years and cost nearly 500,000 dollars.



• ALAN WALKER.

In these three years, the Rev. Alan Walker, O. B. E., M.A., the hard-hitting, forthright forty-three-year-old parson who paid his way through theological college

by hawking fruit and vegetables around the streets of Sydney, has traveled more than 150,000 miles and spoken to 2,000,000 people.

The Mission to the Nation was launched as a Methodist project when plans for an interdenominational campaign collapsed because of organizational difficulties.

The Methodist Church has provided the personnel, and its 200,000-odd members most of the finance, but the Mission's aim from the beginning was "not to make Methodists but to win

men and women back to the church of their own denomination."

One of the most encouraging features of the crusade has been the cooperation of other Protestant denominations who have lent buildings and given the Mission much publicity, while leaders of all Protestant groups have been guests of honor at Australia-wide gatherings.

Comparatively few of the meetings have been held in churches, although in the capital cities churches and their halls have held the overflow of congregations numbering up to 25,000 people.

In nearly every city of the hundreds visited by the National Missioner, the Rev. Alan Walker, or the National Secretary of the Mission, the Rev. Rex Mathias, or both, the meetings have been on "neutral ground"—in town halls, motion picture theaters, circus arenas and public halls.

Mr. Walker says that on the average about three times as many attendances are recorded in cities where the mission has operated on neutral ground as in the places where only church premises were available.

"The average Australian is a fundamentally honest sort of bloke," says Mr. Walker. "Often he feels that entering a church constitutes a declaration of faith and if he hasn't that faith he feels hypocritical in entering."

The result has been attendances which have amazed the Mission organizers and which were responsible

for extending the Mission from six months to three years and again until 1957.

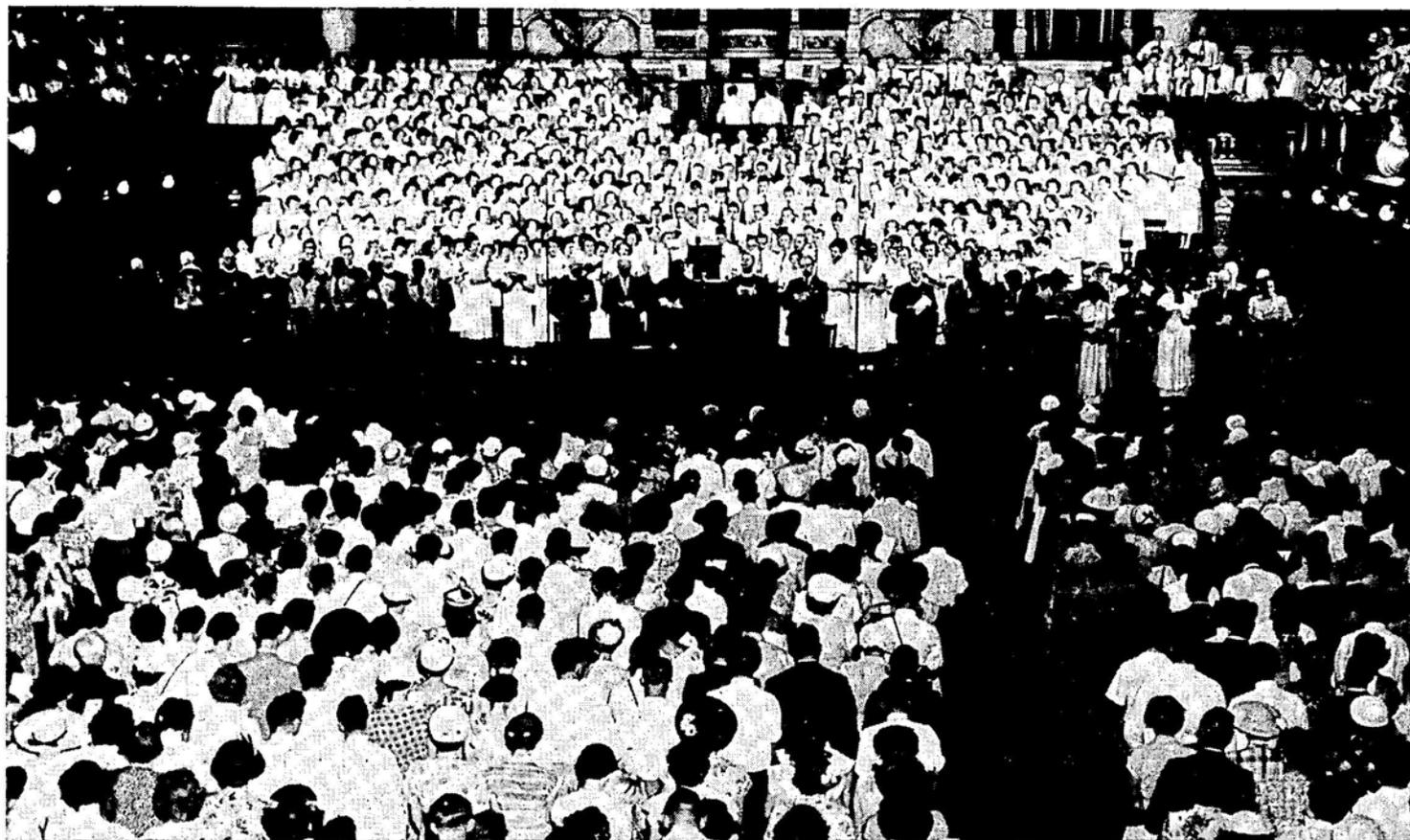
Young people queued for more than three hours before the doors opened at the Melbourne Town Hall for the Mission's first meeting in that city, early in 1953, singing hymns as they waited. In Sydney, the queue began at 2 p.m., eight hours before the service began.

The Mission has gone wherever it could get a hearing. Alan Walker has preached at half-time at big football matches, in schools, railway yards, wharf laborers' pick-up centers, at interval of a Brisbane vaudeville show, at race meetings, at factories, and many construction projects.

But Mission organizers wanted their campaign to reach beyond those who could attend meetings. So they began a series of half-hour broadcasts which went over as many as sixty-four radio stations each week to make religious history in Australia.

Each radio "Drama with a Challenge" was a self-contained play on a topical theme, with its message summed up at the close in a one-minute address by Alan Walker. These were broadcast at peak listening periods, and a market survey estimated the total weekly audience at 1,500,000.

Perhaps the greatest value of these broadcasts was the opportunity for listeners to write to the Missioner on their own personal problems. Here is a typical letter received: "I am fifteen years old and tonight I had a talk to Mum about God and life. She used to be a Christian but now she does not



• *The opening meeting of the Mission was held in the Town Hall of Sydney.*

like God and is finding life hard and miserable. I asked her why she had put God out of her life and she said that once she used to pray to God every night that her mother might have a little joy in life as she had never had any. Soon her mother died in pain. Now Mum has given up God and prefers to go her own way. Please help us."

Three thousand delegates from all over Australia, from islands north of Darwin, and from New Guinea, Tonga, and Fiji paid their own fares to Sydney in January, 1955, for the National Youth Convention at Sydney Showground. For a week delegates discussed the application of their religion to modern problems and means of extending the influence of the church in their own districts.

The Mission's big city meetings have followed the same general pattern each year—a Sunday procession and opening service, lunch hour question-and-answer meetings and evening rallies during the week, a citizens' dinner, and special meetings for women and for young people.

Political, business, civic, public service, and trade union leaders promised

support and material assistance at the Mission's inaugural dinner, and in many cases have more than honored their pledge.

The Prime Minister of Australia, Mr. R. G. Menzies, advanced the time of an election policy speech by half an hour, with the cooperation of the Australian Broadcasting Commission, so that the first Mission to the Nation broadcast could go on.

Promoters of speedway racing at Sydney Sportsground cancelled a Saturday night meeting so the noise would not disturb the Festival of Youth in the adjoining Showground.

Valuable halls and stadiums have been lent free of charge for Mission meetings.

This help, Mr. Walker says, springs from a general recognition of Australia's weaknesses as a nation and the value of genuine Christianity as a cure. "The needs of Australia will be met not by morality but by religion; not by ethics but by faith," he said.

The Rev. Alan Walker, who arrived in the United States on February 16, 1956, at the invitation of the Board of Evangelism, is the thirteenth member

of his family to enter the church.

Alan Walker was not a success at school and left early to take his first job—selling ties in a Sydney store.

When he was eighteen he entered the Methodist ministry and became assistant director of the Young People's Department of the church after only three years in parish work.

His brilliance attracted the attention of the late H. M. Hawkins, then State Minister for Social Services, who, with another friend, lent him the money to go overseas for a year's study.

Alan Walker worked short terms in seven British community churches and attended a religious conference in Switzerland. On his return to Australia, he became minister at the mining town of Cessnock. For his Master of Arts degree, he produced and published the first of his eight books.

Mr. Walker was then appointed to the Waverley Mission, Sydney, which he built up into a thriving seven-day-a-week community center with men's and women's groups and a variety of youth clubs which served about 2,000 people each week.

He was still at Waverley when his



• *Delegates from the island of Tonga arrive in Sydney to attend the National Convention of Youth, part of the Mission to the Nation.*

church detached him for his Mission job. From his parishioners, business executives, flat dwelling professional classes, workers of all occupations and wage levels, and youths from nearby slum areas he has learned, he says, "at least as much as I taught."

What he learned best was a forthright and reasoning approach to the problems he sees in Australian society and in the church, for some of his strongest words have been directed not at the community as a whole but at his own ministers and church leaders for their failure to move with the times.

Alan Walker's willingness to debate controversial topics has won him the sometimes grudging support of almost every section of the Australian community.

Mr. Walker's world-wide experience makes him well fitted to lead a Mission

to the Nation. In 1948, he was appointed one of the delegates to the Amsterdam Assembly of the World Council of Churches. In 1949, the Australian Government sent him as advisor to the Australian delegation at the United Nations in New York. He conducted a special evangelistic campaign in 1950 throughout New Zealand at the invitation of the Methodist Church of New Zealand. In 1951, he conducted a mission to a number of American universities as guest of the National Council of Churches of Christ in America. In 1954, he attended a convocation between Muslim and Christian leaders in Bhamdoun in the Lebanon.

Mr. Walker, as Australian Missioner, has had full freedom to express the message in his own way but many minds have shared in its fashioning.

Here is the Message—"The Mission to the Nation's message is not: there is Jesus of Nazareth, the teacher, follow Him and do your best. It is Jesus Christ, crucified and risen, the hope of the World."

With these words the Mission opened; it has been the central theme of the message in all its radio, press and preaching mission. The Mission to Australia has proclaimed a total Gospel for a total life-situation. The Mission has said: "A Church which has nothing to say on political, economic and international issues abandons God and betrays the people."

The supreme purpose of the highly successful Methodist Mission to the Nation has been to proclaim the transforming power of Jesus Christ in personal lives and to seek a world fit for children of God to live in.

Australia Methodists

Open

NATIONAL CHURCH

ON NOVEMBER 19, the Methodist National Memorial Church at Canberra, Australia, was opened and dedicated by the President-General of the Methodist Church of Australia, the Rev. R. B. Lew, before a congregation of 800 which included the Prime Minister, Mr. R. G. Menzies.

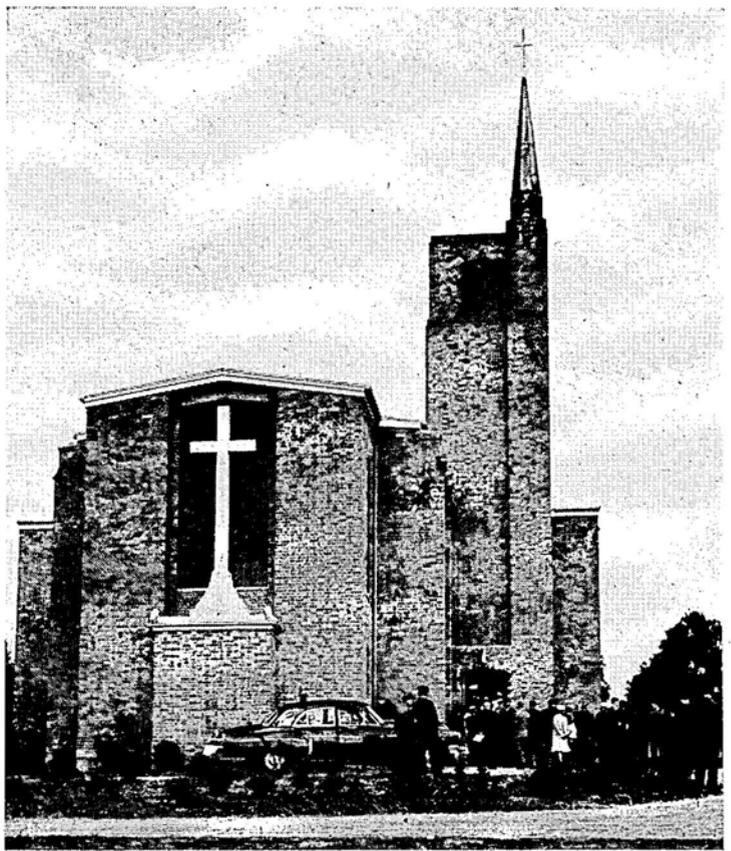
For the past twenty-eight years, since the foundation of Canberra, Methodists in the national capital have been worshipping in a hall. At the 1951 General Conference, a move was initiated to erect a church, and Methodists all over Australia subscribed to the appeal. The church people in Canberra contributed the larger amount of the total and will be responsible for the upkeep of the building.

