

JULY 1956



# World Outlook



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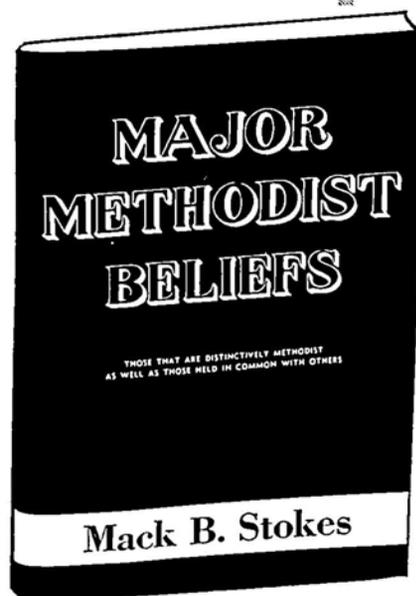
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# LETTERS

WORLD OUTLOOK 1956

## Methodist Camp in Peru

● Summer camp (better known as *campamento*) is held for our Methodist groups, with all Methodist churches uniting. This camp affords many youngsters, who would not otherwise have the opportunity, a chance to get away from the city.

Usually I go to camp with the group we call "secundarios menores"—the little intermediates.

This year we are accepting all young people who wish to go, regardless of their denominations.

JANET EVANS

Lima High School  
Lima, Peru

## Social Center in Korea

● Tai Wha Christian Social Center is located in the heart of Seoul, and fortunately escaped destruction.

Last October, the Center opened on a full-time basis, with classes in Bible, Literacy, English conversation, Spanish, French, club and recreation groups.

One of the most interesting groups is the Boy-Girl Relationship class, which is taught by a young couple here, Mr. and Mrs. Raber. Because of the war, and the consequent break-up of family life, the traditional pattern of marriages arranged by parents is disintegrating. Young people are being left in a chaotic process of change. In this class at the Center, college boys and girls can freely discuss problems concerning dating, friendships, and marriage.

RUTH STEWART

Tai Wha Christian Social Center  
194 In Sa Dong, Chong No Ku  
Seoul, Korea

## Students in Angola

● One accomplishment over which we feel encouraged was our first Parent-Teachers' meeting last November. A student body of 225 was represented by the presence of 150 adults. The theme of our first meeting was "The Importance of Co-operation Between the Home and the School." The parents and the teachers seemed eager to meet.

In the Normal School I have sixteen young people in a class on "Methods of Teaching." I am much encouraged by their ability to think for themselves, and their willingness to express their ideas. We have arranged for these students to observe the methods of certain teachers at work in the primary school.

DORIS M. BENNETT

Caixa 9, Malange, Angola, Africa

## Young Christians in Japan

● I attended a meeting in Hakodate of the high-school age young people of four churches. This was the first such interdenominational meeting of high school students, and there were sixty present. We were all a little surprised that we were such a large group.

The young people themselves felt that they

had been missing out on something. For up until then they hadn't realized how great a number of fellow-Christians there were, nor had they known who, in their own schools, belonged to the churches.

Already, plans are being made for the next meeting.

REBECCA GILES

Iai Joshi Koto Gakko  
64 Sugunami-cho, Hakodate, Japan

## Young People in Burma

● I wish you could go along with me as I visit among various churches, homes and schools. You would be thrilled as I have been to watch hundreds of young people from Methodist English School enter the sanctuary of Methodist English Church for chapel service; visit the Girls' Hostel in Pegu, where girls not only hear about Christ, but see Him at work in the lives of their Christian leaders who are making this a home where the girls are wanted and loved; and ride across the river by sampan and walk through the village of Dallah to the beautiful church where the "pews" (rectangular spaces painted on the floor) are filled with Indian worshipers; hear our Chinese young people sing.

Since I have been here only a few months, I am merely beginning to get a view of the Christian work being done here. We have been received most graciously by the missionaries as well as Burmese people.

ELIZABETH CALLIS

242-A Creek Street  
Rangoon, Burma

## Progress in Mozambique

● All departments of the church have gone forward. The woman's work is about double what it was last year. There are many more young people taking active part. The spiritual tone of the nurses' school is good. One Sunday recently there were 600 people at Sunday school.

There is still much to be accomplished for the Kingdom, and many obstacles to be overcome. Please help us pray that God will raise up workers and open the way for them to come.

VICTORIA LANG

C. P. 41, Inhamagnc  
Mozambique (Portuguese East Africa)

## The Church and Young People in Brazil

● My church, Central Methodist, is large and has a famous history of Protestant work here. It is the "mother church" of about 25 other Methodist churches in the city.

Each Sunday during March I spoke to the closing assembly of the Sunday School on some phase of Christian education. I also have an article printed in the church bulletin on the same subject each week.

Every Friday night I teach Bible for an hour—it is a special kind of class. Our woman's society sponsors classes on reading and

writing for women in the community. Many of the women who come are "empregadas" (maids) who have never had the opportunity for an education.

I am working with the leaders of the two youth groups in the church, usually in their planning committees.

I am Conference director of the "Juvenis" (12-16 years), with the responsibility for working with these groups in our churches. We're planning a big youth congress in July or September.

For the Junta (national board of Christian education for our church in Brazil), I'm doing some writing in leadership education.

ROSALIE V. JENKINS

Largo da Polvora 96, Apt. 408  
Sao Paulo, Brazil

## Easter Day in Cuba

● Very early in the morning, we rubbed our eyes as the alarm rang to remind us that it was time to be up and getting ready for the sunrise service. This was held on the steps overlooking the bay, one of the most beautiful views in all Cuba. Dr. Efrain Salinas, Bishop of the Episcopal Church in Mexico, was our guest speaker. Our Seminary choir sang. The choir, trained by Dr. Jones from Princeton Theological Seminary who was a visiting professor here last term, sings beautifully and we are so proud of it. (Now that Dr. Jones has returned to the States, the choir is under the direction of a young Cuban Methodist girl, Miss Raquel Gutierrez, who is our new professor of music.)

After the sunrise service, the people from nearby towns who attended the service were served breakfast here at the Seminary. Of course they all wanted to see our new chapel, called the Chapel of the Resurrection, which was dedicated in January of this year.

When the crowds left, and the Seminary family was alone once more, we got ready to go to Sunday School at our various churches. Many of the students went out to the mission churches near Matanzas which they serve as pastors. If you could trace their routes on a map you would have something resembling the spokes of a wheel radiating out from Matanzas.

LOIS DAVIDSON

Union Theological Seminary  
Matanzas, Cuba

## Contrast in Burma

● I have found Rangoon a most fascinating place. Burma has been appropriately called "The Land of the Golden Pagodas." During the night one can see them outlined against the sky, strung round and round with lights. Covered with real gold leaf, they need no additional lighting in the brightness of the sun.

Rangoon is a large and fairly modern city. Like any American city, Rangoon is full of contrasts. Amid the tall office buildings will be found tiny mat huts. Contrast is especially noticeable in the matter of transportation, for the streets are a tangled mass of trishaws, horse-drawn carts, stage coaches, jeeps, and modern automobiles. The population of Rangoon is composed of Burmese, Chinese, and Indians, with a sprinkling of English and Americans. Each uses his native costume and language so there is great contrast, too, among the people.

JEANIE WINTRINGHAM

57 Signal Pagoda Road  
Rangoon, Burma

**Resource Material  
In Brazil**

● Every one of the girls at the Institute teaches a Sunday school class, besides carrying a full study load, and most of them spend their summer vacations conducting church schools. What a scramble they have to get material! There is an appalling lack of it in both Portuguese and Spanish, which are the two languages they read and understand best. That's one of the reasons for the English classes, to enable them to use our many books and magazines as resource material. But whether they understand the written matter or not, they clip and use the colored pictures for illustrations and sometimes have the children in their classes frame them.

BEVERLY CHAIN

Instituto Methodista  
Caixa postal 12681  
Santa Amaro, Est. Sao Paulo, Brazil

**A Word From Illinois**

This is a letter from an older reader, in which she includes some verses showing how the years have changed but not diminished her interest in "folks far away." There is a romance in world-wide missions which reflects itself in the letter. (Editors)

● WORLD OUTLOOK is a grand paper and very useful.

I cut out letters from missionaries telling how they spent Christmas. The letters were given to some of the young people, and presented by them. We had a wonderful meeting using these letters. China, India, Japan, and other countries were represented.

When I was a little child,  
My thoughts would often say:  
Just what are folks like  
In countries far away?  
Then as I grew older  
I thought how nice 'twould be  
If I could visit them—  
The folks across the sea.  
Now I'm old, and still at home  
But doing all I can  
To help others go  
To tell of God's great plan.

MRS. FANNIE REED

Fairfield, Illinois

**Christian Education  
In India**

● On World Sunday School Day, October 29, our hostel boys and girls put on a program in the church, with songs, memorized Scripture, and a play showing the persecutions heaped on a Hindu child who became a Christian. A chapter from the book, *Men As Trees Walking*, by Margaret Applegarth, was reviewed by the wife of a missionary.

The Woman's Society of Christian Service held its first District Convention here in November. They are trying to get every Society chartered, and to get the organization perfected. One trouble is the lack of education of our village women. But primary education is being extended in India, and night schools and adult literacy fostered, so we hope that many of the next generation will learn to read and write. Our Bible women in the villages can read some, but many learned to write their names only last year. In the voting at the District Convention, one woman would write the ballots for several illiterates who sat near her.

RUTH DANIELS

Fairfield, Belgaum, India

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Willard Mecklenburg Photo

• *The Community Methodist Church of Nome. This structure was built in 1902 and was paid for partly in gold dust. It was built as a community church and has continuously housed many of the Protestant worshipers of Nome through half a century. Through local efforts and Advance Specials it is hoped to replace this building in the fairly near future.*

## NOME'S ESKIMOS

# Face Problems of Transition

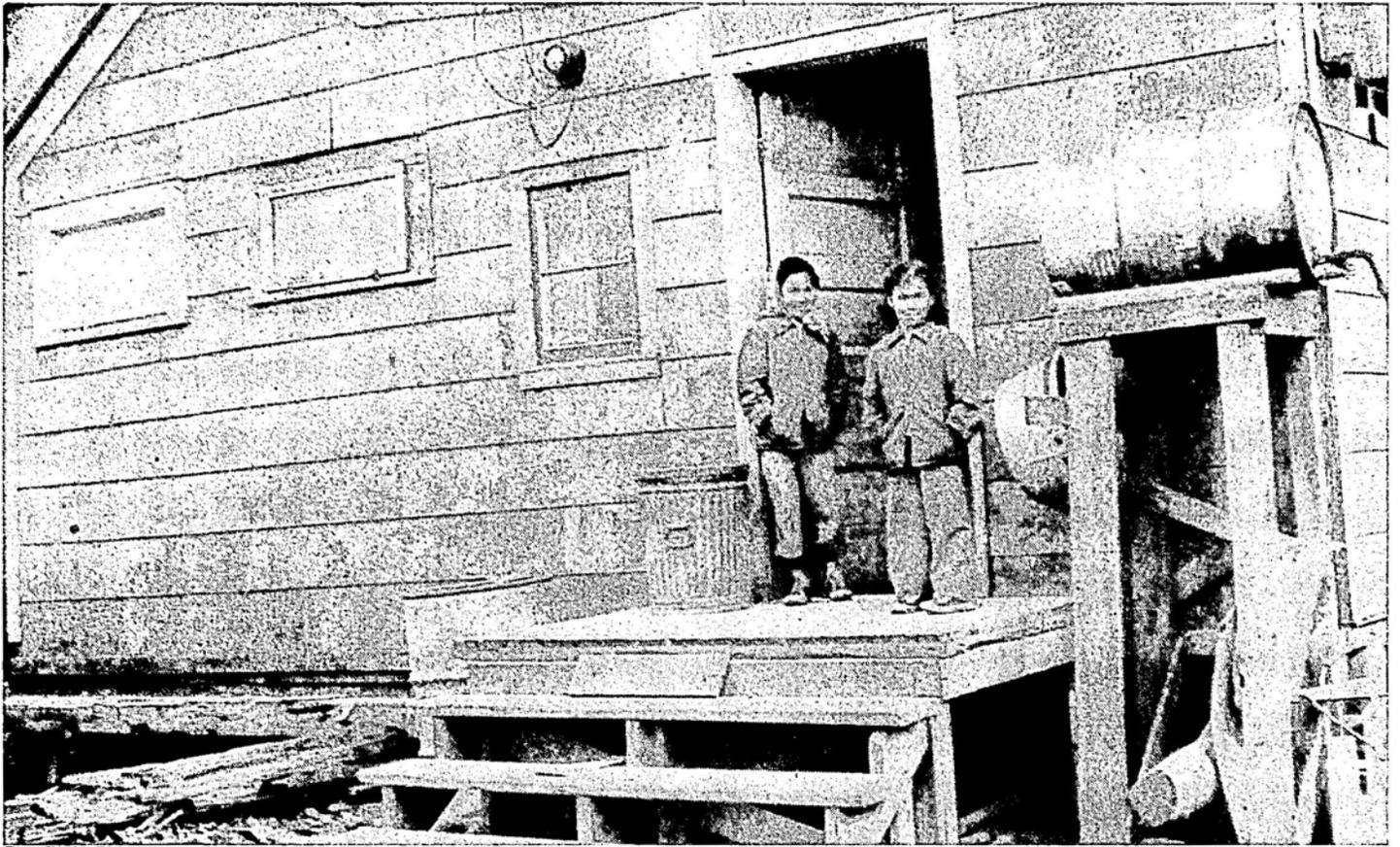
By **WILLARD MECKLENBERG**

*Mr. Mecklenburg is Minister of Nome's Community Methodist Church.*

**A**LASKA'S Eskimos are in a state of transition. The changes wrought by the white man's presence are more permanent than the changes made in the landscape around Nome. The Eskimos of Northwestern Alaska

once were as well adapted to living here as are the seal, walrus, and sea lions upon which they depend for food but their old ways have become mixed with the white man's ways, making a confusion in their living habits. For some

fifty years now, they have watched and tasted a manner of life which is very attractive to them, but which is unsuited to their present state of economic development. Wages, relief dollars, liquor, tuberculosis, and white man's



Bon Davis Photo

● *A typical family dwelling in Nome. Even the best housing tends to be very small in size. Note the foundation of wooden skids. Because of the permanently frozen condition of the soil, it is not feasible to dig basements or to use standard types of foundation. Also, there are almost no brick chimneys in Nome. The flue is constructed of a double pipe commonly called a "safety." The inner pipe is the diameter of a standard stove-pipe, or six to eight inches. The outer pipe will usually be fourteen to sixteen inches in diameter.*

foods have etched away their culture and independence. Many who look like Eskimos are strangers to the tundra and the sea, which could provide them a healthful if monotonous livelihood.

Of course, much remains among the older people and many of the younger ones of native skills and ingenuity. Many are still able to hunt and fish. Many still know acceptable native ways of saving for food the berries and plants which are in diminishing supply around Nome because the population is much heavier than can live in this untillable land. Yet, again and again one meets youth who cannot converse fluently with their grandparents because the older people speak a native dialect and little or no English. Often the youngsters speak fair English and lame Eskimo or none at all. Grandmother wears an ankle-length squirrel skin parka with the fur turned in. Nowadays it is covered with calico. Granddaughter dresses like a bobby-soxer by mail order from a catalogue or through

purchases made in a local store. Her parka probably was hand-sewn by her mother or grandmother but it is styled to suit the times—three quarter length with zipper in the front and a design appliquéd on near the bottom.

Nome offers a good position to see at close range what can happen when two outlooks and cultures live side by side. The whites are at the top of the heap economically speaking. We have a strong money culture. We live on shipped in food and conveniences. We have an imported language which is dominant. Yet even with our familiarity with a technical way of life we have many problems. Our conveniences often prove to be both expensive and inconvenient, for we are far away from service departments in most cases and close to the Arctic winter.

Living among the Eskimos has not changed us as drastically as it has changed them. For most of us the roots of our culture are deeper and are reinforced both by our common language

and our economic strength. We have powerful ways of maintaining contact with the "outside" through our radio, magazines, and commerce. Whites control the markets, the laws, the education of Nome; however, some of the Eskimos do serve on the school board, the Methodist Church board, and the Territorial Legislature. The Eskimos go to our schools and learn about stateside interests. Very seldom do they have a chance to learn in the schools of their own people and ways.

Among the whites there is a temptation to think that our ways are best. It is true that we are more expert in technical, financial, and personal health matters than some of the Eskimos; yet they are to be admired for their ability to adapt to new, difficult and unfavorable conditions. Learning to stick to a wage-earning job when the salmon are running or the seal are nearby is quite a strain, because Western standards of punctuality and business responsibility are simply not a part of the village life



Ben Davis Photo

• *Standing water, refuse, and inadequate housing such as this are major problems to solve in Nome.*

that is the deeper heritage of many of Nome's people.

The Eskimos at Nome are a very friendly and happy people. They smile quickly and often. As one lives near them he discovers that they are happy with very little and happiness to them seems rather independent of economic circumstances. If the season is good and fish and seal are plentiful, it is taken in stride. If the year is lean and food scarce, it is still no cause for grumbling.

