

DECEMBER 1956



World Outlook

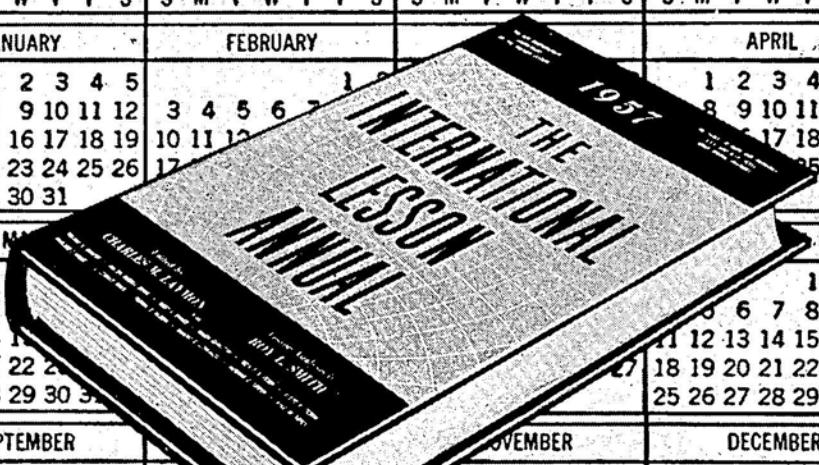


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The 1957 International Lesson Annual . . .

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LETTERS

WORLD OUTLOOK 1956



Young Voices From the Philippines

● Come for a visit to the Philippines? Jacob will greet you with "Happy Christmas, Ma'am." If you follow him to his church you will find him teaching the kindergarten children, and doing a fine job—although he is only twelve years old.

As you approach a group of Vacation Bible School children you will hear "Merry Christmas to You" being sung to the tune of "Happy Birthday." The boys and girls are busy making a house of Palestine from clay collected from a nearby termite hill. Now they are shaping the wall around the top of the house, finishing a roof porch and a guest room.

Aurora, a lovely young lady with a quick smile, will greet you. She travels with flannel-graphs, charts, and clever ideas, to promote the work of the Methodist Youth Fellowship in the Conference. Under her leadership we had the first "Week-end Witness Workshop" in the conference, with young people going out to witness in teams of two.

THELMA HAMMOND

Bayombong, Nueva Vizcaya, Philippines

Christmas in the Congo

● The children of the first six grades put on a Christmas pageant—a more extensive play than I had ever seen, and the acting was superb.

This play, written by African teachers, included every bit of the Christmas story, with a very humorous sketch of people coming to be taxed, and with a background of little lambs crying.

My part was to dress the angels—and a lovely job it was. As I fastened on wings, and wrapped halos around heads, the children really behaved like angels.

MARY JANE CURRY

Lodja, Belgian Congo, Africa

Christmas Rainbows in Angola

● As the Christmas season approaches, the classrooms here begin to take on the appearance of schoolrooms everywhere at this time. The fragrance of cedar predominates in each room, as a result of the rooms being trimmed with shrubbery from the school grounds.

Have you ever seen a rainbow by moonlight? The moon could hardly be more beautiful than it is in Africa. Add a shower of rain to the full moon on a clear horizon—and on the opposite horizon there's a rainbow.

DORIS M. BENNETT

Caixa 9, Malange, Angola, Africa

Christmas in Mozambique

● Last December we dramatized "The Other Wise Man" with teachers and carpenters as the cast.

On Christmas Eve the little children dramatized a part of the Christmas story. In the late afternoon of Christmas day, the Girl

Guides and Boy Scouts dramatized another part of the story.

We (missionaries) had a Swedish Christmas at the Knutson home.

On the day after Christmas, the missionaries played hostess to our church family (600 people) at a tea on the church lawn.

VICTORIA LANG

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

Christmas in Liberia

● Christian people in Liberia observe Christmas very much as we do in the United States.

In the churches there is sometimes dramatization of the Christmas story. On the Sunday nearest Christmas day there is a special church service. On Christmas day there are family gatherings.

(In general there are no Christmas trees, but once I saw a palm Christmas tree.)

In Monrovia there is a group of Fanti Christians who have a good choir. On Christmas Eve, the choir goes through the streets singing carols. Their music can be heard far into the night.

SALLIE LEWIS BROWNE
Girls' Hostel, Monrovia, Liberia

"May the Great Day Be Blessed"

● At Christmas time, we hear on every side the greeting: "Bara din mubarak ho!" This means literally: "May the great day be blessed for you!"

Christmas in India is different in many ways. It is usually a simple and quiet celebration, centered largely in the churches. The Christmas story is told wherever there are Christians—told in song, drama, and in worship services. The programs exert a real influence on many persons who may, through the Christmas programs, be hearing for the first time about Jesus Christ.

At least twice a year the girls' school stages a drama for the patients at the Mission Leper home at nearby Chandag. What eagerness goes into the preparation! Drama is a natural vehicle of expression in India.

After church dramas, there may be special Christmas dinners held outdoors in the warm winter sunshine. Indian dishes of pulao and curry, will be served, followed by fresh oranges and walnuts.

In the cold dawn of Christmas day, the people of India often see the young people of the church going from house to house, singing Christmas carols.

MARTHA SHELBY
Methodist Mission, Pithoragarh, India

Christmas in Basharatpur

● Christmas found me in the home of Nora Ventura, who now works in a large village where most of the people are Christians.

At the Christmas morning service there was standing room only, and the entire center aisle was filled with sitting children.

On Christmas afternoon we went to a leper colony. A program was given for the patients, who sat on the lawn. Nora brought a fine message on courage, and two Christian ministers spoke on the meaning of Christmas. The patients seemed to enjoy the service, although there were few Christians in that group. The head of the leper colony is a fine young Hindu who is giving his life to social service.

MARIE F. BAILE

Isabella Thoburn College
Lucknow, U. P., India

Christmas in a Village of Pakistan

● A short while before Christmas we were told about a group of Christians in a large village. We went to get acquainted, and found an interested group.

Mrs. Paul is working with me. Our task is to get in touch with such groups which identify themselves as Christian but who need more instruction and guidance.

On the Sunday before Christmas, we made a second visit to this village. We took with us a group of girls who sang Christmas carols. We also had felt-o-graphs which very graphically depicted the Christmas story.

ANNA P. BUYERS
15 Warris Road, Lahore, Pakistan

Christmas on the 38th Parallel

● On December 22 the young people at the Korean Church were invited to a Korean army camp located on the 38th parallel, to present a Christmas program. The Christian soldiers at this camp were especially anxious to have these young people visit them and put on a Christmas program, for they were not able to go to their homes for Christmas. The young people met at the church at 9:30, dressed in heavy coats, for it is cold up on the Parallel mountain. The Korean Army sent down a truck for us. It was really quite an adventure!

DOROTHY HUBBARD
Methodist Mission, Box 164
Kwanghwa Moon, Seoul, Korea

Christmas Good Will in Florida

● Anyone who is privileged to work at Brewster Hospital is constantly aware of a wealth of contacts and of opportunities for Christian fellowship.

Early in December the Salvation Army joins the hospital in giving a big party for the crippled children who come to our Out-patient Clinic. These youngsters come from thirteen counties in Florida. A Christmas program includes scripture-reading and prayer, and carols. There is a gift for each child. The dietitian, Mrs. Landrum, and her corps of workers serve trays of fruit, milk, sandwiches, and sweets. Usually the food for this party is given by dairies, storekeepers, and salesmen of this city. Local clubs send gifts.

Every year seventy-five teen-age Baptist boys ("The Royal Ambassadors") come out at Christmas time to sing, bringing a portable electric organ.

The wives of the doctors have organized themselves into a Woman's Auxiliary. They present the hospital with Christmas trees, and the members come in person to give a wonderful party for crippled children.

The members of the Methodist Youth Fellowship of the Florida Conference work for weeks raising money to send a gift to each student nurse.

On Christmas morning layettes (sent in all along during the year by Woman's Societies) are presented to each mother who is in the hospital with a Christmas baby.

The deaconess on the hospital staff visits every adult patient on Christmas morning to take fruit, candy, and copies of the Gospel of St. Luke.

ANNE PARKER

Deaconess at Brewster Hospital
1640 Jefferson St., Jacksonville, Fla.

Christmas Calendar At Neighborhood Center

• The 1955 Christmas calendar at the Center included programs and parties, a High Teens Sno-ball Frolic, a Home Bureau dinner, a visit to the Home for the Aged, a Bake Sale, a play, "The Empty Room," singing by the Center choir at the New York Central Railroad Station, and a puppet show.

A special project initiated by the Junior Co-Ed Club and adopted by all Center groups was named "Agricultural Tools for India." Several fund-raising events by the groups resulted in the purchase of nine plows and twenty-seven hoes for India.

NEIGHBORHOOD CENTER
615 Mary St., Utica, N. Y.

Christmas on the Shores Of New Jersey

• Christmas at Bancroft-Taylor Rest Home is truly a festive occasion. The greens and candles are artistically arranged by members of the family group. A huge tree climbs to the high ceiling—the crèche and the little white church are electrically lighted and chime "Silent Night!"

On Christmas Eve the family gathers for a program of readings and Christmas carols. Tables are piled high with beautifully wrapped gifts for everyone. (These have come from Woman's Societies far and near—sometimes as many as ten gifts for each member of the family.) And what a joyous time we have opening gifts—and perhaps exchanging them with someone else!

Then Santa himself (the Captain of the Ocean Grove Fire Department) appears, bringing baskets of fruits and candies.

On Christmas morning a lovely devotion is given by a member of the group. The day may come to a close with groups of carollers telling the wondrous story again in song.

BLANCHE KEMP, Director
Bancroft-Taylor Rest Home.
74 Cookman Ave., Ocean Grove, N. J.

Friends in a Strange Land

• Early in 1956 a group of North Korean youth who had refused to return to their native land were brought to Rio de Janeiro. They had no citizenship papers; they did not know our language (Portuguese); nor did they know anyone in Brazil.

However, when they were asked if they had any friends here, they answered: "Surely all the Christians of Brazil are our friends."

The Institute showed these boys that they did have friends here—by making available to them three months of language study at Camp Clay (the Institute's mountain camp near Rio). At the end of their study course, jobs were secured for these boys of Korea.

MARY BOWDEN

People's Central Institute
Rio de Janeiro, Brazil

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EDITORIALS

Man of Mission —Hugh Clarence Tucker

FOR about half a century, whenever a boat bearing a churchman touched the harbor of Rio de Janeiro in Brazil a figure of a man could be seen standing on the wharf. The man invariably was smiling, and he invariably wore a white tie.

One church woman, not belonging to Dr. Tucker's denomination, found a greeting from him, and asked the captain who he was.

"The greatest missionary in all Brazil," she was told.

Dr. Tucker died in November, 1956, at ninety-nine years of age. He had had every honor that a country could give to a missionary. He left behind him long years of service in building a church, in pioneering against the fight against yellow fever and leprosy. The first Y.M.C.A. of Brazil was organized in his office—the first Brazilian Sunday school Union. He was the force in his earliest years behind the American Bible Society in Brazil. These are tangible and can be counted in buildings and organizations and men and women.

He also contributed some things that are in the field of the intangible. One was that he passed on to the Brazilian Christian the right to be self-directing. Probably no one will ever know how much he contributed to the fact of a successful, autonomous Methodist church in Brazil. Another was that he never stopped short at denominational lines. Just as he greeted churchmen and church women at the ship, no matter what church they came from, so he acted as if all Christians were one people.

In the notices that have gone out since Dr. Tucker's death there is a tendency to refer to him as the "grand old man of the evangelical movement in Brazil." But he was not a grand old man in any patriarchal sense. He had the youth and zest and humility of a convinced missionary. In his practices he was far out beyond his time. In some cases, he was beyond ours.

DECEMBER 1956

Hungary's Children

JUST as we are beginning to prepare for the Christmas season we read of the attack on Hungary. According to the morning paper the inevitable toll of children is being exacted. Hundreds of children, unescorted and with name placards suspended from their necks, have been crossing into Austria.

Physically, we can care for these small refugees. Angier Biddle Duke, director of the International Rescue Committee, is calling for \$1,000,000 as an emergency need. Austria promises to care for the children and give them free schooling. But the emotional needs of the children cannot be met unless the adults left behind have help, too.

These are the steps of aid that are being done at this moment:

President Eisenhower has asked Mr. Nehru to appeal to the U.S.S.R. to cease attack.

The churchmen of the National Council of Churches of Christ in America have appealed to the churchmen of the U.S.S.R. to use their influence against force.

The United States has proposed a resolution which has been adopted overwhelmingly by the delegates of the United Nations, calling the U.S.S.R. to cease fire, to withdraw troops from Hungary, to permit a team from the United Nations made up of representatives of the smaller nations, this team to observe the situation in Hungary and to report back to the United Nations without hindrance.

These helps are all in the realm of information, negotiation, and public opinion. Public opinion has been known to have an effect on Russian minds. Christian citizens can make public opinion even more effective by supporting the efforts of the United Nations, the Council of Churches, and of the individual appeals—such as that of President Eisenhower to Mr. Nehru.

Americans can help further by sending donations to the Church

World Service for the refugees—over ten thousand of them today—big and little, from the struggling land of Hungary.

• • •

Billy Graham Comes to New York

OF ALL the religious leaders in history it is likely that none has ever preached the gospel to more people than Billy Graham. Saved thus far as if by some miraculous Providence from saying or doing foolish things, Dr. Graham has become the dynamic voice through which the Christian message has stirred more hearts than any other evangelist. The great campaigns under his leadership have made religion front-page news in every section of America, in Britain, in France, in India and around the world.

More than a million converts, most of them holding fast to a joyous new-found faith, are living witnesses to the power of the gospel he preaches.

Soon the Graham crusade will be coming to New York. Madison Square Garden, scene of many bouts and tumultuous rallies, will echo to gospel hymns and earnest Christian preaching. Practically all the evangelical churches of the metropolitan area will be actively engaged in this campaign. Christian America will be praying for its success.

This towering city is one of the greatest mission fields in the world. Here evangelical Christians are outnumbered by their Roman Catholic and Jewish friends. Here religion faces a powerfully entrenched secularism, much shameless paganism, and a vast mountain of indifference toward God.

Mass evangelism at its best is not the answer to all our problems, but it has had an honored place in Christian history since Peter's sermon at Pentecost. There are times when nothing else can serve so well. It would appear that this is the time and New York City the place for a mighty rallying of Christian forces, and that Billy Graham is the man prepared to lead it.

Religion and the Election

ONE of the most noticeable features of a generally lackluster election campaign this year was the attempt of many politicians to convert the current popular interest in religion into a political asset. Governor Frank Clement of Tennessee urged us to hit the sawdust trail for the Democrats; various Republicans claimed that the Godly Old Party has restored "faith" to the nation's capital. There have indeed been times throughout the campaign when the bewildered voter might wonder whether he had not somehow gotten into a revival meeting by mistake.

A certain amount of piety is to be expected in any election. We are all too familiar with the sight of a candidate, accompanied by a small army of reporters and photographers, descending on a startled minister and congregation who have never seen him in their sanctuary before and will not again until the next election. This mild hypocrisy deceives very few. This year, however, marks the first time in many years that spokesmen for the political parties have claimed a spiritual superiority for their organizations.

The reasons are not hard to find. Everyone agrees that religion is at least much more popular than it has been for quite some time. It is fashionable these days to be religious. It would seem to be smart politics to identify a political party or personality with this widespread interest.

"Smart" politics, yes. Good politics is another question and good religion must resolutely avoid any such identification. There is already a widespread feeling in this country that the Christian faith is roughly the same thing as "our Western, democratic way of life" (whatever that is). This secularization and distortion of the Christian message is one of the deadliest enemies of that message.

This is not to disparage the religious feelings of candidates. Indeed,

the nation seemed singularly fortunate in this election in having two candidates each of whom appeared to be a man of genuine and strong religious conviction. But voting for a man or a party because either seems more "religious" is to utterly confuse politics and religion to the detriment of both.

It was Abraham Lincoln who pointed out that "In great contests, each party claims to act in accordance with the will of God. Both may be, and one must be, wrong."

It was also Lincoln who indicated what is still the soundest approach in this matter. In response to a delegation who claimed the hope that God was on their side, Mr. Lincoln replied, "It is more important to know that we are on God's side." Both parties and the American people will do well to remember these words in the perilous world confronting us.



The Christmas Climate

HAVE you ever noticed how often one reads in reports from the mission field that an opening wedge to the Christian message, in some hard-to-enter village, has been made through a Christmas program? Or a Nativity pageant? Or the presentation of the Christmas story in a film-strip?

The story of the first Christmas, old, yet ever new, has a charm difficult to resist. It compels the attention of young and old, rich and poor. Year after year and Christmas season after Christmas season there are hordes of eager listeners to that strangely thrilling narrative of the New Testament.

The Annunciation, the journey to Bethlehem, the cold unwelcome at the inn, the belated shelter of a rude stable, the wondrous birth of the Christ Child. Then the angelic vision that came to shepherds on a wintry plain; the startling message from heaven to earth; the sure faith of Wise Men from a far land; the pointing star—is there any story that can match it for sheer drama and beauty—the "beauty of holiness"?

Someone has wisely said that

the season of Christmas is the true climate of the soul. It is a season when barriers melt away in a miraculous warmth. At this time of year it seems to be truly easy to be generous, to be kind, to be tolerant, to be thoughtful. It is a time when the peoples of the world allow themselves a wide, sweeping, and dangerous look at the needs of the world. And in a quick and glowing moment they make a quick and glowing effort to remedy the world's ills. We cannot bear to see anyone in desperate hunger or in deep pain or in profound sorrow of the spirit. Not on Christmas Eve; not on Christmas Day.

That warm and comforting spiritual climate—why is it so fleeting? The new year ushers in its own distractions and problems; its own interests and comforts. The poor we have always with us, and somehow they do not look quite as pitiable under the skies of late winter and early spring.

Christmas—the soul's true climate; the dramatic story that stirs the imagination of Christian and non-Christian.

Blessed be the Lord the God of Israel, for he has cared for his people and wrought them redemption; he has raised up a strong saviour for us . . . to shine on those who sit in darkness and in the shadow of death, to guide our steps into the way of peace.*

* Moffatt translation, New Testament, Luke 1:68, 69, 79.

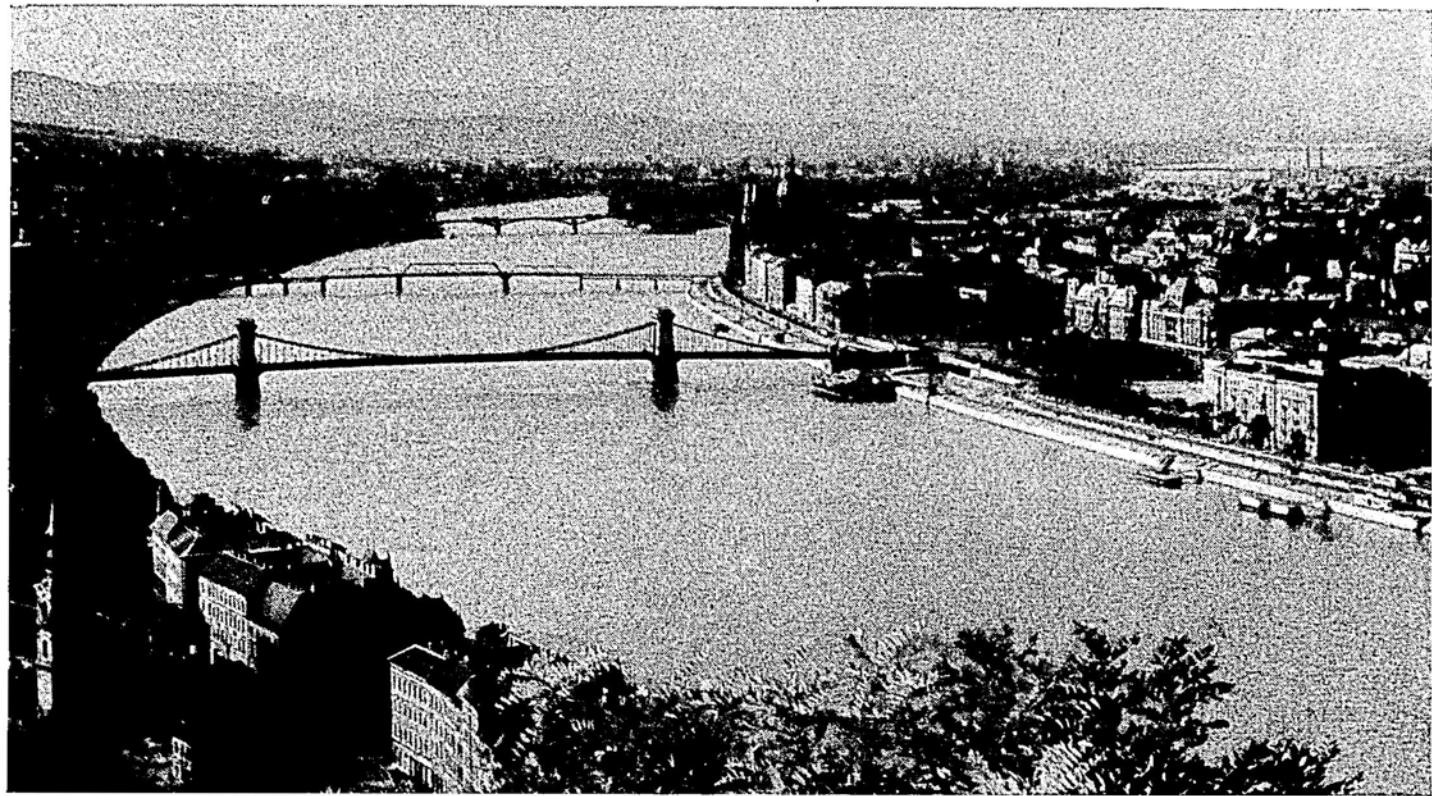
Our giving to our own church—which is really a gift to ourselves—is necessary and we do it with pleasure; but the part of our giving that goes to others . . . that's the giving that "makes us glow inside."—Margaret F. Donaldson in *Giving and Growing* (New York, 1956: Fleming H. Revell Company), page 121.

—o—

Is there an alchemy by which you can get golden conduct out of leaden instincts? Yes, there is. Alongside of education and legislation there can be set another term—Regeneration.—Robert McCracken in Charles E. Kemp's *Life-Situation Preaching* (St. Louis, 1956: Bethany Press), page 204.

—o—

Some Christians are so eager to be the light of the world that they forget the necessity of working quietly like the salt of the earth.—Wayne E. Oates in George Stoll's *Laymen at Work* (New York, 1956: Abingdon Press), page 9.



John P. Taylor photo

- Budapest, 1956—Before heavy damage was inflicted in the bloody fighting in the city.