Overseas Methodist churches have been deeply interested in the project, and from the United Kingdom, United States, New Zealand and India have come substantial sums in order that these churches might have a part in this new central church of Australian Methodism.

The new building is a distinctive structure. Dominating the whole design is a massive cross in front of the large main window, which at present is of amber glass, but which will one day be of stained glass. The building is 81 ft. long and 33 ft. wide across the main part of the nave. It extends to 87 ft. across the chancel which is winged by a youth chapel on one side and by vestries on the other. Seating for about 400 is provided in the nave.

The square tower on the southern side of the building is surmounted by a finger spire of copper on the front corner. This section of the building was

• *The Methodist National Memorial Church, Canberra, Australia. Contributions from U. S. Methodists helped build the tower and spire.*



Australian Official Photo

given by The Methodist Church of the U. S.

The church is dominated inside by the cross outlined against the amber glass of the great western end window, and by the eastern wall of green mosaic on which, high up, is a plain wooden cross. At the foot of the wall are the reredos, communion table and communion rail. These are of silver ash and have been beautifully carved by two Dutchmen who recently migrated to Australia. These carvings express the national significance of the church by a series of wooden plaques carrying the coats of arms of the Commonwealth and of each State, together with their floral emblems.

Furnishings in the chancel are also carved with emblems symbolizing the elements of the sacrament of the Lord's Supper, the living fire, and the harp of solemn sound.

On the left of the church is the pipe organ and on the opposite side is the War Memorial Youth Chapel.

Above the communion table in the Chapel is a painting of Christ with outstretched arms, and on either side are small cross terminal lights which burn perpetually. The vases and an alms plate were contributed by the Methodist Church of India.

At the rear of the organ and choir

seats are the vestries which were built with money sent by the Church of New Zealand.

The interior walls have been rendered in colour in modern style. The back wall, in which is set the amber window and cross, is a deep blue-green; the walls are mushroom, which merge into quiet tones of green and at last into the antique white which flanks the communion table.

The western end of the building, the cross area, has been built with the contributions sent by the Methodist Church of the United Kingdom, and here there is a recess in which will be placed a book of remembrance.

In the porch is a copy of a painting of John Wesley by Frank Salisbury, who painted it to commemorate the union of the Methodist churches in Great Britain. The artist has autographed this copy.

The new church faces Capitol Hill, where the permanent Houses of Parliament will be built, and which will be the center of the national life of the nation. As the Prime Minister said at the opening of the church, "It adds to this national capital a magnificent church which will stand here for generations. Even more, it adds a great element and a great religious tradition."



● The high point of any Board meeting is the commissioning of missionaries. Fifty-seven candidates became missionaries of The Methodist Church at this year's ceremony. Bishop Arthur J. Moore officiated at the service. Candidates of the Woman's Division of Christian Service and the Division of World Missions were presented by the respective division presidents, Mrs. Frank G. Brooks and Bishop Richard C. Raines.

Some Highlights of the ANNUAL MEETING



● Bishop Moore commissions the Rev. and Mrs. Robert W. Goodloe, Jr., of Dallas, Texas, who will be missionaries to Southern Rhodesia.

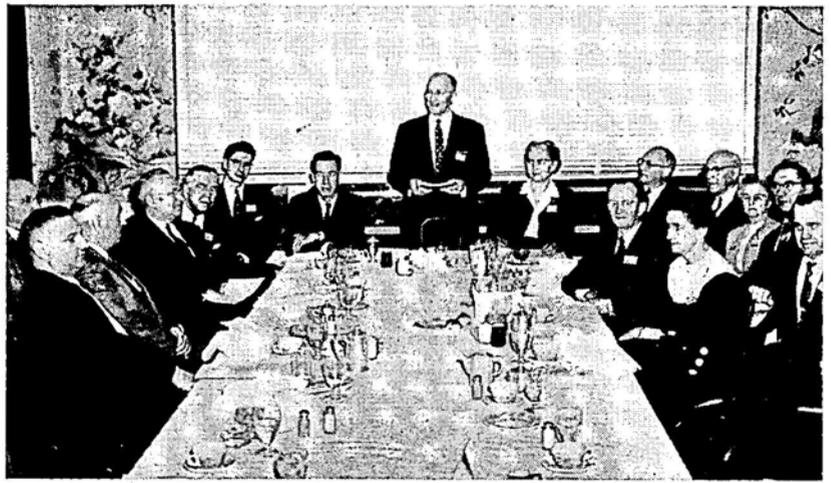
THE Board of Missions held its 1956 annual meeting January 17-20 at Buck Hill Falls, Pennsylvania. In future issues, *WORLD OUTLOOK* will present in detail some of the decisions taken and some of the issues discussed at the meeting of the Board and its various divisions. Here are pictures of some of the events during this busy meeting.

Photographs by
REYNOLD RICKARBY



● The Woman's Division of Christian Service met the week preceding the entire Board meeting. Among the actions taken by this Division was the announcement by Mrs. Paul Arrington, Division Vice-President (right), of the donation of \$25,000 to the World Council of Churches to aid in the construction of an ecumenical library at Geneva, Switzerland. The gift was designated the Laura Jean Brooks Library Fund in honor of the Division's president who is the first Methodist woman to serve on the Central Committee of the W.C.C.

● (Right) Officially retiring at this meeting were two beloved and long-time staff members. Miss Henrietta Gibson (center) has been treasurer of the Woman's Division since 1941; the Rev. Hiram G. Conger (second from right) has headed the audio-visual work for the Board since 1918. Here they are congratulated on their years of service by Bishop Moore, Mrs. Brooks, and Dr. J. A. Engle, executive secretary of the Joint Section of Education and Cultivation.



● In addition to full Board meetings and Division meetings, much work was done by committees. This is the Committee on Town and Country Work of the Board. Standing is Dr. Glenn Sanford of the staff of the Division of National Missions. A report eagerly awaited was that of the Committee on Location. Acting upon its unanimous recommendation, the Board voted to rent space in the new Protestant Center to be built in New York City.



● Outstanding was the dinner honoring work in India at which the India Centennial issue of *WORLD OUTLOOK* was distributed. This scene shows some of the Indians, missionaries, and those with a special interest in India who were seated together at the dinner.

From the Rio Grande Valley of Texas comes this story of a church and a community tackling its problems in the Christian way.

Brownsville's

IT WAS the week before Christmas and the Good Neighbor Settlement House at Brownsville, Texas, was in a state of organized chaos. Feverish preparations were under way for the Christmas party.

Strangers wandered in the door bringing donations of food, money and presents. The telephone jangled constantly as board members and church circle workers phoned in reports concerning materials they had been assigned to secure. In one corner a group of Girl Scouts was industriously knitting socks for gifts. Volunteers were putting together costumes and carefully packing boxes for needy families. A group of boys and girls from the Intermediate Youth Fellowship of the First Methodist Church dropped by seeking advice for a project of their own. They could be seen in the days to follow, mowing lawns, running errands and baby sitting to earn money with which to buy picture books for adult students of English.

Men and women were painting scenery, arranging stage settings, setting up a stained glass window scene and translating the program script into Spanish.

In the midst of all this pleasant confusion stood little six-year-old Pepe, his snapping black eyes round as saucers. He is utterly bewildered by all this unfamiliar activity. It is the first Christmas he has ever known. For Pepe is a "wetback." Earlier in the year his father and mother had brought him across the Rio Grande one dark night, lured by the fabulous stories of big money to be earned in the Texas cotton fields. Pepe's parents were picked up by the Border Patrol one day and sent back across the river. They would probably never see their son again. Pepe had been taken in, by a kindhearted family and now the Good Neighbor Settlement House was a beacon around which his life revolved. Here he played games, learned English and absorbed religious training.

For a long time the Christian people



• Learning to be good citizens. This is a citizenship class, part of Good Neighbor's thriving adult education program.

of Brownsville had realized the need for an organization that could give proper attention to the underprivileged in their midst. This bilingual border city presents a problem that is unique to this locality. A large percentage of the population live on the outer fringes of what would normally be considered substandard existence.

The majority of couples in this category have large families. They live in cramped quarters—usually a one-room shack. Five or six of these shacks may be jammed together on one lot. Much of their cooking is done over an open fire in the yard. In the winter when a freezing Norther blows in across the plains, their only heat is a tub of charcoal in the center of the room. They enjoy no privacy, have no facilities for recreation, their diet is inadequate and, worst of all, they have no hope. Juvenile delinquency is an ever-pressing problem. It was for such as these that the Settlement House was planned.

The Woman's Society of Christian Service of the First Methodist Church furnished the spark to get the project rolling. Before seeking outside help they started a fund-raising campaign of their own. They organized fairs, held

silver teas, published and sold cook books, operated a snack bar and solicited contributions among themselves. At the end of twelve months they had \$4,500 in the till and were ready to ask the town for its support.

A City Mission Board was organized which in turn appointed a ways and means committee made up of prominent citizens. This committee selected a suitable site for the Settlement House and then set about raising the necessary \$12,000 to make the purchase. After a whirlwind campaign that lasted two weeks the job was finished.

The unpretentious cream-colored brick building which the committee bought had once housed a grocery store. The wooden posts supporting the roof of the front porch are reminiscent of the old West. The building is located in a somewhat less than fashionable part of town but it couldn't be more strategic for the mission it has to perform.

The operation of the project was turned over to the First Methodist Church. Its members scrubbed the dingy walls, mopped floors and painted the place inside and out. Amateur carpenters remodeled the kitchen and

Good Neighbor

BY
H. N. FERGUSON



• Children also learn to be good citizens. This is the local Girl Scout troop.

prepared living quarters upstairs for the resident administrators.

The plainness of the building belies the complexity of its purpose. Two of the most perplexing problems facing the nation today—juvenile delinquency and cultural integration—are being resolved here smoothly and without friction.

With a minimum of fanfare the Settlement House swung into its program of education, health and welfare, and recreation. Mrs. Walter Cox, a capable person with a background in public health education, assumed the responsible job of getting the actual operation under way.

"It was amusing at first," she recalls, "to see the timidity with which the initial 'clients' approached the House. At first they thought it was a school, then they decided it was a church. Very quickly, however, they were referring to it as 'our club' and proud as punch of their participation."

Starting on a modest scale, the activities at the House have been broadened in scope to include sewing classes, craftsmanship, a boy's club, English classes, Boy and Girl Scout troops and classes in citizenship. Supervised play-

ground games are conducted under expert volunteer supervision. A family night is held once a month. The Presbyterian Church holds an Outpost Bible School here each Saturday morning and on Sundays the El Buen Pastor Methodist Church conducts Sunday school.

In addition, music instruction is offered as well as classes in dancing. Cooking classes are conducted under the supervision of the Future Homemakers of America. Courses in good grooming are also given.

The House operates a side endeavor, known as the Thrift Shop, which helps defray expenses and at the same time keeps a supply of clothing on hand for the needy. The shop is open on Wednesday and Friday of each week. All the merchandise put up for sale is donated. The articles are sold as a service to the neighborhood at exceptionally low prices. In cases of extreme need they are given without cost.

Greater projects, still, are envisioned by those responsible for the operation of the Settlement House. They would like to see established as quickly as possible such things as a day nursery, a pre-school medical and dental clinic,

a 4-H Club and a Golden Age group.

Administration of the House is invested in a board made up of representatives from the various local churches. The cost of maintaining the project involves an annual expenditure of some \$6,000. About a third of this amount comes from the Woman's Division of Christian Service of the Board of Missions. Most of the balance is raised by various organizations within the local Methodist churches. Additional help is received through supplies of clothing, materials, etc., sent in by churches within the Methodist conference of which Brownsville is a member. The project is also a participating member of the local United Fund.

The progress which the Settlement House has made in less than three years borders on the miraculous. Mrs. Ernest Peacock assumed the duties of resident supervisor in 1955. Some of the best qualified persons in the city serve as volunteer instructors in the various fields of endeavor.

One of the finest things accomplished so far has been the organization of the Boy's Club under the supervision of Mr. Steve Tullos. The critical time of day in the lives of young boys whose parents are working are the hours between five and seven each evening. Formerly these youngsters had nothing to do except roam the streets and dream up mischief. Free of restraint, they were susceptible to anything, good or bad, that offered them excitement. Now, they collect around Steve on the House playground where their energies are channeled into such harmless activities as baseball, basketball, boxing and other supervised sports. The boys have lost all relish for their previous unprofitable pursuits.