All too often life is not as happy for some of them as their good-natured faces would suggest. One senses this in the way the laughter stops when a white draws close as in the Post Office where a group is standing at the package window waiting for service. When one gets to know them and is trusted by them, he may discover that some of them are inwardly very hostile toward the whites. Again and again I have heard the remark, "they [the Eskimos] will trust and respect individual

whites who show themselves worthy of trust, but you have to win their confidence. There have been so many [white men] that would take advantage." Of course, Nome is legally desegregated and the churches, restaurants, theaters, and shops are open to everybody. It is interesting to hear the longer term residents tell how at one time the Eskimos all sat on the right side of the theater and the church. In the last few years the Native Service school has been closed and all of Nome's children go to one unified school system. Our school population is about seventy-six percent Eskimo and twenty-four percent white.

Social welfare workers, health officials, and police are increasingly concerned with mental health conditions in Nome. A growing problem is mental illness. Officials at Nome have indicated concern regarding the psychotic tendencies of a number of Eskimos in their files. It is not uncommon for them to break down emotionally and

resort to crimes of violence and alcoholism. A feature of present-day Eskimo life is the way the villages handle their difficult cases. They simply ostracize offenders with the result that Nome, which is the welfare, law enforcement, and health center of Northwest Alaska, eventually accumulates numerous delinquent children and alcoholics.

The religious situation in Nome was once very clear-cut and precise. There was a Roman Catholic and a Federated Protestant church for the whites and a Methodist Eskimo mission for the others. In recent years, Eskimos have increasingly migrated to Nome and have brought with them numerous other types of denominational heritage, largely of a very conservative viewpoint. As a result a number of small missions, mostly of a Pentecostal type, have sprung up in Nome over the last decade. Now we have seven competing groups in this city of eighteen hundred persons. The new groups generally do not reach the whites, except for the



Don Davis Photo

• *The day may be twenty below with a northeast wind blowing but still you might see a youngster clad in a parka eating an ice cream cone with her mittens on.*

white missionary personnel, but the radical differences in their outlook and that of the Methodist Church (which has replaced the Federated Church) is a source of confusion to many of the Eskimos. The Protestant Eskimos tend to wander from church to church and often go to the one where the music is most to their liking or the visual education program is the strongest.

A deep sense of sin has been cultivated in them by our past and present approach to religion and it is to be regretted that they have not always caught the note of forgiveness, hope, peace, and love which is the gospel. Several I have talked to are overeager to say, "I'm a sinner!" Unfortunately, to be a sinner seems to mean hopelessness, especially if the sin is drunkenness

or adultery.

Religious work is slow among Eskimos, both because of language difficulties and because some of them expect the church to say "don't" to many things which are really side issues. The churches are generally very strong in their teaching of the doctrine of "sin" but there is wide disagreement over what is sinful and what is acceptable. Some groups teach that shows and dancing are very wrong. Most stress the evils in drinking and let it rest at that point. Photographs, motion pictures, and filmstrips are very effective media with Eskimos but the translated service is declining because there are so many dialects spoken at Nome that some cannot understand the Eskimo or an interpreter as well as the English of the

preacher. Even in the villages the people more and more use English as a result of the efforts of the Native Service schools which teach altogether in English.

The Methodist Church has a wonderful potential for service in Nome. Our physical equipment includes the very fine and well-equipped Maynard McDougal Memorial Hospital and the Lavinia Wallace Young Community Center, both of which are projects of the Woman's Division. The present Methodist church building is the least attractive and effective part of our equipment. The building which was erected in 1902 is badly warped and twisted from long years of standing upon its unstable footing of permafrost. It is hoped that the combined efforts of the local congregation and the church as a whole can procure a new building in the near future for worship which is commensurate in appearance and usefulness with the hospital and social center.

In spite of all the religious groups in Nome, a striking and inspiring opportunity remains for adult and child education. The content and breadth of the gospel is not widely enough known. An approach on our part which stresses the positive, hopeful, brotherly side of Christian faith will win the enduring respect and loyalty of the people here. Our historically warm and friendly inheritance as Methodists is spiritual equipment which is well suited to answer the needs and questions of the people in Nome and Alaska. We have a mission to perform which includes the lifting up and strengthening of a neglected social conscience. The teaching of the content and the spirit of our faith—what we believe and why and how it relates to everyday life—is a latent opportunity which The Methodist Church is uniquely fitted to serve.

The problems of the Eskimos are major problems which grow out of their changing way of life, unsteady employment, low incomes, and the desperate but improving tuberculosis situation. The Eskimos must be taught to help themselves and to live with Western ways. They have gone too far to turn back. Equally necessary is a stabilizing of their economy. Their problems are in large measure the problems which exist beside deep poverty the world over.



Bon Davis Photo

● Many of the Eskimos of Nome have made very real strides in living in modern ways. These three people are well known in the community for their work with the prisoners at the federal jail. From left to right they are: Mr. Erick Totpen, Mrs. Charles Fagerstrom and Mr. James Oksoktaruk.



● Eskimos from King Island spend the summer months in Nome, collecting berries and greens for use in the coming winter and selling ivory carvings to tourists. These are some of their summer homes.



● This line of school children shows some of the variety of winter clothing worn in Nome.

# You Must Be a Missionary, Too

● *Prior to General Conference, the Board of Missions held an Interfield Consultation at Epworth-by-the Sea in Georgia to discuss the entire missionary strategy of Methodism. Present were missionaries, nationals, bishops, and board executives. WORLD OUTLOOK here presents the complete text of the message issued by this meeting.*

**Y**OU must be a missionary, too. If you are a Christian you must.

When Bishop Azariah of India finished baptizing a convert, he used to say, "Put your hand on your head and repeat these words after me: 'Woe to me if I do not preach the gospel.'" (I Cor. 9:16) He was right. One who is baptized is one sent to witness. The "sent one" is a missionary.

You become fully a Christian not when you come into the Church in baptism, but when, empowered by the Spirit, you reach out with a mission to share life in the presentation of Christ to others. All have this responsibility, whether an individual, a group, or the Church. An obligation is upon all to participate in the outreach of the Church from where one is to where need is. Evangelism and the missionary outreach of the Church are continuing expressions of the same essential obligation to share, to serve, to witness. As Peter and John said, "We are not able not to speak about that which we have seen and heard." (Acts 4:20).

## Sent in Obedience

God calls for the active participation of every member in the work of the Church. The total activities of the total Church and of every individual church and Christian must contribute both to Christian faith and living and to Christian witness. These are two sides of the same task. If we accept the

Lord sent by the Father, then we must agree in daily obedience to be sent by that Lord. The Church and the individual are sent beyond themselves—across every barrier: geographical, cultural, social, racial, ideological, and religious. We are sent that all phases of life may be confronted by Christ. This mission is not given to a chosen few, but to the whole community of faith in every land and in every congregation.

## Sent in Purpose

We are the Community of the Sent. By the new covenant in Christ we are bound to God and must have a purpose that reaches into all the world to help realize God's eternal will expressed in the great love whereby He gave His Son. To be a Christian is to go out with the missionary purpose to make known the mighty acts of God in Christ Jesus; to bring all men into saving relation with Him; to teach them to bring others into that relation; and so redeem the whole of man's life that it makes evident and dominant the transforming power of Christ in every relationship and looks to the ultimate consummation in the Kingdom of God.

For the realization of this purpose we are sent to:

1. Heal the wounds of the broken body of Christ by promoting unity everywhere in the fellowship through

the unity of our response to God. Since we belong to God the Father we belong to the Father's family. We need to come to know, to understand, to respect, to love fellow Christians and to work and worship together with them.

2. Identify ourselves with people in local conditions and needs, serving them in the name of Christ and in His way of love.

3. Recover the New Testament dimensions of Christian experience, especially the sense of urgency, willingness to sacrifice, certainty of the adequacy of Christ to deal with our specific sins and with the massive evils of the world.

4. Stress the study of the Bible so that God can utter His living word in the context of daily living and find it fulfilled in action.

5. Express the essence of Methodism which is found in depth of experience, spiritual ardor, intimacy and warmth of fellowship, leadership of the Spirit, zeal in evangelism, simplicity of faith, purity of motive, stewardship of resources, concern for the needs of all, and the participation of every member.

## Sent in Prayer

As the called of God we need to pray in order that our purposes, attitudes, plans, thoughts, emotions and actions may be brought into closer harmony with God's will and become open channels through which His redemptive purpose may flow. We share the concern of Jesus as we pray, "Thy Kingdom Come." Nurture in living worship binds together the hearts of fellow Christians everywhere. We are partners in prayer for the whole world. In prayer we actually go out to others. Conscious fellowship in prayer with those who pray everywhere releases the tremendous potential of prayer so that God can use the creative new fact of our prayer to accomplish what He has wished to do. Such a prayer partnership sends forth the individual purified and empowered for witness, most effectively crosses all frontiers, and makes available channels for the power of the Holy Spirit.

## Sent in Stewardship

Nourishment for the body of Christ comes into the bloodstream of the

WORLD OUTLOOK

Church through sharing the resources of every kind that God has placed in our hands as stewards. All of these resources, and not only the tithe are to be used for the furtherance of God's eternal will for the salvation of His people and their enrichment in abundant life. In the body blood carries re-enforcement to whatever cell needs it wherever it is located. So the life, time, talents and goods of every Christian steward should be available to God for His purposes, and used where they can be most effective in the demonstration of brotherhood and the grace of God.

No individual, no congregation can say, "I am too poor." Each is steward of what is in his mind. The spiritual goal in church finance is not mere self-support and independence nor any benevolence quota but sacrificial sharing and inter-dependence. Money is coined personality which can carry our time and energy across the world and apply them to the needs of others.

#### Sent to Witness

Christ is set forth in dramatic power and clarity whenever His people live His way. Positive or negative witness is given by our acts. There is a corporate witness of a family, a congregation, a Christian community. A Christian family is commissioned to go out through its effect on life around it. The Church is the Body of Christ active in the world. A Christian community provides God with a medium to demonstrate and to serve. Christ is presented or denied by what people see us do. With modern means of communication, the testimony goes quickly into all the world.

The Christian—alone or in community—being committed to Christ is committed to do what Christ would do: feed the hungry, heal the sick, befriend the friendless, teach the seeking, and preach the gospel to all. Christian institutions grow out of Christian concern. They demonstrate Christlike service. They make possible sacrificial presentation of the drama of the Cross in the life of the people of God.

The service of the Christian is as wide as the needs of people are and as unending. The Church in Christ can

never become a settled community content to minister to itself, but must be a spearhead in advance in the mission under God to redeem the whole world. And all engaged in full-time Christian service must be ready to witness anywhere in the world in that Church.

#### Sent in Person

The time will never come when there will not be a need for the international exchange of Christian workers. The mission of the church on a world basis can best be met by interracial, international teams of workers. No part of the body of Christ can say to another part, "I have no need of you." (1 Cor. 12: 21) To the end of the age there will be need for those who are ready to go to the regions beyond the frontiers—whether geographical or other—to take the whole gospel to the whole inhabited earth. Some as dedicated laymen employed by business or government find means for Christian witness. The focal point of the missionary task of the Church is in those who take this readiness to go beyond as their per-

sonal responsibility. As the fellowship at Antioch sent out Paul and Barnabas in prayer under the call of God, so today every church needs to recruit and send forth full-time missionary workers. The Methodist Church this quadrennium calls for increased numbers of such reconciling messengers of God. The urgency in "lands of decision" is great enough to change people's plans, to shift their directions, and to send them across this earth in a new outburst of missionary passion.

Such persons are sent with the word of the Cross. The way also is the way of the Cross. It must be the way of love. No easy way is promised. The difficulties of the evangelist are many. The frustrations of the missionary are real. The discouragements of the spurned witness appear. "What is that to thee? Follow thou me." (John 21:22).

In Christ there is new dimension of living. When Christ goes with us in the mission of the Church there is the joy that is set before us. We are more than conquerors. Nothing can separate us from the love of God. His is the victory! His Kingdom comes.

*M*ethodism's most urgent need is obedience to God's call which would result in a great increase in the number of persons dedicated to lifework in the Church. It is especially true in missionary service. Last year the Board of Missions sent 135 missionaries to foreign fields. Those fields have asked that 235 be sent each year for the next quadrennium. The fields are now supplying, and often fully supporting, in the ministry, religious education, medical service, and other fields—ten or more full-time national workers for every missionary. They, also, face a tremendous task in recruiting and training a greatly increased number of Christian workers.

Let every Methodist everywhere join in prayer that God will use us in raising up a great host of able, consecrated and radiantly useful Spirit-filled workers for His church.



# *Snapshots*

• *Worship services were held at Lovely Lane Chapel.*

• *Flags in the dining hall indicated the countries represented.*



• *Informal discussions were as thoughtful as they were prevalent.*

This quadrennium's Interfield Consultation, the second ever held, brought together 130 mission leaders from forty countries. The twelve-day meeting was held at Epworth-by-the-Sea, South Georgia Conference assembly grounds, located on St. Simons Island off the coast of Georgia. This spot is particularly appropriate for Methodism since it was the scene during colonial days of labor by John and Charles Wesley, George Whitefield, and other members of the Oxford Holy Club. Here are some scenes from the Consultation.

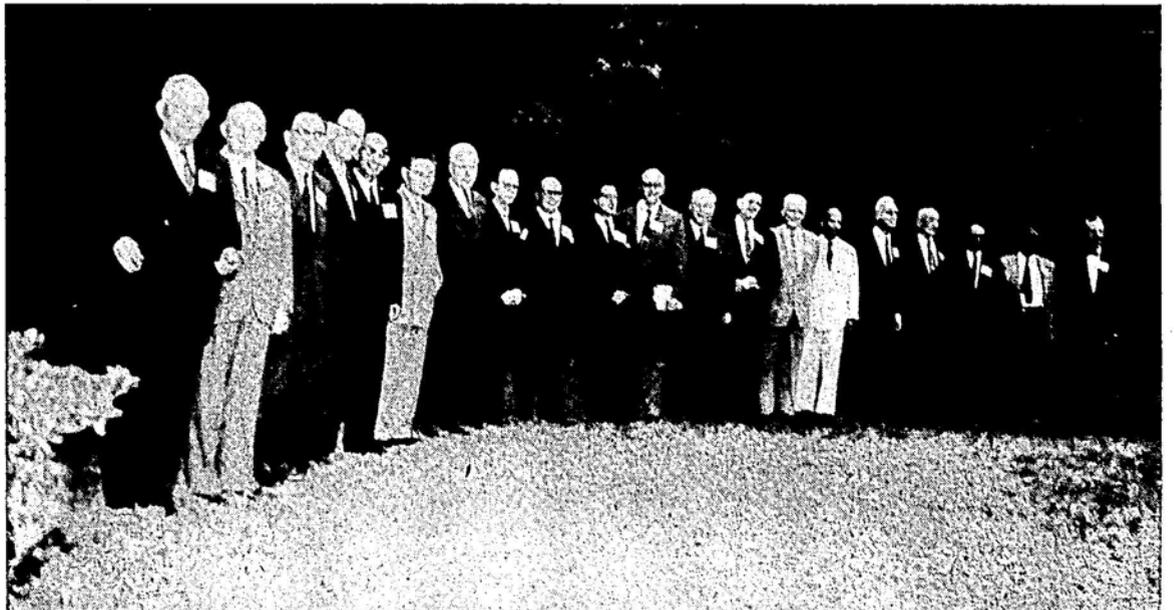
# *from Epworth-By-The-Sea*

• Various fields had representatives including bishops, missionaries, and nationals. This is the Africa group.



• Social high point of the gathering was an afternoon reception.

• The receiving line at this reception was formidable—it consisted of twenty bishops. At various times, twenty-three bishops with overseas or board responsibilities were present at the gathering.



# ETERNAL PURPOSE

## And World Mission of the Church

By

Charles W. Ranson

TO SEE the world mission of the church in its true perspective we must see it in the light of the eternal purpose which God purposed from the foundation of the world. Many pressing problems of policy, many urgent decisions in the realm of mission action clamor for attention. If our thinking upon them is to escape the perils of shallowness and expediency and to retain the dimension of depth, it must move within an orbit which has two foci. One is the reality of the moment and the situation in which we stand. The other is the reality of the will of God, revealed to the world in Jesus Christ.

The Christian world mission is rooted in the Christian revelation. That revelation, though it is preserved and communicated in the written record of the Bible, is essentially a revelation through action. For the Bible is the record of God's mighty acts. God's action in history—in His dealings with men—is a disclosure both of His sovereign purpose and of the way in which that purpose is fulfilled.

I propose to present what I have to say under three simple, and closely related, headings. The first: *God's Sovereign Purpose*.

God's purpose, as revealed in the Scriptures, can best be described in missionary terms. The Bible is from first to last a missionary literature. The biblical basis of the Christian mission is rightly found not in isolated injunctions, or even in the Great Commission of Christ Himself. Missionary purpose and obligation are integral to the thought and message of the Bible, as a whole. For the record is that of the unfolding and gradual execution of a divine purpose which embraces all mankind. It is the story not of an unfolding idea, but of our elected and emergent people; and the story cannot be understood unless it is read as the record of the people of God to whom a mission has been committed.