Hungary's Methodists CARRY ON

BY BETTY THOMPSON

WHEN the Central Committee of the World Council of Churches held its first meeting in a Communist country in August, the Protestant churches of Hungary made an all-out effort to make the visitors know they were welcome. In three big churches in Budapest, on the two Sundays of the meeting thousands attended special ecumenical services in the principal Reformed, Lutheran, and Baptist churches of the People's Republic.

Newsmen, photographers, and television and movie camera crews were on hand to photograph events at the packed Calvin Square Reformed Church, Deak Square Lutheran, and Nap Street Lutheran. But to a handful of Methodist leaders, an Australian

The recent dramatic events in Eastern Europe have centered world attention on that area. This is the story of a meeting between Christians in Hungary shortly before the revolt. Miss Thompson is Secretary for Publicity of the World Council of Churches.

Congregationalist, and an American Baptist who chose to go to a smaller Methodist church not on one of the principal squares of the capital, the big service of the two-week stay in Hungary was this one at which they saw three young men and a young woman ordained to serve the struggling Methodist minority in Hungary.

There are five thousand Methodists in Hungary, and the lot of the men and women who are its preachers and deaconesses is not easy. One of the young men ordained that hot August

morning this past summer is married with four young children and another on the way. He lives in a two-room flat, one room of which is used for church services.

The young woman in her mid-twenties who chose to serve Methodism in Hungary is well educated. She speaks three languages other than her native tongue, and although salaries are not high in Hungary, she could easily get many times what the Methodist Church can pay her—a bare \$25 a month. Her mother, an ample wom-

• Bishop Ferdinand Sigg, Zurich, Switzerland; the Rev. Janos Szecsey, superintendent, Methodist Church in Hungary; Dr. Paul Huber, Methodist Seminary, Frankfurt, Germany, after the Sunday morning service in a Budapest Methodist Church where Bishop Sigg and Dr. Huber preached and three young Methodist preachers and a young woman were ordained to serve the struggling minority in a Communist country.

an in a black dress, cried at the service. Whether from pride at her daughter's sacrifice or worry over the fact that the family has little to eat, we did not know.

But one thing is certain. The Methodists in Hungary today know they are not forgotten. The several hundred people who packed the large plain room where the Methodist service was held on a side street in Budapest heard European Methodist Ferdinand Sigg speak



John Garrett Photo

with love and affection of the way he had followed the course of Methodism in their country. Bishop Sigg, whose compassionate gaze is magnified by the thick bifocals he wears, is one

of Methodism's biggest assets in Europe. He is able instantly to communicate his concern to members of his widely scattered flock. Dr. Paul Huber of the Methodist Seminary in

• A new Hungarian pastoral assistant who has just been ordained is greeted by the author following the service. In the background Dr. Eugene L. Smith, general secretary of the Division of Missions (with arm around Hungarian friend) and Bishop William C. Martin, carrying hat.

John Garrett Photo





John Garrett Photo

• (Left) The laying on of hands at a Methodist ordination in Hungary.



John Garrett Photo

• (Right) Dedicating their lives to the service of God.

Frankfurt was the other preacher at the service. And when it came time for the laying on of hands Texas Bishop William C. Martin, a former president of the National Council of

Churches of Christ in the U.S.A., participated along with Methodist Superintendent Szecsey Janos in Hungary.

Over that week end Methodists in Budapest had been visited by such

prominent members of the laity as Mr. and Mrs. Charles C. Parlin and Mrs. Frank G. Brooks, retiring president of the Woman's Division of Christian Service. Dr. Glora Wysner,

• Hungarians clustered around visitors from abroad following the service of ordination in a Methodist Church in Budapest. Here they talk with young American, a member of the Department of Information of the World Council of Churches.

John Garrett Photo



Methodist, an official of the International Missionary Council, attended the ordination service.

The head of Methodism's world missionary enterprise, Dr. Eugene L. Smith, was on hand. Later in the week he had conferences with Hungarian Methodist leaders and spoke to a group of Methodists at a special meeting. They listened with rapt interest as Dr. Smith said:

"Methodism in Hungary is a pentecostal church in many ways. It is a church of warm fellowship and vivid spiritual power, blessed with strong leadership and an exceptionally fine group of young persons coming into its ordained ministry."

As in other churches in Hungary, following the service members of the congregation flocked around the visitors trying to communicate—most often in Hungarian—their welcome to fellow Christians from outside their little visited country. In the courtyard of the rambling old building in which the church is located, the visitors again had the experience of meeting people who showed them envelopes of letters bearing the addresses of relatives in the States.

One elderly woman who sat behind me during the service rushed up to tell me that her son lived in Lake City, Florida, and was overjoyed to know that my home was in nearby Jacksonville. The congregation wanted to stay talking with the visitors after the service, but we had to rush to our waiting taxis to be transported to the Parliament building where the president of the People's Republic was entertaining the Central Committee at a lavish six-course luncheon.

And as we climbed the red carpeted stairs of the gilt and crystal palace where we were incongruously entertained in more luxury by a Communist government than most of us from the West were accustomed to, we recalled what we had heard about the diet and income of those young people who were that morning ordained.

• "Liberation" monument, in honor of Russian soldiers killed taking the city of Budapest in World War II, on a hill overlooking the city. Hungarians attempted to destroy this monument during the revolt. (Photo by John P. Taylor.)



New United Churches and Suggested Plans of Union

By Eugene L. Smith

THE quest for unity is an amazingly varied and vigorous activity. Robert Bilheimer in 1952 listed the following record of church unions between 1910 and 1948, involving 144 different Christian churches.

Organic unions within confessions or families of churches:

Twenty-six unions in U.S.A., Scotland, England, France, Holland, Switzerland, Italy, Central Africa, Gold Coast, West Africa, South Africa, Madagascar, India, China, Korea, Mexico, Brazil, involving sixty-six previously existing churches.

Organic unions across confessional lines:

Fourteen unions in U.S.A., Canada, Rhodesia, India, Siam, China, Japan, Philippines, Guatemala, Puerto Rico, involving forty-three previously existing churches.

Federal unions, not complete organic unions:

Three unions in Switzerland, Spain, and Germany, involving thirty-three churches.

Negotiations for intercommunion completed in various forms:

Six affecting churches in U.S.A., England, Sweden, Finland, India, and the Philippines, involving nine churches.

Negotiations for organic union still in progress:

Sixteen in U.S.A., South Africa, Nigeria, Madagascar, Iran, India, Pakistan, Ceylon, Australia, Formosa, involving fifty-nine churches.

Negotiations for closer fellowship short of organic union, still in progress:

Seven in Canada, Great Britain, Ireland, and Australia, involving eighteen churches.

Church union is one of the most vital questions of the present day. This article is taken from an address given at the recent World Methodist Conference by Dr. Smith, general secretary of the Division of World Missions.

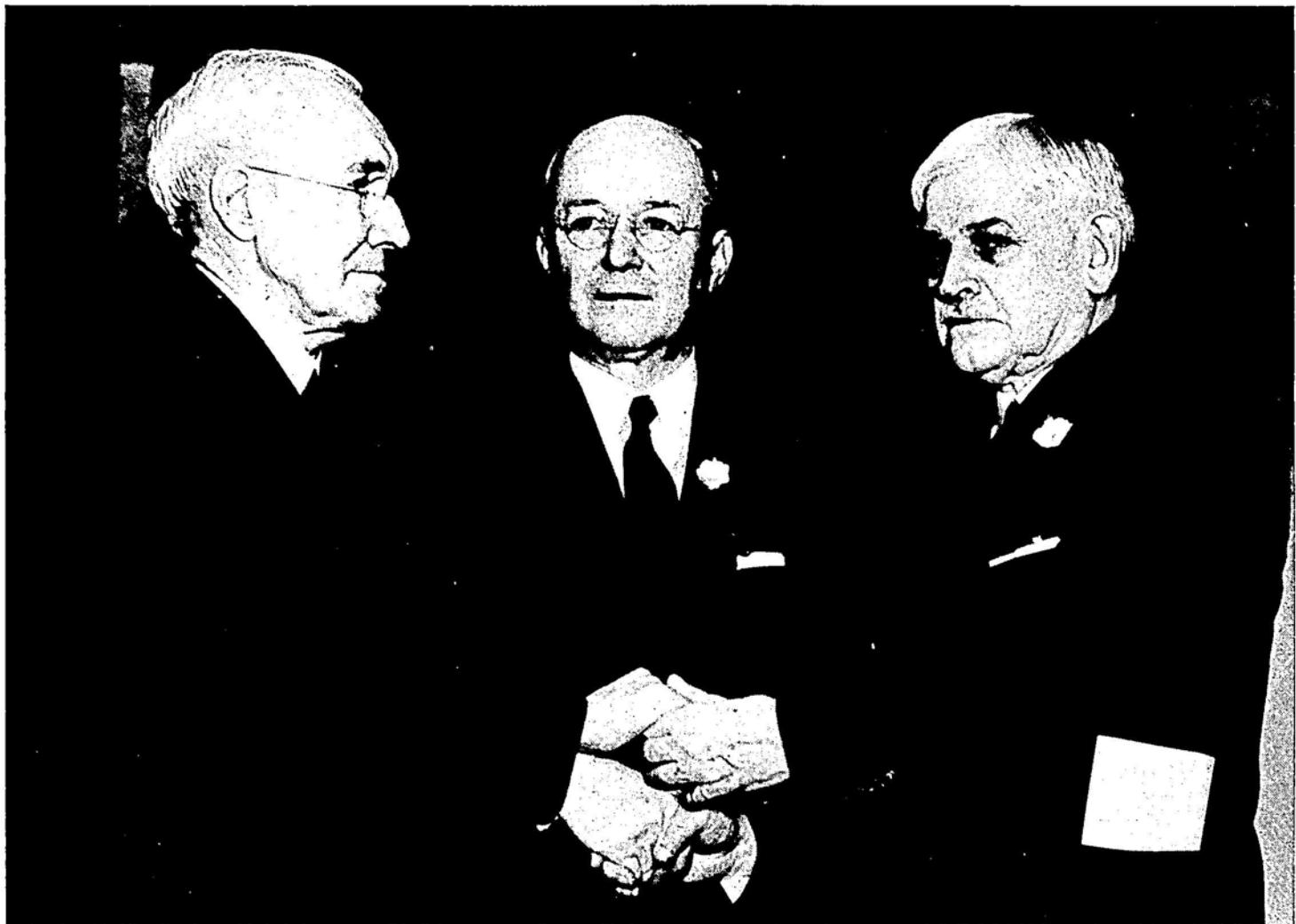
Except for the Roman Catholic and Eastern Orthodox churches, each of the great confessions has been involved at some point in these plans for church union: Old Catholics, Anglicans, Lutheran, Reformed, Methodist, Baptist, Congregationalist, Disciples, Evangelical, Presbyterian, and others. Every continent has been the scene of at least one action of church union. In a few instances, unity has been purchased at the price of a new division, as in the refusal of some Anglicans in the Nandyal area to enter the Church of South India. However, in the great majority of cases unity has been genuine in that it has left no unassimilated remnants behind. In many cases the period after inauguration of union has been marked by tensions in adjustment. In very exceptional instances churches which have entered into unions have withdrawn, as some withdrew from the Church of Christ in Japan when the governmental pressure which first forced them into that union was withdrawn. In no case, however, has a union been dissolved.

Even in Japan the United Church of Christ still comprises the largest Christian group in Japan, including about two-thirds of the Protestant church membership in the country. Moreover, the Christians who have entered into these church unions have been almost unanimous in affirming that they would in no circumstances go back to their previous state of division.

Methodists have been very active in the search for Christian unity. I have

not been able to find any one listing of the various proposals for church union in which Methodists as such have participated. However, I have found the record of Methodists participating in proposals of church union in the following countries: England, Ireland, France, Germany, Spain, Portugal, Italy, Canada, the United States, Argentina, Uruguay, Nigeria, Pakistan, India, Ceylon, Japan, Australia, and New Zealand. In the list of churches comprising the World Methodist Council, those, if any, who have not either resulted from church union or participated in proposals for such union would be the rare exception. Unions in which Methodists have been involved have been both within our own confession and across confessional lines: the latter including every confession excepting the Roman Catholic, Orthodox, and Lutheran, and the last may even be included if we remember the current negotiations between the Church of South India and the Lutherans.

This rather overwhelming array of church union plans may be quite misleading if it leads us to the assumption that church unions are easily achieved. Church divisions may be quickly made. The recovery of that unity is always a slow process. Perhaps the prime example is in Switzerland. There a division of forty-five years' standing within the Reformed Church required twenty-five years of negotiation to a basis for the two churches to reunite. Within our own family the negotiations for union between the C.M.E., the A.M.E., and the A.M.E. Zion churches have been, if I am informed correctly, virtually abandoned at least for the present. That section of Methodism in the United States to which I belong, which modestly calls itself The Methodist Church, has participated in several discussions for



Methodist Information

- *This famous photograph, taken at the time of the formation of The Methodist Church, shows representatives of the three unifying groups.*

church union which seem to have ground effectively to a stop. A list of those plans for church union which have been drawn up in all seriousness by Christians who deeply desire a larger Christian unity and which have encountered seemingly insurmountable obstacles would be discouragingly long. The list of barriers to church union is long, and includes both theological and non-theological factors. In spite of these difficulties, the movement toward church union has achieved such proportions that it is one of the major achievements characteristic of twentieth-century Protestantism.

This summary of present and proposed church union projects has omitted several important questions related to the question of church union. Most notable of these omissions is any extensive consideration of the reasons producing so many and varied movements toward Christian unity, particularly among younger churches. On this

subject I should like to make a few general comments, which are not intended to be more than rather fragmentary observations.

One comes out of the address of Bishop K. H. Ting, Anglican Chinese president of Nanking Theological Seminary, to the Central Committee of the World Council of Churches. He insisted that the churches of China are free, and live and work in a pattern of increasing co-operation. He reported, however, that there has been no movement of any kind as yet toward organic union of the Protestant churches in China. There has frequently been a complaint from younger churches that missionaries and other influences from the West have inhibited the natural desires of those churches for church unity. Now that these influences are so notably absent in the Chinese churches, it will be interesting to see to what degree a movement toward church union does develop

there. This Western observer does personally have serious doubts whether the churches of China have had the degree of freedom of action and thought which are requisite for a sound and productive pattern of negotiation. For example, it is not known that the Central Conference of the Methodist Church in China has met since 1948. Without such a meeting that church has no body able to authorize responsible participation in church union regulations. If a larger sphere of freedom for the churches in China does develop, we will probably learn much as we observe whether, and in what form, any movement for church unity may develop there.

A second comment has to do with the need which our various Methodist churches will face for wise statesmanship in developing an adequate flexibility in dealing with the fact of these new church unions. One illustration is in the relations of The Methodist

Church in the United States with the proposed Church of North India. Methodism in the United States will suffer serious and unnecessary spiritual loss, and the Indian Church will face additional temptations to nationalism, unless we can find new ways of securing much larger representation than any precedent would provide for the members of that new church in India at our General Conference. To reduce that representation to one or two "Fraternal Delegates," as in the case of the Church of Japan, is to observe a form but miss the reality. The minimum representation should be at least two bishops, two ministers, two laymen and two laywomen, with courtesies of the floor both in committees and in the General Conference. This representation should in no way limit the full autonomy of the church in India, and should impose upon it no obligation but the opportunity to witness within the household of one of its parent churches. The making of that witness would not only enrich those who make it but also and, especially,

those in the parent church to whom it is made.

A second illustration of this need for flexibility—and many others could be listed—is found in the Central Africa Federation. Two Methodist churches live and grow there. One has grown out of the work of British Methodists, the other from that of American Methodists. The obligation to work toward a united Methodism in Rhodesia is clear. What will the marriage of the children mean in the relationship of the parents? Will this be another instance where a little child shall lead them, and the deepening unity of the younger church shall lead its parents to closer unity? Will we be sufficiently flexible to allow such a union to develop in Rhodesia without thereby weakening the legitimate and healthful ties between the Rhodesian Church and its British and American parents?

A third comment is concerned with the contribution of Methodism to the ecumenical movement. It seems unmistakably clear that Methodism is

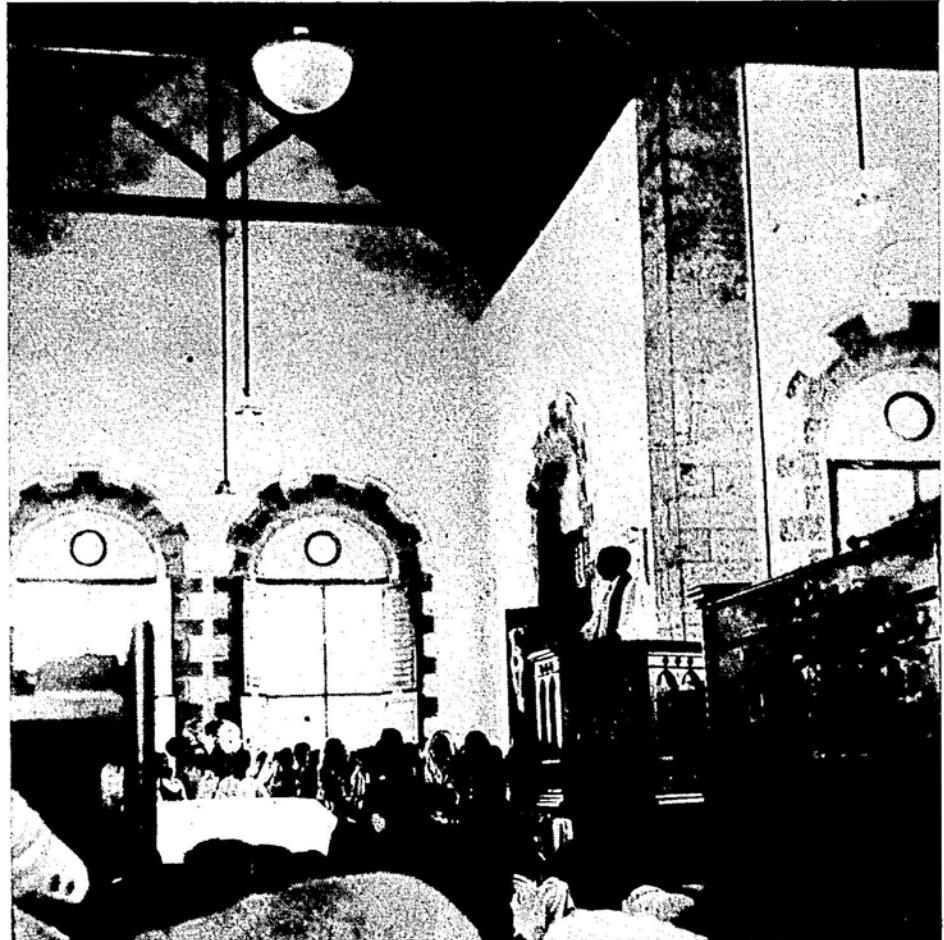
failing to make its valid and spiritual and theological contribution as effectively as it ought to be made. Some of you know the acid comment that the ecumenical movement gets its liturgy from the Episcopalians, its theology from the Presbyterians, and its money from the Methodists. That statement is more false than true, but the little fraction of truth it possesses is enough to give it a sting. For example, in the group of theologians who worked three years to prepare the statement of Christian hope for the Evanston Assembly there were, I believe, fourteen theologians from the Reformed tradition, and one from the Methodist. That weighting of the scales was evident in the statement which was finally produced. You will remember what a strongly eschatological statement of Christian hope it was. Perhaps the major criticism of it reported from the discussion groups at Evanston was that it was so narrowly Christological as to be in danger of abandoning the Trinitarian basis of Christian thought. It was just at the point of the central weakness of that statement that Methodism has most to contribute theologically; our experiential emphasis upon the empowering presence of the Holy Spirit. This is but one of many illustrations of the failure of Methodists to make adequately its most needed contribution to the ecumenical movement.

The chief cause for this failure lies in ourselves. Some of the contributing factors are good. We are not as preoccupied by theology as some groups because we are not hemmed in by our theology as they are. We are not a creedal church. This fact, I believe, is a source of strength. However, we often carry the implications of that fact to an extreme that make it a source of weakness.

John Wesley was profoundly concerned with theological issues. We will not represent in the ecumenical movement the spiritual insights he articulated until a similar concern for theology is aroused in us. Our particular witness as Methodists is to the empowering work of the Holy Spirit in human lives. No emphasis is more needed in the ecumenical movement. Yet that witness will not be made with power in national and world

- *A Sunday morning service of the Church of South India. This is one of the most significant of the united churches.*

RNS photo



DECEMBER 1956

council circles unless it is done in terms of a solid theology, effectively and persuasively articulated. This task the Methodists in the ecumenical movement simply are not doing. We are heavily represented on the finance and program committees because we gravitate in that direction. We are weakly represented on the committees dealing with the central ideas of the church because we show so little evidence of being deeply interested in them. Perhaps the most hopeful corrective now in sight is the fact of the increasing awareness and disturbance of Methodists over this problem. When enough of us become deeply

enough concerned with finding ways for spiritual witness of the Aldersgate experience to be effectively articulated in the theological discussions of the ecumenical movement, then that movement will be significantly strengthened and we ourselves will be blessed as we understand more deeply the spiritual power which brought Methodism into being.

The answer to this, and all questions of church union, will be found as we face the question which became the turning point in the development of the South India plan. To be preoccupied with the question, "Will it work?" is to end in futility. This does

not mean that success is unimportant. It actually forms the very stuff of history. However, the way to real success in Christian service is not in trying to discern the future in light of the growing question of "Will it work?" Rather, it is in plumbing the depths of the present in terms of the question, "What is God's Will?" As the spiritual issue of obedience rather than the pragmatic question of workability becomes our central concern, then the God who molds the future will lead us into that true Christian unity whereby the world will know that Jesus Christ is indeed the Son of the Living God.

• *A synod meeting of the Protestant Church in Indonesia. Greatest pressure for church union comes in mission countries.*

RNS photo





Methodist Television, Radio and Film Commission Photo

The Rev. Mr. Lundy, a missionary to Malaya, served as director of the 1956 training program for special-term missionaries.

• The Rev. Robert F. Lundy (seated on sofa with paper), missionary to Malaya and director of the training program for the "3's," chats with the young men who have gone to Southeast Asia this year. They are (seated on floor, left to right) James Forshey, Donald Smith, Richard Johnson and William Funk, and (seated on chairs, left to right) Thomas Johnson, Richard Blakney and Mark Reames.

"To Make the Covenant Our Own"

By ROBERT F. LUNDY

THE words were Wesley's, but the sentiment and the soberness were echoed by everybody who heard:

"Christ has many services to be done; some are easy, others are difficult; some bring honor, others bring reproach; some are suitable for our natural inclinations and temporal interests, others are contrary to both."

Forty-four members of the Fellowship of Christian Service, class of 1956, waited to hear the rest. "In some we may please Christ and please ourselves; in others we cannot please Christ except by denying ourselves. Yet the power to do all these things

is assuredly given us in Christ, who strengtheneth us."

It was time, then, to take anew the pledge of consecration: "Therefore let us make the covenant of God our own. Let us engage our heart to the Lord, and resolve in his strength never to go back."