The class in citizenship has done wonders in preparing aliens to become worthwhile and productive members of our society. Students are taught to have pride in their adopted country and are given a thorough indoctrination

in its history. Already seven graduates have properly qualified themselves and have gained their coveted citizenship.

The most unique classes of all are the ones in which English is taught. The case histories of the students are extremely interesting and indicative of the great need being met here. Members of the adult class bring their children with them when they come to school. These are placed in a nursery while their elders learn the rudiments of the English language.

Recently an Indian peasant woman from the interior of Mexico, short and squat with two long black braids falling down her back, appeared for instruction. With her she brought three children. Two of them were hers, the third was an abandoned child she had picked up somewhere along the way. She proved an apt student. Her eagerness to learn would shame the lackadaisical attitude of most of America's fortunate children.

A dentist, who had brought his wife and child to this country from Mexico, comes to the class to learn English. He wants to practice dentistry in this country but before he can take the State Board he must learn our language. His wife is a college trained woman and they live in a tiny cottage while the doctor goes to school. Meanwhile, he works as a clerk in a grocery store to pay their expenses.

One evening a woman came in to enroll in the class. She had lived in this country for many years without learn-



• *Good Neighbor Settlement House.*

ing to speak the language. Now she had been shamed into it. Her son, a brilliant young chap, was a college student and she felt that at last, for his sake, she should learn English.

A cook at the local hospital, with ten children to support, is learning English so that he may acquire a better job.

And so they come, each with his own reason, to learn a new language at the Settlement House. It is an eye-opening experience to watch these students at work. They are bright-eyed and eager. There is no foolishness or

horseplay in this class as each individual strains to absorb every bit of instruction from the teacher.

The Good Neighbor Settlement House has been a magnificent example of what a community can do when it makes up its mind enthusiastically to clean up its own back yard. So much good has resulted from the effort thus far, that the city can well be proud of its accomplishment. When the board is able to bring to fruition its broader and more ambitious plans, the ultimate gain to the community will be immeasurable.

SOUTH OF THE HIMALAYAS

*One Hundred Years of Methodism
in India and Pakistan*

by **JAMES K. MATHEWS**

Introduction by **E. STANLEY JONES**

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NUEVA IMPERIAL



● *These horsemen are Mapuche Indians who live in the Cholchol Valley of Southern Chile. Here, about 450 miles south of the capital city of Santiago and about forty miles inland from the Pacific Ocean, Methodism is endeavoring to enrich the life of these rural people by the program of the Duncan-Mangum Rural Life Center. This program includes religious work, schools, agricultural demonstration work, medical work, and a cooperative. The center, long a project of the Division of World Missions, will soon also have financial support and a missionary from the Woman's Division of Christian Service.*

PHOTOGRAPHS BY TOGE FUJIHIRA

PICTURE SECTION

● (Right) This mother and child, shown in their hut near the Center, might be the family of one of the horsemen shown on the previous page. The mission serves all of them.



● (Left) This is a lay preacher from the Center, ready to make the rounds of his circuit. The basically religious nature of the Center is never forgotten.



• At the gateway of the Center, Mrs. Dennis Murphy prepares to take recent arrival David Lowry out in the jeep to visit some of the parishioners.



• Missionaries stop in the village to chat with some of the women.



• The clerk of the mission-sponsored co-operative discusses a new weed-killer with a farmer.

• A young farmer at the Center uses oxen for plowing. The mission both runs a demonstration farm and does extension work.



● Farmers bring their wheat to the cooperative where it is weighed and stored until it can be sold for a good price.



● Women bring in a rug to the cooperative to trade for food.





• Indian boys in a mission-run school. The school at the Center has fourth, fifth, and sixth grades; prepares students for high school or agricultural and vocational school.

• School girls playing during recess at one of the outlying schools run by the Center.





• The school children also receive spiritual counseling. Here two girls consult with the Rev. Manuel Grajales, a pastor originally from Colombia.



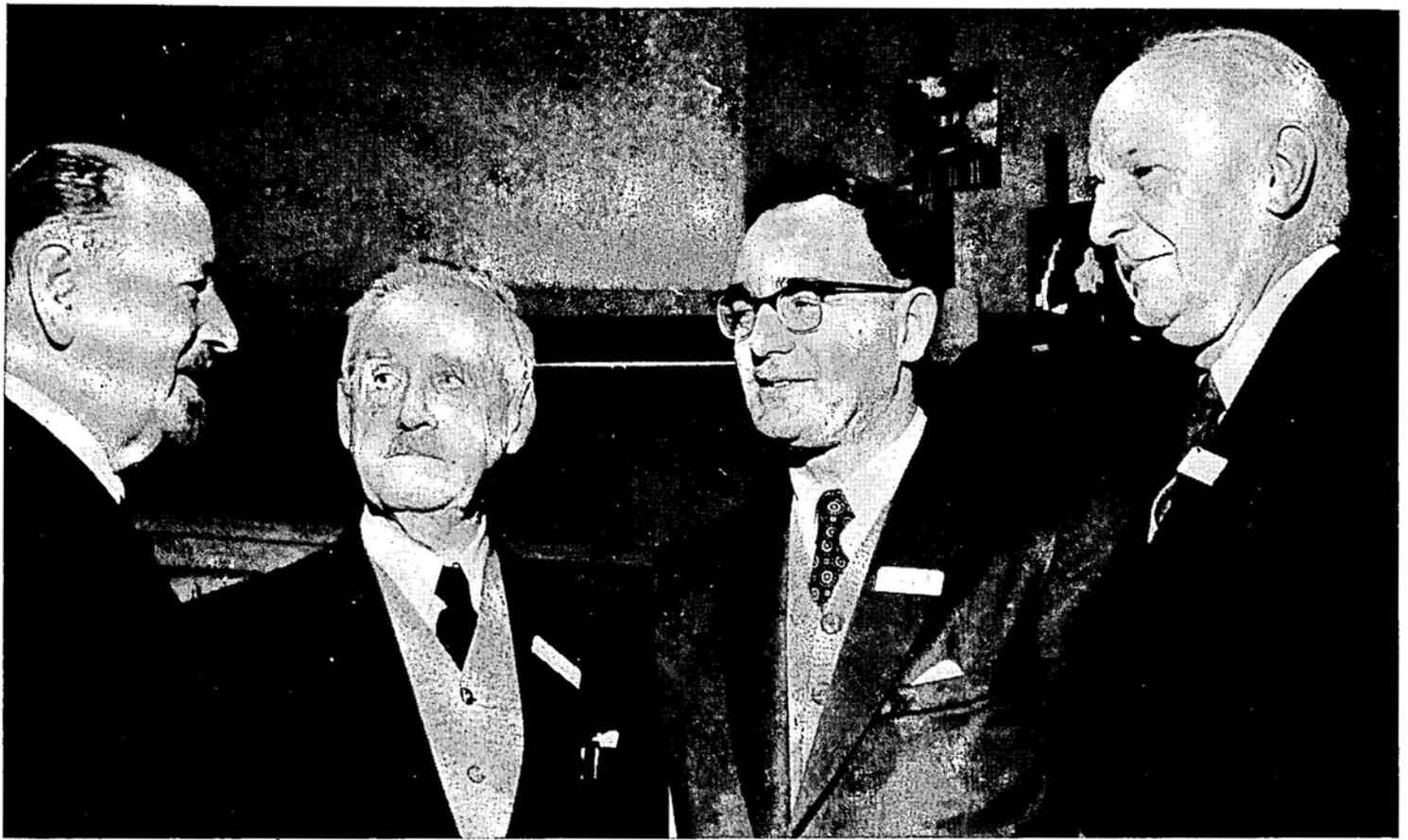
• The mission health center not only looks after the school children but also serves the entire community. This is Nurse Francisca Cariqueo.



• These farmers are attending a prayer meeting at one of the outlying schools.

• A query by the pastor brings an enthusiastic response at the prayer meeting. These people, long neglected, respond eagerly to the attempts by the Center to improve their lives.





• Four of the seven presidents of the World Council of Churches. Left to right: Bishop Dibelius, Germany; John Baillie, Scotland; Bishop Barbieri, Argentina; and Bishop Sherrill, U. S. A. The election of Bishop Barbieri is due not only to the fact that he is an outstanding Christian leader but also to the fact that evangelical Christianity in Latin America holds a place of importance in the Christian fellowship.

THE election of Bishop Sante Uberto Barbieri to the Praesidium of the World Council of Churches was a tribute paid by the Evanston Assembly to an outstanding Christian leader. It was also a symbol of the fact that evangelical Christianity in the countries of Latin America now holds a place of recognized importance within the world Christian fellowship.

It was not always so. Latin America was not represented at the World Missionary Conference in Edinburgh in 1910, which marked the beginnings of the organized ecumenical movement. Those who were primarily responsible for the planning of the Edinburgh Conference—men like Dr. John R. Mott, Dr. Robert E. Speer and J. H. Oldham—were not unmindful of the needs of the Latin American countries. But they felt obliged to yield to the insistent demand of certain groups, with world-wide missionary interests, that the Conference should be limited to those engaged in the evangelization of non-Christian countries. Latin American countries were regarded as

Latin America and the World Christian Fellowship

BY CHARLES W. RANSON

Roman Catholic and consequently excluded from Edinburgh in 1910. There were many present at the Conference who acquiesced in this decision only with painful reluctance and after vigorous protest. Some of these took steps to bring together for consultation and cooperative endeavor the evangelical agencies in Latin America. Out of their efforts came the Committee on Co-

operation in Latin America. For forty years this Committee, representing the mission boards of North America, has rendered outstanding service to evangelical Christianity and Christian cooperation in the southern continent. It has engaged, on a continental scale, in the fostering and development of evangelical literature; and, in this vital field of cooperation, Professor G. Bac-

Camargo continues to render distinguished service in the name of the Committee. It has fostered the work of evangelism of every type, but rendered particularly notable service in making the ministry of Dr. George P. Howard available to the intellectuals of the Spanish-speaking countries of Latin America. More recently the committee has established an agency for audio-visual aids. In addition to these specialized activities, it has rendered service in the encouragement and assistance which it has given to local or national organizations for evangelical cooperation.

The Committee also provided for many years the one official and effective link between the churches and missions of Latin American countries and the enlarging world fellowship of Christians. This was possible, because the C.C.L.A., in addition to being an area committee of the Foreign Missions Conference of North America, was also a constituent body of the International Missionary Council.

As the C.C.L.A. became increasingly successful in the development of effective evangelical cooperation in Latin America, its own position became increasingly anomalous. The new national councils or confederations began to seek direct membership in the international body, and the C.C.L.A. decided that it must forego the privilege, which it had enjoyed for many years, of direct representation at the meetings of the International Missionary Council, yielding place in this matter to the national member bodies. The Committee therefore made formal applications to withdraw from direct membership in the I.M.C. The Committee, of course, remains in organic relation to the I.M.C. through the Division of Foreign Missions of the N.C.C.C.; the personal links between the two bodies are as strong as ever; and the C.C.L.A. continues to fulfil a vital role in the service of evangelical Christianity in the countries of the southern continent. The number of countries having evangelical confederations in membership with the I.M.C. is not yet large. Mexico, Brazil, the River Plate (Argentina, Uruguay and Paraguay), Cuba and Puerto Rico are in membership with the world body. Other countries have organs of local cooperation. There have been some

notable evangelical conferences, on a regional basis, which have brought together Christians from every part of the continent for common fellowship and counsel concerning the evangelization of the whole region.

These developments have strengthened a regional consciousness which has grown steadily. At the last representative meeting of the International Missionary Council, held at Staten Island, New York in July 1954, the Latin American members urged the need for increased regional cooperation in the task of evangelism and the desire for fuller knowledge of and more intimate links with the wider fellowship of Christians in other parts of the world. They suggested that early steps should be taken to explore the idea of a regional secretariat of the I.M.C. for the whole Latin American area. As a result of this request the General Secretary of the I.M.C. was asked to pay a visit to selected areas within the region to ascertain local opinion on the proposal and seek the advice of representative leaders of the evangelical confederations and the churches on the matter. The visit was limited both in range and duration. It included only five countries on the South American mainland: Brazil, Uruguay, Argentina, Chile and Peru. But in each of these countries there was evidence of a very lively interest in the idea of a regional secretary, of a profound concern for the development of the kind of regional solidarity which such an appointment might foster, and of an eager desire for the closer links with the world-wide fellowship which it would symbolize. The initiative taken by the I.M.C. has been of an exploratory character. No final decision will be taken without the fullest consultation with the Committee on Co-operation in Latin America and the active concurrence of the member councils of the I.M.C. in the region.

We are not without a precedent in this matter. For the past four years there has been a regional secretary in East Asia. Dr. Rajah B. Manikam has filled this position with much distinction. He has served the churches and Christian Councils in that area in such a manner, that we sometimes wonder how we got on without a regional secretary until four years ago.