• Charles W. Ranson talks with missionaries at the Methodist strategy meeting at Epworth-By-The-Sea St. Simons Island, Georgia, in April.

The three great integrating themes of the biblical revelation are: Covenant, Redemption and Community.

Each of these has a direct missionary significance and each points to certain clear-cut conclusions:

- (a) That God's sovereign purpose is that the world shall find salvation and wholeness, shall recover its true unity in the unity of its response to the God who is Creator, Sustainer and Redeemer.
- (b) That the central point of revelation and, in consequence, the centre of history, is Jesus Christ in whom all things in heaven and earth find their meaning, redemption and consummation.
- (c) That God's redemptive purpose, made fully known in Jesus Christ, is fulfilled within history through the one church

which is his body, the nucleus of a new humanity, to which is committed the word of wholeness and reconciliation.

- (d) That the church is thus the instrument of the divine purpose, the Community of the Sent, which finds its true meaning only in universal mission. Its one great task is to preach the Good News to the ends of the earth and to the end of the ages.

Second: *God's Chosen Way*. God's ways are not our ways, neither are his thoughts our thoughts. God's chosen way for the fulfillment of his sovereign purpose in history is through a chosen people—a visible community gathered from the world and scattered throughout the world, that it may serve as an instrument to gather the scattered children of men into the family of God.

This is the mission of the church. It is given not to a chosen few, but to the whole Community of Faith, in every land and in every congregation.

The true meaning of the Christian world mission derives from the purpose of the One who sends. "For this reason the Christian mission can never be identified with the individual group or church. . . . The mission always transcends the missionary. God's will is not affected or diverted by any failure in the carrying out of the mission. The will of God is constant. The Christian mission, therefore, is that by reference to which, even while they are engaged upon it, the Christian individual, group or church must always be reforming themselves, accepting the mission not only as their task but also as the judgment upon the way they are fulfilling it." (Warren *The Christian Mission*)

How, then, are we fulfilling our God-given mission? This leads directly to a consideration of:

Third: *God's Present Call*. We cannot discern God's present call save in the context of an unchanging mission.

Nor can we understand the situation in which we now stand without reference to the past. For,

"Our deeds still travel with us  
from afar,  
And what we have been  
makes us what we are."

The present missionary situation is shaped both by developments in the unfolding of world events and by the history of the modern missionary outreach of the church.

The emergence of a world-wide Christian community is essentially the product of the missionary obedience of a Christian minority. There arise from it three major questions.

The first question is the cardinal problem of church and mission which is still unresolved despite the fact that within Methodism, "mission structure" is merged within the operation of the church, as such.

This problem has two parts, one is found in the inner life of the church, the other in the realm of the church's strategy of outreach.

John Wesley claimed that the Methodist people are one people; and in that fact we rejoice still, though the Methodist church, in a grander sense than Wesley knew, operates in a world parish. But is the Methodist church aware today of a world mission and committed to it, as were the early Methodist societies? What would happen if the Methodist church—in America and in Africa, in Britain and in India, in Malaya and in Latin America—were a mission in the biblical sense?

If there were a real awakening of missionary obligation within the church, how would it find its proper expression? We live in one world. Yet we live in a world where doors are closing in certain areas to the "foreign" missionary. This applies not only to the Western missionary—but to the Asian or African "foreign" missionary.

We have tended to becloud this issue (and to dodge it) by taking refuge in our own peculiar ecclesiastical folklore. We say: Responsibility is transferred to the church in India, or Africa or Malaya. The foreign missionary is the servant of the indigenous church and works through its agency. And this is all very right and proper. There are responsibilities which belong by its very nature to the indigenous church; there are other responsibilities

which have been borne by missionary agency in the past which must be transferred; but there is one responsibility which cannot be transferred by any church to another—and that is its own missionary obligation.

This is the cardinal problem of church and mission today. If the church, as a whole, in response to its divine calling, seeks to function as a World Mission, how is that calling to be fulfilled on a world front by a universal church? That leads directly to the second question.

*The Call for a New Missionary Initiative, in Partnership.* Here again we are partially fettered by history, and need to learn how to break our fetters and find a new release.

In the mid-19th century, the great missionary statesman, Henry Venn of the Church Missionary Society, wrote:

"Regarding the ultimate object of a mission, viewed under its ecclesiastical result, to be the settlement of a Native Church under Native Pastors upon a self-supporting system, it should be borne in mind that the progress of a Mission mainly depends upon the training up and the location of Native Pastors; and that, as has been happily expressed, the 'euthanasia (or gentle death) of a mission' takes place when a missionary, surrounded by well-trained Native Congregations under Native Pastors, is able to relax all pastoral work into their hands, and gradually relax his superintendence over the Pastors themselves until it insensibly ceases: and so the Mission passes into a settled Christian Community."

That massive Victorian sentence, defines in classic terms the policy which has been steadily followed by most responsible missionary agencies. The pace has varied, but the policy has been accepted. Methodist missions have, on the whole, been pretty good on "euthanasia." But Henry Venn added a corollary to his definition of policy, which has been almost universally ignored. When the mission passes into the settled Christian community—"then the missionary and all missionary agency should be transferred to the 'regions beyond.'"

We may have been pretty good on euthanasia. We have failed utterly in reincarnation.

I am not suggesting that we must go back to Henry Venn—as if nothing

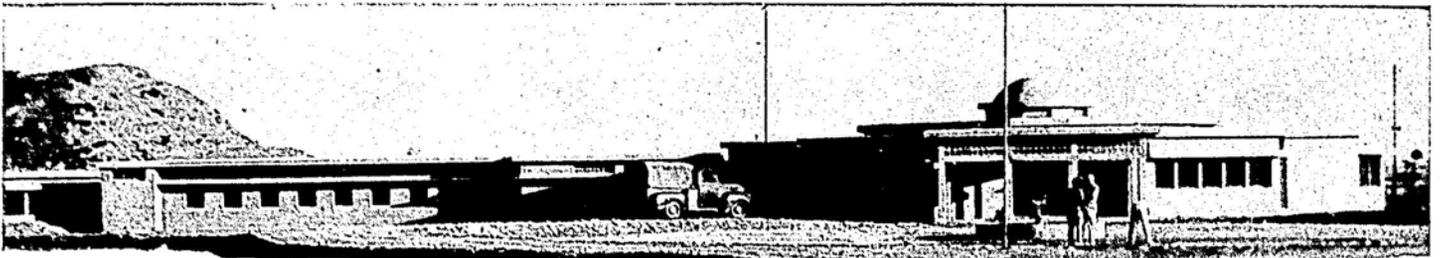
had happened in one hundred years. Some of Venn's underlying assumptions are as archaic as his language. But he did say something that speaks to our condition in his word about passing on to the "regions beyond." That kind of missionary initiative has been largely lost over the last fifty years. Our church-centered policies, perfectly correct in theory, have foundered on a false ecclesiology, which has failed to see the church as an essentially missionary body. Our missionary initiative has, in many places, ground almost to a standstill. That which we call mission is no longer mission in the classical, biblical sense. We are enmeshed in a gigantic operation of Inter-Church Aid and Inter-Church Service, and have too often lost that freedom of initiative and maneuver, that impulse to pioneer, which has been the glory of the missionary movement in the greatest moments of its history.

I am not here talking the simple language of Henry Venn who thought in simple terms of foreign missionary agency moving on to the "regions beyond." I am talking in the biblical context of the church as mission. And I would pose, for our reflection, the question: How can we achieve a new initiative in mission in which both the reality of our partnership in the one church and the universality of the missionary obligation shall find full and free expression?

We must finally confront—as a corollary to this question—yet another implication of our missionary obedience, if we conceive it in biblical terms.

*The Imperative of Unity in Mission.* This imperative derives essentially from the nature of the church. It is reinforced by the realities of the contemporary world situation.

We must face with frankness the realities of the situation within which the church fulfils its mission and the realities of the situation within a divided church. There is an imperative to unity within world Methodism. There is an imperative to discover God's will in relation to the wholeness of the church universal. We must try to discern with clarity the implications of this total situation for the world mission and seek, in humility, to discover the will of God in our immediate plans for action.



• *Front view of Holston Hospital with the outpatient department in the center, two wards to the left, and the isolation rooms to the far left.*

# Methodism's NEWEST HOSPITAL

*Methodism's newest hospital is the Holston Hospital, located in the Deccan of South India. The Rev. Mr. Townsley is building superintendent of the hospital.*

METHODISM'S newest doors of health and healing were thrown open to the needy in South India only recently when the Holston Hospital began its service. This is Methodism's newest hospital. Built by gifts from two divisions of the Board of Missions, it typifies the very close co-operation effected on the field today. Yadgiri, Deccan, the site of the project, is the center of the fastest growing section of the South India Annual Conference of our church. It is located in the heart of the Deccan plateau, exactly half-way between Bombay and Madras, an area which represented the greatest need for medical and health work.

The project was first conceived twelve years ago by Dr. E. A. Seamands, veteran missionary, who purchased the land. Construction work was delayed until funds and plans were available. As the Holston Conference contributed heavily, it has been named for that body. However, the Woman's Division of Christian Service has given

an equal share. Further, the Steubenville District in Ohio has undertaken to erect the maternity ward. This is indeed a co-operative project.

The construction consists of seven major buildings, which have been connected with both high and low tension electrical mains. The government of Hyderabad has shown its interest by running the high tension line to the site at a cost of 19,000 rupees. A well has been dug, pump and mains connected to a roof tank, and a complete water system thus supplied. Landscaping, including roads and trees, has been started.

The basic material of the buildings is hollow cement blocks, faced with limestone, leaving a two-inch air gap. This has resulted in a very economical construction which is remarkably cool. As the Deccan heat is a major factor, this is a most valuable feature in the comfort of the patients. The roof is of cement blocks with reinforced concrete ribs, covered with two inches of con-

crete and weatherproofed.

The floor plan is on the pattern of the hub and spokes of a wheel. The hub consists of six hexagonal rooms, each containing one of the outpatient departments. These are arranged around the information desk, which is covered by a dome. The space contiguous to this, all being under one roof, makes up the waiting room. The design is such as to lend itself to ease of traffic flow. Two wards, having a common nursing unit, supply forty beds. Six more beds are to be found in the isolation rooms attached to the ends of the wards, making a total of forty-six beds now available. With the completion of the hospital, there will be 136 beds.

On the day of dedication, December 3, 1955, the Health Minister of the State not only presided but also announced a gift of a piece of valuable X-ray equipment. Messages were received from all over India. It will suffice to quote but one, from a very influential personage in Delhi, who



• *The Honorable Mehdi Nawaz Jung Bahadur (center), Minister for Health, Medical and Rural Reconstruction of Hyderabad Government, cuts the golden ribbon on the front door of the hospital. He is watched by (l. to r.): Dr. Kathri, director of Health; Mrs. Afzul Ali Khan, wife of the electrical consulting engineer; Mrs. S. K. Mondol; the author and Mrs. H. A. Townsley; Bishop S. K. Mondol; and Dr. (Mrs.) Pinto.*

wrote: "It may be of interest to you to know that, in this day when there is so much misunderstanding of your work, there are those of us who appreciate the great contribution that your church is making in today's India." Another significant fact came to light when it was reported that the prayer given by Bishop Shot K. Mondol at the dedication was used later at a medical conference not connected with the church at all, where the chairman urged all the doctors of the state to

make it their prayer. (This prayer may be found in the order for the dedication of a hospital, ¶ 1935 of the 1952 Discipline.)

One of the first cases to be brought into Holston Hospital was a man with pneumonia. It was last June, really before the opening of the main building, when Dr. Raleigh H. Pickard was working in only a small room. We were having our heaviest rain in years. The doctor called me in to see the patient and I found that he was a villager from

a place sixteen miles away. Six of our Christians had carried him in. When I asked if he were a Christian, they said no. When I asked why the man had not been brought in sooner they replied that they had waded the river up to their shoulders after waiting for the flood to subside that much. Sixteen miles on their shoulders! And I was about to scold them for not hurrying. Even though the poor man died that night, I am sure that the Christian witness had been borne. Was it not a ful-

**BY HENDRIX A. TOWNSLEY**





• Four Christian leaders in Korea (left to right) Bishop H. J. Lew, George Paik, Helen Kim, Harold Hong.

MUCH has been said and written about the loss of Christian leadership in Korea as a result of the Communist invasion and the devastating war which it precipitated. That loss can never be fully estimated or restored. Fortunately five of the six Methodist missionaries who were captured and taken away were released after three years of captivity. Two of them are again at work in South Korea. But the scores of Korean Christians who were likewise captured and driven northward have never been heard from. Their places in the structure of Korea's social and religious life cannot be readily filled with well-trained and experienced Christian men and women.

Nevertheless the Christian Church in Korea has some magnificent leaders in positions of great influence, and others who, though youthful, are gradually coming to places of responsibility and strength. They deserve to be known and esteemed.

In most Western countries it is realized that Korea's venerable President, Dr. Syng Man Rhee, is a Christian and a Methodist. The vice president for the

# KOREA'S

## *Christian Leadership*

By **Thoburn T. Brumbaugh**

*Dr. Brumbaugh, administrative secretary for East Asia of the Division of World Missions, has recently returned from a trip to Korea.*

past four years, the Rev. Tai Yung Ham, is a Presbyterian and chairman of the Board of Trustees of one of Korea's finest seminaries. That several members of the President's cabinet and many members of the upper and lower houses of the Diet are professed Christians should also be acknowledged. The spiritual and moral effects of such circumstances in the life and practices of the Korean people is incalculable.

So likewise is the fact that the Chaplain's Corps in the R.O.K. army, navy and marine services is entirely made up of Protestant and Catholic clergymen. Almost every large R.O.K. military post has its own Christian chapel, many new ones are being erected, and there are no other official religious services related to the military forces of the Republic. The writer of this article recently had a meeting with the sixty-one



● *Methodist chaplains in the military forces of the Republic of Korea, with Bishop H. J. Lew and T. T. Brumbaugh.*

Methodists among these chaplains while they were attending the sessions of the annual conference to which they are related. Some of these men are now returning to important civilian posts in the Korean Methodist Church. Some are accepting chaplain's responsibilities in the nation's many penal and reformatory institutions where, as in military circles, the recognized religious services are generally Christian in character and leadership.

Among the most outstanding of Protestant leaders in Korea are the four shown in the picture accompanying this article. By way of protocol and courtesy, we may first call attention to Dr. George Paik, genial and competent president of Chosen Christian University. Dr. Paik has not only served long and creatively in this great interdenominational university in Seoul, with its seven recognized colleges and professional schools; he has also been the Minister of Education in the government of the Republic. Holding the Ph.D. degree from Yale University, he has also been decorated with honorary degrees by other American universities. Now that Severance Hospital and Medical College, in its program of relocation and reconstruction, is being integrated into the academic structure of "C.C.U.," Dr. Paik's stature in the nation's educational as well as religious life is ever more widely recognized.

Small but mighty among Korea's present-day Christian leaders is Dr. Helen Kim, president of Ewha Wom-

an's University in Seoul. A graduate of Ohio Wesleyan, Miss Kim has received degrees from other American and Korean institutions. Under her capable direction Ewha has become the outstanding university for women in Korea, if not indeed in the entire Far East. Though the buildings at Ewha were damaged and misused during the Japan and the Korean wars, Dr. Kim has not only brought them back to attractiveness and serviceability but has added several new ones, including a magnificent chapel which will seat all of the 3,500 students in the school.

In church life too Dr. Kim assumes an outstanding role as a Methodist. She is a vice chairman of the International Missionary Council, and has attended many of the ecumenical gatherings in various parts of the world in recent years.

Bishop Hyungki J. Lew is scarcely less widely known in Methodist circles than Helen Kim. Dr. Lew also is a graduate of Ohio Wesleyan and has been honored with Doctor's degrees by both his Alma Mater and Boston University. Before coming to America for study, he graduated from the theological department of the old Methodist school, Aoyama Gakuin in Tokyo, Japan. He has thus added international breadth to the deepness of his love for Korea and the Christian movement there.