Six weeks of training for three-year terms in East Asia, Southeast Asia, and Latin America concluded on this note, August 5, at Scarritt College, in Nashville.

The same note had been struck again and again during the weeks together. It had been an inquiring note,

one of stretching the imagination of all who struck it. But increasingly it had become a sure note, full of the wonder and surprise of the call to service, and humble in its very confidence.

This was the ninth year The Methodist Church has sent out the "Threes." The experiment inaugurated to meet the urgent demands of youth work in post-war Japan, in 1948, has become much more than that now. It is quite evident that this program is a vital part of missionary strategy. Many of us believe that the Fellowship of Christian Service affords the church a significant contribution

in the dedication and high motivation of these who also "go . . . teach . . . preach . . . make disciples."

Tracey K. Jones, Jr., an administrative secretary of the Division of World Missions, told the group during the first week that a part of their function is to be "disturbers of the church," but then reminded them that the urge to travel and the zeal to evangelize have been so wonderfully combined in the lives of the great missionaries that the church has been the better for their witness to the ends of the earth.

"What are we to call these forty-four people?" was the question raised at the first staff meeting. "Are they students?" More than half of them had just finished college or had in the same month they came to Nashville completed graduate studies. "Are they young people?" Almost all of them were. Over half the group was born in 1933 and 1934.

"Are they short-termers?" There was no need to avoid the fact that three years was the term of service, that there was no obligation beyond the conclusion of that period. "Are they Methodist workers?" They were, except for one Texan who holds membership in the Disciples of Christ and five Canadians of the United Church of Canada.

Rev. Horace W. Williams, of the Joint Department of Missionary Education, unintentionally coined the designation that always brought smiles. He spoke of them as the "forty-odd missionaries."

Indeed they were odd. They were unique in the quality of daring they possessed. But also in the kind of people they were. An agriculturist named Marvin Coffey was headed, appropriately enough, for Brazil. Jo Anne Barker was to go to Manila with a newly earned degree in church history and an assignment to Harris Memorial.

Bob Clayton was eager to get into his work on the sugar plantations of the island of Hawaii at Honokaa. Dick Blakney was ticketed for Borneo, to be the first pharmacist in a hospital that has not yet been built. Jack Theis was going to Seoul to do accounting in the Methodist office.

Lillian Montgomery, after a career in Y.W.C.A. work extending over

three decades, was also going to Korea to be treasurer of the Woman's Division of Christian Service at Seoul. Selma Reynolds was going to be a teacher in Mexico after nearly twenty years in schoolrooms across the border in Texas.

To listen to their stories, to be a part of their reasons for entering upon this service, is to participate in one of the most glowing testimonials to the power of God in calling people to be missionaries.

For this is actually what the "Threes" are. They are missionaries, as surely "ambassadors for Christ" as any other the churches send out. And that is what we called them from the first.

How can you prepare yourself to serve overseas with only six weeks at your disposal? How can you possibly achieve that basic requisite of knowing how to communicate the Gospel? How can you learn in that short length of time to be a "partner in obedience"?

You can't, of course. But you can make a good start.

Thirty-three hours of class sessions were set up for each of the five weeks at Scarritt, following the first week's retreat at nearby Camp Dogwood. A large share of the time was spent in the study of the Bible and its missionary message. Led by Dr. Ernest W. Saunders, of Garrett Biblical Institute, the group came up with a "Missionary Manifesto" from Second Isaiah that pulled together a great deal of the motive for missions.

Sessions in anthropology were conducted by Dr. Ina Corinne Brown, whose primary concern was that these new missionaries should make an honest effort to understand and appreciate people of other cultures and backgrounds. She was abetted by Miss Louise Young, who arranged for the candidates to become part of the life of the Nashville Negro church congregations.

Miss Young also provided opportunities for the group to picture themselves differently from the pattern of the American scene, as they listened to Thurgood Marshall and Dr. Martin Luther King discuss the issues from the point of the Negro leader involved in the school integration and the bus boycott situations.

Dr. Earl W. Stevick, himself preparing for a special term in Africa, gave considerable time to linguistics, to the study of the English language when it is taught as a foreign tongue, to three weeks of actual language study in Portuguese, Spanish, Malay, Korean, and Japanese. Informants representing lands where these languages are used were on hand to direct this part of the study.

Clinical experiences in religious education and visitation evangelism were provided by Miss Carrie Lou Goddard and Dr. Leslie J. Ross. A very practical approach to Christian theology was the contribution of Dr. Lindsay P. Pherigo. Equally practical was the time spent in study of the areas to which the new missionaries were going. Missionaries of the Division of World Missions and the Woman's Division of Christian Service, along with administrative and executive secretaries, were present to direct this phase.

Stimulating to the point of intensity were the lectures delivered by Dr. Daniel Fetler on the problems inherent in Communism overseas. The candidates were brought squarely up to face the fact that inroads already made by Communist infiltration and aggression are a serious challenge to the whole missionary outreach of the church.

All of this was serious business. There was an urgency about it that was the propelling force in the way the "Threes" went about their work.

This urgency was typified by Donna Runnalls, of British Columbia, who is working in Korea with young people not too different from those she has known at firsthand contact with organized labor. It was seen also in Sam Slack, now of Chinzei Gakuin in Japan, who began to see the need for his own life dedication in sharper focus following the tragic death of his brother on a climb up Pike's Peak.

In a little different way, it could be detected in the devotion to truth which led Mark Reames and John Krummel to question and question again until they were set on paths leading to Indonesia and Japan. And for Susan Harris, it meant using her physical education for the youth of Korea, a long way from Middle Tennessee.



Methodist Television, Radio and Film Commission Photo

• *Panel discussions among the young missionary candidates and nationals were a part of the orientation program at Scarritt College. This panel includes (left to right) Susan Harris, who has gone to Korea; Mrs. Samuel Arraya, president of the Woman's Society of Christian Service of Chile; Kenneth L. Jackson, who has gone to Japan, and Mrs. Grace Lee Kang Beng, president of the Woman's Society of the Malaysia Chinese Annual Conference.*

What call other than that of the Master would persuade John McCaleb to resign his commission in the United States Air Force, at the moment when it was to be given him, in order to go to Tokyo in the ministry of reconciliation?

What work other than that of the Carpenter could induce Dick and Tom Johnson, identical in almost every way from birth in Minnesota to the awarding of their degrees last June in industrial engineering, to separate themselves one from the other, and to lead new lives in Malaya and Indonesia?

What realm other than the Kingdom of God could demand allegiance from Sally Rodes, with comfort and ease in her home at Nashville and with the benefit of study abroad already?

A big part of the challenge in 1956

was the call to serve in the "Lands of Decision," at the first of the new quadrennium when significant opportunities call for dedicated personnel. Jim Jones is representing his church in one of these lands, Bolivia. Gene Matthews, Peggy Brooks, Susan Harris, Jack Theis, Lillian Montgomery, Donna Runnalls, Romona Underwood are the delegates to Korea.

In Sarawak on Borneo Bill Funk and Dick Blakney have begun work, the one among the Foochow Chinese, and the other among the Iban tribesmen. Next year a special effort will be made to send people to the fourth of these strategic fields, the Congo.

This is the measure of the contribution: That such new missionaries shall feel not only needed and wanted in avenues of opportunity opening up to

the church, but that they also shall consider they are sendable, non-commissioned workers but still as surely commissioned by Christ to these fields as any missionary since the early expansion of the church.

The additional dimension must follow, and that is the one of expendability. Not that the emphasis is upon the temporary character of a three-year "special term," but that all of these who have gone out shall be expendable as they release older, more experienced missionaries for jobs to be done. They are to be expendable also in the way in which local leadership may be developed through the direct contact they as single people will have with young people abroad.

Bishop Roy H. Short, in the mes-

sage of the final hour of dedication in the Upper Room chapel, suggested that there are various responses to the necessity placed upon Christians to be bearers of the cross. When courage is to the forefront, he said, we do

not complain about it, or dismiss it as an illusion that is not to be taken seriously. We in great humility accept the burden and are grateful for the privilege of sharing with Christ.

This was the mood that prevailed

at Nashville on the morning of August 5. This was the mood which was to continue as, within a six weeks' period, they were gone "to the ends of the earth." This was the way they made the covenant of God their own.

The Special-Term Missionary Programs of The Methodist Church for 1957

BECAUSE eight years' experience shows that special-term missionaries make a significant contribution to the entire missionary program:

- by doing work for which college graduation has prepared them
- by giving long hours and unselfish devotion to their tasks
- by appealing to youth in an outstanding way
- by identifying themselves in new ways with the people whom they serve
- by relieving regular missionaries and deaconesses for more specialized and demanding work
- by becoming regular missionaries and deaconesses themselves

... and because mission projects at home and overseas will be seriously understaffed without them; The Methodist Church calls fifty young men and women for the U.S. 2 Program, sixty for The Fellowship of Christian Service, for 1957.

U.S. 2 Openings

U.S. 2's serve projects in this country and in Alaska, Puerto Rico and Hawaii. There are unique teaching opportunities in primary and secondary schools. Group workers, kindergarten teachers and case workers are needed for community centers; well-trained nurses, dieticians and technicians for hospitals; rural workers for larger parishes, circuits and missions; children's workers for children's homes. The U.S. 2 helps those he serves become aware of individual potentials, offers encouragement, stimulates interest, and aids in the development of Christian personalities.

Fellowship of Christian Service Openings

Three's are called to join the Christian forces at work in twenty areas in Asia, Africa and Latin America.

Women are needed to serve as teachers of English, piano, home ec., commercial and general high school subjects, and the primary grades. Several with Ph.D.'s. and M.A.'s in science, math, world history, English, philosophy, religious education or

music can fill openings in colleges. Also librarians, dieticians, pharmacists, Christian education and student workers, socio-evangelistic workers and secretaries are being sought.

Men will be placed as teachers of general high school subjects, vocational agriculture and English, and men with some seminary training are needed for church and Christian education work, and as school chaplains.

Three's teaching in educational institutions also carry on Christian work with youth in school, church and community.

Qualifications

Applicants must be college graduates, ages 21-28, who have indicated a genuine desire to serve and have displayed an ability to work effectively with others. They must have good health, above average scholastic records and practical achievement. They must be people with a Christian experience so meaningful that they feel impelled to share it as the Good News for all men.

Six weeks of intensive, specialized training will be given to those accepted for the programs.

For information about specific openings, to express interest, and to make application, write to:

OFFICE OF MISSIONARY PERSONNEL

150 Fifth Avenue

New York 11, N. Y.



• Kikumba Jean and his wife, Ongendangenda Sabena with their son, TaDiumi Prospère.

Meet Tomorrow's Africa

BY DOROTHY R. GILBERT

SABENA and Jean were married at Christmas time, 1953. She was a preacher's daughter, a student in midwifery course at Wembo Nyama in the Central Congo. Jean was a student nurse-aid. His proposal letter reminded her that "marriage is a holy and eternal thing and we must enter into it together before God and with his blessing."

Their child, TaDiumi Prospère, was born in December, 1954. As soon as she could after her baby's birth, Sabena came back to her work in Maternity and received her certificate in July, 1955. Jean had graduated early in 1954 and had been working as a nurse-aid in the Wembo Nyama hospital. He became an expert at mixing medicines, having received special training from our pharmacist, Barbara Hartman. But although both of them were important members of our hospital staff, we felt that our very best should be sent to staff the rural dispensaries.

In the village the nurse is on his own, responsible for diagnosing and

treating many kinds of diseases. He and his wife work with the preacher and teacher as a team to bring the enlightenment of the Gospel to their own people. The temptations and obstacles are beyond our imagination. One of Jean's classmates asked to be relieved of his post in a distant and difficult village. "I'm afraid of the witches there," he explained. Nothing I could say had any effect. "Witches can't hurt you, Mama," was his reply. "You're white."

But Jean knew the answer: "Witches hurt only those who are afraid and hate them. If you love them and are kind, they'll never do anything to you."

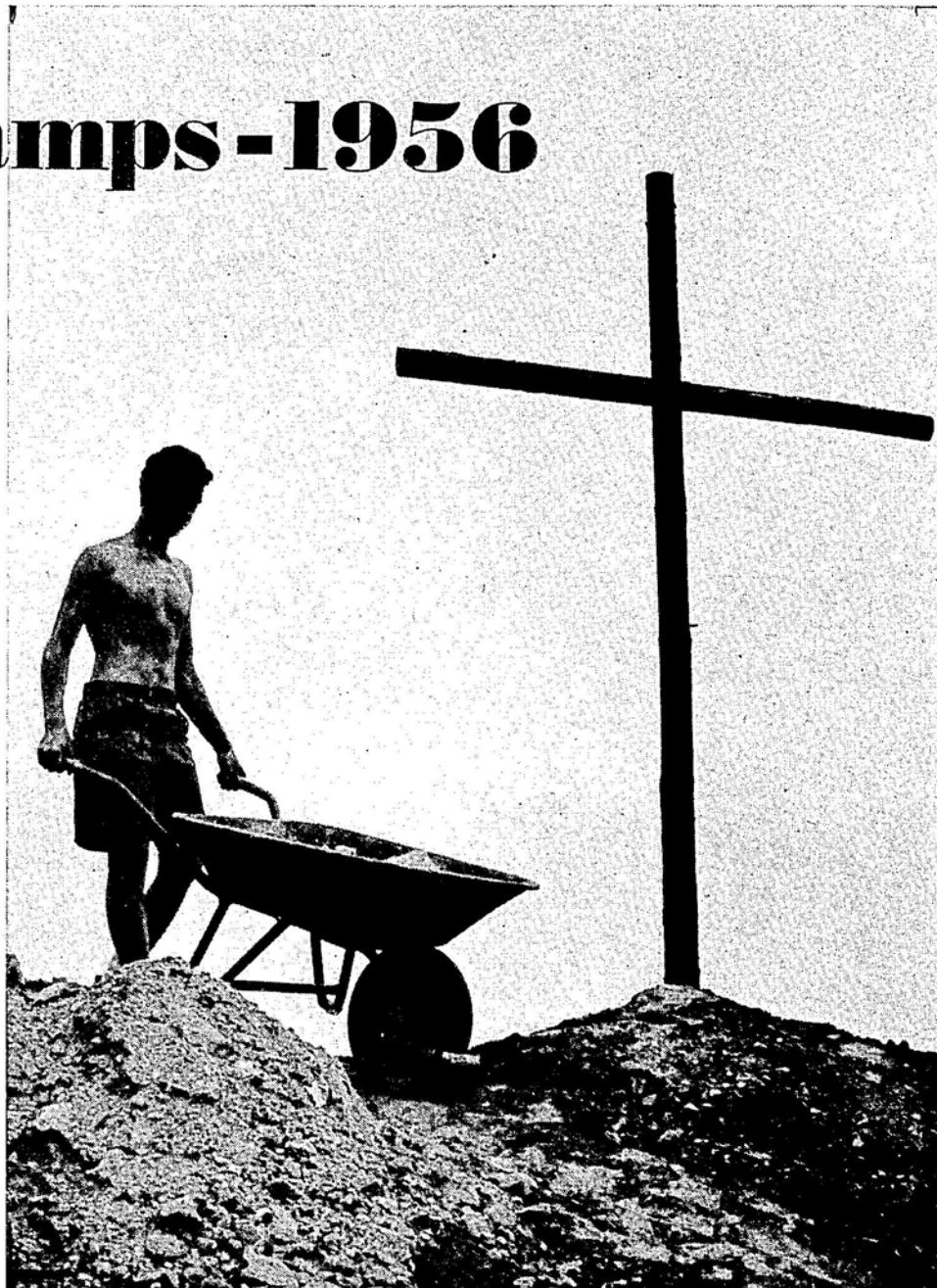
When a new dispensary was opened at Shungu Koy, a large rural center seventeen miles from Wembo Nyama station, we chose Jean and Sabena to staff it. The dispensary was crowded every day with villagers coming to try out the new nurse and his medicines. The medicines ran out and Jean had to come in to the hospital early for refills.

Several months later, Jean was still busy. The people of the village and countryside had learned they could depend on his treatments and on his kindness, no matter what time of night or day he might be called on. Sabena was helping him in treating women patients; she weighed babies each week, and taught the mothers how to care for them. Prospère, trotting around after her, was constant proof that she knew what she was talking about. Each time Mrs. Marshall Lovell came in from trips to her district work with women and girls, she had praise for Sabena's leadership in the Woman's Society and the girls' club of Shungu Koy.

Take a good look at this young family. This is what Christ has done in Africa, and is doing, with your help. This is the hope of tomorrow's Africa: young people entering into a marriage as a "holy and eternal thing," babies born and nurtured in the love and knowledge of the Lord Jesus Christ.

Work Camps-1956

DURING the summer of 1956 some 147 Methodist students participated in work camps. Many of these camps were ecumenical, sponsored by the World Council of Churches. Eight projects were purely Methodist. Both types of experience have much to offer to young Christians. Not the least of these values is missionary education, both at home and in other lands. We bring you here snapshots from two differing work camps—the World Council work camp at Ried, Austria, and the Methodist Student Movement community service project at Washington, D.C.



World Council of Churches

World Council of Churches



• At the work in Ried, Austria, eighteen young people from nine different countries worked to build a Methodist church for a congregation in a refugee camp barracks.

• One of the Washington projects was the rehabilitation of run-down housing. These are some of the fifteen students from nine states who participated.



• The Ried campers lived in the refugee barracks with the people for whom they were building the church. This room served as dining hall for campers, sleeping quarters for refugees, and is used by the Methodist congregation for services.

World Council of Churches



Work Camps

- Washington campers lived in a residence owned by Mt. Vernon Place Methodist Church; prepared their own meals. This is dishwashing time.



- Life in a refugee camp is even more bleak for children. The Austria students tried to work with these children as well as their parents.

World Council of Churches



- Bible study and discussion are integral parts of the work camp experience. An ecumenical work camp can be particularly rewarding in this area. Wooden cross in the background had Bible verses inscribed on it by one of the refugees who presented it to the campers.
- Running an afternoon playground near the Mt. Vernon Place church was one of the projects of the Washington group.



• Evening discussion groups in Washington were spirited. Most of the students came from communities smaller than the capital city.

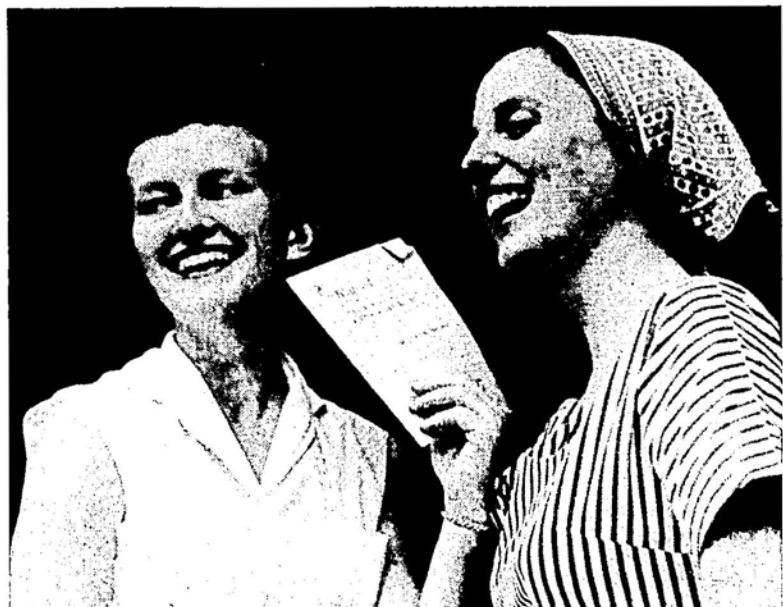


World Council of Churches



• Co-leader of the Ried camp was Helmut Nausner, son of the Methodist pastor at Linz, Austria. Here he chats with a charming young Congregationalist from New Orleans.

• These students in Washington agree that the summer of service was a "tremendous experience." Work camps are growing in popularity; should render an even wider service in the future.



• *The Road is My Fate*—These words written on a migrant's truck express the feelings of the thousands of Spanish-speaking, Negro and Southern white families who follow the seasons.



The Road is My Fate

by MONICA V. OWENS

Mrs. Owens is a staff member of the interdenominational Ministry to Migrants, a part of the Division of Home Missions of the National Council of Churches.

• *Fields and more fields, all through the days and weeks. A carton isn't a very good bed and a bean field gets hot during the long day.*





• If this way of life is so hard, why do people choose it? Poverty, disaster, or ignorance push them into it—and the need for pickers is always there. This is Granny. She is eighty-four years old, and for sixty years she has gone up the road. She and her husband once owned a small house and an acre of land. "But my man died," she says, "and I didn't have anything left except my three little children. I did everything but split rails. Sometimes it would be so hot in the fields I'd think I couldn't go on. And then I'd look at those three little children and I'd know I had to go on. But I couldn't have done it alone. The good Lord, He helped me."

• And this is Maria Gonzalez. She, too, once had a house. But sickness drove the family into debt, and now their home is the truck. "I had each of my children in cotton," she says, "in New Mexico or Arizona. It wasn't easy, but each time I stayed out of the fields for three days."



• *What do the migrants want of life? What all of us want. Juanita longs for a chance to be a child—to learn, to laugh, and to play, instead of working in cherries or pickles or potatoes.*

• *(Below, left) And redheaded Danny wants to be a flyer when he grows up, instead of dragging a cotton sack behind him through the long, hot rows.*

• *(Below, right) But the migrant ministry gives children a chance to do the things all children need. To paint a house with lots of windows. To make a bowl that can really be used.*





• *The migrant ministry sends its workers into the camps to counsel and to befriend.*



• *And Harvesters bring the church into barren places, with joy for the children, and learning and inspiration for the adults. Worship needs no building—only a spirit of reverence.*



• Leading off the anniversary parade was the jeep carrying a picture of founder Martha Watts.

Seventy-Five Years of Service in Brazil

BY EULA KENNEDY LONG

One of the pioneer missionaries in Brazil was Martha Watts, founder of the Colegio Piracicabano. Mrs. Long tells some of the history of that institution, now celebrating its seventy-fifth anniversary.

DON'T send your children to Miss Watts' school; don't sell her anything; don't even speak to her. Stay away from her as you would from a forest jaguar."

With such words, the faithful were warned against Miss Martha Watts, the first missionary sent to Brazil by the Woman's Missionary Society of the Methodist Episcopal Church, South. She landed in May, 1881, and went at once to Piracicaba, a small town in what was then the Province of Sao Paulo, to open the first Methodist school for girls in Brazil.

The school was opened with only one little girl as pupil. Undiscouraged, Miss Watts carried on for three months with a full staff. Then the tide turned—the school prospered—

and Miss Watts bought a property which had once been a bull ring, and on it built a two-story school, fine for its day. This year, on September 13-14, the old Colegio Piracicabano, now renamed the Instituto Educacional Piracicabano, celebrated its seventy-fifth anniversary.