In this brief period two outstanding

results have accrued from Dr. Manikam's appointment. First, the regional secretary has interpreted the Christian churches of Asia to one another. It is strange, but true, that until quite recently, Christians in India knew more about the churches of Great Britain and the United States than they did about the churches of Indonesia, Malaya or the Philippines. The churches of Indonesia knew more of the church life of the Netherlands than they did of their fellow Christians in Pakistan, Thailand and Korea. And so it was in every Asian land. This isolation from their Asian neighbors has only begun to break down. A major factor in its breakdown has been the ministry of the regional secretary, who has moved from land to land and from church to church, interpreting Asia to Asia and the total Christian task in Asia to the whole Christian community. The result has been both a larger vision of the Church's mission and a wider and deeper sense of fellowship in its fulfilment. New vistas of need and opportunity are opening up before the churches of Asia and a deeper sense of responsibility for the Christian future in that continent is finding expression.

Secondly, since the appointment of a regional secretary, the needs, problems and opportunities of East Asia have received more informed and adequate attention within the world fellowship. The presence of Dr. Manikam at world gatherings, as the symbol and spokesman of the whole region, has helped to keep East Asia in the thought and concern of Christians in other parts of the world.

There is reason to believe that, if a similar appointment were made for the Latin American region, similar results would follow. There is no doubt at all that evangelical Christians in the countries of Latin America need closer fellowship with one another in their gigantic task of evangelizing a great continent. Nor is there any doubt that the world fellowship of Christians needs the added strength which the vitality of the evangelical churches in Latin America would bring to it. This closer contact among the churches and with the world community would enlarge the vision and deepen the sense of responsibility for the Church's world mission in the growing evangelical community in Latin America.

Gum Moon: House of the Golden Portals



◊ Gum Moon in Chinese means "golden portals." The front door of the hall has proved to be a portal of golden opportunity for nearly nine hundred young women.

IT was nearly midnight in San Francisco's Chinatown. Few women resided there in the 1870's, so it was unusual to see a Chinese girl walking in the streets, especially with a policeman.

The officer and the girl, who was wet and bedraggled, made their way slowly up Washington Street from the bay. As the two walked, the girl wept. Soon the pair turned in at number 916.

The policeman's knock was answered by a missionary, Dr. Otis Gibson. As she saw the gentleman, the whimpering girl brightened noticeably. In halting words she asked him, if he were the "Jesus Man." Dr. Gibson assured her that he was and bade the two to enter.

Thus Jin Ho became the first Chinese girl to seek the safety and comfort of the Methodist Mission House. Through a series of changes, the mission of the 1870's has become the Gum Moon Residence Hall of today.

At present forty-one college and working girls reside at Gum Moon. But back in 1869 when its predecessor, the Mission, was founded, the single Chinese women who lived in Chinatown had been brought to the United States for immoral purposes.

Dr. Gibson, a missionary in China, had been recalled to America to establish the Mission and to minister to the needs of the Chinese men who had crossed the ocean to seek work on the railroads. Although the men had not brought their families, he noticed that there were a few women in the area. Shortly after he discovered that these women were in truth slaves. Jin Ho had come to him for aid.

She had been brought to this country with the promise that she was to be the wife of a merchant. Upon arriving she discovered the real purpose of her trip. Driven to desperation and

despair, she had hurled herself into the bay. A Negro man had rescued her and turned her over to a policeman. The girl then begged to be taken to the "Jesus Man" and the officer had understood.

Shortly after the arrival of Jin Ho, Ah Tai, a twelve-year-old girl, sought refuge in the Mission. Dr. Gibson decided that he had better do something about the plight of the slave girls and instituted a procedure for their rescue.

If a girl wanted to be rescued, she had to send word to the Mission. A mission worker, an interpreter and a policeman would go out to effect the rescue. Often the slave owners were reluctant to give up their property and struggles would ensue.

At first Dr. Gibson had difficulty getting help for his work. The authorities looked upon the slavery as a quaint custom of the Chinese and did not give him much support. Gradually laws were passed banning the slavery of the Chinese girls. Policemen began to enforce these laws and eventually the traffic in slaves died out.

Methodist women took over the work in Chinatown and with the passing of slavery the Mission evolved into a home for children. In 1906 the earthquake destroyed the old building. By 1911 the present building at 940 Washington Street had been constructed.

In 1940 the number of children at the home had dwindled to five or six and it was decided to change the building to a residence hall for older girls. In crowded Chinatown there were few satisfactory accommodations for young women without friends or relatives.

Since 1940 nearly 900 oriental girls have lived at Gum Moon which in Chinese means Golden Portals. The Hall truly has open the golden doors of opportunity for them.

According to Mrs. William S. Stone, director, the Hall acts as a sort of magnet, attracting young women from many parts of the world. Thailand, Tahiti, Formosa, Hong Kong, Singapore and Honolulu as well as the United States have been or presently are represented at Gum Moon. The route from China is now closed, but at one time many of the girls came from the Canton area. When the route was open there always was a waiting list of girls wishing to enter the Hall. At present there is no waiting list but



Clifford Harrington

• *Mary Tse (California) and Ruby Doo (Macao) prepare a meal for their eating group. The cost of the food is distributed among the girls who comprise the group. Notice the traditional chopsticks in Miss Tse's hand.*

Gum Moon is filled to its full capacity.

The young women at the Hall are of many faiths, Mrs. Stone pointed out. The Catholic, Presbyterian, Baptist, as well as Methodist, are represented.

Most girls hear of Gum Moon by word of mouth, she said. This grapevine system in past years has reached clear back to China.

Approximately one third of the young women, who range from eighteen to thirty years, are college students. The others hold many responsible positions in San Francisco firms.

Gum Moon holds an enviable position with employers.

"We have little difficulty finding a job for any girl who has had preparation for work," Mrs. Stone said.

In spite of the fact that the girls pay for their accommodations on a sliding scale according to their incomes, the Hall is two-thirds self-supporting. The remaining third of the costs is paid by the Women's Division of Christian Service. Additional sums are often advanced when special purchases are to be made.

The girls live in single or double

rooms which they keep tidy during the week. Once a week a maid gives each room a thorough cleaning.

For meals the girls have organized groups in which the cooking chores are rotated. Costs of the food are distributed among the members of the group.

"Gum Moon's purpose is expressed concretely through its democratic process of living," Mrs. Stone said. "A House Council, elected once a year by the girls, represents them in working out with the staff the regulations that govern living together."

The Council helps new girls fit into life at the Hall. It also plans several social functions a year. Among them are a Thanksgiving dinner, an Easter breakfast and a Christmas open house. There is no planned social program as such, according to Mrs. Stone. Most of the girls have outside activities.

Facilities at the Hall include the kitchen, dining room, laundry, recreation hall, library, study and a living room where the girls may receive guests. Of special interest is the recently dedicated chapel, where Vesper



Clifford Harrington

● *Bernice Choy, Sally Aiman, Mary Jean Fong, and Colleen Ho (seated), sing after a hard day's work. Miss Aiman is the only non-Oriental young woman at the Hall.*

Services are held each Tuesday night.

The staff of the Hall includes Mrs. Stone, Miss Fae Straley, assistant director; Mrs. Grace Halbert, house manager; and Miss Fanny Hadden, relief house manager. Mrs. Stone is especially qualified to serve as director of the Hall as she has served as a missionary in China.

"We women who run the Hall try not to pry into the personal affairs of the girls," Mrs. Stone said. "They come to us if they need assistance."

The limit which a girl may stay at the Hall is three years. After the young women leave, they often join groups of former Gum Moon girls who have rented their own apartments. Many marry and establish their own homes.

An indication of the type of girl who comes to Gum Moon may be derived by studying the stories of two of them. One girl who lived at the Hall had completed two years of college. She wanted to return to school and finish her education, but she did not have sufficient funds. A scholarship was obtained for her at a college in the state of Washington. The young woman

had almost completed the two years' work and was nearly ready to graduate, when she received a message that her mother was ill. She returned to be with her mother and went to work for a former employer.

One year later the girl returned to the college. She had paid off debts which she had built up and went on to graduate *cum laude*. Soon she married her fiancé, who also had attended the college, and the two obtained positions at the County and State Social Welfare Department. The happy pair have a baby daughter.

Another girl came to live at Gum Moon while she was attending high school. She had worked in private homes to pay for her education. After a time she found that she couldn't afford to live at the Hall and she went back to work in a private residence so that she could finish high school.

The young lady returned to Gum Moon as a college sophomore, majoring in business administration. It had taken her three years to finish two years of college work. It was especially difficult for her because she was the

only woman in some of her classes. She also had to work to pay for all her expenses.

The girl worked especially hard on her last Christmas vacation job, so that she could devote all her time to her studies during her final semester. She achieved a B average for her last half year of college.

At present the hard-working young woman is employed as a statistician by an insurance company. Her goal now is to save enough money to attend Columbia University and obtain her Master of Arts degree.

In the words of Mrs. Stone, "Gum Moon's purpose is to provide a Christian home in which there will be every opportunity for a satisfactory experience in group living. Gum Moon meets a girl where she is but sees her as she may become—a well-rounded, integrated, Christian personality."

One has only to look at the numbers of happy homes which Gum Moon girls have established or the many responsible jobs which they hold to realize that the institution is fulfilling its purpose admirably.



The Nishi-Nippon Newspaper, Nagasaki, Japan

• Kwassui Junior College girls carrying aid to the Mori family diseased by the atom bomb.

The Box IN The Corner

OFTEN there are unexpected evidences of the influence of Christianity in the daily living of students in a Christian school.

It was a surprise to everyone in Nagasaki, Japan, on the morning of Wednesday, November 16, 1955, to see the picture (which appears on this page) in *The Nishi-Nippon* newspaper and to read the story of the visit of the Kwassui girls to the Mori family.

These visitors were first year Kwassui Junior High School girls, Kiyoka Kaneko and eight other students.

It was about the tenth of September, after the summer vacation, that the home-room teacher, Mr. T.

Takayanagi, remarked: "As long as there are poor people having a difficult time to live, this society will never be a happy one."

Later, when these girls had their own class meeting, without the teacher, Miss Kaneko made this proposal: "We cannot do much, but we can economize and help these people who are suffering, and make our society brighter."

Another girl, Miss Yasuko Ando, told the class about this Mori family who were very poor, fighting the atom disease and poverty. On that day, the class decided, without telling any teacher, to start a campaign to help un-

happy people, such as the Mori family.

They put a box in a corner of the classroom, and the girls began to put in their spending money—ten or twenty yen (about three to five cents). Some of them brought a handful of rice; they ate less themselves in order to bring the rice. Some brought clothing, and some school supplies (pencils and notebooks). In two months, they collected, altogether, 1,100 yen (three dollars), ten and one half quarts of rice, and about four packages of clothing.

On the afternoon of the fourteenth of November, the first day of Religious Emphasis Week at Kwassui Junior High School, the girls took their gifts to the Mori family, living in a barracks house at Uenomachi, Nagasaki City.

Every member of that family suffered from the atomic bomb. At that time (1945) the first son was twelve years old; the third son was nine years old. Both were killed.

Mr. Mori, who is forty-seven years old, was, for a time, in the Nagasaki Hospital, but there was no hope for cure, so he came home and is in bed. He bleeds from both nose and mouth. The second son is in bed too. Mrs. Mori, forty-two years old, who has the characteristic red spots of the atomic disease, is taking care of them as best she can. The oldest daughter, who was seventeen years old at the time, and the fourth son, had bad burns resulting from the bomb, and now have a very severe case of keloid conditions (ulcers) on their hands.

Under the circumstances, they have sold everything they can in order to live, and to try to cure the atomic disease. About half of the month they do not have enough to eat. They were so overcome with joy and gratitude by these sincere and warm gifts from the Kwassui Junior High School girls, that they wept and could hardly speak.

The girls cleaned the house and comforted the family. They had a little program and sang "Thy Way, Not Mine, O Lord," and other hymns. Until dusk they sang, and the eyes of the Mori family grew bright with the light of hope.

* Picture and translation of article, with permission, *The Nishi-Nippon*.

The article was translated at the request of faculty members of the Kwassui Junior Colleges at Nagasaki, Japan. It was sent to *WORLD OUTLOOK* by Miss Marion Lela Norris.

FROM the world to U. S. in the past ten years have come 800 youthful ambassadors—Crusade Scholars—sponsored by The Methodist Church. These talented men and women, leaders in Christian work from fifty-two countries where the Board of Missions is at work, have pursued advanced studies in forty-six fields of learning ranging from Agriculture to Theology.

An average of 150 Crusade Scholars from twenty-five countries are enrolled in about fifty schools and ten hospitals in the United States at any given time. Most of these eight hundred have returned to their native lands where they are at work in fifty professions and areas of service.

But cold statistics cannot begin to reveal the warmth of friendliness and the understanding of other lands with which these visitors are permeating college campus, community and church life. They are a part of the best in Christian homes, and in communities wherever Americans have become acquainted with them.