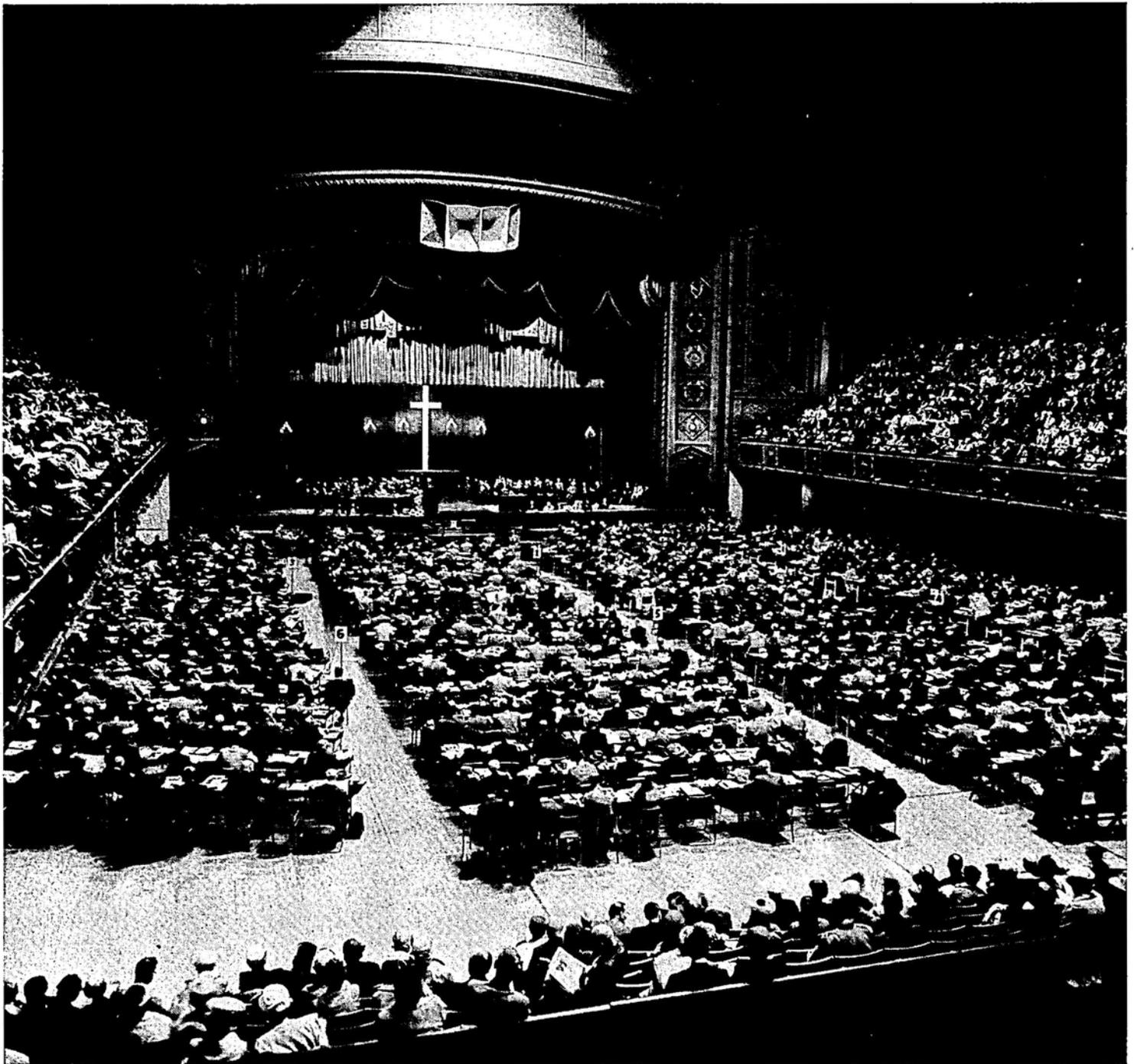
For many years engaged in religious education leadership, Dr. Lew then turned his attention to writing, translating, collating and publishing Chris-

tian literature. He is the author of many works in the fields of Christian education and Biblical studies, as well as translator and editor of the Korean version of the Abingdon Commentary. In his present post as head of the Korean Methodist Church, Bishop Lew exercises a wide, deep and catholic influence in the moral and spiritual life of that country. His leadership in restoring the destroyed churches, schools, hospitals, and other institutions throughout South Korea will certainly mark Bishop Lew as a great builder as well as an able and astute statesman of the church of his day.

For the past several years the churches of America as well as the government have been bringing many youthful Korean men and women to the United States for study and observation of the groundwork and underlying principles of Christian brotherhood and democracy. One of these postwar students was the Reverend Harold Hong. Mr. Hong acquired his Bachelor's degree in theology at Drew Seminary, and then continued for a Master's degree at Union Theological Seminary in New York. Returning to Korea in 1951, Mr. Hong was promptly placed in charge of the Methodist Seminary in Seoul and is now its president. Over 200 young men and women are enrolled in that institution as prospective pastors, teachers and evangelists. The seminary is soon to embark on a large program of expansion, both of its teaching program and of its physical plant. By improving its faculty, by securing government recognition as a college grade institution, and then, when its library and other facilities are strengthened, to give graduate training, the school hopes before long to match in effectiveness the education for Christian workers given in other parts of the world.

As one of the scores of Crusade Scholars who have received training in this country for more effective Christian service, Mr. Hong is but symbolic of the increasing number of well-trained young Christians who now are assuming the helm of leadership in Korea and other lands.

Scores of Christian leaders like George Paik, Helen Kim, Hyungki Lew and Harold Hong are needed to undergird Korea's new national pride with spiritual and moral principles.



Photographs by Audio-Visual Service, Augustana Lutheran Church

# General Conference, 1956

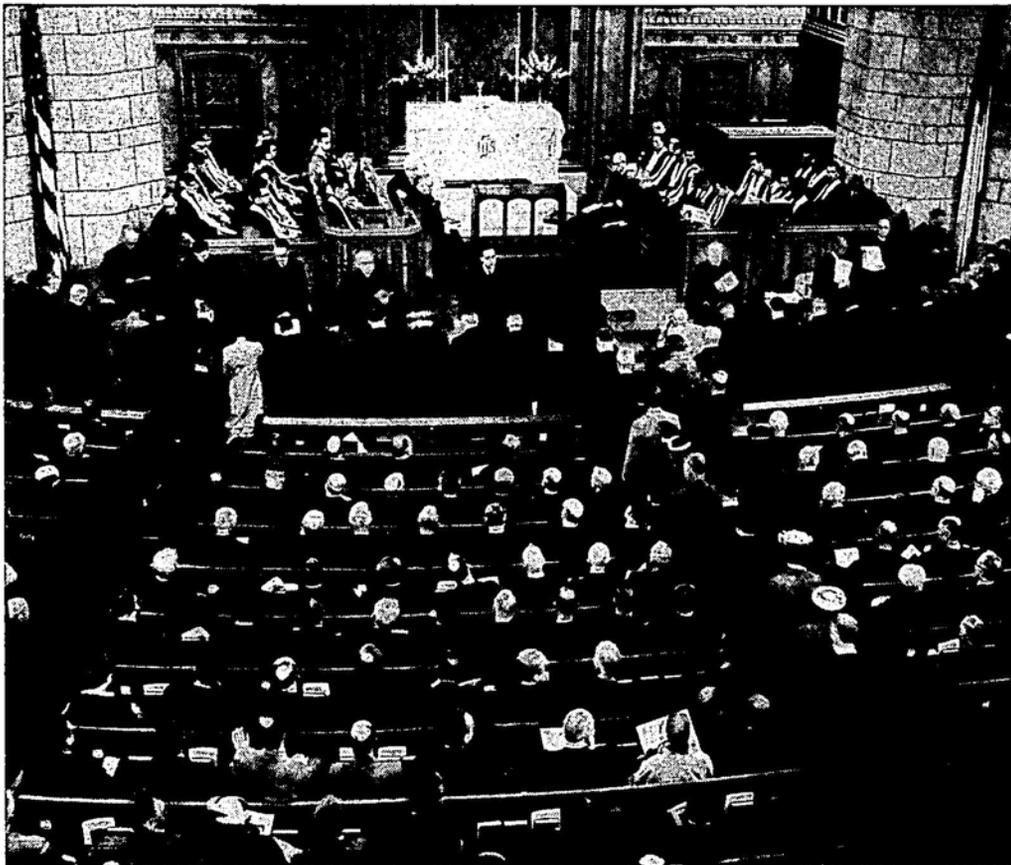
● This is the interior of the municipal auditorium at Minneapolis, Minnesota, as it appeared during the sessions of the 1956 General Conference of The Methodist Church. Here from April 25 through May 7 met the highest legislative body of the denomination. Seated on the main floor of the auditorium at red-baize-covered tables were 766 delegates from thirty countries. On the platform below the huge cross and six candlebra sat the Council of Bishops, the Judicial Council, and Conference officials and staff. The balcony was occupied by visitors.

Major decisions taken by this General Conference were many and their effect will be felt for years. The framing of a constitutional amendment to provide for gradual abolition of the Central Jurisdiction, the granting of full clergy rights to women, the scrapping of the 130-year-old *Christian Advocate* and its replacement by a new family magazine—these were only some of the decisions made by the body. In future issues, **WORLD OUTLOOK** will analyze many of these actions.

But General Conference is also a scene of pageantry and variety. In this picture section, we will try to show some of these aspects of the Minneapolis meeting.



• This aerial photograph of downtown Minneapolis shows the Auditorium in the lower left foreground.



• Opening the Conference was a communion service at the Hennepin Avenue Methodist Church. Here delegates file forward to receive the sacrament from the officiating bishops. During the service the Lord's Prayer was recited in seven languages.

• *Highlight of the first evening session was the reading of the Episcopal Address by Bishop Fred P. Corson of the Philadelphia Area. The message, covering the entire state of the church, is signed by all the bishops but written and delivered by one of them. The sixty-three-page message took over two hours to read.*

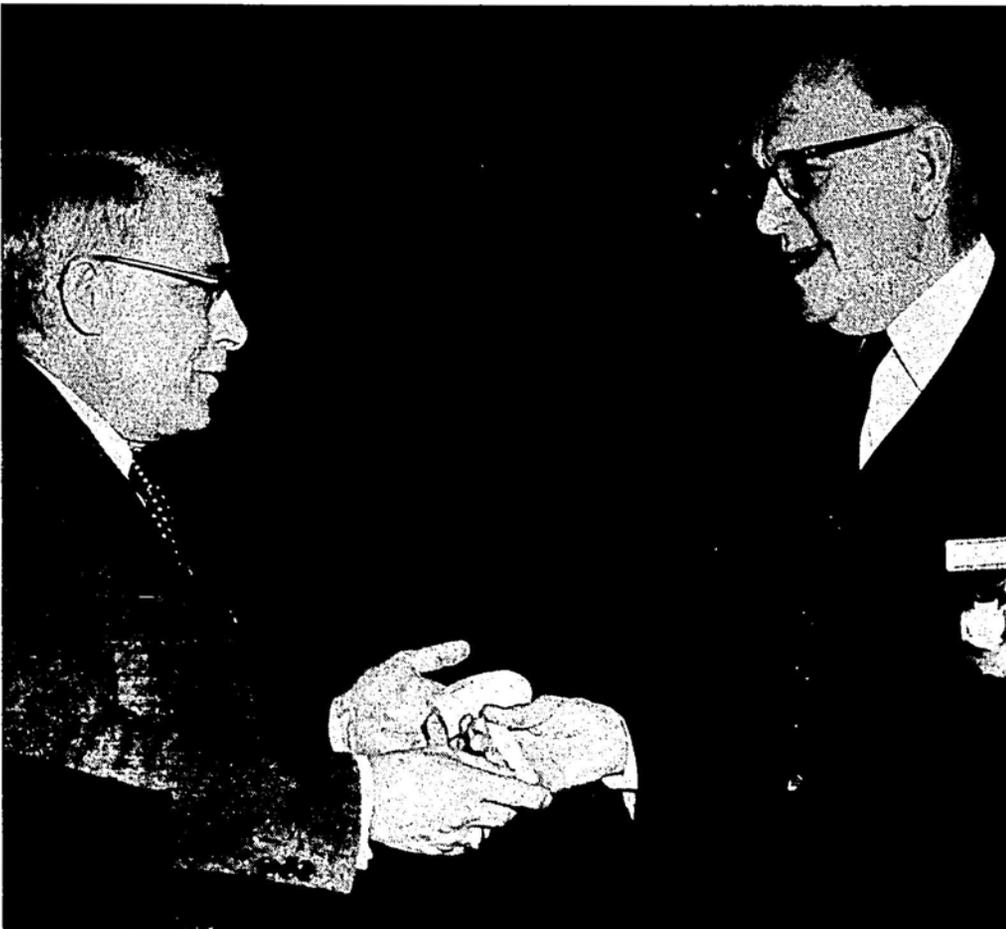


• *Prominent throughout the Conference were choirs from various Methodist schools. The Boston University School of Theology Singers was one of these groups.*





• Much of the work of the meeting was done in committee. This session of the Missions Committee shows Mrs. Frank G. Brooks, chairman of the committee, presiding while Dr. W. Vernon Middleton explains some proposed legislation.



• General business continued even while the committees were still finishing up their reports. At one session, the Rev. P. Gordon Gould presented gavels to all the resident bishops of the United States in appreciation of their support of the Alaska Methodist College. Bishop W. Earl Ledden, president of the Council of Bishops, made the formal acceptance. The gavels were carved out of whale teeth by the Eskimos of Nome.



• Local interest in the proceedings perhaps centered about Minnesota Night, celebrating the centennial of Methodism in that state. Climax of the evening's pageant, when the North Star Calls, came when this procession of flags, representing every Methodist church in Minnesota, was carried out into the world.

• Speaker on Minnesota Night was W. Vernon Middleton, executive secretary of the Section of Home Missions of the Division of National Missions. Dr. Middleton estimated that Methodism must build at least 1,500 new churches in the coming quadrennium.



• Overseas delegates and visitors provided a panorama of worldwide fellowship. Here chatting together (left to right) are Mrs. Clement D. Rockey, wife of the bishop of the Lucknow (India) Area; the Rev. John Wesley Shungu, district superintendent of the Wembo Nyama District, Central Congo; Dr. Irene Dutt, Crusade Scholar from India; Miss Florence Chen, president of the Taiwan (Formosa) W.S.C.S.; and Miss Ortha Lane, missionary to the Philippines.

• Still another group in lively conversation included Bishop Jose Pedro Pinheiro of the autonomous Methodist Church of Brazil; the Rev. U On Kin, district superintendent from Burma; the Rev. Elijah D. M. Shaft, district superintendent of the Lahore District, Indus River Conference (Pakistan); and Mrs. Friedrich Wunderlich, wife of the bishop of the Germany Central Conference.



• One gathering of delegates and visitors from all over the world was at the dinner given by the Foreign Interdivision Staff of the Board of Missions. Here being served are (left to right) Julia Gibson, Crusade scholar from Liberia; Junko Tamura, Crusade scholar from Japan; the Rev. Adam F. Sosa of Argentina; the Rev. Humberto Carrazana of Cuba; Mrs. Carrazana.



• The Rev. Merrill C. Johnson of the New York Conference delegation serves fried chicken to some members of the India Centenary Choir.





• The India Centenary Choir appeared before the full Conference on May 1, designated as India Day. In addition to the choir, the morning session saw the presentation of a gift of 100,000 rupees (\$21,000) by India's Methodists to U. S. Methodists to set up a chair of Indian studies at an American college and heard read a message of greeting from India's president, Rajendra Prasad.



• India Night featured an elaborate pageant on the history of Indian Methodism, Live for a Hundred Years, written by Dorothy Clarke Wilson. Scene shown above is during the Sepoy Rebellion.

# Religious Minorities and FREEDOM\*

\*The main body of this article was part of a speech given by Dr. Nolde at the Annual Meeting of the United States Conference for the World Council of Churches, Buck Hill Falls, Pa., April 20, 1956.

**P**EACE is a dangerous and deceptive concept unless it also embraces the objectives of liberty. Responsible freedom is the inalienable right of man. It opens the way for legitimate opportunity and at the same time imposes inescapable obligations. In dealing with problems of liberty, we are dealing equally with the problem of peace. For in the process of safeguarding freedom we make our contribution to the promotion of peace.

In considering freedom for minority religious groups, we generally think of the problem of discrimination. In today's world we must include within our purview situations where a dominant minority group which has achieved a position of power in a country forces its will upon or restricts the freedom of a majority. It is one of the most disturbing features of the mid-twentieth century that millions of people find themselves in circumstances where the minority practices discrimination against the majority.

This is particularly true in countries under a Communist form of government. The leaders are avowedly atheistic. They "grant" a measure of religious freedom but do not actually "recognize" the right. The work of the churches is largely limited to ritual and to preparation for life after death. Any practice or witness that affects society is tolerated only insofar as it conforms to prevailing views of government leaders. Since freedom is granted, rather than recognized as an inherent right, the government can restrict or expand it as current needs of the state dictate.

Religious freedom is normally greater when the government finds itself in what it considers a favorable inter-

national situation. That is the case at the present time. The prevailing outburst against Stalin is symptomatic. It is a controlled expansion of the freedom to criticize but still requires conformity to the pattern of criticism which the government fixes. While there is greater religious freedom, it seems to find the churches unprepared to cope with the accelerated scientific education which is designed to overcome or supplant religion.

I make three observations as to procedure toward religious freedom.

1) To the extent that we succeed in resolving international issues by measures other than war, we contribute to religious freedom in Communist countries. In this respect our efforts to promote peace may have a direct bearing upon our objective of freedom.

2) Exchange of visits by church leaders, as may be seen from the recent deputation of the National Council, can contribute to religious freedom by throwing the spotlight on current practice and by building a fuller understanding of the kind of religious freedom which can combat effectively the threat of atheistic materialism.

3) In inter-governmental circles the concept of religious freedom as an inalienable right must be upheld and the inclusive manifestation of that freedom, affecting present-day society as well as eternal destiny, must be defended.

I turn now to the traditional problem of discrimination as it affects freedom of a minority group and I shall list various methods to safeguard that freedom.

1. *Emphasis upon the substance of human rights "for all"*

Our emphasis must in the first instance be upon the substance or quality or meaning of religious freedom as it applies to everyone without distinction as to race, sex, language or religion. If the rights or freedoms are for all, as cited in the United Nations Charter, there is no room for discrimination.