There was a spectacular parade of its 1,200 students—boys and girls from kindergarten through normal and chemistry schools (the latter is considered the best in the state); a thanksgiving service; a garden party for its alumnae; a formal ceremony with a speech by one of its distinguished alumni; and an attractive dramatization of the schools' history, with girls in period costumes impersonating Miss Watts and her successors.

Up to the time of the missionary's arrival, the Brazilian girls' education consisted of knowing how to play the piano, speak French, and embroider or paint. Miss Watts brought in a new idea, which was quickly accepted despite warnings. As the ex-ambassador who was the main speaker at the celebration said: "With true pioneer spirit, she took on herself the difficult and delicate task of transferring to Brazil the first tree (an exotic one to us) of the precious North American type of education . . . and through her intelligence, kindness, diplomacy, dynamic personality and courage, she proved herself the right woman in the right place."

Among those whose esteem and friendship she won were the distin-



• *Girls of the Normal School marched in their school uniforms of white blouses and gloves, navy skirts.*

guished Moraes de Barros brothers, who sent their eleven children to the school. Years later, Prudente—one of the brothers—became the first elected president of Brazil. This high office never affected his friendship; and when Miss Watts was sent to Petropolis to open another school, one of her first visitors was the First Lady of the land.

All was not smooth sailing throughout the years. When Miss Watts left on her first furlough, her substitute was Mary Bruce. The provincial Secretary of Education, trying to take advantage of her newness in the country and pressured by the Roman Catholic hierarchy, presented Miss Bruce with an ultimatum, threatening to close the school if certain demands were not met. These were: that the Roman Catholic religion be taught in the school; that Miss Bruce send the children to mass; and that she not accept any children of Catholic par-

ents. Knowing the constitutional guarantees, Miss Bruce refused to be intimidated. The matter was taken up editorially by the Rio newspapers, as well as by a prominent congressman who rebuked the secretary on the floor of Parliament. The secretary was forced to resign and the affair settled once and for all the rights of parents to choose the education they prefer for their children.

The influence of Miss Watts and the Colegio was felt in other fields too. Dr. Prudente de Moraes was named governor of the State of São Paulo upon the proclamation of the Republic. Knowing that a truly democratic government depends on an educated citizenry and seeing the urgent need of reorganizing public education of the state, he called on Miss Watts for advice. She could have had the post of Secretary of Education had she wished, but would not give up her work. So she gave the governor the

name of an American adviser under whose guidance the educational system of São Paulo became the best in the land.

The Colegio has seen hard days. But now, as it enters its fourth quarter of a century, under the splendid leadership of Irene Hesselgesser, and with a modern girls' dormitory almost completed (a gift of the Woman's Division of Christian Service), the future looks bright and secure. Best of all, it has the backing of a community which has been given concrete proof of the school's value in serving and instilling character.

One of the finest things the ambassador said in his speech about Miss Watts was that she had "taught him to hate a lie and love the truth." "This monument to Miss Watts," he ended, "will continue serving . . . all who come here to study, giving them a solid, practical education, built on Christian ethics."



Philip Gendreau, N. Y.

SALUTE THE DAWN!!

THIS is the month and this the happy morn" . . . thus John Milton, in his "Ode on the Morning of Christ's Nativity." "Welcome, happy morning," so the sixth-century Bishop Fortunatus hymned Christmas Day. "With Thee, each day Nativity," if I may boldly venture to change one of Dr. William Warren's winged words in his wonderful "I Worship Thee" (*Methodist Hymnal*, No. 174).

Christmas is mere sterile celebration of a far-away historic event unless apprehension of it becomes, daily and every day, a veritable personal salute to the dawn of a new Age, a new way of life, a new relationship with God. Jesus' nativity opens all living toward the rising of the sun and orients mankind to a new level of thought and to

inexhaustible possibilities of achievement and high adventure. Why should we ever "go heavily" and stumble?

Last summer, at Visby on the Baltic, I watched a little Norseman ride his tiny bicycle headlong beside the sea; yellow curls flying, fair face eager, eyes alight with confident expectancy; each line of his sturdy, childish body tense in pursuit of some exciting goal, known to his small self alone. He was probably just an ordinary little boy, like thousands of others, but his absorption in "quest" somehow transformed him. He seemed to be saluting all things high and earth-changing, as he sped along, and to be on the brink of wondrous activities.

I said the little Swede had an air of confident expectancy. Any contem-

plation of Christmas which leaves out that quality misses most of the point of Jesus' incarnation. He set men's feet on certainty and opened their minds toward discovery. When personal religion loses either assurance or outreach, it ceases to be Christ's revelation of God.

The child rode "headlong," too. Perhaps it was dangerous. What did that matter to a questing Viking? Little will it matter to us, either, when the unconquerable Christ has dawned upon us. He makes danger easy to face; risk is joy in his service. Whatever one may think of the practical wisdom displayed by the young men who, a few months ago, lost their lives in the South American jungle in an abortive effort to preach Christ to an isolated

tribe of savages, their adventure does bear an authentic Christian mark. Like Paul and Stephen, they faced every danger in his strength, not counting their own lives dear unto themselves, if by any means they could spread the wonderful knowledge.

Dawn, in Christ, is a herald, a harbinger, a new beginning. It wakes the sleepy heads; it energizes the inactive; it makes the timid bold. In the words of old William Byrd, "He drives darksome night away," flooding the whole being with light, quickening nerve and muscle, intensifying perception, fortifying will. I have heard men say that after conversion (and what is that but dawn?), they saw all beauty with new sharpness and clarity; the very stars shone brighter; the earth bloomed with new loveliness; tasks; impossible before, became manageable because now one knew for sure the willingness of God to help in them.

This happy morn, Christmas, 1956, could sweep all our darkness away forever. When, in us, this Nativity becomes "the splendor of God's glory bright, true Day, all days illuminating,"* the "Lord, like morning sunlight, comes to make all life new and free."** You remember how Thomas Ken says it: "Shine on me, Lord, new life impart! Fresh ardors kindle in my heart. One ray of Thine all-quicken light dispels the clouds and dark of night."¹

If you would sense afresh the wonder of this dawning of God on human consciousness, study some of the morning and Advent hymns in the Methodist Hymnal. John Wesley wrote: "We lift our hearts to Thee, O Day-Star from on high! The sun itself is but Thy shade, Yet cheers both earth and sky,"² and John Keble: "New every morning is the love" and "Sun of my soul, Thou Savior dear."³ How better shall we begin this Christmas Day than with John Byron's "Christians, awake, Salute the happy morn, Whereon the Savior of the world was born."⁴ It is a time to

* Methodist Hymnal, No. 38, Ambrose of Milan.

** Methodist Hymnal, No. 33, Milton S. Littlefield.

¹ Methodist Hymnal, No. 34.

² Methodist Hymnal, No. 36.

³ Methodist Hymnal, No. 35 and No. 56.

remember that the Son of God sheds his radiance as "the dawn of redeeming love."⁵

There is more to this dawn than spectacle. Its bright glory has purpose: the illumination of the spirit with the incarnate love of God. To be sure, one must in honesty admit that spectacle is all most of us will ever see. Christmas remains a tele-vision, an event projected from afar and utterly missing its true intent, which is to work the miracle of dawn in the life of the individual. That it frequently does not do so, we must concede. That it can and often does, we confidently assert.

Let us look for a moment at the changes which Christ's dawn may make. In essence, it is just what the old hymn calls it: the dawn of redeeming love. Far beyond all creeds, theologies and rituals, it is cosmic. Yet it comes, if I will, as close to me as breathing and wakes in me a sure knowledge of God. It holds an idea big enough to shake a universe, yet intimate enough utterly to transform my insignificant self. Until one appropriates for oneself that ultimate meaning of Christmas, he has not begun to live. He has never taken his first feeble steps toward heights of spiritual achievement which, amazingly, may now be reached by anyone. Astonishment and joy flood over a man who recognizes Jesus as his way and truth and life. There is something of the basic democracy of the creation in the fact that such vast possibilities are opened by this dawn to even the humblest and most ignorant. It is everyman's way to walk in; everyman's truth to be appropriated and applied; everyman's life to invigorate and vitalize.

The dawn of love: yes, it is that. But it is more, for its purpose is redemption: redemption, for one thing, from the bonds of fear. Did you ever think of the infinite difference there is between the Father, loving and concerned for his human children, the Father whom Jesus makes certain, and the frightful spirits of evil and of malice, belief in whom haunts, to this very day,

⁴ Methodist Hymnal, No. 93.

⁵ Methodist Hymnal, No. 106.

millions of animists on whom the knowledge of him has never dawned? Not all the animists are in Asia or Africa, either. They walk our streets, oppressed with nameless terrors, wholly unaware that their redemption from fear is possible; not cognizant of their potentialities, and of their sure protection, as sons of the living God. Maybe Christmas is a call to evangelism, within the churches and without.

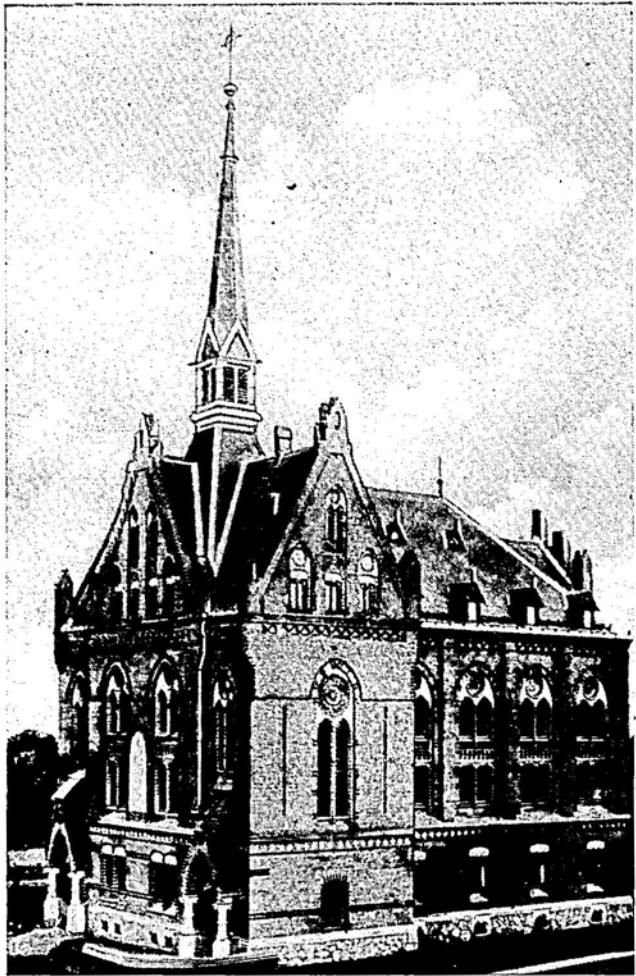
Another purpose of this dawn is redemption from lethargy and fatalism. It ushers in a new dimension in human relations. Life is not cut and dried from time immemorial. Man may cooperate with Deity. He has a mission to others; he acknowledges a new responsibility. It is no longer each for himself alone, but each, under God, for all. Christ-visioned men are active. They have good news to disseminate: "The Eternal, throned in the heavens, cares for His creation. He loves. He rules as the Almighty. He is here, now, available for your need and for mine; ready to nerve us to high endeavor; drawing even us into the orbit of His concern." With a message like that, we are redeemed from sloth and all its debilitating concomitants.

Redemption from haziness and uncertainty is an essential part of Christmas. Clarity, definition replace speculation. Man's best and usually wholly inadequate guesses about the meaning of existence are transfigured into a working and workable religion. "How wonderful it would be if this were so," is exalted into: "I know Whom I have believed. I know God in Christ. I work with Him." Daily one awakes to a child's trusting relationship with paternal love, to a simple faith which every later occurrence of the day (and of the darkest night as well) proves justified.

This it is to greet Christ's dawn:—to walk "redeemed, complete,"⁶ fearless, active, assured, with a Divine Comrade whose guidance is utterly dependable. What greater joy could surprise a human soul? What greater bliss could one transmit to those who never yet have experienced it?

⁶ "Surprised by Joy" by C. S. Lewis, Harcourt, Brace and Company, 1955.

BY FLORENCE HOOPER



Radiance in

• *The church where the Methodists gathered on Karl Marx Stadt.*

IT was past one o'clock on the afternoon of July 31 when Bishop Friedrich Wunderlich drove his wolkeswagen off the autobahn on to a narrow, twisting road leading to the border control station that separates the two zones of Germany.

Bishop and Mrs. Wunderlich were taking my husband and me to the Mitteldeutsche Conference as the first American visitors to the Conference since 1939. All the effort that had been spent in getting us this far made those last lonely miles unbearably long to our conditioned American minds. Suppose something was out of order with our papers? This possibility kept running through our thoughts despite the Bishop's repeated assurances that everything was in order. As we approached the barrier, a train passed us going east on the now single set of tracks. When we actually came to a stop we saw that a newly arrived bus was also unloading passengers. These people, most of whom were obviously bound for the Sports Festival in Leipzig, turned the usual quiet outpost into

the same busy custom house found on any European border. The armed guards standing at the doors and road-blocks provided the major difference.

Eastern currency only is used or allowed in the East Zone. All foreign money not exchanged at the border must be deposited there and collected on return. Because of the unfavorable exchange rates, no one changes money unless absolutely necessary. The line at this currency window was long and slow-moving. There was one anxious moment when an official took our two American passports and our permits and disappeared with them behind a closed door. We waited. My eye caught my husband's, and the glance said: "This is it!" In a short time, however, the door opened and he reappeared with our precious books and papers in hand. Must human nature always expect the worst? We were free now to go without taking a single bag from our car. The road barrier lifted and our motor started. As we drove under we wished that all hurdles could be crossed as easily as this.

With the border behind us we could enjoy the beautiful Thuringian Mountains through which we were driving. The Bishop reminded us that Wartburg Castle was just outside the nearby city of Eisenach. Wartburg Castle, the refuge of Martin Luther when he translated the Bible into German! This is not a German heritage alone but the heritage of the whole Protestant world. Of course we wanted to see it!

As we walked through the courtyard and looked at the indescribably beautiful landscape spread far and wide below us, we felt we were standing on a place of revelation. Had not God spoken here?

Hundreds of visitors from all over the East Zone kept us from being lonely in the castle courtyard. They had come by the busload to see the Castle, now fully restored by their present government. Our journey was only half completed and we could not tarry long, but we left with great reluctance.

Our drive continued through the glorious summer afternoon. It was harvest time, and both men and women were at work in the grain-ripened fields. Some were cutting, some raking, some loading into ox carts, and some were driving horsedrawn reapers. The abundant harvest, the rolling, mosaic-like patterns of the fields, the distant red-tiled roofs of the villages with their towering spires, and the castles set on an occasional hill gave every appearance of a fairy tale where the people lived happily ever after.

Nothing could have brought us back to the reality of the present more

a Divided Land

quickly than the sudden sight of uranium mining—and now and then an enormous red star set high on the stack of a factory which had met its government quota. As we passed Zwickan and neared Karl Marx Stadt (the former city of Chemintz where the Conference was being held) factory stacks and slag piles crowded the horizon as far as we could see. This was the "Manchester" section of Germany. Cotton and textile mills of many kinds were located here in close proximity to the coal mines. A number of stacks were still smoking even at this late hour.

We arrived in Karl Marx Stadt just in time to deposit our baggage and have a hasty meal before the eight o'clock service. The city's largest Lutheran church, seating two thousand people, was opening its doors in true ecumenical fashion for the evening and the Sunday services. These services brought capacity congregations, with choirs on the platform and down the aisles while many people stood around the walls and in the vestibule. Methodists may be a small minority of the church members in Germany, but it would be hard to convince any one attending the Mitteldeutsche Conference that they were a small minority of the church-attending community. Each session of the Conference filled whatever building it was held in to overflowing.

The Bishop preached the sermon on this first evening, and it was at once evident that his great audience was listening breathlessly to every phrase. The attentiveness was so apparent that

my mind began seeking reasons. Was it because this was the Bishop's home territory and these people knew him and the beauty and integrity of his character? Was it because he was their link with the Western world? Was it because he represented a united church in a divided country? Was it because he was a scholar, an able administrator and preacher? Certainly all of these were partial reasons for the intentness of this listening, but the real secret was revealed in the week that followed—the people loved their Bishop and he loved them. It was as simple as that. From the oldest to the youngest, the richest to the poorest, he was "einer bruder" to each one.

An old couple from the mountains brought the Bishop a woodcarving, a little girl gave him one of her precious candies, a minister's wife made him his favorite cake. Many people wanted to hold his hand, to whisper a secret in his ear, to hang on his word, to take his picture. His own great love for his church and the people enabled him to give his best to them and to inspire the best in them.

Even though Methodist Conference procedure is much the same everywhere, there were special things which impressed themselves on me in Karl Marx Stadt. I was immediately struck by the caliber of ministers and laymen comprising the Conference. Marks of suffering certainly showed on many faces but I came away much more conscious of the radiance of the spirit which glowed there.

Women are not elected to the An-

nual Conference in Eastern Germany to represent local churches. Men only are delegates, but there, as well as here, much of the work of the church is carried on by women. The host church in Karl Marx Stadt took over the restaurant in a hotel for the duration of the Conference, and the women of the church prepared and served the meals for the members and friends in attendance. The meals were bountiful and served at reasonable prices. The church had applied for additional food and the government had allowed them a substantial amount of low-cost food. In addition, many church members had been saving their meat and fat rations so that there would be abundance and variety for this gala occasion.

The wonderful work of the deaconesses in their hospitals in Germany is a story in itself, but I now realized for the first time what a great contribution these devoted women make to each local church in which their membership is held. No delegate was more interested in or more alert to the Conference proceedings than were these intelligent women who were a part of every service. Twelve hundred devoted deaconesses do much to undergird the work of the Methodist Church in Germany.

One morning Mrs. Wunderlich told me that the women were having their meeting that afternoon in a nearby Lutheran church. She was to speak about the General Conference, but she wanted me to speak first and she would interpret for me. I was prepared therefore for a large meeting, but

• Mrs. Wunderlich,
Bishop Wunderlich,
and Mrs. Robinson
greet the beloved con-
gregation.



not for the more than thirteen hundred eager, hungry-eyed women who crowded the newly restored State Church that afternoon. They did not look like a group of women from the United States or even from Western Germany. Each of them, I'm sure, had on the best costume she possessed. It could be said that all were warmly clothed and many were tastefully dressed, but there was no glamor about their costumes. Their clothes had a utilitarian look. In a sense the meeting was unlike any Woman's Society meeting I had ever attended at an Annual Conference. There was great earnestness in the audience. The worship service was beautifully conducted and the ministers' wives of the Conference supplied several choruses.

Before she spoke, Mrs. Wunderlich was called to the platform and presented with a book in appreciation of her leadership. To my complete and utter surprise, I, too, was given a handsome book. It had been published in the East Zone and was a history of the men and women of the Reformation, and contained many beautiful illustrations. The speech that accompanied the gift was full of superlative thanks for my being there. Speech of any kind after this humbling experience was very difficult.

I can never forget the warm and friendly welcome which the Conference extended their American guests. Members crowded about us with words of welcome. They seemed so eager to try their English that we could make little use of our own halting German. The Bishop explained this by telling us that English had been a second language to Methodists in Germany since most of their churches had received frequent visits from English-speaking preachers and many English sermons were preached in their pulpits. These visitors had been British and American Methodists and warm ties were established. No English sermon—indeed no word of English—had been spoken in their pulpits since before the war. When my husband preached an English sermon in one of the great evening services last week it was a real event for these warm-hearted people. A layman who had been a delegate to the General Conference took me by the hand and with tears in his eyes and in his voice said: "Mrs. Robinson, you will never know, you can never understand, what it has meant to us to have Dr. Robinson at our Conference!" After remarks like this, what can we do except weep—and pray?

The Robinsons were not the only visitors to the Conference. Dr. Ferdinand Mayr, superintendent of the Methodist Church in Austria and Dr. Hermann Schood of the Swiss Annual Conference stayed throughout the session. There were several ministers and their wives there also, from Conferences in Western Germany. An American minister and his wife who were having a summer exchange of pulpits in Austria—the Reverend and Mrs. Dimmlich from Arlington, Iowa—spent a day at the Conference. Altogether there were quite enough people from far places to make the East Zone Methodists conscious of the world connection of their church.

We experienced only courtesy from government officials but it would be foolish to deny or minimize the difficulties of living in the East Zone today. Uncertainty about the future was in the very air we breathed and was implied in many conversations. In the midst of such a situation we saw a vigorous church in action—a respected church with an ever-widening sphere of influence and with the ability to develop radiant Christians. What this Methodist saw of the work of her church in Eastern Germany today makes her proud and humble.

Which Shall Be To All People



Three Lions, Inc.

• *The Angel and the Shepherds*, by Vladimir Odinkow

“**A**ND there were in the same country shepherds abiding in the field, keeping watch over their flock by night.
“And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.
“And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.
“For unto you is born this day in the city of David a Saviour, which is Christ the Lord.”

LUKE 2:8-11.

These ancient words of the Gospel, recounting the story of the Nativity of our Lord, are familiar to us all. They are recalled each year as we prepare to celebrate the great Christian festival of Christmas. How seldom, nevertheless, do we realize the missionary im-

port of these words. Here, in the very announcement of the coming of the Saviour, is clearly stated that the event is one of rejoicing for all people. The missionary command is implicit in this statement.

"For unto us a child is born..."

TODAY, the celebration of Jesus' birth is world-wide. Christmas morning may dawn cold and clear, as in Northern Europe, or hot and steaming, as in the jungles of Sarawak. In either case, devoted men and women will be waiting to proclaim the news that the Christ is born.

- Children in the Alajuela, Costa Rica, Sunday school re-enact the story of the Nativity.



Methodist Prints: Leon Kofod

- An outdoor worship service on Christmas morning in New Delhi, India.



Methodist Prints: H. G. Conger

- The Methodist Choir



R. E. Dodge

• This Korean boy is dressed in his New Year's finery for the holiday season.

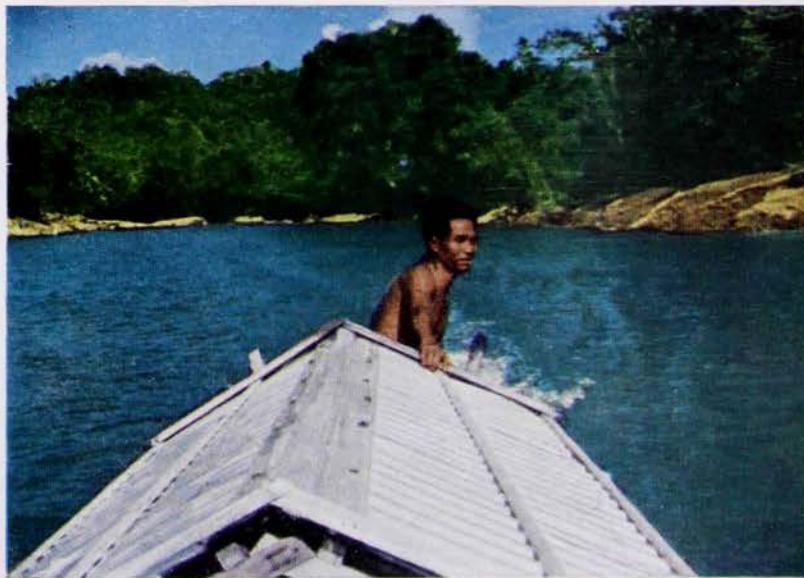


Methodist Prints: Don Payne

G uki in Mozambique prepares to sing Christmas songs.