Welcomed at the port of entry by a friendly person,* their years of study (one or two), are guided and directed into many experiences other than scholastic. This is in order that these young people from the wide world may have the ultimate in enrichment enabling them to return to their fields of leadership renewed in knowledge and equipped to translate what they have learned into Christian service to meet the exact needs of their people.

Have you met a Crusade Scholar? Let me present Miss Wu Mee Chee, who is studying for a degree in music on the campus of the College of the Pacific in Stockton, California.

"I appreciate the opportunity of studying here," says this Chinese student from Malaya, with a flash of her radiant smile. "It is just wonderful, the many good things that come to me."

Sitting in a studio of the College conservatory, where Miss Wu, at the Chickering Grand, interprets the music

* Miss Majorie Merrill is the one who does the meeting although sometimes it is a person from the Committee on Friendly Relations Among Foreign Students. This committee is a member of the National Council of Churches, receives some of its money from The Methodist Church and United States Information since officials around the world refer foreign students to it and it to them. It is its program to see that every plane or boat is met carrying a foreign student.

THE WORLD

To Us and Back Again

BY EUNICE JONES STICKLAND



Hal Barnett

• *Wu Mee Chee, College of the Pacific coed, at the piano in the Conservatory of the College of the Pacific.*

of the masters, we feel that she is expressing the suffering and struggles of her people; the longings and joys, the selfless service which have filled her life to this hour.

Mee Chee's grandparents were converted to Christianity by missionaries in China, where she was born in Canton. But when the little girl was just nine years old, the Wu's left their war-racked native land and settled in Malaya. Even during these hard refugee years this Methodist family kept close to their church, and it was in her home church where a missionary first met the child, Mee Chee, playing the piano unusually well.

With this chance meeting there began a crescendo of opportunity for

study, coupled with service to her people. She was enrolled in the Anglo-Chinese Girls' School in Penang, which is one of the finest of the seventy Methodist schools in Malaya. From first grade through high school there is, at present, an enrollment of 1,143 in morning session, and eight hundred afternoon, with 130 kindergarteners, and forty-two staff members.

In this school the little piano-playing Mee Chee began her study of English and continued work in music. Through the years three Wu sisters have studied here—Nga Chee, Mee Chee, and Keng Chee—and each has contributed much to the music in church, school and community.

Mee Chee and Keng Chee (now



J. H. Barnett

● *Children in front of one of the buildings of the Anglo-Chinese School in Penang. Mee Chee, and other teachers, contributed seven thousand dollars toward the construction of this building. Mee Chee also taught music to all of these children.*

studying in the University at Tulsa, Oklahoma), became teachers in their Alma Mater after they graduated and passed the Cambridge Examinations—set up and graded in England. The sisters took Normal Teachers' Training on Saturdays, for three additional years, while carrying on their teaching.

The "Licentiate Degree from the Royal School of Music in London," Mee Chee was holding when she came to this country, and she gives much credit for her continued progress in her chosen field, to her music teacher in Anglo-Chinese Girls' School, Miss Lila Corbett, now retired in Michigan.

The Principal of the School, Miss Ann Harder, says, "Being both a piano and vocal teacher, Miss Corbett taught that clear, soft tones result in better music. Mee Chee has carried this practice over into her work as a teacher and our school has become known for its good singing."

To attain the position of teacher was not easy, there were many difficult passages. Her education was interrupted during the war years, but Mee Chee continued to follow her loved music, and found a position playing for broadcasts. When her teaching began she taught singing in the primary grades, and also kept up a large class of private piano pupils; she was church organist and taught a Sunday school class. Besides teaching in the school, she found time for many other duties, such as serving on the school lunch committee, and being in charge of the book room, where all the school texts are ordered

six months in advance, from England.

After several years of working at this crowded program, Miss Wu longed for further training in music. She wanted to be prepared to serve both church and school better, but she lacked funds to allow her to go away to study. She had exhausted all local possibilities for instruction, so she applied for a Crusade Scholarship.

The scholarship covers travel, tuition and living expenses for two years of study. Miss Wu is having many opportunities to gain from and contribute to church, school and community life in this country.

"In the summer of 1954, forty Crusade Scholars met in Washington, D.C.," says Mee Chee. "It was a rich experience to meet those students. They had all been doing Christian work in their home lands—a chief's son from South Africa, others from Argentina, Japan, Korea, the Philippines, Norway, Germany and other countries."

Like many forward steps, this Scholarship plan came about from necessity. During the gruelling years of World War II, it became frighteningly clear that when the war ended there would be very few missionaries prepared to go to other lands. Why not train the National leaders of every mission field and send them back to serve in churches, schools, hospitals and medical centers?

The General Conference of 1944 appropriated \$1,075,000 of the Crusade for Christ funds for "the training of

students from other countries, especially those affected by war, for study in the United States, or in other countries more appropriate for them, or for more advanced studies in their own countries, preparing them for work looking toward strengthening the ties that make for permanent peace."

The venture proved so successful that it was made a part of the Advance for Christ and His Church, by the 1948 General Conference, and continued in 1952. The funds for the scholarships now come from The Week of Dedication Offerings, which makes this world-girdling project a part of the total missions program of The Methodist Church. Next quadrennium the Woman's Division will add \$50,000 a year to these funds.

After ten years of evaluating, there is proof that it is accomplishing its aims; one bishop recently reported that in his six months' visitation of Methodist mission fields he found Crusade Scholars in key positions in every project that he observed.

But to get back to our College of the Pacific co-ed, Mee Chee found a warm welcome on this campus where four other Crusade Scholars have matriculated—from Korea, China, Japan and India. Established in 1851, this Methodist college on the Pacific Coast has pioneered in many vistas of education and culture. Stockton is a cosmopolitan city, having a large group of citizens of Oriental background and the College of the Pacific has done outstanding work in building bridges of fellowship to help members of minority groups become part of the community life.

Miss Wu joined the chapel choir, became organist for the Chinese Christian Center—an interracial church sponsored by a group of Chinese Americans; she has been presented, by the college music department, in several concerts as a pianist, as well as providing music for faculty teas; and she has frequently entertained patients in the Stockton State Hospital, where the college sponsors music therapy.

Wu Mee Chee, co-ed, has won her way into the hearts of students, faculty, and friends off campus. The far-away land of Malaya will be "the home of a friend of mine," for all who have been warmed by the friendly smile of this charming girl who brings Malaya to us.



Ed Stielus

• These four women representing English, Indian, Burmese, and Chinese language groups in Burma, stand behind the globe and lighted candles which symbolize the theme: "Ye are the light of the world."

THE theme of the annual conference of the Burma Woman's Society of Christian Service was on methods in which women can let their light shine in the world about them.

Representatives of the four language groups presented skits showing the ways a light can shine in consecrated lives. These skits were drawn from the daily lives of women.

The Indian women enacted scenes from the life of a Bible woman showing how she visits women in her area reading the Bible, discussing its meaning with them, and leading in prayer.

The Burmese groups gave a glimpse into a Christian home and how the light of a devoted wife and mother illuminated the entire household. The family had just purchased a new piano and the children were quite delighted. After the mother explained that the piano was not a pride booster but an instrument to use in worshipping God, the family gathered about the piano to sing God's praise before depositing coins in the Thanksgiving boxes.

Lights for Burma

By Edna Mai Shields

One of the most rapid growths in the mission field for the last four years has been the growth of the organized women's movements. In this latest story—the story of an annual convention of the Woman's Society of Christian Service in Burma, the evidence of participation and of leadership is brought again and again. It is the more impressive when one remembers that the Society is made up of four language groups. We cannot resist bringing a partial report of that meeting.

The English-speaking group presented activities which they had done this past year in the field of social service. An annual project is the making of various types of things for the Fun Fair which Methodist English School has the first Saturday of each December. The money obtained from the sale of food, drink, and articles is presented to the scholarship committee of the

school to help deserving students obtain an education. Another monetary gift was one to the government resident nursery. As the check was presented, the director wished aloud for clothes for the children that would mark each child as an individual as a uniform could not.

The Chinese representatives presented a schoolroom where the light



Ed Shields

• *Methodist women examine clothes made in the work room of the Methodist English Church in Rangoon for children in a nearby orphanage.*

of a Christian teacher lit spiritual paths as well as educational ones for her students.

On the second day of the convention reports were given concerning the activities of the past year and as each was concluded, the person reporting lit one of the candles around the globe in the worship center banked by lovely flowers.

The Conference Secretary for Missionary Education reported on the work in Borneo which is partially supported as the missionary project of the women of the Burma Conference. It was pointed out that each year the collection from the Thanksgiving boxes had increased and made the light from this group shine brighter in that newer missionary field.

Reports from the fourteen local WSCS groups (one English, one Chinese, two Indian, ten Burmese) reflected brightly burning lights that had burned faithfully in the doing and re-doing of commonplace tasks as well as ones which fire the imagination.

The Chinese WSCS had thought of the older church members (age seventy and over) and at a special entertainment had presented them gifts.

At Christmas, members of the English WSCS had taken fruit, candy and balloons to the children in the village school in Twante. At the same time a check was presented to the school to help obtain playground equipment.

The English WSCS had published an *International Cookbook* with recipes gathered from people all over the world who were living in

Rangoon. From the sale of this cookbook, a check for 5,000 Kyats (\$1,000) was presented to the Kemmendine Christian Hospital.

Bible women gave their reports with glowing faces that attested to the light of the spirit that burned brightly within. They had spent the year visiting the sick and in the various homes, always ready to stop and talk over problems and help where they could. Often they served as pastors to groups that were not near a regular minister.

One such light is Daw Thi Hai in the village of Let Pau Quin where she has been for the past year. Thirty-four houses form the village where the people earn their living by raising pigs and chickens and working in their fields. There is no school, so she teaches twenty students who come to her daily. The Christian and non-Christian villagers are now trying to build a school. In the year that Daw Thi Hai has been in this village of animists, two men and a woman have been baptized. These three have put aside the spirits they formerly worshiped and are devout Christians. In the Bible woman's house and the house of these new Christians, they take turns in having services on Sunday.

Under the inspiration of past activities, new Conference officers were elected to lead the women of the Methodist Church in Burma. As these new officers and delegates looked into the year ahead, they sought new projects and goals where their light might shine in additional ways. After discussion the possibility of a Home Mission

Project was referred to the local WSCS societies. The project under consideration was presented by members of the Pauktaw Committee. This involves a piece of land just out from Rangoon which has been lying idle since the war due to insufficient personnel and funds. Recently the Woman's Finance Committee had allocated enough funds to fence the land and erect a small building. A lady with some medical training was located who was interested in entering this new settlement where no Christian work is and begin with a small dispensary which would obtain medical supplies from the Burmese Health Center in Rangoon. From this beginning, perhaps new avenues of activity in the community would open. 100 Kyats (\$25) per month is needed as salary for this new worker and the WSCS women were asked if they would underwrite this amount as a Home Mission Project. (A few days after the Convention, two Burmese Societies each sent in 100 Kyats for this work.)

The Convention selected the following goals for the coming year:

1. Each member shall take part in at least one WSCS meeting during the year.
2. Each member shall visit at least one non-Christian and one Christian woman every month.
3. Each member shall invite at least one new member to become a WSCS member.
4. Each member shall make contribution to (a) local budget and (b) foreign and home missionary budget.
5. Each member shall take some time each day for devotions.

At the end of the day the new Conference officers went to the altar for the consecration service. Following the charge to duty, each officer knelt in prayer. Together they rose to light their small candles from God's larger light and then stand around the altar. The delegates and visitors went forward to light their candles from those of the newly elected officers symbolizing that they would follow their leadership and help keep God's love aglow in the hearts of men. As together the leaders and followers made a circle of light around the church, they sang "Blest Be the Tie" and dedicated their lights anew in prayer.

The Miracle of Mike

BY
PEGGY BILLINGS

I CALL him "Mike" because he looks as if he would be Mike if he were an American kid, living in an American town. But he isn't an American kid, and he doesn't live in an American town.

Mike's real name is Lee Boo Gun. He is a Korean, and he lives in the over-crowded disease-infested, fire ravaged city of Pusan. And that's where the miracle starts. Mike's home is an over-sized box, 6 feet by 8 feet; in a row of over-sized boxes. When I was a child, we used to have such shacks for "play-houses," but this box shelters a family of seven and is anything but a play house. There isn't much time for play in Mike's family.

Mike's father is gone, presumably dead. There was a brother-in-law, the husband of the oldest daughter, but he deserted the family. They miss him, and the money he brought in, but they do not seem to blame him for leaving. He isn't a bad man. He simply could not support his wife and their own child, her mother and four younger brothers and sisters. Now the head of Mike's family is his fourteen-year-old brother, who sells newspapers day and night, seven days a week.