2. *Putting our own house in order*

Racial discrimination inevitably makes an adverse impact upon religious freedom. As we seek to combat discrimination against minorities in other countries we dare not close our eyes to the problem in the United States.

The series of decisions on integration by the United States Supreme Court was enthusiastically heard throughout the world and recaptured in the minds of men something of the spirit of freedom which had been traditionally associated with our history. The process of giving effect to these decisions in practice tells a different story.

I suggest that we should view with understanding and sympathy the difficult problems encountered in de-segregation and integration. We must patiently work for the abolition of second-class citizenship, realizing that the objective in many instances cannot be achieved overnight.

3. *The international standard set forth in the Universal Declaration of Human Rights*

The rights set forth and defined in the Universal Declaration have been widely accepted as a standard toward which all peoples should strive. The Declaration should be extensively publicized, particularly in countries where discrimination is practiced. In having recourse to an objective international standard of this kind, there can be no grounds for the accusation that a minority group in any country is pleading a selfish cause.

In this connection, it will be important to ascertain the response to the Universal Declaration by countries recently admitted to the United Nations, such as Spain, Portugal and Italy—both in their own lands and in their colonial territories. It is not to be expected that changes will take place rapidly. But membership will bring exposure to international debate and criticism, whether formal or informal, and the Universal Declaration can serve as a useful instrument to commend or criticize practice.

**BY O. FREDERICK NOLDE**

JULY 1956

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4. *The Declaration on Religious Liberty adopted by the World Council of Churches and the International Missionary Council, as a guide and a measure.*

The World Council of Churches and the International Missionary Council in 1948 adopted the Declaration on Religious Liberty. This is a comprehensive statement which could be more extensively used by the churches to make clear in domestic settings what they believe to be involved in religious freedom. It could also serve as a measure of the practices in any country and as a basis for an approach to governments where discrimination exists.

5. *Safeguards in new constitutions*

Various countries which have recently won independence are in process of drafting national constitutions, as in Indonesia, Nigeria, and the Sudan. The Church's Commission on International Affairs has been making available for use by local Christian leaders information which will be helpful in securing constitutional safeguards.

In addition to the provision of substantive material, it is important to convey the impression that no country can fashion its course without considering the reaction of world public opinion. "The eyes of the world" are upon every nation as it prepares the constitution by which it will be governed.

6. *Treaties*

Treaties of amity and commerce, or the like, frequently contains provisions for reciprocal protection of nationals. If these provisions are adequate, they have an additional advantage. A government will not want to grant citizens of other countries privileges which it withholds from its own citizens.

The importance of close attention to the preparation of such treaties can readily be seen. If the provisions are not satisfactory, a false standard may be set, and there are instances where it may be necessary to argue for the deletion of all references to human rights. A situation which may require a decision of this kind has appeared as the United States is currently negotiating a treaty with Haiti.

7. *Domestic laws and court decisions*

Laws are frequently needed to give expression to constitutional provisions. Court decisions are important in that they serve to interpret laws or to determine their validity.

The constitution of Italy provides that a law shall be enacted to establish relations with the government for churches and religious bodies other than Roman Catholic. Such a law has never been enacted. The Protestant forces in Italy are concentrating their efforts toward action in conformity with Italy's own constitution.

8. *International Law*

The United Nations plan for an International Bill of Human Rights called for a Declaration, Covenants and Measures of Implementation.

The United States, which fully supports the Declaration, has declared that it is not prepared to take action on the ratification of the covenants when they have been adopted by the United Nations.

The United States position is acceptable if it is premised on the dual claim that the present drafts of the covenants are inadequate and that the present international climate is not favorable for final action on the covenants. It is important, however, to guard against any position which would imply that the United States Constitution would at any time preclude adherence to an international covenant on human rights. Such a position would block progress toward international law in the field of human rights and fundamental freedoms.

9. *International studies*

The unavoidable delay in completing the covenants has prompted the United Nations to seek intermediate steps. Among these, international studies are assuming a prominent place. One of the studies which has been authorized deals with religious freedom.

There is danger that such studies may on the one hand prove innocuous or, on the other hand, aggravate tensions. Ways must be found to introduce into the studies a curative or remedial element. This could be done by extending the study over a fairly long period of time and by authorizing the rapporteur to confer with governments against which criticisms could be legitimately weighed in order to give them opportunity to remedy a situation before the report is completed.

10. *Approach to governments*

Official approach to a government, whether formal or informal, should

always be attempted before undue publicity or protest concerning discrimination to an international organ.

On occasion, the expectation of a visit can lead to amelioration of a situation where discrimination was formerly practiced.

11. *Publicity and concerted action*

When other expedients have failed, recourse may reasonably be found in publicity. No government finds satisfaction in having its policies and practices criticized in the public press.

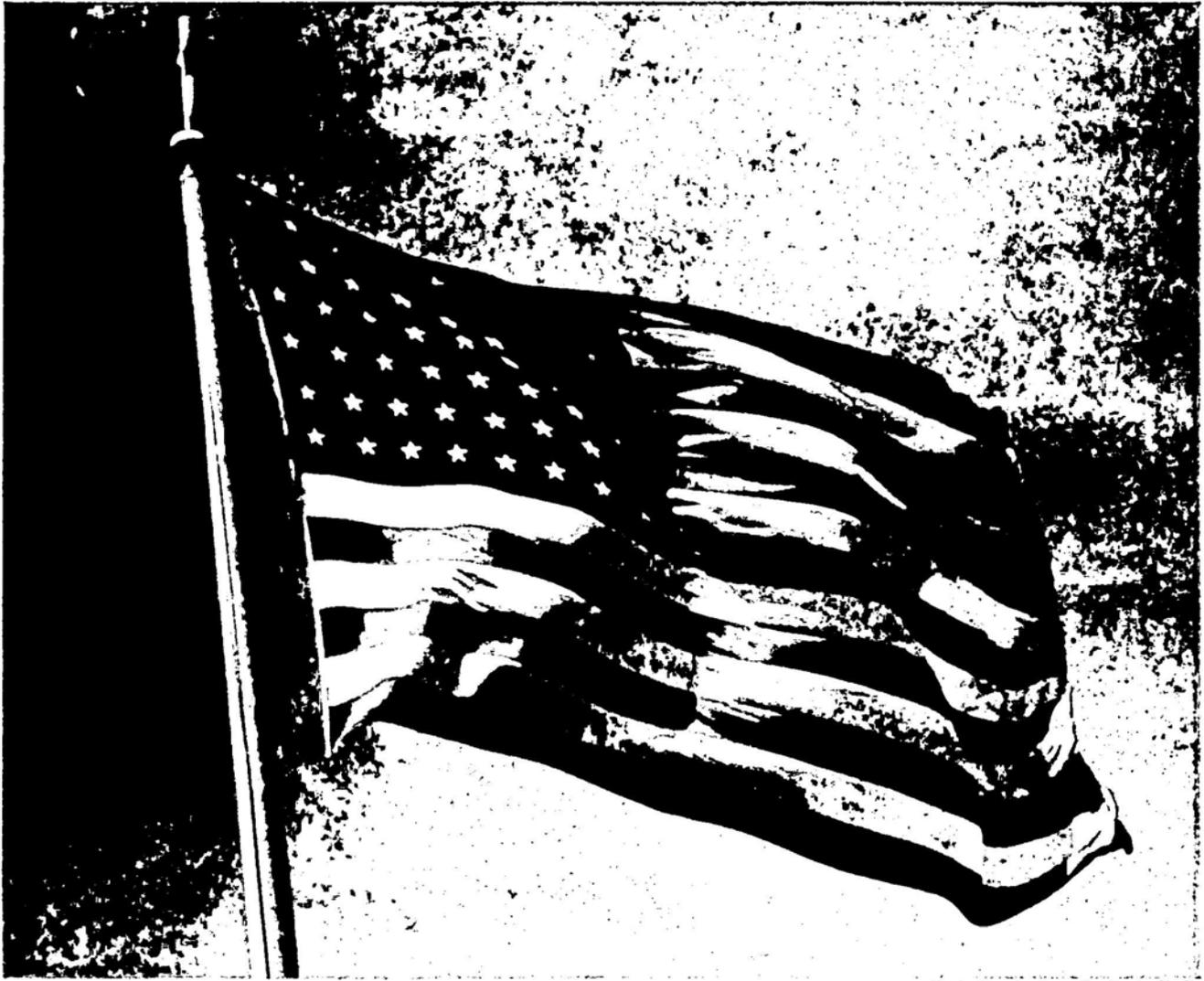
Both in approaches to government and in publicity the World Council of Churches and the International Missionary Council have in the C.C.I.A. a worldwide network for concerted action.

When the Madrid Seminary was sealed, the C.C.I.A. informed national commissions of action by the W.C.C. Executive Committee with the result that publicity was given and representations were made to governments. Normally the removal of the seals by the government would justify public acknowledgment. However, in this instance, the legal situation of the seminary has not been sufficiently clarified to warrant a public statement.

12. *The impact of policies in economic and technical assistance*

Virtually all actions by the United States in international affairs have a direct or an indirect influence upon religious liberty, especially in countries which have recently achieved independence. Christians, who are a minority in such countries are loyal citizens and seek to play their full part in the country's development. In some instances, there is a subtle association of them with countries from which missionaries came in former years.

This situation is aggravated when economic or technical assistance is offered subject to conditions which are unacceptable or repulsive. Ways should be explored to give and receive merited help in a manner that will demonstrate mutuality and equality. If a receiving country were given fuller opportunity to indicate the terms on which it can receive assistance and on which it can make recompense according to its ability, its dignity would not be offended and better relations would be assured. A healthy international climate can make a significant contribution to the defense of freedom in every land.



G. A. Douglas from Gendreau, N. Y.

## *Our Thought of Thee Is Glad with Hope*\*

Our thought of thee is glad with hope,  
Dear country of our love and prayer!  
Thy way is down no fatal slope,  
But up to freer sun and air.

Tried as by furnace fires, and yet  
By God's grace only stronger made;  
In future tasks before thee set  
Thou shalt not lack the old-time aid.

Great, without seeking to be great  
By fraud or conquest; rich in gold,  
But richer in the large estate  
Of virtue which thy children hold.

With peace that comes of purity,  
And strength to simple justice due,  
So runs our loyal dream of thee  
God of our fathers! make it true.

—John G. Whittier, 1807-1892

\* No. 506 in *The Methodist Hymnal*



**EVELYN BREEDEN**—Della C. Lamb Neighborhood House, Kansas City, Mo.; hometown: Oronogo, Missouri, pop. 650; town got its name because mining town and when settled first citizens said, "Ore or no go"; graduate of National College, major in religious education and sociology; became interested in deaconess vocation through two deaconess-preachers in her local church who "did more for total program of church than men preachers ever did"; says that she may get married some day, or may not, and realizes that "if you become a deaconess you may be sent to areas where there is little likelihood of meeting men"; asked about ordination of women said that she didn't

believe many women would take advantage of the opportunity; finds major problem at Della C. Lamb, as in many community houses, that of receiving part of support from community chest, which stipulates that religion cannot be taught. Feels that church-related community houses should be supported entirely by church so that problem would not exist; wears deaconess garb occasionally at night when going from work to home because Della C. Lamb is on "Skid Row" of Kansas City and needs protection of garb; expects to do graduate work in case work or group therapy.



**SUZANNE BELZ**—York Larger Parish, York, Nebraska; graduated from Ohio University. Majored in dramatic arts and speech. When entered college planned to be speech teacher on college level; thought for a while of foreign missionary service because it sounded "glamorous" then decided that she was too close to her family and they to her for her to go so far away; at an evangelistic week held on campus she developed an interest in rural work and "decided to give it a try"; summer after graduation went to North Dakota Work Camp. Worked at Western Reserve University as secretary to help finance further education then went to Garrett for graduate degree in religious education and Rural Church and Community; the idea of becoming a deaconess was pre-

mented to her at Garrett. Believes that "every woman who is going to work for the church should be a deaconess," because it gives her job church status and sanction. Deaconess relationship is "best way a woman has of being vocal, as far as the total church is concerned"; is looking forward to ordination of women, because if it comes she wants to get a B.D. and become a minister. Has local preacher's license now; believes that woman should start a career early and plan a full life without marriage, then if marriage comes she can always stop the career; believes that administration of rural parish is entirely different from that of urban or suburban parish and should not be patterned after them.



**KATHERYN KUEHLER**—Rural Work, Cassville, Missouri; hometown: Brunswick, Missouri; after high school, among other jobs, worked in garment factory in Brunswick and decided work had no future, but did not know what to do. Woman in her church suggested National College.; Majored in religious education at National College; has done settlement house work in city but has no desire for permanent work in city; works now with 14 churches, some of which have no activities other than preaching services. Works with one church of which total membership is eight women. Preacher is woman and she comes

along, picks up the church members, and takes them to church. This church has WSCS meeting regularly every month. Largest church with which she works has 800 members and a WSCS of seven circles; hopes to develop various activities in the church, such as Lord's Acre plan; believes that The Methodist Church should train more ministers for rural parishes who would not regard these parishes as stepping stones to urban ministry; believes that being a deaconess assures a relationship to the church that would not be possible otherwise.



**LORAIN HEATH**—North Mississippi Rural Work; hometown: Grenada, Mississippi; "Always wanted to do some kind of church work, but thought that only thing women could do was be foreign missionary and didn't want that"; graduate from Delta State Teachers' College, with major in home economics and education; went into teaching, but idea of church work persisted. A pastor and his wife (a WSCS conference president) told her about opportunities for women in Christian vocation; had never seen or

heard of a deaconess until she opened correspondence with Office of Missionary Personnel and later met faculty members at Scarritt; attended Scarritt for 1½ years; believes that "deaconess relationship gives you more status in the area in which you work"; has worked with churches ranging in membership from thirty-five to three hundred persons. Was told by women in one church that they didn't want to go to another church five miles away "because the people there dress differently."



**WINIFRED WRISLEY**—Allen High School, Asheville, North Carolina; hometown: Waterbury, Vermont; University of Vermont, Bachelor of Music; Boston University, Master of Church Music; played organ; directed choir in her local church; taught music; taught one and a half years in rural school where she taught "everything but music"; worked at North Barre Community House for three years and while there realized that full-time Christian service offered opportunities in the home field as well as in the foreign field. After leaving North Barre went to Scarritt on a study grant for one year; this is her second year at Allen High School.

**RUTH CUNNINGHAM**—Director Christian Education, First Methodist Church, Colorado Springs, Colo.; hometown: Chanute, Kansas; Baker University; major, psychology; minor, sociology; "Grew up in the church" and always had idea of doing church-related work; has done interdenominational work in defense area; been a pastor's assistant (Country Club Methodist Church, Kansas City); and is now Director Christian Education at First Methodist Church, Colorado Springs, Colorado.

# These Are Our New Deaconesses\*

At the last annual meeting of the Board of Missions, young women about to be commissioned told the Woman's Division of Christian Service how they happened to be interested in mission work, what they were going to do. In terse file form we give you some of the remarks made by those who are to be deaconesses. Behind each "file report" is the face of a vital young woman of today at work in the home mission program of the church.

Compiled by Sarah Parrott

**JEAN MORGAN**—Frances DePauw Home, Hollywood, Calif.; hometown: Karns City, Penna.; graduate of Taylor University, major in religious education, minor in sociology; met a member of first group of U.S.-2's and became a member of second group; as a U.S.-2 worked at Frances DePauw as house-mother and counselor to girls not much younger than herself; "Never heard anything about deaconesses in her local church," but did hear about them at Frances

DePauw; went to Scarritt for master's degree in social group work; hopes to work in children's home as she worked last summer at Peek Home and very much enjoyed it; believes that deaconess relationship brings fellowship with those who have similar goals in life; that the pension plan is helpful; and that she has support of entire deaconess movement. Also that deaconess relationship means that "you won't lose your job in the middle of the year."



**VIOLET GUINN**—North Alabama Rural Work; was reared "way down in the hills of Kentucky and rode a horse to school, a one-room school"; comes from a family of active laymen and has long idea of church-related vocation; graduated from Lindsey Wilson College, Columbia, Kentucky; has done other studying at Scarritt; says she is a country girl and likes the country better than the city so she is in rural work. Says that "country folks don't particularly like to have a city girl working with them"; had never heard of a deaconess until she was a senior in high school. Asked her pastor about them and he said that "all the deaconesses he had known had been old and long-faced and since she was always laughing

she would be a good one"; in North Alabama Rural Works works in parts of two counties with eight churches. Many of the women in the churches are the supporters of their families because they work in garment factories and the men can't find anything to do; one of these days she wants to go back to school and learn to spell better so that she can work on curriculum materials for small churches, because she thinks there's a great need for it; thinks that the deaconess relationship is desirable because it enables you to work in different fields of the church; doesn't know how much she is accomplishing in her present work, but she's "having a lot of fun trying."