• Sailing up the Rejang River in Sarawak to attend church services. Many of the Iban people of this country will be hearing the Christmas story for the first time.



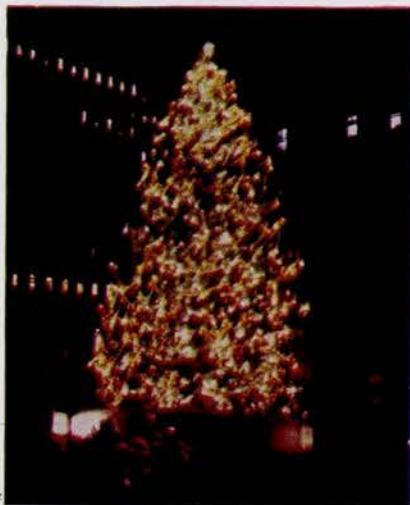
Methodist Prints: Lloyd Young

"Arise, shine; for thy light is come..."



Three Lions, Inc.

• Reminiscent of the Gospel story is this Navajo shepherdess tending her flock in Monument Valley, Arizona. The Navajos, like most Indians, are deeply religious.



Monkmeyer Press Service

• More typical of modern American life is this giant Christmas tree in New York's Rockefeller Plaza. Beautiful though it is, this tree may also remind us that Christmas in this country is increasingly becoming a secular (even pagan) and commercial holiday.



• This coal miner working in a pit is far from the glamorous "holiday spirit" of the slick advertisements. But it was to workmen at their labor that the angel appeared with the good tidings of great joy which are for all men. And the shepherds said, "Let us now go . . . and see this thing which is come to pass, which the Lord hath made known unto us."

Congo Christmas

by Esma Rideout Booth

and

Rosa Ulsh

THE rain began in the night, and Lutula lay on his mat listening to the rush of wind and the heavy drops falling on the village street. He was not surprised that it was raining, for it was the rainy season but he had so hoped that Christmas Day would be pleasant. His brother Okuka stirred beside him.

"If it rains hard the truck cannot come," said Lutula.

"Too bad," answered Okuka, but his voice was sleepy and his even breathing a minute later showed that he was asleep again.

"No one in the village cares as I do," thought Lutula. He began to think over the program he had been planning ever since he had come from school for Christmas vacation.

"We will come Christmas afternoon," Mukama, the head teacher had said.

"We will come in the truck," the young missionary had promised.

In spite of his anxiety about the rain, Lutula smiled as he thought of the two young men. They were good friends and often together after the day's work was finished, and although they were both several years older than he they had always welcomed him when he had joined them. There were the other young people at the Church Center too, the A3s from far away, and the students and teachers of his own tribe. It had been fun to plan the pageant together and to give it in the big church.

"We will give it at home on Christmas Day," some had promised.

"The people in our village would like it," said others. "We will try."

At first Lutula had not spoken. There were no Christians in his village and he was the only student from there at the school. Although he had been one of the Wise Men and knew all the parts of the pageant by heart, he was not at all sure that he could teach them to others who knew so little. But then it was that Mukama had spoken.

"We will all help," the young people who were going to stay at the school had promised. "We will come and help you sing and fill in any parts you can't manage."

The rain was coming harder now, torrents instead of drops. It beat against the little mud hut and Lutula shivered. His brother sat up on the mat and shouted above the noise of the storm, "No, the truck cannot come."

"Perhaps the storm will stop when the light comes," said Lutula.

"Perhaps," agreed Okuka cheerfully. "It often does when it rains so hard just before dawn."

Lutula lay down again listening, trying to believe the storm was letting up. By and by it was quieter and the rushing sounds changed to drops again and there was quiet. Lutula, feeling relieved and happy, began to be sleepy. There was a sliver of light around the door.

"Silent night, Holy night,"
All is calm, all is bright."

Lutula woke up from his short sleep with a start. Okuka sat up with a chuckle. "You taught them too well," he said.

As Lutula stepped out into the muddy yard, he heard laughing and saw the crowd of children running around the corner of the next house. Perhaps he should not have told them about the early morning caroling at the Church Center, he thought. Well, it wouldn't hurt this non-Christian village to be awakened by Christian songs one morning in the year, even if the older folks might not like it.

But everyone seemed happy enough as they came out of their houses, stepping over the mud puddles and laughing that the storm was over. The sun climbed up in the sky, chasing the clouds away, and light and warmth filled the village. The boys and girls crowded around Lutula on the little rise that he had chosen as the best place to play the story of Christmas. They sang all the songs he had taught them as they waited for the trees to stop dripping so they could build their stage of palm branches.

"Not too good," he thought, wondering how the songs would sound to the young people who were coming. But they would all help, and their voices would be strong and true.

Only a few of the older folks came to see how the work was coming along.

Some years before the village had listened well to Christian teaching and had asked for a teacher to stay with them, but that had been before the old chief, who was a friend to the missionaries, had died. There had not been enough teachers and pastors and none could come to the village. Then the new chief had gone to the city and he had brought back different thoughts. More and more people had listened to his words that it was good to learn how to get the things that were in the cities, but that the words of the Bible were not what made people strong and wise as they had once believed.

But the children worked hard, and the palm branch shelter for the Holy family began to take shape. It was finished, and the girls were putting red and yellow and purple flowers into the woven edges when Lutula saw Okuka hurrying toward them.

"It looks fine," he told the children with satisfaction as he turned toward his brother.

"The bridge in the valley was damaged by the rain last night," said Okuka. "The women from across the way brought word that no one could cross the stream."

"Oh, oh!" One little girl began to cry and the others looked sad.

"Let's go and see," said Lutula. "Perhaps we can fix it."

But when he saw the bridge he knew it would take a long time.

"Even if the chief would tell everyone to come help, they couldn't finish before dark," said Okuka. His voice sounded disturbed, for he enjoyed his part of being a shepherd in the play even if he had not admitted it to his brother.

"No, not strong enough for the truck," said Lutula. He looked up to the village. It really wasn't very far. He looked at his own bare feet and those of the children. The climb wouldn't be very good for the shoes of the young people, especially for those of the young women missionaries who were coming, but the sun, which had started down the sky, had dried the worst of the mud except here in the valley.

"We will fix the bridge so the folks can walk across," he said. "Here come some men to help."

At least a few were coming down

the hill and he hoped that they would not think him foolish to try. There was a good deal of talk, but Lutula was relieved when the brother of the chief agreed with him.

"Of course they will climb the hill," he said. "Years ago the missionary came to our village and walked all the way from his home."

"That was before there were so many cars," said some of the men who remembered, but they all went to work.

Some women came too and cut branches, and the children put them over the muddy places on both sides of the bridge.

"Here they are," cried one of the boys, and everyone listened. Suddenly there was the truck coming carefully and slowly around the corner. It rumbled to a stop and the young people, some Africans, some missionaries, jumped out of the back.

"Well, well," said the young missionary as he came out of the driver's seat. "It looks as though we would have to climb the hill on our own feet."

All the young people laughed, and suddenly Lutula was so happy that he could scarcely answer Mukama's greetings.

"We brought some of the costumes," whispered his friend. "I will get them out of the truck."

"Yo-yo, yo-yo!" chanted the children. With the work of fixing the bridge they had almost forgotten to shout their usual greetings to visitors, but now each one tried to find a few bright leaves or flowers and danced ahead waving them. As the crowd climbed the hill, Lutula heard the drum begin to send out its message. Good. The chief thought the occasion important after all. Lutula listened to the words the drummer was beating out: "Come, come! See the pageant which tells of this man Jesus! Come! All you old men and women, you fathers, you mothers. Come all you young boys and girls, and all you children. Come and hear of this wonderful birth!"

People began to gather, each one with his own little stool or piece of log to sit on.

"We will go to greet the chief first," said teacher Mukama.

"No, here he comes," said Lutula.

The chief might not be anxious for Christian teaching in his village, but this was too interesting an event to miss. He received the greetings and sat down in the chair that was quickly placed in front for him.

Behind the palm trees one of the young women missionaries put a blue cloth around Mary's shoulders. The drum gave a final call and was quiet. The boys and girls of the village who had learned the Christmas song and most of the young people who had come in the truck sat down in a semi-circle and began to sing, "Oh, Come All Ye Faithful." The sun was down now and one faint star and then another appeared.

Everyone was quiet as the young Mary stood before them listening to the words, "His name shall be called Jesus." Her voice sounded clear as she answered, "My soul magnifies the Lord."

The next scene was typical of Congo life, and the people watching laughed as they saw the families lined up before the tax collectors and heard their conversation as they wondered what might be happening to the things they had left at home.

The scene changed. Joseph, looking very concerned, appeared, and the innkeeper insisted again and again that there was no room in the inn. But then his eyes rested on Mary and he changed his tone as he told her of a place in the stable. A sigh of relief came from the crowd. Children were greatly desired and to be loved and cared for. Who, no matter how hard-hearted, could turn the young Mary away?

Almost everyone watching owned sheep and goats, and they knew the danger from lions. Lutula laughed to himself as he heard one old man looking at the shepherds say, "Truly we need guardians for our animals." The sheep hovered near, and the shepherds talked of the events of the day and told stories of the past. They trembled at the appearance of the angel, then were comforted as they heard the words, "Do not be afraid. Unto you is born this day a Saviour."

The angel left and all the shepherds began talking at once. "A saviour!" "One who will lead us into new power and glory." "Come, let us hasten to see this and then return to our village." "Yes, the sheep will be all right

this time. Let's all go." And they hastened away in the direction which was shown to them.

The last little bit of anxiety left Lutula as he slipped behind the palm tree and put on the striped robe that he had worn in the pageant at the church. This pageant under the stars was the same story, and his village, even the chief, was watching, laughing to be sure every time there was something to laugh at, but listening seriously to the words of the Bible and to the songs. And the boys and girls were acting and singing better than they ever had before. Perhaps it was the costumes Mukama had remembered to bring, perhaps it was the young people who knew the songs so well, perhaps it was the extra shepherd who had slipped among the others and had led them without their realizing it, but perhaps, besides all this, they were truly seeing the beauty of the story and feeling its meaning for the first time.

Again a song introduced a new scene, "We Three Kings of the Orient Are." How different these men were from the ones before! Blankets and shepherds' crooks had been replaced with bright robes. Lutula asked Herod about the new king and told him of the wondrous star. Herod looked shocked, unbelieving, and then afraid. Hastily he sent for his scribes and elders, begging them to disprove this talk of a new king. However, his wise men brought word, "You, O Bethlehem, from you shall come a ruler who will govern my people." Then Herod was really frightened and set the Wise Men on their way while he began to make plans to destroy the King-Child. Out of the corner of his eye Lutula could see the chief of the village watching from his chair in front. What was he thinking, and was he afraid of what this new king might mean to his village?

Mary held her son for the adoration of the shepherds, who had entered humbly bringing only themselves and a few sheep which had followed along behind, and of the Wise Men who had come from afar with costly gifts.

As he knelt to give his gift, Lutula could see the stars twinkling above the palm trees. There was a host of them now and they almost seemed to be



Eastern Publishers Service

• *The drummer was beating out: "Come! All you old men and women, you fathers, you mothers. Come all you young boys and girls, and all you children. Come and hear of a wonderful birth!"*

joining the voices of the children and young people as they burst forth in their final glad song, "Glory to God in the highest, and on earth, peace and goodwill among all men."

Many of the villagers escorted the young people back to the truck. Some of them carried lanterns and a few had flaming pieces of wood pulled from the evening fires so that the missionaries scarcely needed their flashlights.

It was a quiet group that climbed back up the hill, for everyone was tired. As they reached the top, Lutula dropped behind the rest and stood on the rise by the shelter for the Holy Family.

"Truly," he thought, "Jesus Christ was born tonight, for I felt him enter my heart. Now I am ready to tell the people of my own village, even the chief, of his wonderful birth, life, and death."



Philip Gendreau, N. Y.



Christmas Poems

NOT FAR TO BETHLEHEM

By Clarice Foster Booth

A trip to Bethlehem
Is never far,
Since we, too, have the leading
Of a star.
Christ is that gleam of hope
Which shines today,
And leads through any dark
That dims our way.

ONLY A STAR

By Elizabeth Watson

Only a star in the eastern sky,
For the three Wise Men to travel by;
Only a gleam on the heavenly wall,
A golden gleam—and a silent call.
But the watchers' hearts were attuned to prayer,
And their eager eyes to a vision fair.
So the starry message was read aright,
And a journey began on a Christmas night,
To honor a Savior, with myrrh and gem,
At the end of the road—in Bethlehem.

TOWARD CHRISTMAS

By Frances Kirkland

Once more the herald angels
Bend toward the listening earth;
Once more the world awakens
To hail the Savior's birth.

O, hasten, Earth, toward Christmas!
Grow firm in love and peace;
And find in Christ's own brotherhood
That joy shall not cease!

UNTO THY LEAST

By Maude White Hardie

Lord Christ, the offering I would bring to thee
Must to thy least be given—so thou hast said.
The Magi's gifts seem but futility
To men earth-shackled rather than star-led.
Gifts for today's life, these, by thy grace only:
(Who, having known them, would not wish to share?)
Security—fellowship for the lonely,
The daily bread deemed worthy of thy prayer;
Success—not through a world of conquered splendor,
But conscious of no compromise with right;
Love—warming and enveloping, defender
Against false judgments and mistaken might.
These be my gold, incense and myrrh I pray,
Lord Christ, to serve thy least—and thee—today.

Seventy

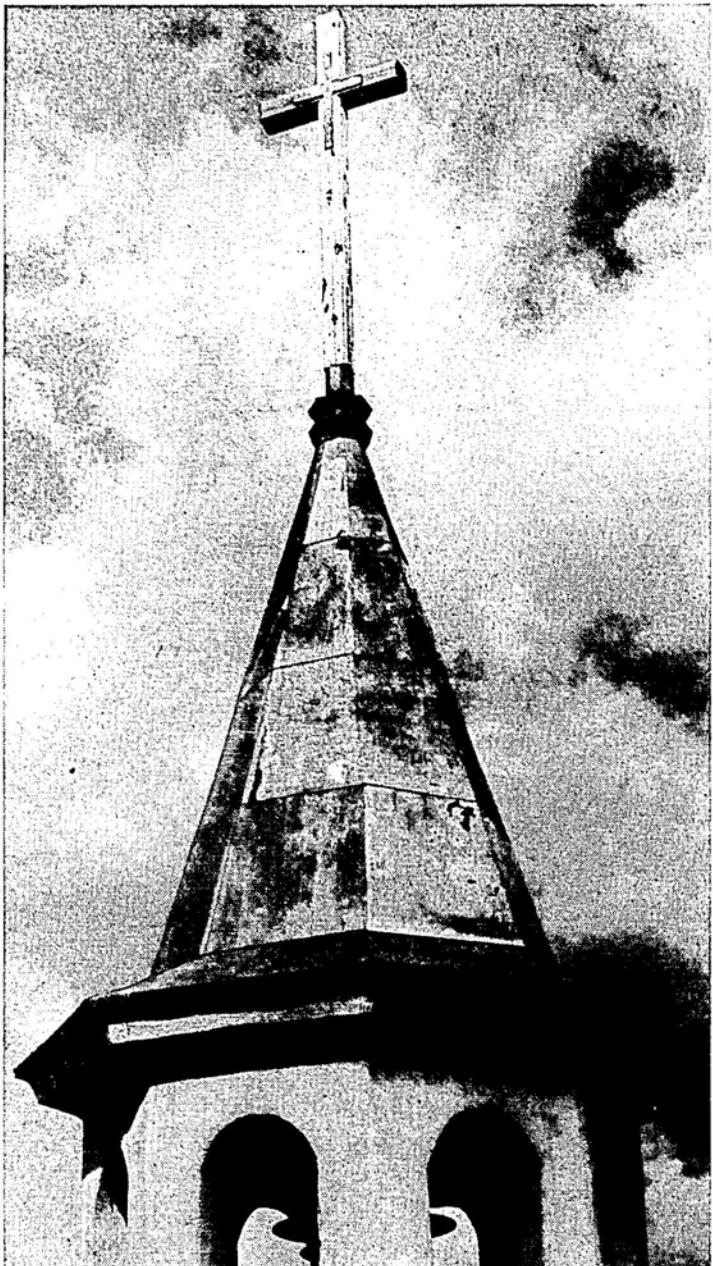
"ISN'T a seventieth birthday exceedingly important in the Orient?" a tourist asked a Japanese girl.
"All birthdays are important," the girl replied, "particularly as you grow old."

The Hiroshima Girls' School had its seventieth birthday last month—an exceedingly important birthday because it was the seventieth birthday and because it was the celebration of a birthday at all.

No school knows better than Hiroshima Girls' School how near it came to having no birthday after the war. That makes birthdays exceedingly important to Hiroshima.

• *The chimes in the tower of Hiroshima Jogakuin High School draw many eyes upward to the cross. Hundreds of people enjoy a daily morning hymn concert. The chimes rang out the joyful news of "seventy years old" one day this past October.*

• *"Like the straightness of the pine tree, let me upright be"—the new college dormitory of Hiroshima Jogakuin provides an ideal atmosphere for study and for Christian living in this setting of fabulous natural beauty.*



Year Old Birthday!



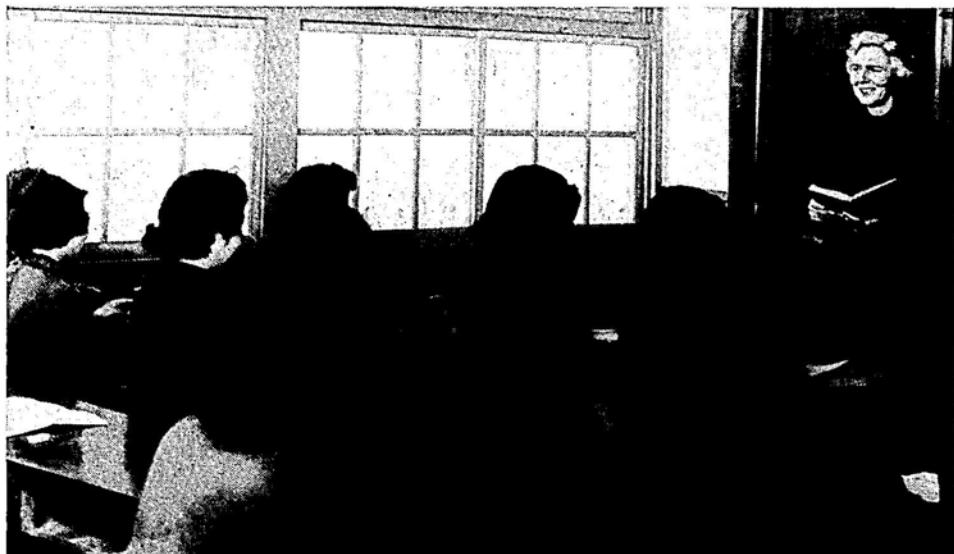
• Happy girls leaving the main classroom building. The seal of the school, and the pins the girls wear, have the same motto: "Cum Deo Laboramus."

• As in a classroom of any land, some girls are bored, some are thoughtful, as their classmate recites. Girls at back are from Hiroshima Jogakuin College attending a demonstration as a part of their practice teaching program. Colorful pictures drawn by the girls brighten the room.



Seventy Year Old Birthday

• How would you like to teach Latin in Japanese, as Miss Mary McMillan is doing? It gets cold enough in this classroom to make slacks the only comfortable apparel.



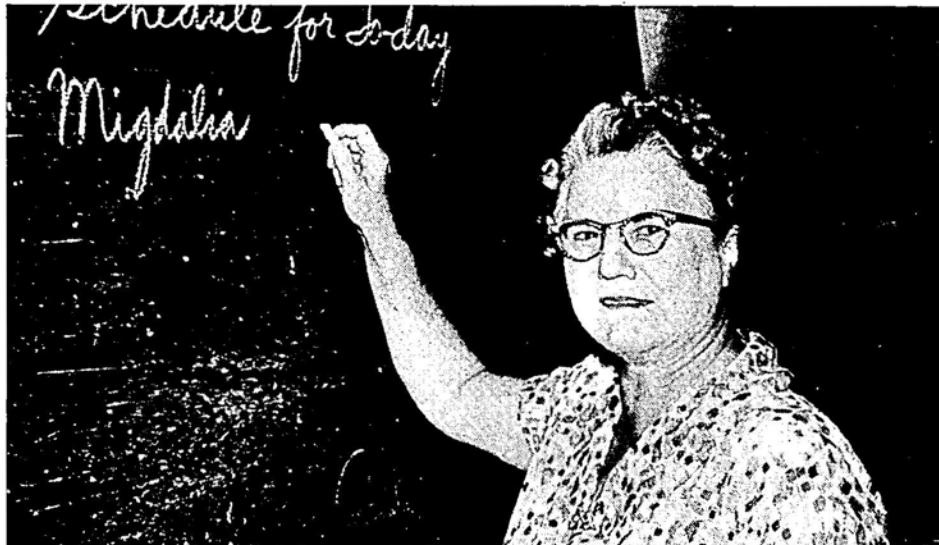
• (Left) A bright library makes for happiness to students and teachers in the Hiroshima Junior High School.

• (Below) The close of the day and informal study with the teachers. It is this relationship between teachers and pupils that has made Hiroshima the school it has been. It is a part of the reason that the seventy year old birthday is so very important for all the city of Hiroshima.



• Miss Frances Gaby.

I Am



A MISSIONARY TO CUBA

ONCE when at home on a short vacation a friend was arguing with me about my staying in the United States and getting a position where she said, "With your preparation you could make twice the salary you are getting and work in your own country, where you could be near your family."

"But," I replied, "I don't work in Cuba as a missionary for the salary they pay me, and even if the salary were less, I'd still be a missionary. I like it!"

My friend thought I was a crack-brained visionary, but I could not take time just then to give reasons for liking to be a missionary. Besides, my reasons had never been clearly thought out; so I began to consider seriously why I stay on the mission field when perhaps I could hold a more lucrative position in the United States.

In the first place, from my youth I have felt the call to be a missionary. This sense of vocation is an essential in the life of every missionary. Without it the work one does becomes simply any work that might as well be done in one's home town as on the mission field. It is hard to explain what this "calling" is, but when one has it she can never be content to work at any-

thing else. The personal ambitions one had melt away like snow under the sun's rays, and one finds contentment and joy in doing the work she knows in her heart she has been called to do, just as surely as the prophets of old were conscious of their calling.