You can see that Mike's future did not look bright. None of the children could go to school. A refugee family with no men is too poor to keep five children in school. In Korea, jobs are scarce for educated people, and if one cannot go to school . . . well, Mike could grow up to be a jiggly man, Korea's human beasts of burden who carry mountainous loads on wooden frames slung on their backs. But there are already more jiggly men than there are things to be carried. Or he could grow up to take his place in the endless



Bristol from Three Lions

• Mike is just one of several refugee children who will be "miracles."

line of common laborers standing on the street and sitting around the docks waiting for the job that won't come. Or Mike could grow up to be a beggar . . . or a pickpocket . . . or a dope peddler . . . or a black marketeer.

But one day Mike noticed all the neighborhood children running toward the open gate of a house down the street. He ran, too, and joined the group marching into the court yard. They sang songs, and played games, and heard a story about a man whose name was Jesu (Note: Korean pronunciation, not typographical omission) who had been a poor boy just like Mike.

For two wonderful weeks that summer Mike went to the house of the open gate. Then one of the teachers told him that if wanted to, he could join a special class for boys and girls who could not go to school. Mike joined the class.

The other day when I saw Mike his curly hair was just as tousled as ever, his face and clothes just as dirty. The

family of seven still live in the same shack on the same filthy street in the same over-crowded, disease-infested, fire-ravaged city. There doesn't seem to be any miracle at all. But a miracle had happened in the heart of a little boy, and he will remember it all his life.

For now Mike lives in a whole new world. He is learning to read and write and do figures. His little sister is enrolled in a pre-school class. They both go to Sunday school each Sunday morning through the open gate. His oldest sister is being helped to learn a trade so she can add to the family income. Mike's mother has started going to church.

Mike is just one of several hundred refugee children who come to the house of the open door, the Pusan Christian Community Center. Located in one of Pusan's worst refugee areas, this community center with its varied program is reaching into the needy places of the neighborhood life with its message of hope.

Pre-school classes, literacy classes, sewing groups, religious education, medical work, and an extensive relief program are helping to mold the life of the community along constructive channels.

This community center, the only one of its kind in all Pusan, was begun in June, 1952, by Miss Townsend as a project of the Woman's Division of Christian Service. Starting with a few rooms in her residence and a staff of four Korean workers, in two years she has seen the work grow into a fourteen room plant with eight full-time staff members, and other volunteer helpers. Miss Townsend said:

"These children must be saved spiritually. And so this Center has emphasized from its first days the social and spiritual welfare of the child, and now, months later, we find an increased faith in that policy."

Trusting in God and in the belief that all children need is love and a chance, the Pusan Christian Community Center stands as a very bulwark of hope and opportunity amidst the shaky structure of Pusan's post-war society.

The Mike in my miracle may yet grow up to be a common dock laborer or a jiggly man. But he'll be different, I believe, and only because he stepped through an open door.

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	31

AS General Conference approaches, issues within the church become sharper. Some of them carry emotion with them. Some of them do not arouse passionate interest but are just as important, perhaps, for the program of missions.

One issue is that of the place of the Negro Methodist in the church. Mr. Arthur Moore, Jr., associate editor of *WORLD OUTLOOK*, traveled extensively to get the material for his article on this subject. He talked with Negro people and white people, to laymen and clergy, to citizens of the South, North, and middle West—particularly citizens of Chicago, where every train from the South carries its load of Negro emigres. Do not miss this article. Send it to your own conference representatives to General Conference, lest they miss it. It is good to know how men think—all men—in order to vote intelligently on whatever legislation may be brought forward toward the end of making The Methodist Church one of even greater fellowship.

The second issue is found in the article by Charles Ranson of the International Missionary Council. You will remember that his first article on South America appeared in January. There, the vastness of the country seemed to him almost overwhelming—as well as the contrasts between great prosperity, great poverty.

In this article he deals with the place of the evangelical church in the Latin American setting. In the Missions Committee at General Conference, certainly this issue will arise. It will be discussed at the mission strategy conference immediately before General Conference. It is of great importance not only to our church but also to the world church. Read it, and through it form the habit of collecting articles that deal with this particular type of mission work. A Commission on Missions, a secretary of Missionary Education can find a really stimulating ac-

tivity for the mission study group in collecting "strategy" or "problem" articles on various phases of missions—the mission in a Catholic setting, the mission set in an Eastern religious setting, the mission in a primitive setting, and so on. Does it sound fascinating? It is.

Nearly every month we have had an article on Woman's Societies of Christian Service around the world. There was, at one time, a feeling that such societies were not for the younger churches. Let the women do their studying on Christian social welfare with the men! But as time has gone on, it has become evident that women in many parts of the world church develop more quickly in their own societies. The outreach of these societies, the quickening effect they have had on local churches, the reflection of their work in the homes of the members of the church, are recognized by both Christian men and women. The latest story we have is from Burma. The story has been taken from a report. We hope you will read it, because, as you read, you will get a glimpse of what women overseas are doing, and what women at home can do. The article is of great interest to members of the Woman's Society who are linked with the Burmese women through the World Federation of Methodist Women. It should be of great interest to the Commission on Missions, too, as a practical result of what missions have done for the women of Burma—as well as what Burmese women are doing for the world-wide church.

Since we are on the subject, we want to remind the Commission on Missions that its concern is with the work of the entire Board of Missions—that means work carried on under the Division of National Missions, of World Missions, and of the Woman's Division of Christian Service.

Every few years we bring the story

of Gum Moon—the hostel in San Francisco for Chinese girls. One of the editors of *WORLD OUTLOOK* has visited it many times, and each time has been impressed with the courteous friendliness of the place. One of the dreads of a working girl who goes out to find a decent place to live is that, until she has presented all her credentials, she may be treated with suspicion or at least with coolness. Even in this day, a young single woman is looked at twice before she is admitted to a hostel. If Gum Moon looks at girls twice, their directors do it in such a way that the girl's personality is not offended. It is one of the institutions under the Board of Missions that never drops from its high level of Christian graciousness. Get to know Gum Moon—go to see it when you take your to-the-west-coast trip this vacation. Watch for its reappearance in our pages—probably in about two years' time, since we have other places to cover. If you have any interesting bits about your experiences there, write to us and tell about them.

Many of you have written us letters this past Christmas season about *WORLD OUTLOOK*. Some of you do not have your addresses on your letters. Let us tell you how very much they have been appreciated. Many of you have said to one editor or the other: "I have never seen you, but I feel that I know you."

These are letters that we cherish, and if you have not had a letter in reply, accept this as a very sincere thanks.

Next month watch for more issues that concern General Conference. One of them will be an article on the status of women in The Methodist Church—another one of those issues that carries emotion with it.

Until next month, then—and, remember, if your subscription is running out, renew now so that you will be sure to get the big General Conference number that will be distributed at Conference time in Minneapolis.

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.*

LUTHER, by Rudolf Thiel, translated by Gustav K. Wiencke. Muhlenberg Press, Philadelphia, Pa. 1955. 492 pp. \$5.00.

Luther, by Rudolf Thiel, has been written for the lay reader, not for the church historian. It is a book which has depended, in great degree, on Luther's own words for the story of the man. The author says of the book: "The details of the reformation of the churches, which have often been given more import than Luther's doctrine, recede into the background. Luther himself regarded these details as incidental. . . ."

He further says: ". . . one will find (through the author's selections of Luther's words) an ever-struggling man who experienced massive external conflicts as periods of release and relaxation. . . . I may be criticized for making Luther too passionate. But no one can deny that by far the majority of Luther's utterances were of such a character."

The book is translated into simple, clear sentences. The type is excellent, and the book is easy to read and handle. A good chronology is included in the book, and the book itself is divided into five periods of Luther's life: heretic, monk, warrior, leader, watchman. Men's lives do not divide as easily into such divisions but there is enough truth in the divisions to make the book stimulating reading. It is a biography of merit—for the insight it gives into the man Luther and for the insight it gives into the thought and life of the sixteenth century.

THE LIFE OF MATHEW SIMPSON, by Robert D. Clark. The Macmillan Co., New York City, 1956. 306 pp. \$5.50.

To many Methodists, Mathew Simpson is not lost in the mists of time. Some of the more elderly Methodists will remember the Simpson daughters who used to attend the General Conference, dressed in black and surrounded with an air of historical importance. Students at De Pauw University honor Bishop Simpson as their first president. And not so many years ago, one heard about those college halls anecdotes about Simpson that had passed down from generations gone before.

In many ways, Robert D. Clark gives the key to why Simpson has been remembered in a contemporary sort of way when many other bishops have been forgotten. He was a contemporary man. The Methodism of his day (he was born in 1811 and became an itinerant preacher in 1834) was spreading over the country as no other denomination was spreading. But it did not have the educational and social prestige of the other denominations.

When Mathew Simpson first became a preacher, this did not bother him. Methodists were bound together by loyalty and by religious emotion. But Simpson was himself a scholar. He was determined that his church,

as time went on, should gain intellectual prestige and that she should have an educated ministry. It is hard to say how many of the Methodist schools dotted across the country, especially in the Middle West, are due to this persistent aim of Mathew Simpson.

Bishop Simpson was one of the noted religious figures in the Civil War. The author says of him: "He was anti-slavery in sentiment, but he viewed Abolitionism not simply as an abstract right but as a threat to the church he loved; and so, for twenty-five years, he sought to temper the extremists of North and South, or North and Border."

During the prewar days, Simpson was editor of the *Advocate* in Cincinnati. Up until this time the Methodist press had held itself above politics, but the Compromise of 1850—a compromise that included the admission of California as a state along with the enactment of a stiff fugitive slave law—drew Simpson's fire. To keep the union, Washington was "selling out."

"Aspiring politicians had warned him 'to let these objects alone.' To such threats he could only reply, 'Gentlemen of the political school, you may muzzle the political press if you can, but the religious press shall be free, and for its support we shall throw ourselves upon the country.'"

The country stood behind him—at least those of the Methodist constituency.

The Methodist Church began to be recognized as a social force. And Mathew Simpson was known as a churchman with social vigor—a vigor arising out of the health of his religious faith. He was perhaps the first American churchman in the American church to connect social concerns with the gospel, setting a tone for Methodists that they have never lost completely.

After the war years, Simpson continued in this pattern. As the author says: "Whatever traditions of the church—he felt a new freedom in speaking out on public policy. He did not always speak with insight, but he spoke. Without being a reformer he helped to broaden the church's concept of things spiritual, and to prepare the way for social leadership."

As an old man, Simpson's last great speech was in England in 1881—significantly before the Methodist Ecumenical Conference, a gathering of twenty-eight British and American branches of Methodism. His dream was always for a united church. The author says of the earlier American split in the church: ". . . he could never forgive the South for the breaking up of the 'Old Church' on the slavery issue."

At this Conference he was not destined to speak of unity, however. When he arrived, word had just come of President Garfield's assassination, and he spoke for the United States in the service held at that time.

His last public act was to open the Peo-

ple's Church in Boston, where there were "free pews"—another reform that Simpson advocated.

He lived to attend the General Conference of 1884 in Philadelphia a few weeks later. Pale and exhausted in appearance, he opened the Conference with a clear voice: "The Conference will please come to order."

During his lifetime he had fought against compromise acts that would keep the union together at the expense of fugitive slave laws, he had stood for temperance, for woman's rights, for church unity, and for the prestige of The Methodist Church. But the important fact of his life was that he had planted the roots of Methodism deep down in the soil of the social life of America.

This is a book fascinating to read, of historical importance to Methodist laymen and to anyone interested in the social development of The Methodist Church.

POPULATION AND PLANNED PARENTHOOD IN INDIA, by S. Chandrasekhar. George Allen and Urwin, distributed by Macmillan Co., New York City, 1956. 89 pp. \$2.95.

This little book, with an introduction by the scientist Julian Huxley, is a book written for those interested in India's specific problems. But the book holds interest for all who are interested in the feeding and social welfare of the world. There are some rather staggering figures in the book. For instance—five million births a year in a country that is already pressed for food is something to affect all the world. Dr. Huxley says: "His (Mr. Chandrasekhar's) book is an important contribution not only to Indian thinking but to world thinking on this central and overshadowing problem."

Mr. Chandrasekhar recognizes the religious problems attached to a planned parenthood program, and is quite realistic about the administration of such a program. His book has an added value, for the person interested in India, because of its bibliography, which is appended to the main chapters of the book.

The dedication is significantly "To the Mothers of India who suffer from improvident maternity."

THE CHRISTIAN IMPRINT, by Fred P. Corson. Abingdon Press, Nashville, Tenn., 1955. 156 pp. \$2.50.

One of the foremost problems in America today, and one of the most widely discussed, is that of our troubled youth. Whether today's youth will bear the imprint of Caesar, or the Christian imprint, in their adult life depends upon whether the church has an answer, or whether troubled adults seek some other counsel.

Dr. Corson feels that every one of us is a teacher, for good or evil, whether we will it that way or not. In the pages of this book the reader will find sound and workable suggestions for remedying past mistakes and insuring a richer harvest.