**ROSEMARY NIXON**—Rural Work Maine; born in Sioux City, Iowa, but parents living in Omaha; mother killed, father seriously injured in automobile accident on way to see her commissioned (Tuesday, January 17); graduated from Central College, Fayette, Missouri. Took "divisional major" there: religion, philosophy, psychology, education, sociology, and some physical education; can't remember when she didn't go to every activity of her church. Parents very active in church; started as member of Home Guards and has always been interested in national missions. When unification came and Home Guards were disbanded, woman member of church organized "Children's Society of Christian Service," so she has always talked about Marcy Center, Jesse Lee Home, George O. Robinson School, et al; thought that the "country (i.e., rural areas) needed something," so when she went to Purdue in 1951 to a Youth Convocation and heard about the U.S.-2 program she

volunteered and worked in West Tennessee Rural Work project. She worked in this project with a deaconess and they bought a trailer to live in. "The church was in the middle; the parsonage on one side; our trailer on the other." Got electricity and water for trailer from the parsonage. Deaconess with whom she worked interested her in deaconess relationship, so when U.S.-2 term was over she and the deaconess sold the trailer and used the money to go back to school. Has master's degree in Church and Community from Scarritt. She believes that being a deaconess gives you official relationship to the church, a feeling of mutual responsibility, and a sense of fellowship among deaconesses; hopes to help people understand deaconesses because people certainly have "weird ideas" about deaconesses; has lived in a city most of her life so wanted to get out into the country; believes that ministers should "get over the idea that a rural charge is a stepping stone."



**LENA McROBERTS**—Community work, Philadelphia, Pa.; hometown: Topeka, Kansas; parents are dead and she has been living with "adopted family"—a minister and his family; Washburn College, Topeka; major in sociology; was U.S.-2 from '52 to '54 in Shipyard Community Center, Philadelphia; will graduate from Scarritt in June, '56 with master's degree in social group work; decided while working in U.S.-2 program to become a deaconess.

**TWILA HAHN**—Navajo Methodist Mission School; hometown: Bayard, Ohio; Cleveland Bible College, Cleveland, Ohio Th.B.; received B.S. from Peabody College this spring; saw an advertisement of Navajo Methodist Mission School, applied for job, and was accepted; thought of becoming deaconess, but didn't want to leave the school long enough to get schooling necessary, but finally made the break; has been ten years at the Navajo School and will go back there after finishing study at Peabody; finds in deaconess relationship a fellowship that is not possible anywhere else.

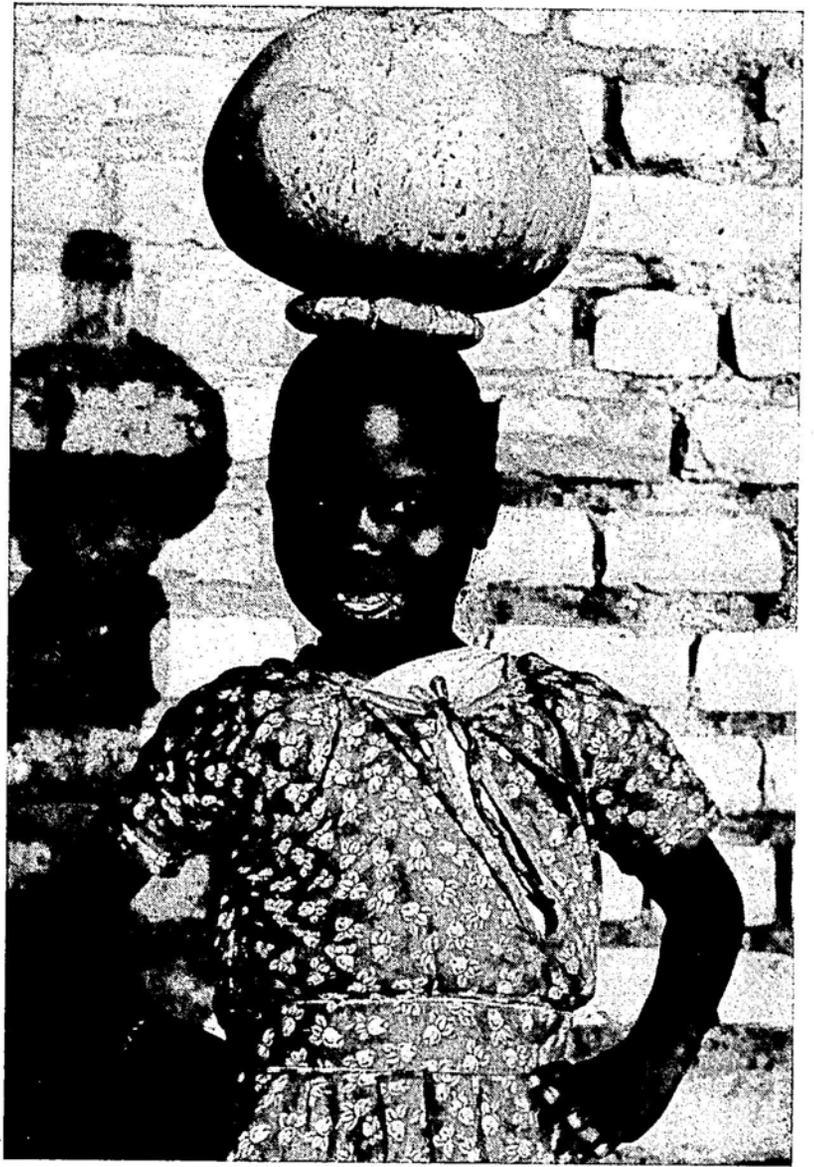


# Pastor's Child

*A Picture Story*

**BY LEON V. KOFOD**

**T**HE PASTORS of the Congo feel that the teaching of reading and the publication of Christian literature has priority as a means of reaching their people with the Christian message. Because of this importance, they enlist their entire families in the literacy movement. We have here the story of a pastor's child who lives in the heart of the vast African continent. She is Erita Bikomgu, the six-year-old daughter of a pastor in the village of Kivibuko.

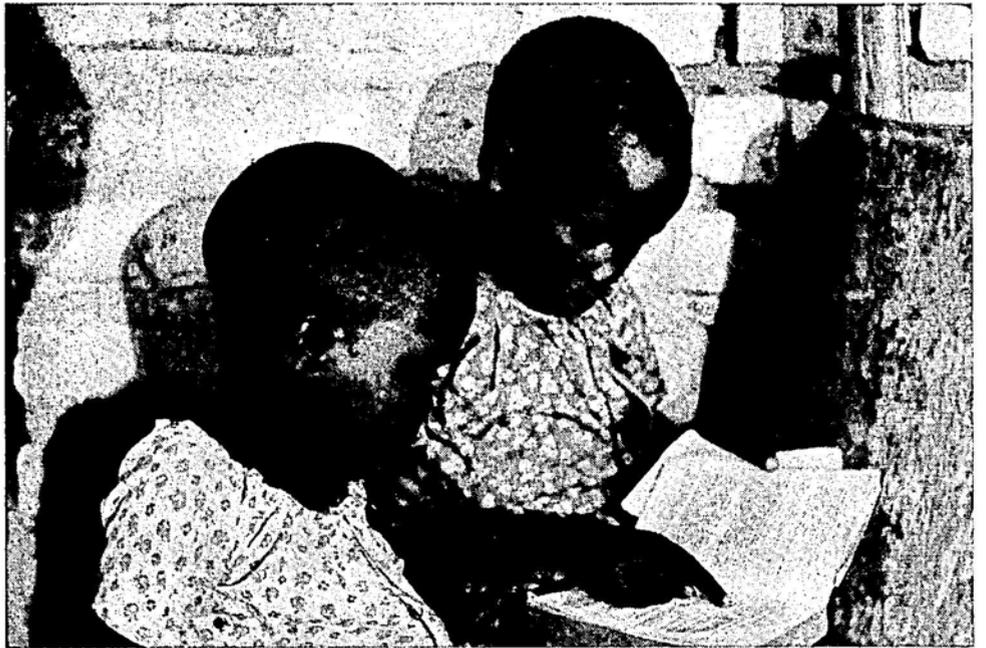


● *(Above) Erita can hurry through the jungle bearing a gourd of goat's milk on her head.*



● *(Left) She can cook and keep house, and pound the meal when her mother goes to market.*

• This is all unusual for a six-year-old, but it is not as unusual as her ability to read any part of the Bible. Whether it is the Sermon on the Mount or the Book of Revelations, she reads with a fluency that astounds her listeners—and she grasps much of the meaning.



• It is a common occurrence in this Christian home for the father to ask Erita to read the family devotions. With continued help and Christian education, Erita can become a real blessing to her people in the Congo.

• The Mission Press, Librairie Evangelique, in Leopoldville, will supply the Christian pastors with Christian teachings in their own dialects. But it also takes into account the children of the pastors and publishes literature especially for them. Who can tell how many future African leaders can be reached through the reading prowess of the children of pastors?



# Protestant Christian Situations

in

# Taiwan

by

**Florence C. Y. Chen**



Tiers from Monkmeier

**T**AIWAN was originally one of the provinces of China. It was ceded to Japan under the Treaty of Shimonoseki concluded on April 17, 1895.

But on November 23, 1943, the Declaration by the Cairo Conference stated that "all the territories Japan has taken from the Chinese, such as Manchuria, Formosa, and the Pescadores, shall be restored to the Republic of China." Following V-J Day, August 19, 1945, Taiwan, after being occupied by the Japanese for fifty years, was accordingly restored to China. Thus, as President Chiang said, "The restoration of Taiwan is not to be compared with the occupation of enemy territory."

The earliest Protestant missionary work on Taiwan was in the 17th century when the Dutch were in control of the Island. Naturally the missionaries came from the Netherlands and represented the Reformed Church. The work was successful until Konxinga captured the island and routed the Dutch. Missionaries were persecuted and converts were crucified. A long period followed in which nothing further was done for the evangelization of Taiwan.

In the year 1865 missionary work was resumed by the English Presbyterian Church. Its missionaries located in the

southern part of the island. Seven years later, 1872, Canadian Presbyterian missionaries located in northern Formosa. Converts were made both from among the Chinese and the aborigines. Foundations were laid for a strong though small church under local leadership. Until very recently, the English and the Canadian Presbyterians were the only two Protestant missions operating in Taiwan.

It was not until after V-J Day, and during the "Emergency Period" soon after 1949, that various other Protestant groups went into Taiwan to start evangelistic work. Some came by invitation. Most of them came on their own initiative, without invitation. Those invited were Methodists, Baptists, and Lutherans. They were asked to come to follow some of their own people from the mainland during the "Emergency Period." The Presbyterians worked only with the Tiawanese, using the Taiwan dialect, which is that of southern Fukien. The recent comers use the Kuo-yu (Mandarin), the national language of China.

At present, there are approximately sixty Protestant groups, including the Independents, Jehovah's Witness, Pentecostals, Adventists, and so on, who have come voluntarily and started work according to their own ways. There

• *Formosa, where, since the revolution on the mainland "fringe" religious groups have converted 40,000, and have 70,000 in preparatory membership.*

are about 360. Protestant missionaries now in Taiwan and her related islands. The "fringe" groups have about a hundred and twenty chapels and churches with at least 40,000 adult members and 70,000 children and preparatory members. The total number of Christians in Taiwan is estimated at less than two percent of the population of 9 million.

In general, these groups are aggressively evangelistic and each group establishes its own facilities for training workers.

The Seventh-Day Adventists organize local churches, observe Saturday as the Sabbath. They have acquired a large piece of land in a suburban area of the city of Taipei and established a vocational school for both boys and girls of high school level. This school has about 80 boys and about the same number of girls. They are mostly children of their church members, but others are accepted on the recommendation of members and if they are willing to accept the Adventist faith upon entering the school. Farming and printing are the major courses of training. Besides the regular courses of study, the students do all the work.

A very modern sanitarium of 100, bed capacity was built about a year ago in the northeastern part of Taipei. All

of the staff, doctors and nurses, as well as other helpers, are believers in the same faith. Only people of that religious faith are employed by the sanitarium. Even the masons, carpenters, and others who built the hospital are Adventists. To them all other denominations are wrong. This is preached in their evangelistic meetings and is a part of their religious indoctrination. They usually have someone who is very eloquent, with a very good use of the native language, speak at their meetings. Many people have joined the Adventist Church in Taiwan.

The Little Flock or Brethren. This church has over 15,000 members. No foreign missionaries work in the "Little Flock." One very impressive characteristic of the Little Flock is that it takes great care in checking its members and their movements. The Assemblies, as they call their gatherings, organize their members for personal visitation. They follow the movements of members very efficiently. Although they have a seminary for special training, yet the most intensive and extensive work is done in teaching the members through periodical institutes of all kinds, which are held sometimes as long as six weeks. Their discipline is so strict that about one-third of their converts are expelled each year. But the total new accessions is so large that the Little Flock is one of the most rapidly growing Christian bodies in Taiwan.

It has ten Assemblies in the city of Taipei alone. One can often witness their dramatic scenes toward evening when they are holding evangelistic meetings which are held very often. Many of the brethren (and sisters) wear three-quarter length vests, trimmed with bright red color. Bible verses of the same red color are patched on the vests, and both the front and back. These people are posted at considerable distance around the assembly building in order to invite pedestrians to the meetings. When the meetings are started, one can hear the most pathetic and loud weeping of people praying and confessing their sins. Many go home and dash to pieces former objects of worship, even very precious things, to show their decision to be saved.

To them, "no man is saved except by immersion." Sometimes they immerse

people by the hundreds. Even brethren who were immersed one day may themselves immerse others the day following. Pedestrians who were ushered into the meetings one day may be immersed the next. They do not demand the long period of training which other Christian groups require before baptism.

The "fringe" groups feel that all other faiths are wrong. No one is saved by any other faith than the one they preach. They do not mind interrupting the work of other denominations. They preach to people with whom other denominations have long been working and take them away by all sorts of material attractions.

Many of what I have termed "The Independents" might also be classed as "fringe" groups. They are professed members of one or another of the major denominations. But they sometimes act with a great deal of narrowness. Let me give illustrations.

Within the last two years an outstanding Methodist from the United States wished to come to Taiwan to conduct special evangelistic meetings. He applied for necessary visa to enter. One of these Independents actually went from church to church, urging his followers to bar the coming of this distinguished Methodist and actually persuaded people not to attend his meetings. Some of this group even went so far as to protest to government authorities against the granting of visa to the would-be-visitor.

Another "Independent" was allowed to preach in the soldiers' barracks and training camps. Thousands came to his meetings. He preached pacificism. This was not particularly welcomed by the military authorities in a country which is under the imminent threat of armed invasion.

\*One such "Independent" in calling the soldiers to repent of their sins, laying down their arms and kneeling at the altar to pray, was an occasion for official ban of all preaching and chaplain service in the army.

Another "Independent," over eighty years of age, started a theological seminary of his own without faculty and without equipment. He typifies the tendency to individualism and small group undertakings in Taiwan.

Within what I will class as the major denominations in Taiwan are about

90% of the Protestant Christians. There is some cooperation between them and a considerable amount of personal good will. There is need for more cooperation. One or another of these larger bodies maintains strongly an attitude that people are not saved unless they are saved their denominational way. There is not yet in Taiwan an organization comparable to the National Christian Council formerly established on the mainland of China, or similar Councils in other countries. Such a Council would seem to be as advisable for Taiwan as for Christian work in other countries. But under present conditions, it would probably be divisive for the time being.

About two years ago, there were some attempts to organize in Taiwan a National Christian Council to channel united efforts. But after consultation with the different major missions, it was deemed that the time was not yet ripe to start a National Christian Council as such in Taiwan because only three or four groups were willing to participate. Those groups were the Methodists, the Presbyterians, the Lutherans and the YMCA.

On the other hand, there were many groups who were not willing to join. If a National Christian Council were prematurely organized, it would split the groups into two major and distinctly opposing factions. This would make a confused condition still worse. Thus it was thought best to let the matter ride for the time being.

As to the attitude of the government toward Christian work, it has always been tolerant and cordial. We cannot but be gratified when we note the permission by the government, and even its invitation to missionaries during the years. The government seems to grant entry to all individual missionaries and to mission groups who apply. This of course keeps the door as wide open to the "fringe" groups as to others.

Is Ecumenical Protestantism going to meet the challenge in Taiwan today? The "fringe" groups and "independents" have been more prompt to undertake the new opportunities. They often are divisive in their witness and contribute an impression of Christian confusion. But they are eagerly evangelistic and their appeal never lacks for response.



• *John Wesley had a very rosy belief that the Indians would accept the gospel with the unquestioning faith of little children. He came to America to convert them as is shown in this highly idealized picture. He did not tarry long. The Indians were not childlike aborigines! But although he dropped the task Indian missions became one of the most compelling projects of The Methodist Church.*

**J**ohn Wesley was a man of many interests. His interests were reflected in the events of his life—even in the furnishings about him. Some of his interests he gave up quickly. Some influenced his whole life. Some influenced the lives of others.