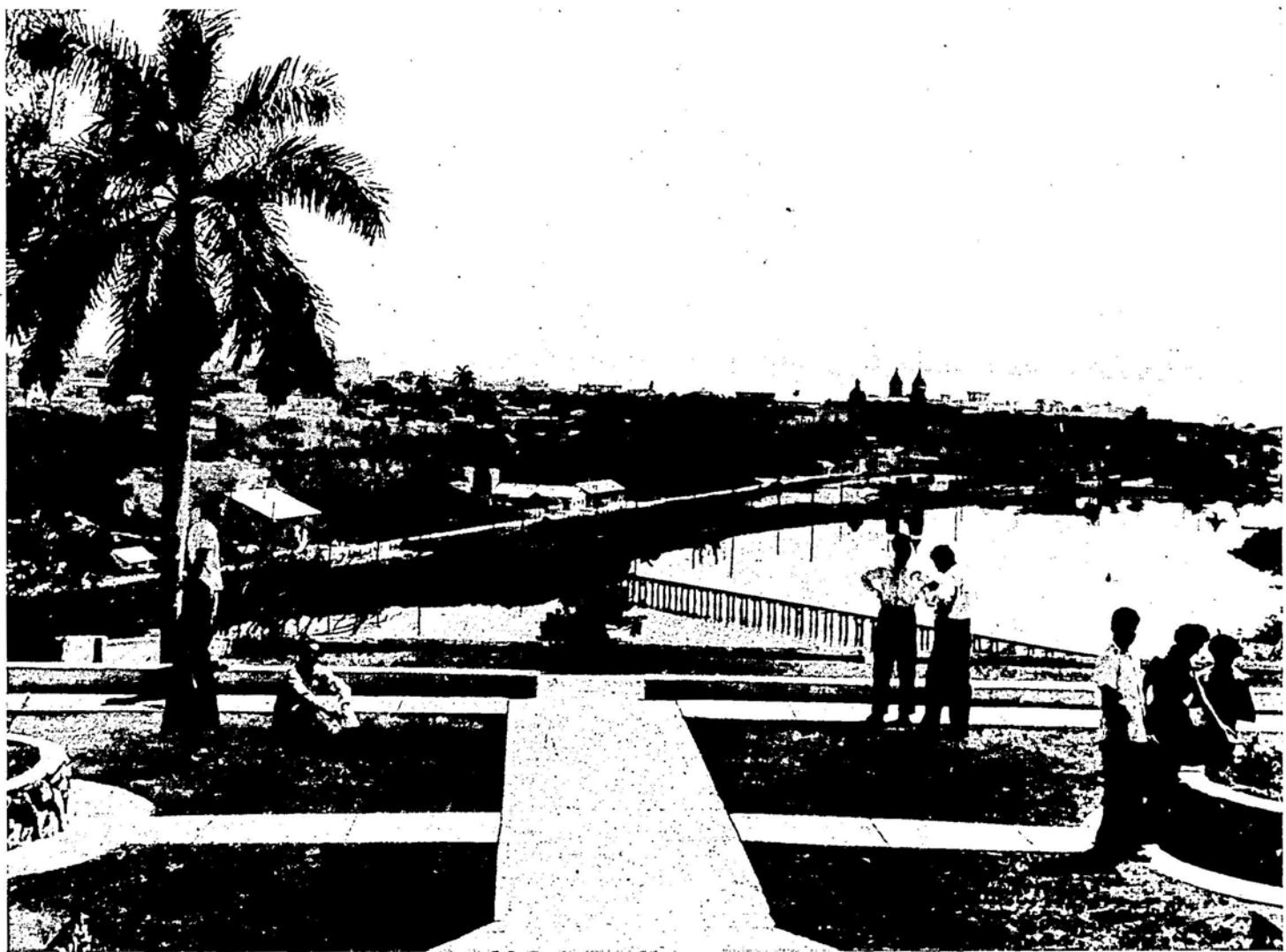
Another reason I like being a missionary in Cuba is that I love and admire the people of that beautiful island. Friendliness is perhaps their most outstanding trait, and their gaiety and sparkling good humor, their willingness to be of service even to strangers, and their ability to make the best of things make it a joy to work among them.

Still another reason I like being a missionary is the feeling of being needed, of filling a place where there is a need, of doing to the best of my ability a piece of work that perhaps would be left undone if I did not do

... and like it

BY FRANCES GABY

it. The mother of one of our pupils, speaking of my going on furlough, said to me with tears in her eyes and voice, "No one can substitute for you in the work here." I consider that one of the highest compliments ever paid to me, even though she was mistaken in thinking that the new young missionary who is to be there while I am away is my substitute. No missionary substitutes for another. The new missionary will make her own personal contribution to the work and fill specific needs in her own way, just as I have filled other specific needs in my own way. That is one of the satisfactions of being a missionary: the feeling of having a personal, characteristic contribution to make to the work which no one else can accomplish in quite the same way, but without feeling that she is indispensable to the work.



Methodist Prints: R. Bickarby

• *A scene at the theological school at Matanzas, Cuba. Miss Gaby likes being a missionary because of the beautiful island and its people.*

Then I think I like being a missionary because in the missionary's life there is never a dull moment. A good missionary must learn to be all things to all people, and the types of work she must do are so varied that there is never a chance for boredom. "Variety is the spice of life," we are told, and certainly the variety in the work on a mission field helps to put seasoning into the missionary's life. She never knows what she may be called on to do next. I could cite literally hundreds of incidents to illustrate what I mean:

Such as, gathering eighty boys and girls into the safest building of a boarding school, and trying to keep them quiet and unafraid while the center of a hurricane was lashing our buildings in fury, sweeping off the tiles of the dormitory roof next door as if someone with a giant broom had decided we needed a new roof. We

gathered in a circle in the sala to sing hymns so lustily that we hardly heard the gusts of wind that tore at doors and windows. Fortunately, we could not then discern what lay before us in the next two months, and did not know of the trials, the nervous tension, the inconveniences we were to be called upon to go through as we lived crowded into that small building while our dormitory was being repaired.

Such as, being called to go on a long horseback ride in the blistering sun at mid-day on a Sunday after the morning's activities at the church, to a rude, isolated hut in the country to inoculate a dying woman with a life-giving serum. It was the first time in my life I had given a serum in that way, and as it slowly dripped into the patient's leg, she accused me time after time in her delirium, of inculcating an evil spirit. And to climax it all, she lost the power of speech just

as I was leaving the hut, so that the family were convinced the inoculation was the cause. A few weeks later, the woman walked all those miles to the little town just to pay me a visit and to thank me for the part I had played in saving her life.

Such as, being pastor on a circuit, with four congregations, three missions, and a day school to direct, having the privilege of serving a large number of families, instructing them in Christian beliefs, marrying them, baptizing them and receiving them into the church, burying their dead, dedicating their little ones, "rejoicing with those that rejoiced, weeping with those that wept," trying to help them to acquire faith and confidence in a just and loving God.

Such as, being Director of an Agricultural and Industrial School during the regular director's absence on furlough, trying to guide country boys



Methodist Prints: R. Rieckarby

• *Miss Caby helping plan a curriculum. Miss Caby likes being a missionary because she is needed.*

and girls through their "growing pains" and help prepare them for the abundant life Christ desires for all; trying to fill a mother's place at the side of a young fellow who lost his eye in an accident in the school shop; sending in haste for a veterinary to save the life of a young registered Jersey cow that was having her first calf; rushing our youngest boarder to a doctor in town one night for stitches in a wounded arm, driving an old rattle-trap car whose only lights were a flashlight wired on the front. Serving as pastor as well as director of these rural young people, instructing them and receiving a number of them into the church.

Such as, being principal of our largest girls' school in Havana one year during the regular principal's furlough, with all the problems and happenings, serious and comic, that go with boarding school life: like defeating a twelve-year-old girl's melodramatic attempt to

throw herself down from the third-story balcony; slipping off with another missionary to see a show in order to take our minds off school problems; attempting to avert hysteria among the girls and teachers during the bombardment of the National Hotel where the army officers had been under seige for several weeks by the regular soldiers; presiding at a formal tea for parents and patrons of the school, feeling very awkward in an unaccustomed long dinner dress and high-heeled shoes, and trying hard to be gracious to everyone during the long ordeal.

Such as, beginning work in a small rural community, holding services at first in the home of the country store-keeper and seeing the work grow until a small rustic chapel lifted the cross high in its midst and another rural congregation was organized; having the privilege of going out twice a week to teach these simple country people

who accept the Gospel with such simple faith and unfailing zeal.

The life of a missionary is so full and the contacts with people so satisfying in this religious and social work for the Master that it is no wonder that we like being missionaries and grow to identify ourselves with the life of the country we work in, and it is no wonder that I can truthfully say that I would not want to do anything else, as long as my health permits me to keep on being a missionary to Cuba. Serving the people of this island in life or death, in sickness or health, sadness or joy, consistency or inconsistency, makes for the most interesting and satisfying life I could imagine for myself. And if the rewards are half as great in the life to come as they are in the present one, I shall have a wonderful hereafter along with those I have had the privilege of helping.



Ruth Lawrence



2



1—AFRICA: Hostel for girls at Monrovia, Liberia, a project of the Woman's Division of Christian Service

2—ASIA: In a house by the side of the road Miss Hazel Rippey, missionary in Japan, demonstrates to an interested group her art of canning strawberries in a modest way

3—LATIN AMERICA: A trio of pleased graduates from Colegio Americano, Porto Alegre, Brazil

PRAYER And

ONE of the great freedoms that Christians enjoy is that of intercessory prayer. Around the world, Christian people may at any place and in every season look to God in prayer for the welfare of those whom they love, those who are in need, those who are carrying on the work of the Kingdom, at home and abroad.

But Christians who are experienced in long years of prayer declare that intercessory prayer "at random" is much less effective than is prayer built upon a framework—a planned program or schedule of prayer that is nonetheless dedicated for being orderly, concise, and detailed.

The Woman's Division of Christian Service of the Methodist Board of Missions has, for the past eleven years, published annually a prayer calendar that is based upon such an orderly framework.

Eternal God, we pray thy blessing upon every missionary message, whether spoken or written.*

O God of love, increase in us the desire to spread the gospel of love throughout the world. Bless those who have gone in person to carry the good news to others.*

For the gifts, skills, and talents of our missionaries and deaconesses, we give thee thanks, O God.*

Thou who art our refuge and our strength, our very source of life, to thee do we give all honor and praise. We pray that all peoples of the world may know the joyous promise of life eternal in thee. May many persons heed thy call to service and carry the glorious message of Easter into all parts of the world. We pray in the name of Him who is the resurrection and the life. Amen.*

Give these who will be called to serve peace and poise and power. Strengthen their hands as they begin the invigorating adventure of a healing, creating, and redeeming ministry.... Use us all in the purposes of thy kingdom. We pray in Jesus' name. Amen.*

The Calendar

This prayer calendar presents both projects and workers of the Woman's Division in an easy-to-follow outline. It is hoped that next year the calendar will be for the entire board.

Beginning with the new year, areas of the world are presented alphabetically: Africa, Asia, Latin America, and the United States and dependencies. The names and locations of each major project of the Woman's Division are given, as well as the names and addresses of commissioned workers (deaconesses and missionaries) and of special-term workers. The names of officers and staff members of the Division are also given.

This prayer calendar is also a birthday calendar, with dates for every commissioned worker, so that each one, during a calendar year, may be twice remembered in prayer by a million Methodist women.¹

On these pages *WORLD OUTLOOK* brings its readers prayers for missions and for all Christian workers at home and abroad.

¹ (The 1957 Prayer Calendar is now available [fifty cents per copy] from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio)

Eternal God, we pray that thou wilt change any loneliness our missionaries have into a consciousness of companionship with thee and with those to whom they minister.*

Eternal Father, we thank thee for our missionaries and deaconesses who struggle unceasingly against prejudice, disease, oppression, and ignorance. Be thou with each of them this day and all days and sustain them by thy strength and mercy. *Amen.**

Our Father, we give thee thanks for the heroes of our faith who have remained steadfast amid all trials on mission fields abroad. We thank thee for them and for the unsung men and women who have made Christian faith a vibrant force throughout the world.*

Dear Father, our hearts are truly thankful that all through the ages thou hast chosen women to be co-workers with thee. We pray especially for those called deaconesses. We pray thee to strengthen their hands, encourage them in their purpose, enrich their lives, and give them a sense of thy nearness. . . . Whatever their task, bless them, Lord. *Amen.**

Let us pray for the nurses graduated from the Christian hospitals at home and abroad, that they may nurse sick souls as well as sick bodies.*

* Quoted from the *Prayer Calendars* of the past decade.

Let us pray for all retired deaconesses and missionaries, that their sunset days may be like the sunrise, filled with beauty and light.*

Let us pray for a revival of spiritual fervor in our churches, and search our own hearts wherein we may find one answer to our prayers.*

PRAYER FOR MISSIONS

O Thou who art the Light and the Life of the world, have compassion, we pray Thee, upon those who are sitting in darkness and in the shadow of death; and as Thou didst at the first, by the preaching of Thine apostles, cause the light of Thy gospel to shine throughout the world, be pleased to make Thy ways known upon earth, Thy saving health unto all nations. Bless Thy servants who have gone into hard fields and unto distant lands to proclaim the message of salvation. Endue them with Thy Holy Spirit, enrich them with Thy heavenly grace, prosper them in all their labors, and give them souls as their reward. And, O Thou Lord of the harvest! we pray Thee to send forth more laborers into Thy harvest. May they both sow the seed and reap the fruit of their labors! And give us grace to do our part in the great field of this world in sowing and in reaping, through the grace of Jesus Christ. *Amen.***

** From Orders of Worship in *The Methodist Hymnal*, pages 515-16.

By Elizabeth Watson



Tom Baca from Three Lions

UNITED STATES: Puerto Rican youngsters in a church nursery school in New York City

* Browders Church, which increased its membership by four hundred per cent after enriching its program.

"THE BEST TOWN On Earth!" proclaims a sign at the entrance to the city of Madisonville, Kentucky.

Throughout this area the rolling hillsides are dotted with herds of cattle, and in the broad fertile valleys of the Green and Pond Rivers stand good crops of corn and tobacco.

In some sections oil-well pumps are busy night and day. Just yesterday I heard a woman say: "We can't dig a well for a water system in our church for fear of striking an oil well."

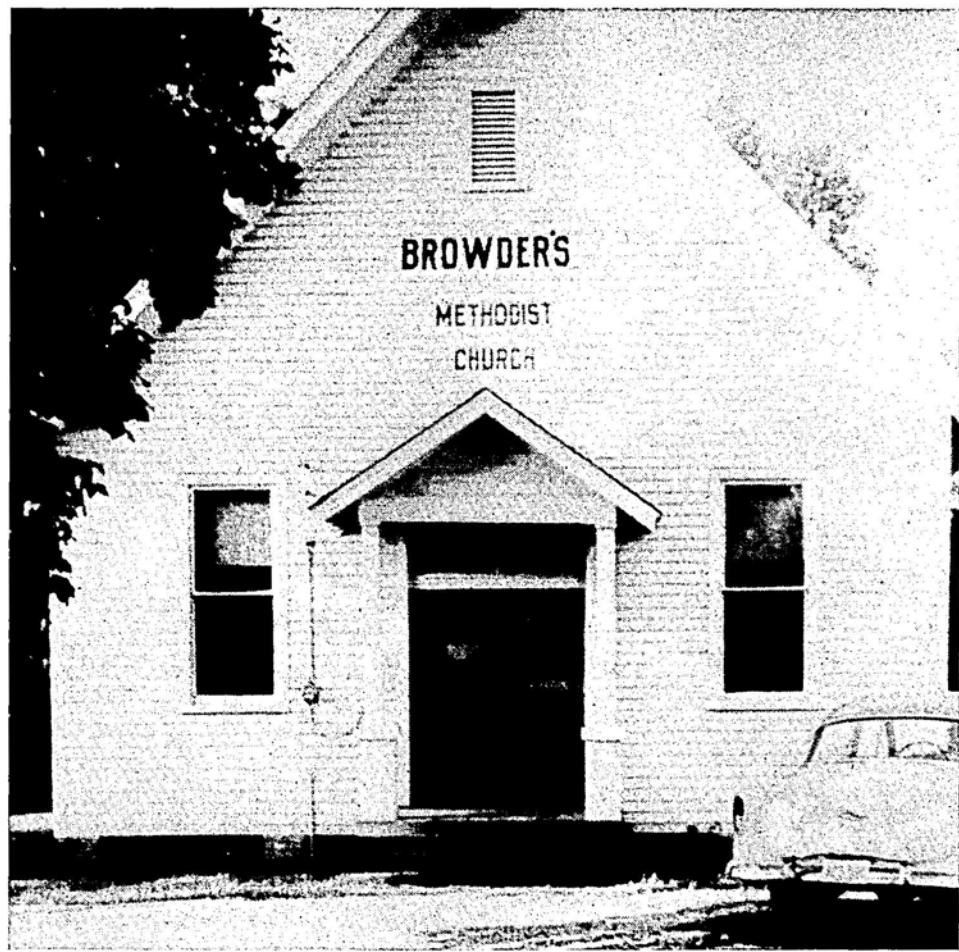
Most homes have electricity, many have indoor water systems, radios, televisions, and in the yards stand late-model cars. Remodeled or new homes give evidence of material prosperity of recent years. The counties are well-organized by the county agents, and home-makers' clubs are a very important factor in the lives of rural women.

A small shirt factory in Madisonville gives employment to quite a number of women. Rural housewives drive in ten or fifteen miles to work in this factory. Other rural women are working in various occupations off the farm. In fact, in almost every farm household at least one member of the family is employed off the farm.

I am a rural church worker in what is called the Western Kentucky Rural Work. It is located in the Henderson District of the Louisville Conference, with the Ohio River forming the boundary to the north and west.

Although the western part of this section has been somewhat hard hit by the closing of feldspar mines (because of a cheaper import of this mineral from Mexico) this is not an economically depressed area.

Why is a rural worker needed in such an area as this? Is it because often the church has not kept step with the progress of the times? Harking back to "the good old days" when horse and buggy could plow through muddy roads only a few miles and the church meeting was the main occasion of social contact and a revival meeting the principal event of the year, the



people have sometimes not seen that "new occasions teach new duties, time makes ancient good uncouth." Good paved roads, the automobile, and television make it necessary to present the eternal truths of the Christian message in a way that is in keeping with modern living. Of course, city churches are sometimes guilty of living in the past but it shows up more immediately in the country, even in the structure of the church buildings.

One church in a small village in this area is a large brick building with beautiful stained-glass windows, really a beautiful sanctuary, but not a single church school classroom except a very small basement room. The rural pastor on a circuit of from two to six churches, and often of necessity engaged in some other part-time occupation, or a student, is hard put to it to cope with the educational program of

the church. His only contact in the community may be once a month on "preaching Sunday." Consequently the members of the congregation are left to struggle alone with a Sunday school, or Woman's Society of Christian Service.

Where the pastor is cooperative and the people are responsive real leadership is found. This has been the case at Browders Church on the Madisonville circuit. Two years ago this church (with a great history dating back over a hundred years) was having an average attendance of twelve to fifteen. It was held together by a handful of devoted consecrated women. The pastor appointed to this charge, the Rev. Frank Cox, is a "home product," having been converted and called to preach in this church. Soon after we both came to work in this area we suggested that the members make a house-to-house survey

By
Grace
Thatcher

Deaconess

of the entire area. We met at the church one Sunday afternoon and after discussion on how to make a survey, the members took assignments to go out by twos on certain roads where they were to call at every home. The cards were collected the next week. Each Methodist or "no preference" home was given to someone for special cultivation.

As a result of this survey there was a definite increase in church attendance. This increased attendance necessitated the creation of more classes. This put some of the new members to work as teachers. The next step was to begin teachers' meetings, which have grown into a well-organized Commission on Education. Soon the need of classrooms was felt, and a building program begun. Today, in just two years' time, four lovely classrooms, and a large basement for a kitchen and recreational room have been built. The attendance has increased about four hundred percent. The church school classes are well graded and there is an active intermediate and senior Methodist Youth Fellowship.

Several other churches in the area have added Sunday school rooms or made some physical improvement.

I usually attend about a dozen Woman's Society of Christian Science meetings a month. Most of the time it is just to observe and try to keep before the group the purpose of the Society and encourage better preparation of programs, and prompt reporting. To encourage the use of the hymns suggested in the monthly programs we have purchased a tape recorder, and a friend records the piano music. This is used when there is no piano in the home or when there is no one to play the piano.

The district is divided into three sub-districts of two counties each and we have helped to plan either sub-district or district-wide meetings quarterly. In the sub-district meetings we have had such programs as "Program Planning Workshops," "United Nations Day" and "World Understanding

Workshops." These meetings have resulted in several district officers being selected from small rural churches as their ability was discovered through participation in these meetings.

The Program-Planning Workshops have resulted in better planned programs throughout the area. I have taught a number of Jurisdiction credit classes as church-wide studies on Sunday night, when the men attend and participate as well as the women. The Bible studies have been especially popular for this type of study.

Wherever possible, in cooperation with the pastor, we work with the Commission on Education. Audio-visual aids and suggestions have been used to raise the level of church-school teaching. Last spring in two churches we had, in cooperation with the Conference Executive Secretary of the Board of Education and the Conference Director of Children's Work, one-day demonstration-teaching programs. The teachers from nearby churches were invited to attend and observe the teaching of experienced teachers during the church school hour. At the eleven o'clock hour the Conference Secretary spoke of the

value of the educational program. After a covered dish dinner, we came together for a discussion and evaluation of the teaching methods used.

As district director of children's work, I am responsible for setting up subdistrict vacation church school institutes. This is followed up by meeting with the teachers in the local church, either as a group or individually to help them plan their work in more detail. Last summer we helped in a church that was having a vacation school for the first time and all the teachers were teaching in such a school for the first time.

One of the pastors made some bookcases that fit into the trunk of my car. These are filled with books on religious education methods or of missionary interest. As I go about to monthly meetings these books are available to be lent to any persons who wish to read them.

The greatest satisfaction comes to the church worker as she sees individuals take over the "new duties" for the "new occasions" and as she hears the eternal truths of the Christian message presented so that they have new relation to the modern day.

• *Vacation School teachers training to be better teachers.*



in Western Kentucky



Douglas Grundy from Three Lions

- It is rehearsal time and children can sit during rehearsal. The children do not rehearse longer than twenty minutes at a session.

ALL over Christendom children will be singing Christmas carols this month. Choirs have been preparing for the season since early fall. In St. Mark's Methodist Church, Brooklyn, New York, the cherubs' choir has been particularly active. This choir, made up of between twenty to twenty-five children, is reputedly the youngest choir in the United States. The children are between the ages of two and five.

- Even twenty minutes is tiring, so that refreshments are in order.



Douglas Grundy from Three Lions

“Hark, The Herald Angels Sing!”