Through long experience in the field of education, and because of the depth of his faith, Bishop Corson speaks authoritatively, but never patronizingly or pompously. *The Christian Imprint* discusses everybody's problem—the author's, yours, mine, and that of mixed-up young people.

D. M. H.

The Moving Finger

Writes . . .

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



● *Over fifty librarians from all parts of South Korea are shown here during a recent workshop held at Chosen Christian University in Seoul. The university, a joint project of the Methodist and Presbyterian churches, was host to the workshop which dealt with the cataloging of Western books as well as the treatment of Oriental books both ancient and modern. Destruction of many Chinese and Japanese books during the recent war has made knowledge of Western books more valuable.*

Aubrey Moore Dead at 72

✦ THE REV. DR. AUBREY S. MOORE, seventy-two, a leader in the Methodist General Conference for many years, died in an Evanston, Ill., hospital last Dec. 12. He had been ill for several weeks.

He had been a member of the Board of Missions and secretary of the General Conference Commission on Entertainment since 1940. He was also chairman of the arrangements committee for the North Central Jurisdictional Conference.

A member of the Rock River Conference for forty-four years, Dr. Moore

had been conference treasurer and superintendent of the Chicago Home Missionary and Church Extension Society since 1935. Prior to that time he had served a six-year term as Chicago Northern District Superintendent and as pastor of churches in Glen Ellyn, Oak Park, Dixon, and Evanston, Ill.

Dr. Moore was born in Hendrysburg, Ohio, in 1883 and was graduated from Northwestern University with the A.B. degree in 1912 with Phi Beta Kappa honors. He took his theological training at Garrett Biblical Institute, Evanston, and in 1933 was honored with the school's doctorate in divinity.

Surviving are his widow, Mary Eliza-

beth; two daughters, Mrs. Hubert R. Celley of Evanston, and Mrs. Andre Deflanre of Brussels, Belgium, and a son, Charles Ellington of Northbrook, Ill.

Funeral services were held in Covenant Church, Evanston, which Dr. Moore had served as his last pastorate. Many fellow ministers and representatives of general church agencies attended. The Rev. Edwin S. Hunt, pastor of Covenant, was assisted in the service by Bishop Charles Wesley Brashares of the Chicago Area; the Rev. Dr. Clarence H. Diercks of Sycamore, Ill.; and Dr. Moore's university roommate, the Rev. J. B. Martin, minister of Auburn Park, Chicago.

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Rhodesia Projects Unite Methodists

BRITISH AND AMERICAN METHODISTS began recently the joint development of two new missionary projects in Southern Rhodesia— theological training for Africans on a graduate level and the building of a Methodist community center in Salisbury.

The joint theological training is scheduled to begin in 1957, according to a plan outlined by representatives of the two Methodist groups. The site will be at Epworth near the government interracial university at Salisbury. Staff houses and student quarters now are under construction. Bible school training for evangelists not prepared academically for the full theological course will be continued in each of the missions.

The proposed community center will serve migrant African workers in the vicinity of Salisbury, capital of the new Central African Federation, which includes Northern and Southern Rhodesia and Nyasaland. The cost will be about \$66,000 and funds will be sought from British and American mission boards. The committee planning the center said "the social needs of the many Methodists of both branches could best be met in a cooperative endeavor."

The Board of Missions of the American Methodist Church was represented by Miss Ruth Lawrence, Africa secretary of the Woman's Division of Christian Service, and the Rev. Ralph E. Dodge of the Division of World Missions. Bishop Newell S. Booth of the Elisabethville (Africa) episcopal area was chairman of the committee planning the center.



Methodist Women Found New Sumatra School

A NEW METHODIST CHINESE HIGH school is scheduled to be completed in April at Medan, a city of 120,000 on the northeastern coast of Sumatra. The new building, which will be opened officially in July, will be of reinforced concrete and will have three stories. The Rev. Yap Un Han, pastor of a Methodist church in Medan, will be the principal. A representative of the Department of Education of the Indonesian Government spoke at a service last fall, marking the unveiling of an engraved bronze name-plate to be placed on the building. Miss Gusta Robinett, a missionary from Indiana, cut the ribbon at the unveiling ceremony. The Woman's Division of

Lest I Lose

If there is anger in my heart,
I cannot see
The beauty of wind-rippled
leaves
On any tree.

If there is envy in my heart,
I have no eyes
For the beauty of white wind-
blown clouds
In any skies.

Lord, keep me gentle, keep me
still,
Lord, keep me kind,
Lest I lose all thy loveliness,
Lest I be blind.

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Church Peace Union Elects New Directors

Dr. RALPH W. SOCKMAN, PRESIDENT of The Church Peace Union, recently announced the election by Union trustees of Dr. A. William Loos as Executive Director, and Mr. John R. Inman as Associate Executive Director. The appointments took effect January 1, 1956, on the retirement of Dr. Henry A. Atkinson, General Secretary of the Union since 1918.

Dr. Loos, an ordained Congregational Christian minister, has served as Education Secretary of the Union and Editor of the *World Alliance News Letter* since 1946. He is also President of the Board of Trustees of Shawnee Leadership Institute, a student citizenship seminar; a trustee of the National Religion and Labor Foundation; and Chairman of the Editorial Board of the Congregational Christian magazine, *Social Action*. He is active in the National Council of Churches, the U. S. National Commission for UNESCO, and the American Association for the United Nations. Before coming to The Church Peace Union, he did college and university teaching in Georgia and, for four years, served as pastor of the First Congregational Church in Waltham, Mass. He is the author of *Two Giants and One World: A Study of Soviet-American Relations* and of *The United Nations and the Disciplines of Peace*.

Mr. Inman has been Assistant Secretary of the Union since 1946. An accredited observer at the United Nations, he is Treasurer of the Conference Group of U. S. National Organizations on the United Nations and of the American Institute for International Information. He is also active in the American Association for the United Nations, the U. S. Committee for the UN, and the National Council of Churches. Last summer he served as Director of the Shawnee Leadership Institute high school session. His previous experience includes teaching social studies in Ohio and four years in the U. S. Army in World War II as an anti-aircraft intelligence officer. He was discharged with the rank of captain. Mr. Inman is the author of *United Nations: Facts and Fallacies*, a pamphlet which has sold over a million copies.

The Church Peace Union was

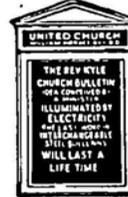


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"Cultural Award" Given Japan Bible

THE COLLOQUIAL JAPANESE EDITION of the Bible, published by the Japan Bible Society was chosen one of the top twelve books of the year in 1955 by the Japanese newspaper, *Mainichi* (circulation 3,000,000), in a contest in which 20,000 books were submitted.

In interpreting what the selection meant to the Christian cause in Japan, the National Christian Council of Japan said:

"The *Mainichi* is one of the top three newspapers of Japan and its annual award to the twelve top 'cultural publications' is the most coveted prize in Japanese publication circles. It is equivalent to the classification of 'the best books of the year.' The publicity value is tremendous.

"The award is particularly remarkable in view of the fact that only one-half of one per cent of the nation's population is Christian and until recently Christianity was despised and oppressed as being a foreign religion. The Bible has been generally considered a foreign book with little relevance to Japan. Thus, the award recognizes the Bible as being a Japanese book and one that has significance for the people of this nation."

The more than 20,000 books considered by *Mainichi* included writings covering every phase of life in Japan, the Council said. The award to the Colloquial Japanese Bible was not the same as for other prize-winning books, it added, but was a special award equal in significance to the others. The special prize was given, the Council explained, in view of the Bible's large size and the fact it was not written for publication in the usual sense.

The *Mainichi* award was the second this year for the Colloquial edition. Last spring it was selected by the National Library Association of Japan as one of its "recommended books" to be put on special display in about 3,000 libraries.

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**Plans Made For
Hymn Dictionary**

A COMMITTEE HAS BEEN NAMED BY President Deane Edwards, of the Hymn Society of America, to undertake the preparation of "a dictionary of American hymnology," bringing into one volume the story of hymnody in America, the writers of hymns and gospel songs, and the known facts about the hymns and music now used in the hymnals of American churches. The volume would do for American hymnology what Dr. John Julian's "Dictionary of Hymnology," now out of print, did for British hymnody in the last century.

Dr. Leonard Ellinwood, of Washington, D.C., one of the Protestant Episcopal Church's leading authorities on hymnology, and consultant to the Library of Congress in this field, is chairman of the committee. Other members include: Dr. Ruth E. Messenger, of New York; Dr. William W. Rockwell, New York; J. Vincent Higginson, Long Island City; Dr. Henry Wilder Foote, Cambridge, Mass.; the Rev. George Litch Knight, Ridgewood, N. J.; Prof. Ray F. Brown, New York; Dr. Armin Hacussler, Evansville, Ind.; the Rev. Lester Hostetler, Freeman, S. D.; Dean Robert G. McCutchan, Claremont, Cal.; the Rev. Edward J. Horn, III, Philadelphia; the Rev. Douglas L. Rights, Winston-Salem, N. C.; Dr. G. A. Lehman, Charleston, W. Va.; the Rev. Charles L. Atkins, Boxford, Mass.; Dr. William A. Weber, New Brunswick, N. J.



**Costa Rican Church
Flooded Second Year**

FOR THE SECOND CONSECUTIVE YEAR, a tiny Methodist chapel in the Costa Rican village of Puerto Cortes has been heavily damaged by floods. And in this year's floods, the Methodist pastor was marooned in his church for a day.

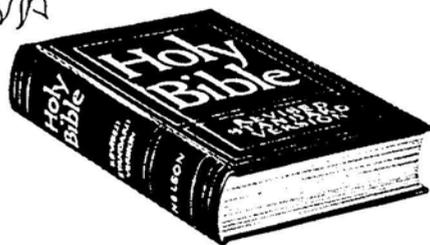
Reports reaching the Board of Missions tell of the flooding of a chapel that had been dedicated just last July, after flood waters in the fall of 1954 had all but destroyed a former church.

In his account of the damage from the overflowing Terraba River and from hurricanes, the Rev. Marion Woods, of Bird City, Kansas, now on furlough in the United States, reports:

"The banana lands are digging themselves out of the mud again. Floods, worse than the siege of last year struck the same area of the Pacific zone in mid-October. In Puerto Cortes, a town



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on the Terraba River, we dedicated a new chapel last July. There were nearly 150 people present.

"The congregation was making a good recovery from the ravages of the flood of 1954 and new interest and spiritual power was manifesting itself in the life of the congregation. We had hoped for a real advance in this town.

"One night the pastor of the Puerto Cortes congregation awakened to discover that flood waters were already two feet deep inside the parsonage. He awakened his wife and they salvaged what little they could, putting things up on shelves. He took his wife to the

center of town, where the people had gathered for safety. He then returned to guard the property, for thieves were making the most of other people's misfortune.

"The pastor, upon checking and rechecking the height of shelves, went to inspect the chapel. The water rose higher and higher. He opened the windows of the chapel to keep the water from bursting through the sides of the building. Then he had to keep the benches from floating out the windows.

"Still the water rose higher and forced him up through the ceiling into



Blind eyes that plead for help...

HIS mother dead and his father drafted into the Korean army, Ilyun Chou was left alone, homeless and friendless.

"I went from tent to tent everywhere and had no place to sleep... and I was begging for food," he said recently to American friends.

He is thankful now for the help he is receiving through the Christian School at Taegu, where aid from the John Milton Society helps feed, clothe, educate and care for boys like him. There are hundreds of others we know of who need such help,

but only you can make their rescue possible by what you give.

Taegu is one of 33 schools that receives aid from the John Milton Society for the Blind. Won't you pray for our work and help by sending what your heart tells you to give for the homeless and blind children?

Help for the Korean blind is only one of the many services to the blind at home and overseas which the John Milton Society carries on as the official agency of the Churches of the United States and Canada. Your gift in any amount is vitally needed... it will help to make God's love real to the blind throughout the world.

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the church tower, where he took some siding loose as a means of escape should the flood waters take the building off its foundation. While up in the tower, he heard his boxes of belongings drop one by one, as the flood waters rose up to the shelves that held them.

"He writes, 'What caused me the most pain of all was to see my new chapel at the mercy of the flood and my people suffering.'

"He lost his whole library and many of his belongings. He was marooned with the buildings for two nights and a day.

"The flood also reached other chapels, but did not do the damage that it did in Puerto Cortes. This is a hard jolt for work that is just getting on its feet. Some help has been sent from the Methodist brethren of the country in the way of used clothing and food and voluntary contributions."



Borneo Christians Plan For Future

LEADERS OF THE SIX-YEAR-OLD Methodist Church among the Ibans of Sarawak (northern Borneo) met recently in Sibu to discuss questions of worship and policy facing the church and its 2,000 members.

The conference brought together thirteen Iban teacher-preachers, theological students and exhorters, pastors of Chinese Methodist churches in Sarawak, Batak missionaries from Sumatra and American missionaries. The one-week meeting was called a pastors' institute.