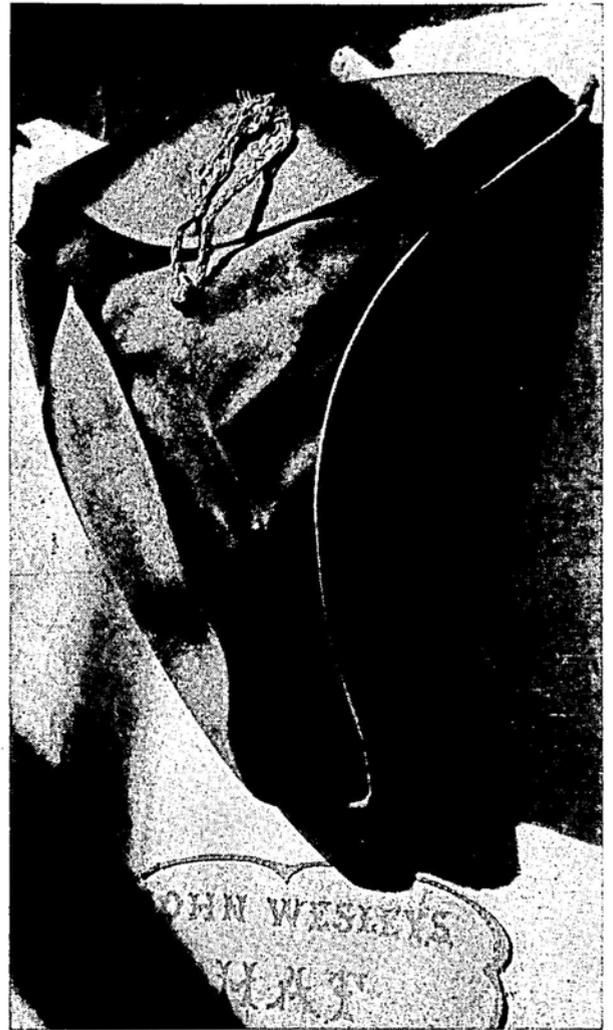
• *A close-up of Wesley's bureau. The statue was modeled from life by Enoch Wood when Wesley was seventy-eight. The Bible is the one which was accidentally buried in the ruins of Wesley's childhood home, Epworth Rectory, when it burned when John Wesley was six years old. This Bible has been found only very recently.*

# THIS MAN *John Wesley*



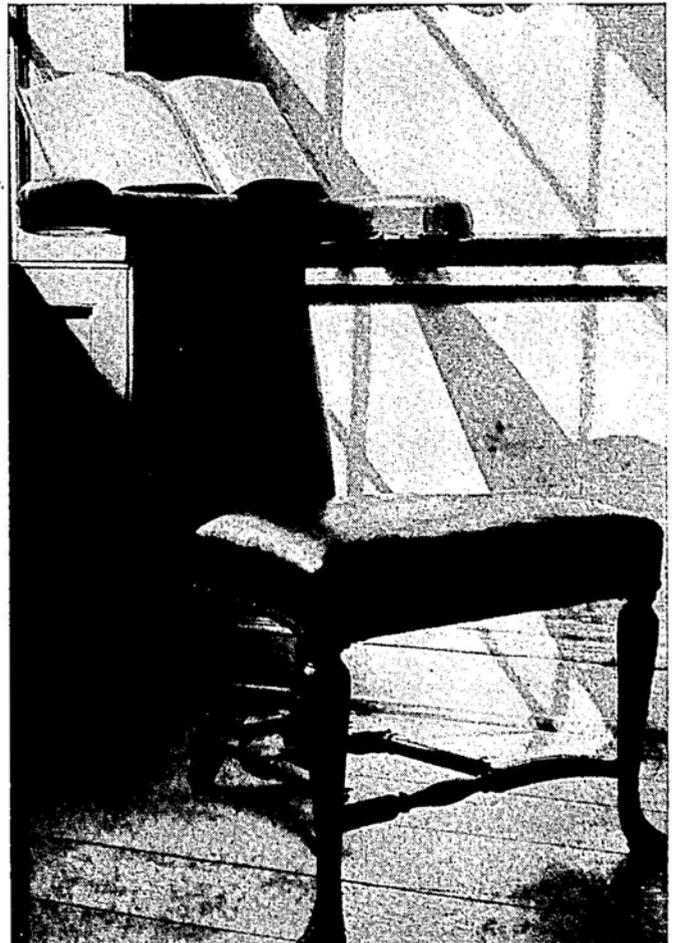
● Here is a demonstration of Wesley's electrical machine. Long before most doctors had heard of electrical treatments, Wesley had this machine in his medical clinic and was offering its services free to his followers.

● Wesley's three-cornered hat, the like of which he tried to get worn generally by preachers. In this he was unsuccessful.



● Wesley's portable writing desk, which he took with him on all his journeys, writing as he traveled by horseback or stage coach.

● Wesley's reading chair. The reader sits astride the chair, facing the back and resting his arms on the wings. His book is placed on the adjustable reading rack on the back. This chair was given to Wesley by one of his converts who had, before his conversion, been a cock-fighter and had used the chair while refereeing the fights.



JULY						
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				

**D**URING the preparation of the July issue we, in the office, tried to find some good statements on patriotism. All of us had good ones just around the corner of our minds, but they were elusive. We took out an anthology of quotable sayings, finally, and discovered that the men who were quoted were, in large part, critical of patriotism alone. It had to be made up of tolerance, love of others, devotion to make the land good. There were too many qualifying clauses. So we turned to *The Methodist Hymnal* and there we found in the four stanzas of Hymn 506 by Whittier exactly what we wanted to say.

If this hymn is helpful to you in any July meeting you may be arranging, let us know. Sometimes it is effective to have a hymn read or recited to background music—or even with no music at all. Also, if you have good quotable patriotic sayings send them in to us. They will be good for other occasions when we suddenly want to express our pride and love in our country.

Religious freedom is inextricably bound up with love of country in an American's thought. "Religious Minorities and Freedom" by O. Frederick Nolde thus seems especially suitable for July. It is also an article that fits in very well with the ideas that came out of the strategy conference on missions, which also appear in this issue.

Use this article in your Commission on Missions, in your Woman's Society program, in a citizenship forum or a discussion on international affairs. We are always pleased when we can get Dr. Nolde down on paper. He is clear. He is simple and he charts a program to follow, with the reasons why.

We are hoping in these quite summer days that you will have time to settle down and read Dr. Charles Ranson's article on the mission of the church. Dr. Ranson is the executive secretary of the International Mission-

ary Council, an Irish Methodist, and a man deeply interested in the biblical basis of missions.

The article is the summary of a speech delivered at the Interfield Consultation of the Foreign Interdivision of the Methodist Board of Missions—long words, but they represent a meeting when intense thinking kept men and women awake, questions were raised which would never have been spoken four years ago, and answers were more direct than ever before in such Methodist meetings.

There was a matter brought up by an overseas Methodist regarding the "offense" felt in some lands by the words "mission" and "missionary." It was not passed over lightly. Dr. Ranson himself answered it:

"There is something here," he said, "which we must take very seriously. . . . mission and missionary in the minds of a great many people in Asia and Africa and Latin America mean an organized missionary agency and a foreign missionary—a white man from Europe or Britain or America. . . . Mission and missionary have a very much wider and larger meaning. . . . but when Christians are abandoning the use of these terms, secular agencies are taking them up. You get technical missions and cultural missions all over the place and no one is the least squeamish about that. Of course we have got to be understanding of the sensitiveness which exists on this point. But we must not abandon the essential thing for which mission stands. One great American Board uses the term *fraternal worker*, but 'fraternity' and the term 'work,' good as they are, do not represent the mission of the church. The word *missionary* has got to be rehabilitated, rather than lost." Good?

We hope that you will study the "life histories" of the young deacons who were ordained at the last annual meeting of the Board. Many of

them made revealing statements which give clues on what led them to choose their vocations. A secretary of Missionary Personnel or of Youth Work or of Student Work will be interested in this article, and the young people of the church will be interested also.

We were speaking about the Interfield Consultation. One of the most interesting participants was Miss Florence Chen from Formosa, or Taiwan. She is president of the newly formed Woman's Society of Christian Service there. She is a delegate to the World Federation of Methodist Women meeting at Lake Junaluska, North Carolina, in August. Her story of the "fringe" churches sounds as if it had been written right in the United States. Use it for Commission on Missions meetings, as a preparation for the World Federation of Methodist Women meeting, or just read it as an article of historical interest.

We wish we had been able to bring you pictures of General Conference a month ago. But a monthly magazine cannot move that swiftly. At any rate, the pictures are early enough so that those who sat in General Conference sessions are still talking about them. Some of you will recognize old friends in the pictures. Some of the pictures are of persons who will be your friends after the meeting of the World Federation and the World Methodist meeting in September. One of our July authors is to be seen in the top picture on page 24. She is fourth from the left, and is Miss Florence Chen.

And now for our cover. Lovely, isn't it? Someone has written us that she is making a scrapbook of WORLD OUTLOOK covers. We think the best way to save WORLD OUTLOOK covers is to bind the magazines whole each year.

Watch for the August WORLD OUTLOOK. Be sure we have your vacation address. You will not want to miss August.

# 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.*

**AMERICANS BY CHOICE**, by Angelo Pellegrini. Macmillan Co., New York. 1956. 240 pp. \$3.50.

*Americans by Choice* is a book of six stories. The stories are of Italians who came to this country in the great move of Italian immigration that took place in the early decades of this century. The author himself says in the Prologue:

"We are neither saints nor sinners—although in some of us you may find more of vice than of virtue. We are men and women; perhaps such unusual men and women that you may have never known any one quite like us. If, however, you should find that in each one of us there lurks a familiar figure—some one you knew, or heard about, or dreamed of—that is because we are also not unusual."

The excerpt gives an idea of the style of the writer. He is somewhat sentimental, a bit nostalgic about these early Italian settlers. But any of us who have lived with Italian neighbors in New York or Chicago or in the fertile fruitlands in California will enjoy the book and perhaps get a new vision of one of the great groups who made America.

**NOT BY BREAD ALONE**—Guide to the Study of National Council of Churches Statement: Christian Principles and Assumptions for Economic Life.

Office of Publication and Distribution, National Council of Churches, 120 East 23rd St., New York 10, N. Y. 1956. 48 pages. 45c.

The study guide, *Not by Bread Alone*, was written by Cameron P. Hall and Alma Greenwood "for those many lay people who feel caught in personal and social conflicts which are inherent in their daily experience as workers and consumers, as citizens and neighbors."

The little booklet is a guide based on the World Council's Evanston report on "The Responsible Society in World Perspective" and the National Council's "Statement on Christian Principles and Assumptions for Economic Life."

Lay men and women in The Methodist Church have for a long time felt a need of a little study guide of this kind. It is written in narrative style about the conversations and comings and goings of "home town folk" as they are related to economic life.

Dr. Samuel McCrea Cavert, executive head of the New York office of the World Council of Churches says:

"*Not by Bread Alone* strikes me as one of the best study guides yet issued on any aspect of the relation of the church to contemporary affairs. It is extraordinarily successful in pointing up the relevance of Christianity to our economic life. . . . The conversational style in which the study guide is written adds to its usability. The questions for discussion are questions which really deal with living issues."

**KOREA TOMORROW**, by Kyung Cho Chung. Macmillan Co., New York. 1956. 295 pp. \$5.95.

*Korea Tomorrow* is not everyone's book. It is a survey, to some extent, of Korea's history, social customs, religion, language and literature, economic and political questions. Against this the author sets forth the problems facing the people of Korea today.

The book is well equipped with maps, statistics, an interesting Korean chronology, and various documents added in the appendix on Korea. The whole book is extremely valuable for a library in a church that has Korea as a special project. It can be turned to again and again for pertinent information. It is also valuable for the man and woman who are gathering material for special mission study classes. The Methodist who is interested in Korea for its own sake will find the book conveniently arranged for reading and reference.

**THE OLD STORY OF SALVATION**, by Sophia L. Fahs; published by Beacon Press, Boston, 1955. 188 pp. \$3.00.

The world today is pressing us with hard questions about the faith we profess to live by. If that faith is Christianity, we will be involved in a confusion of terms such as "original sin" "elect," "virgin birth," "second coming," "orthodoxy"—and among these even the best of us is liable to stumble over our theology. "Going back to the Bible" of course is a phrase long appropriated by the Fundamentalists of our faith—but to go "back to the Bible" with an outspoken and respected liberal thinker of Mrs. Fahs' stature, is to make a brand new journey.

*The Old Story of Salvation*, however, is not a polemic, or an argument or a defense. It is rather a handbook, with a vivid, vigorous and accurate presentation, first of the story itself, second of questions people have asked about it, third of some ways in which it has been dramatized and portrayed, and finally the common ways in which it has been interpreted and believed.

Part I, which includes more than half the book, is given to a clear, gripping résumé of the salvation story, following St. Augustine's pattern of the seven ages of man, beginning with creation and ending with the Resurrection.

Part II begins with a sharing of questions and discussions about the story, recorded from actual class sessions of children and young people. The questions are familiar ones which children always ask in situations where they are free to ask them: "Can a person believe the story of creation in the Bible, and believe in evolution too?" "How do we know Jesus turned two fishes into enough to feed so many people?" "What is sin? Can't we really help being bad?" "Is there really a hell?" "Why

did Jesus have to die? Did he know he was saving mankind? What did Jesus save us from?" "Is the devil as real as God?" "What then do we think about God?"

Through the discussions children and teachers together seek new insights among the sources available to them all, not only in the Bible, but in the universal experiences of mankind which lead into religions other than the Judaeo-Christian faith. No authoritarian answers are provided, nor are counter-orthodox answers imposed.

A second chapter (Part II) which considers the salvation story and the "arts" is plummy with ideas for ways in which the story may be made more real to students, through drama, painting, dance and sculpture, music and poetry. These are practical helps useful for any teacher, especially of children and young people.

But the final chapter is the one most of us will ponder over longest. Here, under a casual question-title, frightening in its implications, the author asks "What shall we do with the old story of salvation?" The problem is "to preserve the cherished values which still live in the 'faith of our fathers,' and to adjust the faith. . . . to advancing knowledge." Six views, common to our time, are simply and fairly presented. It is likely that many of us who hold one or another of these positions, will find a clearer statement here than they could make for themselves, of what they "believe."

On the very last page of the book, when she analyzes "the way of searching for new insights" we recognize the author's own conviction, but acknowledge that she has not denied the values in a single one of the other positions she has presented. Rather she has used them all creatively in reaching her own conclusion: "A greater story of salvation is in the making . . . if we and the generations that follow us have the eyes to see it and the ears to hear it, and the persistence in love that is required to make it."

This book ought to be read for review, information, inspiration and for a challenge—not to discard the old, or adopt some new "orthodoxy," but to examine, to explore, to discover and to criticize creatively. If there is an espousal of "liberalism" as such, it is in terms of method rather than content. Mrs. Fahs has defined "liberalism" by presenting an illustration not of a specific doctrine but a way of believing.

The fair and forthright treatment of this faith of our fathers will startle us out of doctrinal complacency or lethargy. Whether or not we can go all the way with the author, we can all discover a fresh respect and reverence for the "old, old story" which becomes in this handling of it the "new new song" it was surely meant to be. A.C.

**LADY HUNTINGDON, Friend of the Wesleys**, by Lucia Myers. Huntingdon College Alumnae Association, Montgomery, Ala. 1955. 60 pp. \$0.75.

The little book on Lady Huntingdon, friend of the Wesleys, is exceedingly interesting. Lady Huntingdon was a great woman of Methodism. It is not surprising that she had difficulties with John Wesley, both persons being exceedingly strong-minded and both executive geniuses. At the end, however, the controversies were forgotten. Abel Stevens in *Women of Methodism*, quoted by the author, says:

"No woman perhaps in the history of the church has done more for the promotion of genuine religion."

# The Moving Finger

## Writes . . .

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

### *Bishop Pickett to Head Overseas Evangelism*

✦ BISHOP J. WASKOM PICKETT, SENIOR bishop of the Methodist Church in India and Pakistan, plans to retire this fall and will join the staff of the Division of World Missions, the Board of Missions of The Methodist Church, as a consultant in Christian evangelism in overseas missions.

In announcing Bishop Pickett's plans for retirement from the episcopacy and for joining the mission board staff, Dr. Eugene L. Smith, general executive secretary of the Division, said:

"Bishop Pickett, who has served the Methodist Church in Southern Asia (India and Pakistan) for more than forty years as missionary and bishop, has chosen to retire at the optional age for bishops and will do so at the Central Conference of the Southern Asia church October 28 to November 4. He has accepted an invitation to join the staff of the Division of World Missions as consultant in evangelism. In that position, he will spearhead the worldwide evangelistic emphasis that The Methodist Church will launch in all its mission fields in the 1956-60 quadrennium.

"A part of Bishop Pickett's time each year will be spent overseas in personal direction of evangelistic programs, including those in the four areas that Methodism has selected for special emphasis—Korea, the Belgian Congo, Bolivia and Sarawak (north Borneo). He will direct the training of national Christian leaders in methods of Christian evangelism and will also have offices in New York to work on over-all plans for the evangelistic program.

"Bishop Pickett is remarkably qualified to direct an evangelistic program of this scope. He has been a close student of the 'mass movements' to Christianity in India and has written at length on this subject, but he has ministered to the intellectuals of India. Thus he is trained in the techniques for



● Paul G. Hoffman (left) and Dr. Robert E. Wilson, chairman of the board of the Standard Oil Company of Indiana, confer with Charles P. Taft (right), mayor of Cincinnati, prior to the opening luncheon of the Third National Study Conference on the Church and Economic Life, held April 12-15 in Pittsburgh, Pennsylvania, under the auspices of the National Council of Churches. Conference theme was "The Christian Conscience and an Economy of Abundance." Mayor Taft was conference chairman and Hoffman and Wilson were speakers.

the evangelistic approach to persons on all social and intellectual levels."