Douglas Grundy from Three Lions

- Some need quiet contemplation of a piece of art, like this little boy.



Douglas Grundy from Three Lions

- The time has come—a five-year-old lends a four-year-old a hand with her hair before going on.

- And now they sing—and as they sing they join the choruses of children in the churches of the world in "glory to the newborn King."

Douglas Grundy from Three Lions



WORLD BOOKS OUTLOOK

• 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.

ATLAS OF THE BIBLE, by L. H. Grollenberg. New York, 1956: Thomas Nelson & Sons; 166 pages, \$15.00.

Printed in the Netherlands and stamped in gold, this beautiful volume is an invaluable aid to anyone studying the Holy Land. There are more than twenty-five maps in color and some remarkable reproductions of cave drawings and other archaeological discoveries. These would be of special interest to those reading about the Dead Sea Scrolls of Kibbutz Qumran.

The text was written by Father Grollenberg, a Dominican priest and lecturer at the Albertinum Theological Seminary at Nijmegen in Holland. He was invited to undertake the project in 1953. He made a special trip to the Holy Land and studied the area for a number of months. Father Grollenberg's commentary was translated into English by Professor H. H. Rowley, holder of the Chair of Hebrew Language and Literature in the University of Manchester. A valuable assistant to Professor Rowley was Mrs. Joyce Reid, a graduate in Modern Languages, University of Manchester.

One of the extraordinary features of this atlas is the Index of Places and Persons, which begins on page 140. Here are catalogued and described all the geographical indications provided by the Bible—every village and town, every mountain and valley, and every region, river, country, and people which receives mention in the Bible. Proper names of persons mentioned in the Bible are included only if they played an important part in Biblical history, or if their inclusion seemed desirable on other grounds. Non-Biblical place-names and personal names are included only when their mention on the maps or in the text appeared to require further elucidation.

The spelling of names used in the atlas is that of the Revised Standard Version of the Bible and the Revised Version of the Apocrypha. In the index cross-references are given from most of the variant forms in the King James and the Douay and Knox versions.

There are more than 400 illustrations in the *Atlas of the Bible*. A number of photographs must be "firsts" in the field of pictorial journalism. An international credit list is compiled on the last page. All of the pictures are in black and white, and the views of the Acropolis at Athens, the Forum Romanum, and the aerial scenes of Palmyra can only be described as breath-taking.

This magnificent collection of maps, photographs, and text required years to prepare. Considering the work it represents, this handsome and useful volume is reasonably priced. If there is money in the Sunday school treasury, or should an occasion for a handsome gift present itself, *Atlas of the Bible* would be a very appropriate and rewarding investment.

FUKIEN CHRISTIAN UNIVERSITY, by Roderick Scott. New York, 1954: United Board for Christian Higher Education in Asia; 138 pages, paper \$2.00.

SHANTUNG CHRISTIAN UNIVERSITY (CHEELOO), by Charles Hodge Corbett. New York, 1955: United Board for Christian Higher Education in Asia; 281 pages; cloth, \$3.00; paper, \$2.00.

These are the first two in a series of historical sketches of Christian colleges and universities in China which have in recent years been taken over by the Chinese Communists. They were established by missionaries representing Protestant churches in North America and Great Britain.

The monograph on Fukien was written by an American missionary educator who was a member of the university's staff for 32 years. The institution received its first students in 1916 and scored a number of achievements before it fell under the Communist influence in 1950.

Shantung Christian University's history is longer because it begins earlier and had the broadest base among China's Christian schools. In all 13 missions from Great Britain and North America co-operated in founding and developing it.

Both booklets contain a number of excellent pictures, including faculty and student groups, buildings, and panoramic views.

BILLY GRAHAM: The Personal Story of the Man, His Message, and His Mission, by Stanley High. New York: McGraw-Hill, 1956; 274 pages, \$3.95.

Billy Graham was just thirty-nine years old in November. Yet he has preached to an estimated 20,000,000 people face to face. On the radio each week another estimated 20,000,000 listen to his "Hour of Decision" broadcasts. Through a half-dozen Graham-sponsored and produced movies, additional thousands see and hear the evangelist and his message every day. It is said Mr. Graham has had the largest audience of any Christian spokesman in all history. This biography is the work of a skilled journalist and makes a stirring story.

Mr. Graham has risen to prominence in just a dozen years. His preparation included the public schools in Charlotte, Bob Jones College, the Florida Bible Institute, and Wheaton College in Illinois. In June, 1943, he was graduated from Wheaton. In August he married another graduate, Ruth McCue Bell, daughter of Presbyterian missionaries. There are four children now.

From modest church and tent meetings to international gatherings throughout Europe, Asia, and the United States, Billy Graham has remained an humble and grateful man. "The only explanation I know is God," he confesses. "No one ever called me

a great preacher. There are thousands of better ones. I'm no great intellectual. The Bible has been my Harvard and Yale. If God should take His hands off my life, my lips would turn to clay."

Unquestioned sincerity and the logic of his Bible-based sermons have brought to Billy Graham the important political leaders of the world: the President of the United States, the Archbishop of Canterbury, hundreds of lesser officials. In pictures and text, Mr. High presents dozens of opinions, personal observations, and published impressions of the Graham mission. In a chapter "It Takes Money" the start-to-finish financing of the Billy Graham Evangelistic Association, Inc., is told, including a complete down-to-the-last-dollar report on the Nashville Crusade in 1954. (Mr. Graham draws a salary of \$15,000 a year from the Association, no more.)

Of special interest to WORLD OUTLOOK readers should be the chapter on "Europe and Asia: The Universal Hunger." Mr. Graham's reception in India, where in the summer of 1955 he preached to unprecedented crowds, was a particularly exacting test of his message.

THE INTERNATIONAL LESSON ANNUAL, 1957, edited by Charles M. Laymon, lesson analysis by Roy L. Smith. Nashville, Tenn., 1956: Abingdon Press; 448 pages, \$2.95.

The subtitle for this valuable volume is "A Comprehensive Commentary on the International Sunday School Lessons." And "comprehensive" is just the right word to describe the contents, for not only are the lesson texts in both the King James and Revised Standard versions included side by side, but each lesson is given a learned and absorbing interpretation by outstanding Bible scholars.

Sunday school teachers will be attracted to and helped by the section entitled, "Teaching the Lesson in Class." Here a conscientious instructor may learn such fundamental footholds as "How to Proceed," "Questions to Ask," "Closing the Session," and "Preparing for Next Sunday." This section has been written by noted ministers. It may prove to be the most beneficial part of a book which has a number of unusual assets.

Editor Charles M. Laymon has seen to it that all the material is attractively arranged and that it makes maximum use of the space allotted. By using maps and line drawings and by imaginative use of boldface type (the memory verse is set in bold), the lessons can be read quickly and without the awkward index searching or flipping of pages back and forth which hampers some otherwise satisfactory teaching guides.

Following each unit of lessons is a list of films and filmstrips emphasizing the subjects of the lessons. Daily Bible readings for the week are also included along with articles for special days, such as Easter, Reformation Sunday, and Christmas.

A more complete textbook than "The International Lesson Annual for 1957" could hardly be imagined. Roy L. Smith's lesson analyses are models of clear and concise compositions; the contributions of sixteen respected church commentators and leaders are stimulating additions; and the planning and zeal with which Mr. Laymon undertook his assignment can bring nothing but admiration and sincere thanks from the thousand who will benefit from his efforts.

EVANGELISM THROUGH THE LOCAL CHURCH, by Bishop Roy H. Short. Nashville, Tenn., 1956: Abingdon Press; 126 pages, \$2.00.

A local church "ought to be above all else an evangelistic agency," Bishop Short declares. He is in favor of such mass media as radio, television, and newspapers for the propagation of the faith, but he points out that "only the local church blankets the earth in an intimate way. The local church is everywhere. Only the local church provides the personal touch which is needed to make evangelism most effective."

Bishop Short is well acquainted with the questions and problems of evangelistic work. In 1953 he served as general chairman of the Southeastern Jurisdiction's United Evangelistic Mission, and he had a leading role in Methodism's world-wide evangelistic program that same year. He has been resident bishop of the Nashville Area since 1948.

In sixteen short chapters Bishop Short outlines the importance of personal evangelism, family evangelism, "The Saving of the Saved," "The Preaching Mission or Revival," and "Using Laymen in Evangelism." All those who share the author's zeal for evangelism will agree with him when he states, "No church has any real excuse for its existence unless it regularly seeks for the Father's lost sheep and attempts to gather them faithfully into his sheltering fold."

THE INTERPRETER'S BIBLE, Volume Six: Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi. New York and Nashville, Tenn., 1956: Abingdon Press; 1,144 pages, \$8.75.

In September, 1951, the first of twelve volumes in a monumental series, *The Interpreter's Bible*, was released from Abingdon Press. The present book is the seventh of the series to be reviewed in these pages. The final volume, Volume Twelve, is planned for spring, 1957. It will include analyses of James through Revelation, an index for the entire project, and three special articles.

Volume Six contains the complete texts and commentaries for fifteen Old Testament books: Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. The writers are Theophile J. Meek, William Pierson Merrill, Herbert G. May, E. L. Allen, Arthur Jeffery, Gerald Kennedy, and John Mauchline.

What impresses an examiner of this volume is its exhaustive and meticulous presentation of each book. Yet the commentaries have the considerable merit of being straightforward; they are devoid of the extraneous, the discursive. Here is a brief example from the section on the Book of Daniel: ". . . Daniel has a message. Those who have spent their time and energy in vainly trying to figure out dates and magical numbers have neglected the heart of this writing. Daniel has something to say of moral and religious import. Like the prophets, he is proclaiming a faith. He is not talking primarily about signs which came to him and are unavailable to anyone else. He is not fundamentally in conflict with Jesus' word spoken much later: 'Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation.' (Mark 8:12) There have been many who have misunderstood Daniel and twisted his message be-

cause they have not comprehended what he was trying to do."

Through its maps and charts and by using a variety of type faces and indentation, *The Interpreter's Bible* makes absorbing reading. It raises research from routine to fascination.

The Interpreter's Bible is "a guidebook to the city of the Bible," wrote Dr. George Arthur Buttrick, commentary editor, in a booklet issued with Volume One. "The Bible has towers and streets and rivers, plazas and libraries and shrines, incalculably more historic and lifegiving than any London or New York. It amply justifies a multi-volume work, involving twelve years of labor by over 100 exegetes and expositors," Dr. Buttrick declares. His enthusiasm is understandable and is shared.

THINK ABOUT THESE THINGS, by Jane Merchant. Nashville, Tenn., 1956: Abingdon Press; 96 pages, \$1.50.

Miss Merchant, a semi-invalid who lives in Knoxville, Tennessee, has been publishing highly acceptable poetry in leading magazines and newspapers for a number of years. She makes appealing observations about "Remembering Ones," "God's Marvelous People," "Vacation Plans," and "My Mother's Sayings," among other things.

In all there are eighty-six meditations in prayer and poetry. Miss Merchant's verses have the merits of brevity and a wholesome religious outlook.

THE FARMER GIVES THANKS, by Samuel R. Guard. Nashville, Tenn., 1956: Abingdon Press; 64 pages, \$1.00.

One does not have to toil in the soil to appreciate Mr. Guard's collection of minute meditations. These prayers should appeal to anyone who loves the out-of-doors or the sights and sounds of rural America.

From January ("May we walk every furrow uprightly all the new year through") to December ("As we follow the Star, may we scatter seeds of good will so that peace may sprout all over the place"), there are appropriate graces and lauds for the Lord's goodness to the land and its tillers.

Mr. Guard is owner and editor of a well-known journal for farmers and cattlemen. His writing is straightforward and honest, and his imagery is often striking.

THE PATH OF THE BUDDHA, Buddhism Interpreted by Buddhists, edited by Kenneth W. Morgan. Ronald Press Company, New York, 1956; 432 pages, \$5.00.

This is the second volume in a series of very useful books of interpretation of the great world religions by followers of those religions. The first volume was *The Religion of the Hindus*, also edited by Professor Morgan, which won much praise. It is a pleasure to report that the present volume maintains a high standard.

Included in the volume are seven chapters detailing the origin, doctrines, historical development, and present situation of Buddhism. They are written by scholars from India, Burma, Ceylon, Tibet, and Japan. Dr. Morgan has contributed an introduction.

For anyone interested in a comprehensive view of Buddhism from the inside, this book should be invaluable. It should be stressed that it is not a primer on the subject as it does get quite technical (a situation—not improved by the differences in spelling of basic words in the two main schools of the

religion). Neither does it offer the original writings. What it does present is a panorama of Buddhism by eleven distinguished Asiatic scholars.

This type of book is becoming increasingly a necessity in our present world. It is a pleasure to find this treatment so well done.

DID JESUS RISE FROM THE DEAD? by James Martin. Association Press; 91 pages, \$1.25. **FROM BRAHMA TO CHRIST**, by Lakshminibai Tilak. Association Press; 93 pages, \$1.25. **JESUS AND HIS PEOPLE**, by Paul Minear. Association Press; 93 pages, \$1.25. **BEGINNING FROM JERUSALEM**, by John Foster. Association Press, 92 pages, \$1.25.

With the publication of these four volumes, the World Christian Books series grows to more than a dozen titles. All of them have been thoughtfully prepared by noted professors of religious history and theology, clergymen, and informed professionals in their special fields.

The series, modestly priced, is sponsored by the International Missionary Council in co-operation with the Committee on World Literacy and Christian Literature of the United States as well as British and Canadian church groups.

THE GANDHI READER: A Source Book of His Life and Writings. Edited by Homer A. Jack. University Press, Bloomington, Indiana. 1956. \$7.50.

Gandhi still remains the man who, more than any other in this century, means Indian to the world.

His shrewd political mind and his devoutly religious soul sometimes seem in conflict. "People describe me as a saint trying to be a politician," he says, "but the truth is the other way around."

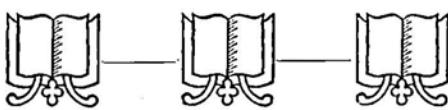
Gandhi's personality with its simplicities and complexities comes through in *The Gandhi Reader*. The modern man is impatient with Gandhi's devotion to the hand-crafts of the Indian village where the spinning of cotton sets the pace of life. But modern man must admit that Gandhi's part in the freeing of India from colonialism has helped to make the world what he recognizes as modern.

It is significant that Gandhi's first long fast was for a domestic and a religious issue. It was for the purpose of bringing untouchables into fellowship with other Hindus.

Here is a book that will be exceedingly rewarding to those who are interested in either the man or his country. The book includes letters to him and from him, extracts from his autobiography and accounts from the men and women who knew him.

Observers tell of Gandhi's assassination and death and the book quotes Mr. Patel in his radio broadcast at the time of his death: "Gandhiji is gone," he said, "but Gandhiji will live in our hearts forever."

Unlike many perorations at the time of a man's death this statement is probably true—at least he will live in Indian hearts for years to come. Since this is true and since hearts betray themselves in word and deed it is just as well for the Westerner to find out as much as he can about Gandhi.



World Outlook

DECEMBER

SUN	MON	TUE	WED	THU	FRI	SAT
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THERE has been a great deal said about the secularization of Christmas. Much of it is true. But there can be something said for the fact that during the Christmas season the streets ring with old Christian songs, and the story of the old and beloved mystery is told once more in dramas, school programs, and television. In spite of the bustle of Christmas shopping there is an atmosphere of holiness that a sensitive person catches:

The meditation "Salute the Dawn" by Miss Florence Hooper fits very well into the atmosphere. It is a meditation that the reader can read alone after a busy shopping day. It is one that can be used by any group meeting in the church as an opening worship meditation. It has the quality of quiet serenity but it also carries the feeling of the urgency of action, too—a good combination for worship.

With the meditation, if a young adult group or a men's class, or a circle wants program material, we can think of nothing better than the article by Mrs. Robinson called "Radiance in a Divided Land." The article was not written with Christmas in mind, but the radiance of the Christians in the divided land of Germany glow with the Christmas promise.

Many readers of WORLD OUTLOOK know Bishop and Mrs. Wunderlich and will find pleasure in reading the article just for the joy of knowing what their friends do in their own place of work. All those who have wondered what the country's division has done to the Christian church will want to read the article for answers to that. It is one of the best articles that has come out of Europe for a long time, and we recommend it to you.

With it read Miss Elizabeth Thompson's story of Hungary. The glimpses of reunion of Christian friends

strengthens men and women against the feeling of despair which comes occasionally at the thought of the separations in the Christian world.

All our stories are Christmas stories whether we label them so or not. It is fitting that Miss Gaby's positive "I Am A Missionary And Like It" and Miss Thatcher's "Deaconess In Western Kentucky" are in this December issue. Both articles are affirmations of the joy of Christian work. See that the girls and young women of your church see the articles. It is time to put the thought of full-time Christian work into the minds of both your high school students and the young people home from college. It is a good idea to send to the office of Missionary Personnel at 150 Fifth Avenue, New York City for the literature on service under the Board of Missions, and to find out if someone now in your church may be prepared for such service.

The story of the seventieth birthday of Hiroshima Girls' School is another story to bring to your people as well as to members of the Woman's Society of Christian Service. The school was started by Methodist women, and even though it is now under the United Church of Japan, Methodist women still feel a responsibility for it.

The Japan pictures came just before we went to press. They were rolled into tight cylinders and the staff had great anticipation as each picture was unrolled. We were so eager to share these pictures with you that we substituted them for another article so that you could see them the sooner. We hope you will like them. Friends of Miss Mary McMillan, missionary in Hiroshima, will get double pleasure from these pictures.

We have not forgotten the children

THIS MONTH

this December. "Congo Christmas" by Mrs. Booth is well suited to the junior aged child. Mrs. Booth is one of our favorite fiction writers, and apparently we are not the only ones who feel such favoritism. Every story she has written for WORLD OUTLOOK has been "borrowed" by another denomination in some way.

We think your small children will like to see the pictures of the "cherubim" choir in the pictorial story, "Hark, the Herald Angels Sing!" Your children's choir director will be interested, too. It may give him or her courage to have an even younger choir than he now has.

And, of course, the Christmas poems can be used for all ages. Do not neglect the children here. They are always ready to go beyond their age group in poetry if given the chance. Even if they do not completely understand, they can catch the beauty of the words and the rhythm.

The four pages of pictures in color make up WORLD OUTLOOK's Christmas gift to you. They say that the best gifts are the ones the giver cherishes. We cherish these pictures and we hope you will accept them as our best gift.

Our December WORLD OUTLOOK cover is different this year. It is meant to bring to your mind the joyous possibilities of carol singing on Christmas Eve, and of congregational hymns on every Sunday in December.

Do not overlook the Christmas letters on pages 3 and 4, with their heart-warming glimpses of Christmas observances all around the world.

We hope that your Christmas will be a merry one and that merriness will come to men and women all over the world. For true merriness is an outward expression of peace on earth, good will to men.

The Moving Finger

Writes . . .

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



• *Bishop Ralph E. Dodge is shown being consecrated as bishop at the Africa Central Conference held in Elisabethville, Belgian Congo. (See accompanying story.)*

Ralph Dodge *Africa Bishop*

THE REV. DR. RALPH E. DODGE, of Ridgewood, N. J., for seven years secretary for Africa and Europe of the Methodist Board of Missions, has been elected a bishop of The Methodist Church for central and southern Africa.

Dr. Dodge, who was a missionary to Africa for fourteen years, was elected to the episcopacy by the Africa Central Conference in its recent session at Elisabethville, Belgian Congo. Chosen on the first ballot, he is the first bishop to be elected by that conference, which comprises Southern

Rhodesia, the Union of South Africa, Angola and Mozambique (Portuguese East Africa). Dr. Dodge will share administrative responsibility for Africa with Bishop Newell S. Booth, who was selected for African service in 1944 by Methodism's Northeastern Jurisdiction.

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MAIL
TODAY

The bishop-elect who was in New York when elected flew to Elisabethville for consecration on Sunday, October 21, by Bishop Booth and Bishop Arthur J. Moore, Atlanta, Ga. The latter was representative of the Methodist Council of Bishops to the Central Conference.

A native of Terril, Iowa, Dr. Dodge spent much of his early life near there. He took undergraduate work at Taylor University, Upland, Ind., and was graduated in 1931 with a bachelor of arts degree. He did post-graduate work at Boston University and received the bachelor of sacred theology and master of arts degrees. Further study at the Hartford Seminary Foundation, Hartford, Conn., earned for him the degrees of master of arts and doctor of philosophy.

Dr. Dodge went to Africa in 1936 as a missionary and was assigned to Angola, a Portuguese overseas province on the continent's southwestern coast. In two five-year terms, Dr. Dodge administered work on three districts, was legal representative in Angola of the Board of Missions and twice acted as interim secretary of the Angola Alliance of Protestant Missions.

During his last few years in Angola, Dr. Dodge opened mission work in the Dembos district, a forest region in the northern section, where thousands of Africa tribesmen have become Christians.

During a prolonged furlough in World War II, Dr. Dodge was pastor of the Methodist Church in East Long Meadow, Mass. Before going to Africa, he had served Methodist churches at Malden, Mass., and Mohall, N. D.

In 1950 Dr. Dodge was elected administrative secretary for Africa and Europe of the Division of World Missions of the Board of Missions and had responsibility for all Methodist work on both continents.

In interdenominational church work, Dr. Dodge has been chairman of the Africa committee of the Division of Foreign Missions of the National Council of Churches and a member of the executive boards of the Committee on World Literacy and Christian Literature and of Church World Service.

Mrs. Dodge, who served with her husband in Africa, is from Little Valley, N. Y. She prepared for missionary service at Taylor University, McGill University, Montreal, Canada, and the Kennedy School of Missions at Hartford. She taught school before becoming a missionary.

The Dodges have four children, Ed-

ward, a pre-medical student at Taylor; Lois, a sophomore at Carleton College, Northfield, Minn.; and Clifford and Peggy of the home.

» «

200,000 in India Join Buddhists

ABOUT 200,000 INDIAN "UNTOUCHABLES" became Buddhists in a mass conversion service held October 14 at Nagpur, India, according to a recent dispatch to the New York Times. This is the largest mass conversion of recent times.

The converts were followers of Dr. B. R. Ambedkar, noted scholar and former cabinet minister. Dr. Ambedkar and his wife led in taking the Buddhist vows and then administered them to others. Dr. Ambedkar is himself a member of the "untouchable" caste.

Dr. Ambedkar, who was educated at Columbia University, served in the cabinet of Prime Minister Nehru for a number of years. He resigned in 1951, alleging that high-caste Hindus were still discriminating against the scheduled castes (the so-called "untouchables") despite Indian law to the contrary.

For a number of years, it was widely thought that Dr. Ambedkar might lead a mass conversion to Christianity. It has been reported that the division of Christianity into differing churches and sects was an important factor in his decision to embrace Buddhism.