Discussion centered around the development of Christian worship services appropriate to the planting of rice and for the Christmas season and problems of the growing Iban congregation. There were lectures on hygiene, improved agricultural methods, the church, the Gospel of Mark, and stewardship.

The group worshiped one Sunday morning in a new Iban church at Bawang Assan, near Sibu, and returned that night to worship in the Chinese church at Sibu.

The Rev. Burr Baughman, missionary from Hendersonville, N. C., said, in assessing the significance of the institute: "Seven years ago there was only a Methodist mission to the Ibans with three missionary families. Today there is a Methodist Church among the Ibans with a large membership and with Iban leaders beginning to

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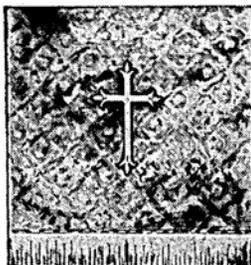
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*Homer Rodeheaver;
Famous Song Leader*

HOMER RODEHEAVER, SONG LEADER for Billy Sunday and long a familiar figure in Methodist evangelistic meetings, is dead at seventy-five.

The arm-waving, trombone-playing musician who followed the "sawdust trail" around the world, was the victim of a cerebral hemorrhage suffered December 18 at his home at Winona Lake, Ind.

Funeral services were conducted at the Warsaw, Ind., Methodist Church by a longtime friend and fellow-worker, Methodist Bishop Arthur J. Moore of Atlanta, Ga.

Rodeheaver served as songleader in the summer of 1951 at the first annual Candler Camp Meeting at Lake Junaluska, N. C., site of the Methodist Church's southeastern assembly grounds. Bishop Moore was the principal preacher.

After attending Ohio Wesleyan University, Rodeheaver entered evangelistic work and soon became known as the "musical missionary."

Author and publisher of numerous religious songs, Rodeheaver was a key member of Billy Sunday's evangelistic team for twenty years, and later served with a host of other evangelists, including Billy Graham. He helped establish Winona Lake as a world famous religious encampment, and operated a ranch for underprivileged boys at Palatka, Florida.

Unmarried, Rodeheaver is survived by a sister, Ruth Thomas of Winona Lake.



*Half-Million Pledged
For Alaska College*

METHODIST CHURCHES ACROSS THE United States have pledged \$522,549 to the proposed Alaska Methodist College and the total for the college in cash and pledges on hand is \$1,476,549.

Those figures were compiled at the first report meeting of district superintendents and other episcopal area representatives in the Alaska college campaign, held last December at the Chicago Temple. Representatives of thirty-three of Methodism's thirty-seven episcopal areas attended, meeting jointly with the Alaska Methodist College committee of the Division of National Missions, the Board of Missions of The Methodist Church.

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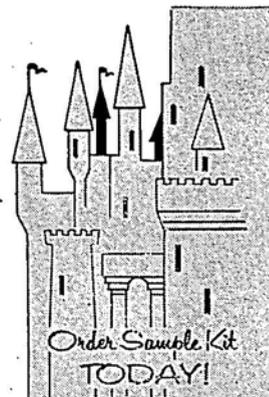
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The \$522,549 included pledges accepted by churches as special gifts (Advance Specials) and by individuals who have pledged \$500 as "honorary alumni." The \$1,476,549 included, in addition, \$715,000 pledged by Anchorage residents last March and \$239,000 given by Methodists since 1948 but not as a part of the current drive.

In addition, reports from area repre-

sentatives indicated that several areas have set long-range goals totaling an additional \$813,000, for which pledges are yet to be sought. That brings the amount for the college in cash and pledges on hand and in long-rang goals to \$2,289,549.

Dr. H. L. Johns of Philadelphia, director of the college campaign in the States, said the \$522,549 was a "pre-



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liminary and incomplete" figure, since there were no reports from five episcopal areas and since representatives of others said solicitation was not yet underway.

Most of the area representatives have been doing promotional and solicitation work since April, after returning from a ten-day trip to Anchorage.

The Alaska college committee, which is planning the development of the four-year liberal arts college, recommended that the start of construction on the school be set tentatively for the summer of 1957. That recommendation was later approved by the Division of National Missions at the annual meeting.

The committee, headed by Bishop A. Raymond Grant of Portland, Ore., also recommended that the college be opened with only freshman and sophomore classes, with third and fourth year classes to be added later. A minimum of 100 students should be sought for the initial student body, the committee decided.

Most of the committee actions were based on recommendations from a six-member academic advisory committee, that includes college presidents, deans and business managers. The academic committee also recommended that an Anchorage college committee ask the city of Anchorage to set aside at least 1,000 acres adjacent to the 242-acre campus for a joint city-college cultural center.

Most of the pledges reported at the meeting were for one to three years, representatives said. Most of the long-range goals were estimated to be reached over a five-year period.



Methodists Entering Philippine Ministry

METHODISTS MAKE UP ALMOST ONE-HALF of the enrollment this fall in the Union Theological Seminary at Manila, the Philippine Islands.

A report on seminary enrollment from Bishop Jose L. Valencia of the Philippines Methodist Church shows that of 100 students attending seminary classes, forty-eight are Methodist. The next largest number is thirty-nine from the United Church of Christ of the Philippines. The Methodist group includes thirty-five studying for bachelor's degrees in divinity or theology and thirteen for the bachelor of religious education degree.

In addition, the report said, there are thirty-six students studying to be deaconesses at the Harris Memorial School, a Methodist school affiliated

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with the seminary. The Division of World Missions of the Board of Missions shares in support of the seminary and the Harris Memorial School is a project of the Woman's Division of Christian Service.



Japanese to Observe Protestant Centennial

IN PREPARATION FOR THE CENTENNIAL in 1959 of Protestant work in Japan, the United Church of Christ of Japan (of which Methodism is a part) has decided to publish a history of Japanese Protestantism and to erect a United Church conference building. The decisions were made at a recent meeting of the United Church's national executive board and central executive committee in Tokyo.

The proposed history would describe the beginnings of about thirty Protestant denominations, which now form the United Church. The churches merged in 1941. Several groups pulled out after World War II and others

joined for the first time. Today, the United Church claims more than fifty per cent of all Protestants in Japan.

The Centenary Memorial Kyodan Conference Building would provide space for housing and entertaining conferences of up to 200 persons, United Church officials said. It is to be built in Tokyo at a cost of about \$55,500.

The United Church groups also voted to raise money for a chapel at the Hino National Christian Rural Training and Service Institute near Tokyo in memory of Dr. Alfred R. Stone, a missionary of the United Church of Canada who helped establish the institute. He died in 1954, when a ferry boat capsized. Lay Evangelism Week was set for November 6 to 12 and the boards agreed laymen should be encouraged to witness to their religion in their neighborhood and on the job.



Methodist Churches Grow in Lima, Peru

WITH THE COMPLETION OF AN educational plant for the English-speaking Union Methodist Church, Methodism has eleven churches in Lima, Peru, and united Protestantism about sixty, a Methodist missionary reports.

The Rev. Ivan Nothdurft, of Cape Girardeau, Missouri, says the largest Protestant church in Lima seats about 1,500 persons. About 400 persons attended the dedication of the Union church's educational plant.



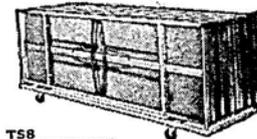
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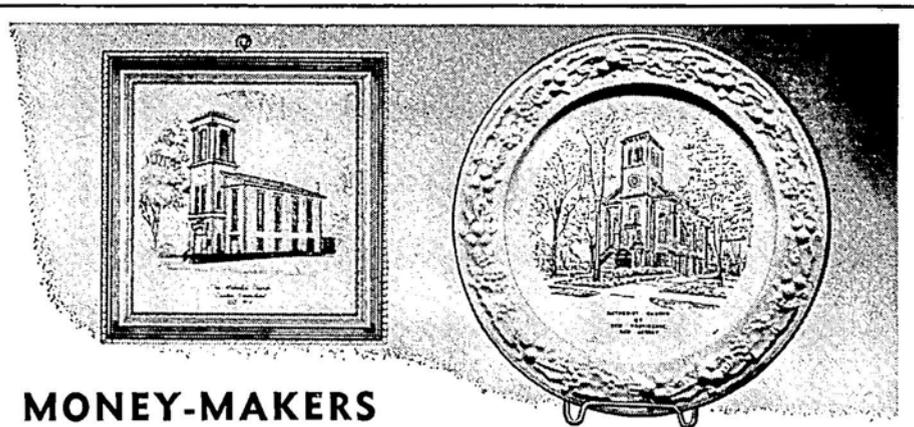
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by
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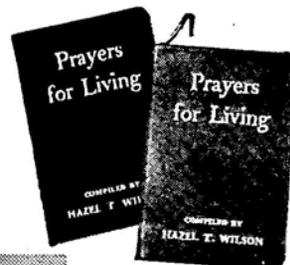
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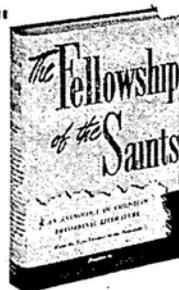
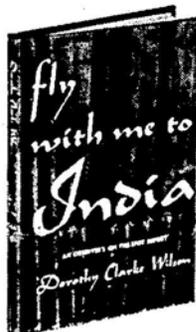
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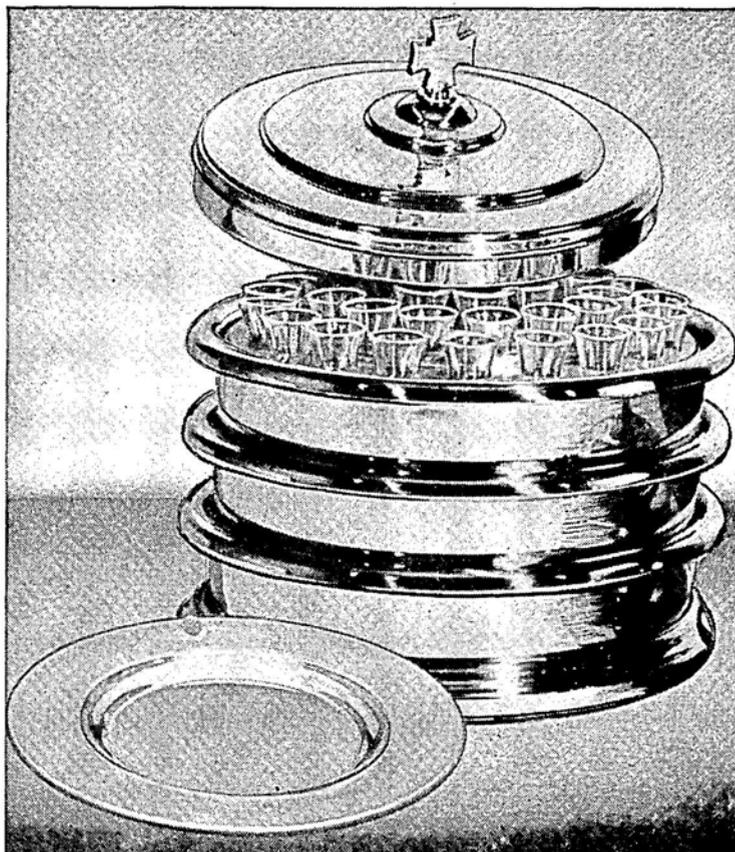
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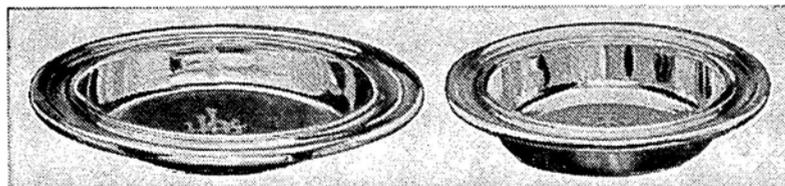
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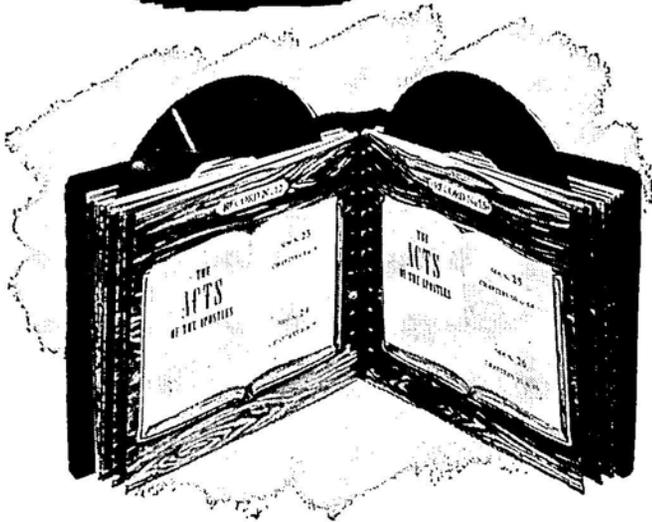
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