Since the evangelistic program is a joint undertaking of the Division of World Missions and the Department of Work in Foreign Fields of the Woman's Division of Christian Service, Dr. Smith said, Bishop Pickett will work with the Interdivision Committee on Foreign Work, a joint body of the two divisions.

A native of Texas and educated in Kentucky, Bishop Pickett went to India in 1910 as a missionary. After holding such positions as pastor, district superintendent, publishing house man-

ager and editor of "The Indian Witness," he was elected bishop in 1935 and for many years has been the bishop of the Delhi episcopal area.

In recent years, Bishop Pickett served as president of the National Christian Council of India, resigning in 1947 to allow an Indian to head the body. During the bloody riots that followed the partition of India in 1947, Bishop Pickett organized and was chairman of the Christian Committee for Relief, an agency that has been credited with saving the lives of many thousands of persons in both India and Pakistan.

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*Paul Hutchinson,  
Noted Editor, Dies*

DR. PAUL HUTCHINSON, UNTIL 1956 editor of *The Christian Century*, died suddenly of a heart attack in Beaumont, Texas, on April 15, while on a tour of the South. His age was 65.

Son of a Methodist minister, the Rev. Charles X. Hutchinson, Dr. Hutchinson was reared in New Jersey parsonages. He entered newspaper work and decided in 1912 to make religious journalism his lifework. He joined the staff of the *Epworth Herald*, Methodist youth weekly, and studied at Garrett Biblical Institute where he was awarded a B.D. degree in 1915.

In 1916 Dr. Hutchinson went to China and edited the *China Christian Advocate* as well as being director of all Methodist publications in China. He also served as chairman of the China Christian Literary Council and as executive secretary of the Epworth League in China.

Ill-health forced his return to this country in 1921 and he did publicity for the Methodist Episcopal Board of Missions. He joined *The Christian Century* in 1924 as managing editor.

Named editor in chief of the non-denominational Protestant magazine in 1947, Dr. Hutchinson retired January 1 of this year. Under his editorship, the

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magazine continued its policy of vigorous espousal of liberal causes. He was succeeded as editor by Harold E. Fey.

A prolific author, Dr. Hutchinson had written many books and magazine articles. He had been scheduled to expand into a book his article, "A History of Christianity," which had appeared in *Life* magazine last Christmas.

Besides his wife, the former Agnes Mitchell, Dr. Hutchinson is survived by a son and three daughters.



### Two Methodist Churches Cited for Architecture

✦ EIGHTEEN PROTESTANT CHURCHES were cited recently for architectural excellence and among them are the First Methodist Church of Midland, Michigan, and the First Methodist Church of Plainfield, Iowa. (See "Some Contemporary Churches," *WORLD OUTLOOK*, June, 1954.) The list of eighteen was compiled by the thirty-five members, mostly architects, of the Commission on Architecture of the National Council of Churches. Selection of the churches cited was made from seventy-two nominations submitted by members of the commission. All churches selected were built within the last twenty-five years.



### Three Seminaries To Train Africans

✦ IN THREE ANNUAL CONFERENCES OF the Methodist Church in Africa there will soon be union theological seminaries providing higher training for ministers in Mozambique, Angola and Rhodesia.

In Angola the Methodist Church will join with the American Board Congregational and the United Church of Canada to form a seminary at Dondi which will enroll its first students in 1957. Under the sponsorship of the Christian Council of Mozambique, a union school with a principal from the Methodists and on a property of the Swiss Mission will open its doors at Ricatla in 1956.

In 1959 the Methodist Church, together with the British Methodists, will begin joint training of church workers on two levels—one at Epworth near Salisbury for the training of the ordained ministry in close co-operation with the new University; and one for evangelists, supply pastors, religious education directors and other lay workers at Old Umtali.

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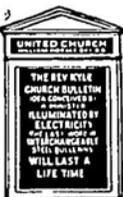
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### Gaither Warfield Goes to Beirut

DR. GAITHER P. WARFIELD, Director of the Methodist Committee for Overseas Relief, attended a conference in Beirut, Lebanon, May 21-25 on the problems related to the Palestinian refugee situation.

The Methodist churchman was one of ten American church leaders invited to the conference, jointly sponsored by the World Council of Churches and the International Missionary Council. He represented Church World Service, interdenominational relief agency for Protestant and Orthodox churches in America. MCOR is the Methodist co-operating agency.

Immediately following the Beirut Conference, Dr. Warfield attended the annual consultation of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches in Les Rasses, Switzerland. He is a member of the advisory committee of that organization.



### Dr. Georgia Harkness Goes to I.C.U. in Japan

DR. GEORGIA HARKNESS, WHO IS BELIEVED to be the only woman in the United States whose exclusive field is theology, has been appointed as Professor of Christianity at the International Christian University in Japan.

The announcement was made by Dr. John Coventry Smith, Vice President of The Japan International Christian University Foundation, New York.

Dr. Harkness, an ordained minister of The Methodist Church, will be on sabbatical leave from the Pacific School of Religion in Berkeley, California, where she has been Professor of Applied Theology since 1950.

Her term of service at International Christian University will be from September-to-December, 1956 and from April-to-July, 1957. She will spend the winter months, December, 1956-to-March, 1957, either in Formosa or the Philippines.

During her first semester at I.C.U., she will teach "Introduction to Christianity" to sophomores; and in the spring term offer a course in "Systematic Theology" to students majoring in religion. While in Japan, she will also make public lectures.

Before Dr. Harkness joined the faculty of the Pacific School of Religion, she taught theology at Garrett Biblical Institute in Evanston, Illinois, and earlier taught philosophy and religion at Elmira College, New York, and Mount

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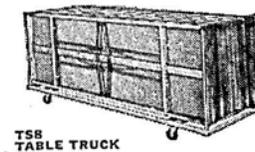
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Holyoke College, Massachusetts.

She is the author of nineteen books in the field of religion, of which the most recent are: *The Sources of Western Morality*, *Towards Understanding the Bible*, and *Foundations of Chris-*

...tian Knowledge. In 1947 her *Prayer and the Common Life* was co-winner of the Abingdon-Cokesbury Award for the book which would "accomplish the greatest good for the Christian faith and Christian living among all peoples."

She is also the author of the hymn *Hope of the World*, which was selected in a contest of nearly five hundred entries by the Hymn Society of America for a hymn in recognition of the Evanston Assembly of the World Council of Churches.

Dr. Harkness has participated in a number of outstanding theological lectureships, including the Earl Lectures at the Pacific School of Religion. In 1941 she was awarded a Scroll of Honor by the General Federation of Women's Clubs for pioneer work in religion. In a poll taken in 1947 by the *Christian Advocate*, she was chosen as one of ten most influential living Methodists. In 1952 *The Christian Century* regarded her as being one of six leading churchwomen in America.



**Dr. Roland W. Scott**  
New Executive Secretary  
Of Div. of F.M. of N.C.C.



B. ROLAND W. SCOTT

Dr. ROLAND W. Scott, Nagpur, India, has been named executive secretary for the missionary program in Southern Asia and the Near East of the Division of Foreign Missions of the National Council of Churches.

The appointment, effective May 1, was announced by Dr. Roy G. Ross, general secretary. Dr. Scott replaces the Rev. A. Russell Stevenson who resigned the position to head refugee relief and rehabilitation work in Asia and other non-European areas for Church World Service, the National Council's international relief agency.

An ordained minister of The Methodist Church, Dr. Scott has been serving as a missionary in India since 1930. He has spent the last year on leave from the position he had held since 1948 as secretary of the National Christian Council of India. Earlier he was for two years (1944-46) principal of Woodstock School, an interdenominational preparatory school in Mussoorie, India. From 1938 to 1943 he was district superintendent of The Methodist Church with headquarters in Nagpur.

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His first assignment in the country in 1930 was as minister of the Taylor Methodist Church, Bombay, a post he held for six years.

Dr. Scott is the author of the book "Social Ethics in Modern Hinduism" and was from 1939 through 1954 editor of the news bulletin published by the National Christian Council of India. He has also written numerous magazine articles and pamphlets including one on "Evangelism in India" published by the World Council of Churches.

Dr. Scott is a graduate of the University of Toledo, Toledo, O., and Asbury Theological Seminary, Wilmore, Ky. He has also done graduate work at Drew University, Madison, N.J., and Union Theological Seminary, N.Y., and received his Ph.D. from Columbia University, N.Y.



**Alaska College Plan Told in Filmstrip**

DISTRICT SUPERINTENDENTS THROUGHOUT The Methodist Church have been sent a print of the filmstrip, "An Invitation to Build the Alaska Methodist College."

This filmstrip, produced by the church's Radio and Film Commission, gives in about twenty minutes a pic-

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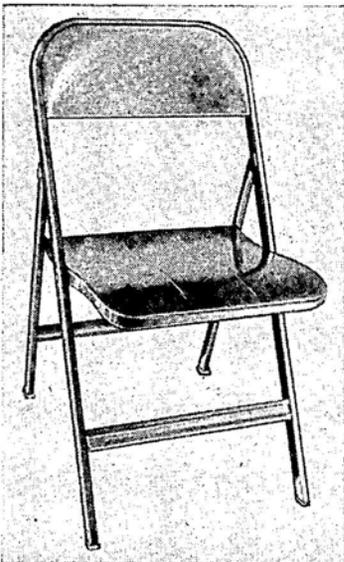
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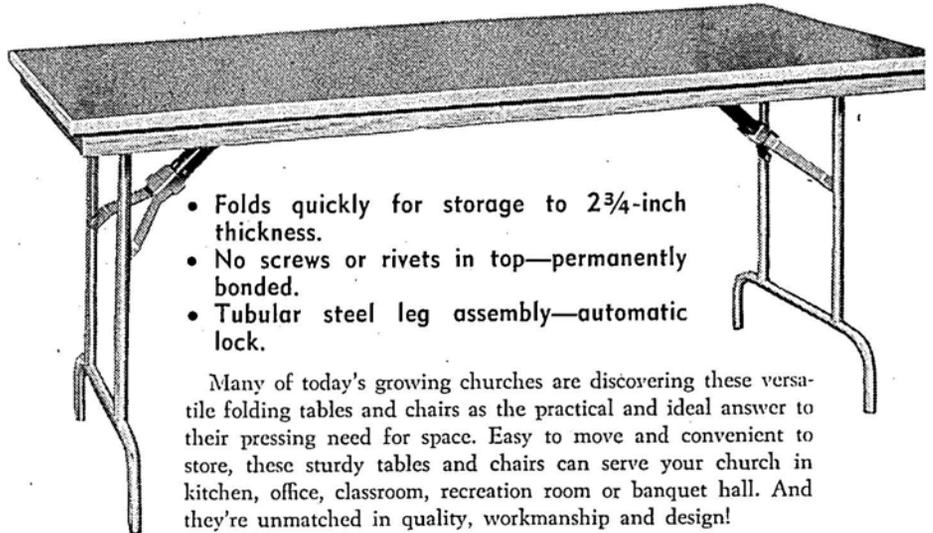
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**DS-561. MASONITE TOP** . . . 30x96 inches  
Each, shpg. wt., 81 lbs. . . . . \$29.00  
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torial account of the plans of the Division of National Missions of the Board of Missions to build an accredited, church-related college at Anchorage, Alaska.

The colored slides, with recording and script, tell of the need for the college, of the growth of Alaska and its increasing importance to the United States, of the visit of thirty-six Method-

ist clergymen to Anchorage and of the Anchorage financial campaign of March, 1955, in which more than \$715,000 was subscribed for the college.

Dr. H. L. Johns, associate secretary of the Division who is directing the campaign to raise funds for the college, says that district superintendents are asked to hold a viewing of the filmstrip for their pastors and to arrange for its circulation within their districts.

Superintendents and other persons interested may obtain the filmstrip with accompanying literature from Dr. Johns at the Division of National Missions, 1701 Arch Street, Philadelphia 3, Pa.

The filmstrip is designed to be shown in local churches to acquaint Methodists with the proposed college and to ask them for gifts in the form of Advance Specials toward its erection and support.

"Every Methodist pastor is asked to consult his superintendent and make a date for the filmstrip to be shown in his church," Dr. Johns says. "The pastor and the Commission on Missions in his church may want to arrange a family night program based around the college. This program might include a showing of the filmstrip, distribution of literature, talks on behalf of the college by members of the commission and arrangements for Advance Specials.

Every area in Methodism now has an area representative appointed by the bishop to assist in promoting the Alaska college Advance Special. Nearly three million dollars is in sight in the five-year program, National Division executives report, through cash payments, church acceptances, honorary alumnus gifts and conference and area goals.

The Philadelphia office of the Division reports a total of \$301,383.57 received to March 15 in cash, and more than \$100,000 has been received at the Anchorage campaign office, giving more than \$400,000 in cash on hand. No building can begin until two million dollars in cash is in hand, of which one million will be the beginning of an endowment fund. Over-all cost of a plant to accommodate 500 students, including the million endowment, is estimated at five and one half millions.

The purpose of the Alaska Methodist College is to provide needed educational facilities for the youth of Alaska.

Plans are in progress for the dedication of the campus during the week of July 31-August 7. This program is to be in co-operation with the Board of Lay Activities and a layman's group will be visiting Alaska.

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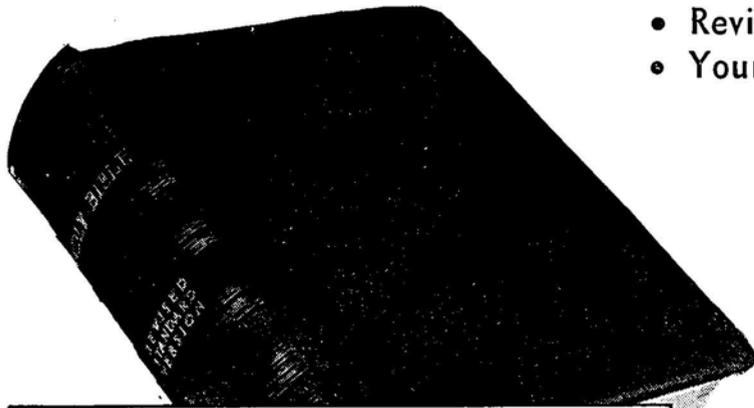
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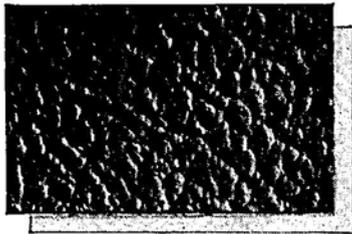
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the heavens and the earth.  
earth was without form and

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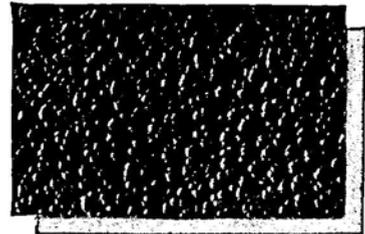
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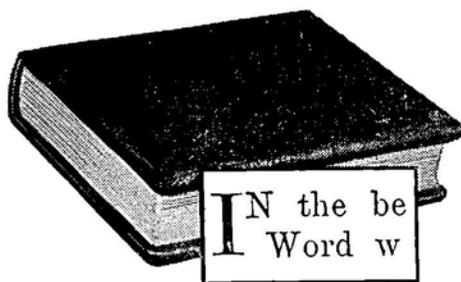
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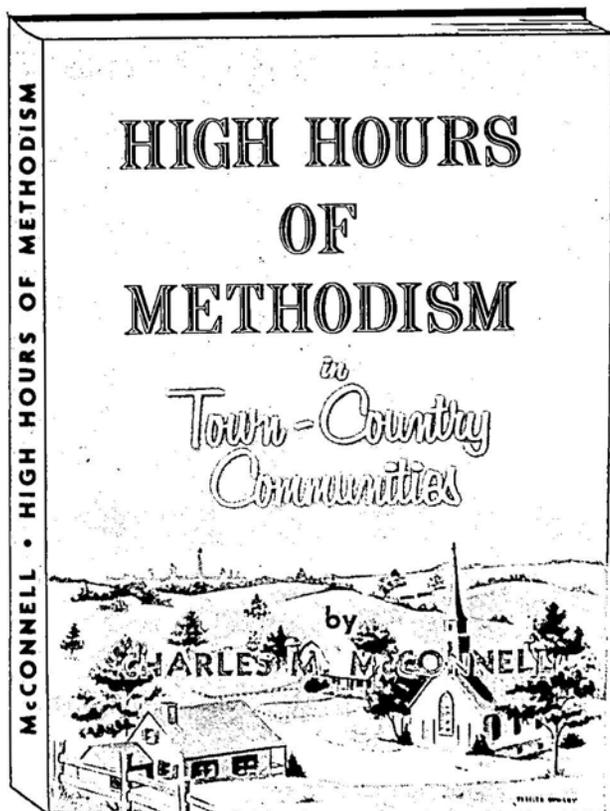
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