» «

UNESCO Conference Meets in New Delhi

AT UNESCO'S GENERAL CONFERENCE, held in New Delhi in November, three major projects will be under consideration according to a Wide World News Release. They are:

(1) The extension of primary education in Latin American countries where more trained personnel, more rural schools and better coordination of the school program with community needs will be the outstanding objectives. This project would run for about ten years. UNESCO would help establish teachers' colleges and provide fellowships and funds for research.

(2) Discussion of plans for scientific research on the use of arid lands. The project studies would include the purification of saline water, whether from the sea or underground sources, solar energy, methods of prospecting for water, water needs of plants, and the adaptation of animal life to desert

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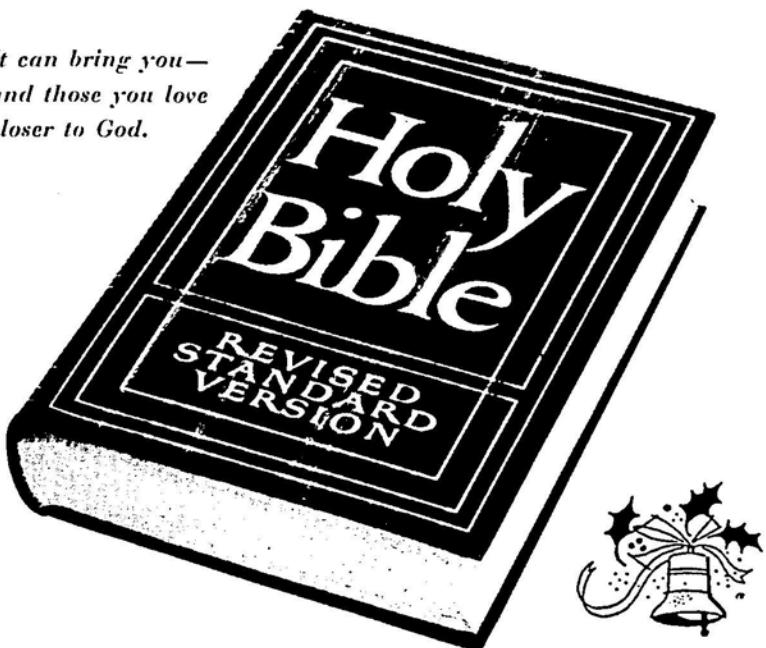


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conditions. The research findings obtained will be available to all nations. Areas suggested for this research include the Near East, Middle East, and South Asia. The project would concentrate on the Near and Middle East areas to South Asia. Problems stemming from arid land are similar no matter what the geographic location of the country; therefore, information gathered at one place can be of value to another country.

(3) Consideration of a plan to strengthen East-West understandings through a study program involving cultural exchanges. "There is an urgent need," the program points out, "for measures which will result in increased knowledge and understanding, on each side, of the historical past, the cultural origins and the creation of minds and hands and hearts of all the peoples on the other side."



Population Growth Poses Church Problems

PROTESTANT CHURCH LEADERS throughout the nation are gravely concerned with the U.S. Census Bureau's announcement of the present estimated and the future populations of the country. The Bureau estimates that the national population has now passed the 168,000,000 mark; that by

1960 (at the present rate of increase) it will be 177,426,000; by 1965, the figure should be 190,000,000; and by 1975 it will have passed the 200,000,000 mark. Church and home missionary leaders see not only social and economic problems growing out of this increase, but many related religious and welfare problems as well. "This means," said one home mission leader, "that the country is increasing at the rate of 7,200 persons (most of them babies) per day. At least one-half of these will be nominally Protestant. It means, among other things, that Protestants should be building at least seven new churches each day—allowing 500 persons for a normal congregation. It means also new educational and recreational facilities in our churches, an increase of 2,500 additional ministers graduated from our seminaries each year, and adequate plants to house worshipers; and right now we do not have sufficient buildings or personnel to meet current needs." Both rural and city leaders of the National Council, as well as its building and educational staffs, are planning to study this new responsibility of the churches.



Maynard to Edit New Program Journal

ELLECTION OF EDWIN H. MAYNARD of Wheaton, Ill., as editor of The Methodist Church's new monthly program-promotional journal has been announced by denominational officials.

The new program journal was authorized by the 1956 General Conference to replace five other publications of the church. It will be called *The Methodist Story*.

Announcement of Maynard's election by the Commission on Promotion and Cultivation was made Sept. 4 at a meeting at Lake Junaluska, N.C., by the president, Bishop William C. Martin, Dallas, Tex., and the general secretary, the Rev. Dr. E. Harold Mohn, Chicago.

In their joint announcement, Bishop Martin and Dr. Mohn said: "We have chosen Mr. Maynard for this top editorial position because of his long experience in religious journalism and his familiarity with the total program of our church. He is a thoroughly dedicated young layman with both a 'grass roots' experience as an active official in his local church and a wide acquaintance with our general boards and their benevolence programs."

Maynard began his new duties on

Oct. 15. First issue of the new magazine is scheduled for February, 1957. Initial circulation will be nearly 300,000, including all pastors and key lay officials.

Maynard has been on the staff of *Christian Advocate*, weekly Methodist news journal published in Chicago, for 10 years and has been its news editor since 1951. He had been slated for a similar post with the *Advocate's* two successor publications—*The New Christian Advocate*, monthly professional magazine journal for pastors, to come out Oct. 1, and *Together*, mid-month family magazine, which will appear Oct. 15.

At the same time, Maynard's successor on the staff of the new publications was announced by Leland D. Case, editor of *Together* and editorial director of *The New Christian Advocate*. Taking Maynard's former assignment with these publications will be Bruce Williams of Nashville, Tenn., reporter for the past five years on the *Nashville Banner*. He assumes his new duties in Chicago the last of September.

Williams, 28, is a graduate of Vanderbilt, Nashville. He also studied at Hobart College, Geneva, N.Y. Before coming to Nashville, he was a reporter on New York state dailies and an information specialist in the Army. He is the son of the Rev. Dr. Harry L. Williams, staff member of the Board of Evangelism, and Mrs. Williams. He is married and has two children.

The new program journal, *The Methodist Story*, will replace the following publications: *The Story*, published as a quarterly by the Commission on Promotion and Cultivation; *Church and Campus*, published by the Board of Education, Nashville; *The Voice of the Board of Temperance*, Washington, D.C.; *Shepherds* of the Board of Evangelism, Nashville; and *The Pastor's Journal*, published by the Board of Missions, New York.

Before coming to Chicago, Maynard served three years as a reporter on the Shippensburg, Pa., *News-Chronicle*, and on the staff of *International Student* magazine. He has edited the *Daily Christian Advocate* for the North Central Jurisdiction since 1948.

As *Advocate* news editor he has directed news coverage of many notable religious news events, including the Second Assembly of the World Council of Churches in Evanston in 1954. He is treasurer of the Methodist Press Association.

The 38-year-old editor is a graduate

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of Cornell College, Mt. Vernon, Ia., and has a master of arts degree in journalism from Syracuse (N.Y.) University. He has also done graduate work in journalism and public relations at Medill School of Journalism, Northwestern University. His graduate study has included research in many problems of religious magazine publishing.

Maynard is the son of a retired Methodist pastor, the Rev. Floyd R. Maynard of Long Beach, Calif. He is married and has four children.

» «

Bishop Ordass Rehabilitated

BISHOP LAJOS ORDASS WAS REHABILITATED by the highest court of the Hungarian People's Republic and the General Council of the Hungarian Lutheran Church early in October, Lutheran World Federation officials were informed in a letter received from the Hungarian State Office for Church Affairs.

Mr. Janos Horvath, president of the State Office, wrote to Dr. Carl E. Lund-Quist, LWF executive secretary, that the highest court had cleared Bishop Ordass of charges laid against him in 1948 "because of lack of guilt, thereby nullifying the verdict of the Special Council of the High Court in Budapest."

Bishop Ordass was convicted in a civil court on charges of offenses in connection with foreign currency transactions and subsequently deposed from his bishopric by the church.

President Horvath also quoted from a letter of his to Mr. Ernoe Mihalyfi, General Inspector of the Hungarian Lutheran Church, in which he notified the Church that Bishop Ordass had been cleared and asked Inspector Mihalyfi to start procedure for rehabilitating him in the Church. He then wrote, as follows:

"Today (October 8) the General Council and the General Court of the Church is rehabilitating Bishop Ordass in the Church. The leaders of the Church are now taking steps to issue a call for him to serve as a professor of theology."

News was received in Geneva that this had taken place in accordance with an agreement reached during negotiations held with state and church officials in Hungary last August. After being reinstated as bishop, Dr. Ordass resigned temporarily pending further clarifications of his future work. He now has a status of Bishop in Retirement and is considering a proposal



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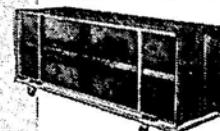
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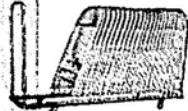


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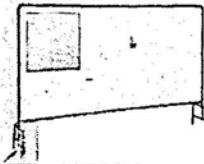
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• The present and former episcopal leaders of Methodism in Scandinavia, Bishop Odd Hagen (left) and Bishop Theodor Arvidson (right) chat with two American visitors at the quadrennial session of the Northern Europe Central Conference, held September 26-30 at Aarhus, Denmark. The visitors are Miss Lucile Colony, New York, executive secretary for India and Pakistan of the Woman's Division of Christian Service of the Methodist Board of Missions, and Bishop John Wesley Lord of the Boston, Mass., episcopal area, the representative at the conference of the Council of Bishops. Bishop Hagen was elected to the episcopacy in 1953, succeeding Bishop Arvidson. His area includes Norway, Sweden, Denmark and Finland. The Central Conference voted to increase its participation in Methodism's world missionary program, condemned the growing alcohol traffic in Scandinavia and expressed a desire for closer co-operation with other European Methodists. Bishop Hagen said that in the last few years Scandinavian Methodists had given more than \$40,000 for overseas missions.

from the Lutheran Theological Faculty in Budapest for accepting a professorship there. He also has full liberty to preach in Hungarian Lutheran congregations.

The actions taken by the Hungarian State and Lutheran Church were based on negotiations between LWF officials who were attending the World Council of Churches central committee in Galyatetoe near Budapest in August and state and church leaders. Four points of agreement were reached during these negotiations:

1. That the representatives of the LWF announced to the government officials and representatives of the Lutheran Church of Hungary that the LWF would not be satisfied until Lajos Ordass is allowed to function as an active bishop;

2. That the LWF notes and appreciates that a legal process had been begun for the rehabilitation of Bishop Ordass in the eyes of civil law, with every prospect of a favorable result. This would restore Bishop Ordass' reputation for integrity and testify that he was innocent of the charges

laid against him. Deferred compensation will be offered him.

3. The LWF notes and appreciates that officials of the State Office of Church Affairs of the Hungarian government are willing to consider the possibility that Bishop Ordass can at some future time function as a bishop. The expectation of all is that the decision of the Church will be favorable and that after resigning immediately following his reinstatement, Bishop Ordass will have the status of Bishop in Retirement, with the possibility of return to an active bishopric in the future.

4. The LWF expresses the view that if and when Bishop Ordass is unable to become an active bishop, his best employment would be as a professor of theology and if this were agreed to, he would then have the full right to preach and teach.

Although Dr. Lund-Quist was not in his Geneva office when the letter from President Horvath arrived, he was immediately notified at his address in the United States and a telegram from him was sent to Bishop Ordass as follows:

"Lutheran World Federation thanks God for your full rehabilitation. We rejoice with you and your family that justice has been granted. We continue to pray that your full status as bishop will be restored."

A letter from Dr. Lund-Quist to President Horvath was also sent noting "with deep gratitude that the Hungarian People's Republic has given full restitution to our friend. All of our churches around the world will note with pleasure that Bishop Ordass has been granted rehabilitation." He also expressed the hope of the Federation that "an adequate solution will be found within our Lutheran Church of Hungary for Bishop Ordass' restitution."

LWF officials negotiating with the State and Church in Hungary included Dr. Lund-Quist, Bishop Hans Lilje, president of LWF, and Dr. Franklin Clark Fry, vice-president of LWF and chairman of the Central Committee of the World Council of Churches.



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Dr. Potter, professor of international law and chairman of the university's Department of International Relations and Organization since 1944, has been released from his academic duties to direct the research program. Dr. Potter, sixty-four, is widely known in educational, government and legal circles.

Assisting Dr. Potter will be Lloyd S. Millegan, thirty-eight, a former government worker and now a graduate student at American University.

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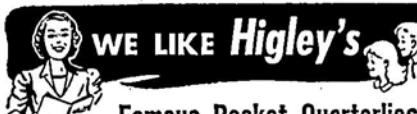
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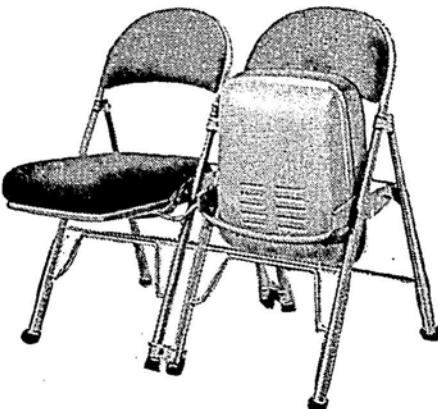
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» «

**E. M. McBrier
Passes at 91**

EDWIN MERTON MCBLIER, BUSINESS executive, Methodist churchman and philanthropist, who gave much of his wealth and spent much of his later life in voluntary service to missionary causes and institutions, died in Montclair, N.J., September 19. He was 91 years of age.

Mr. McBrier was a first cousin of Frank W. Woolworth of 5-and-10-cent store fame, and was one of the early partners in the organization of the Woolworth and other chains. He retired from active business in 1921.

From 1890 to 1892, Mr. McBrier was in China as a missionary of the China Inland Mission. When he retired from business he gave his time to the interests of the Board of Foreign Missions of the (former) Methodist Episcopal Church, serving on its investment and executive committees; and to the United Board for Christian



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Colleges in China. He was decorated by Generalissimo Chiang Kai-shek for his services to education in China.

» «

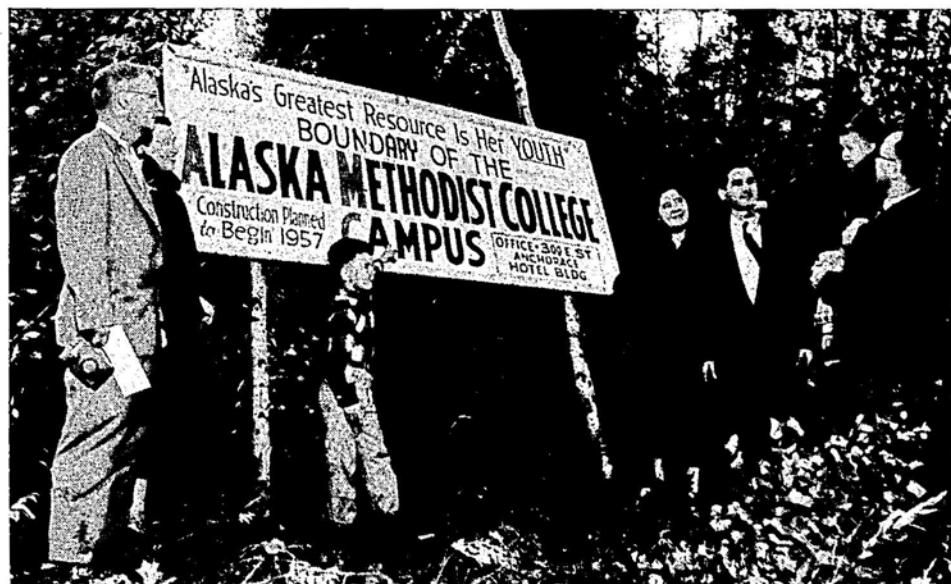
**Japan Christians
To Send Missionaries**

ANOTHER OF THE "YOUNGER CHURCHES" to which The Methodist Church in America is related, is planning to send out overseas missionaries of its own. This time it is the United Church of Christ of Japan.

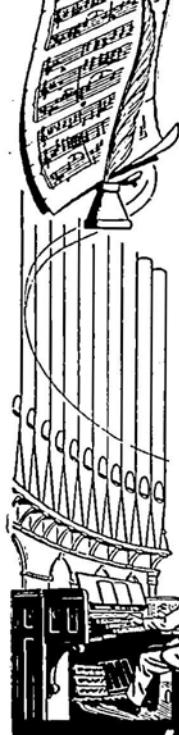
The United Church, through its vice-moderator, the Rev. Gosaku Okada, reports that it is considering organizing an Overseas Missions Department. The primary purpose would be to minister to the spiritual needs of Japanese scattered throughout the world.

"For example, there are 400,000 Japanese living in Brazil who are served by only thirty churches," Mr. Okada said. "And there are not ministers even for that small number. Churches in Bolivia and Paraguay are asking for ministers, and on Okinawa

Mr. and Mrs. Floyd Souders (left), Cheney, Kansas, were among 100 state-side Methodist people who visited the Alaska Methodist College Campus in Anchorage this past summer. Mr. Souders, a Kansas newspaper publisher, is an active Methodist layman and is chairman of the Kansas State Board of Education. Touring the campus with the visitors were Rev. and Mrs. Wayne Hull and two sons from the Kenai, Alaska, Methodist Church and Bill Reasonover, manager of the Anchorage college office.



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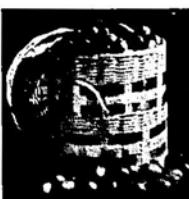


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a Japanese community of 5,000 is seeking spiritual leaders."

Mr. Okada said the General Conference of the United Church probably will be asked to establish an overseas department at its fall session.

In recent months, other younger branches of Methodism or other churches to which Methodism is related have sent missionaries to other lands. Philippine Methodists have sent a woman missionary to Okinawa, Argentine Methodists have sent workers to the Indians of Bolivia and Methodists of both Malaya and Sumatra have sent missionaries to Sarawak (north Borneo).

» «

Church-Community "Stock-Taking" Urged

LOOKING TOWARD THE EIGHTH ANNIVERSARY of Human Rights Day (Dec. 10, 1956), the Woman's Division of Christian Service of The Methodist Church is asking its almost 2,000,000 members throughout the United States to "take stock" of the progress made in local churches and communities "in the basic rights which ought to be comparatively easy to apply" locally. Through the Division's Department of Christian Social Relations (Miss Thelma Stevens, executive secretary), some twenty-nine questions are being asked in local churches and communities as the basis of "taking stock."

Some of the questions are: How good is the "climate of brotherhood" in your community? How welcome do individuals of minority groups, whether racial or economic, feel as they attend churches, meetings, etc.? Have there been groups or speakers in the community that attempted to incite discrimination? Is residence denied to anyone for arbitrary reasons? Can teachers, ministers, and others in the community feel secure in their right to hold and express opinions without danger to their jobs or without risking serious social consequences? Are there indications that individuals are sometimes pressured or intimidated into joining organizations? Are there groups in your community such as sharecroppers, migrants, who find it hard to have the same degree of social security enjoyed by the rest of us? Is elementary and high school education available to all, regardless of race? Is your state maintaining its position that public schools must be kept public and free. Are members of minority groups affected by college and professional school "quota systems"?

Posthumous Medal For W. H. Shaw

MRS. JUANITA SHAW, METHODIST missionary to Korea, accepted September 22 the third highest military decoration of the Republic of Korea, awarded posthumously to her husband, U.S. Navy Lieut. William Hamilton Shaw.

Lieutenant Shaw, son of the Rev. Dr. and Mrs. William E. Shaw, veteran Methodist missionaries to Korea, was killed during the Inchon landing with Gen. Douglas MacArthur in 1950. A veteran of World War II, he had left pre-missionary studies at Harvard University to rejoin the Navy after the outbreak of the Korean war.

Mrs. Shaw returned to Korea early in September as a missionary teacher, joining her husband's parents in the service of The Methodist Church.

The award was the Choongmu Distinguished Military Service Medal and was presented at a ceremony at which a monument to Lieutenant Shaw was unveiled on the outskirts of Seoul. The medal was presented by Kim Yong-u, Minister of National Defense.

» « New Missionaries Join Bolivia Staff

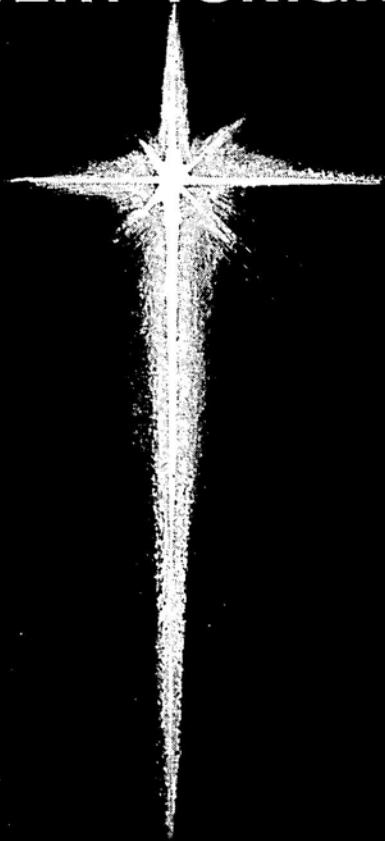
NEW MISSIONARIES ARE NOW ENROUTE from the U.S.A. to Bolivia, South America, as a part of the plan of the Board of Missions, Methodist Church, to strengthen its evangelical services in that land during the next four years. This is one of four countries—the Belgian Congo, Sarawak in Borneo, and Korea being the others—where, the Board says, "decisions for or against the Christian way of life are now being made."

The Rev. and Mrs. Keith E. Hamilton, of Fort Madison, Iowa, returned to Bolivia in August, after a furlough spent in the United States; they first went to Bolivia in 1951. At the same time, Mr. and Mrs. Kenneth Cook, of De Kalb, Ill., entered a language-training school in Costa Rica, and at the end of eight months will be ready for service in Bolivia.

Two other couples entered the Costa Rica language school this fall to prepare for work in Bolivia: the Rev. and Mrs. James Pace, of Brownsville, Texas; and the Rev. and Mrs. Paul F. McCleary, of Bourbonnais, Illinois.

James H. Jones, of Trenton, Kentucky, is going to Cochabamba, Bolivia, in educational-evangelistic service for a period of three years; and in January, 1957, two other couples will start for Bolivia.

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Do they remember how, long ago, they listened to the story of that Star . . . of the shepherds who beheld it with awe and of the wise men who followed it to the lowly manger in the stable at the inn?

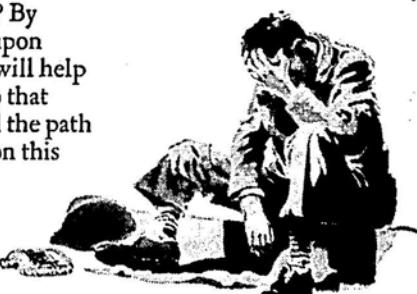
Now it is Christmas Eve again. Will the Star of Bethlehem shine on the Bowery tonight? Will its rays penetrate to the darkest corner of Skid Row?

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