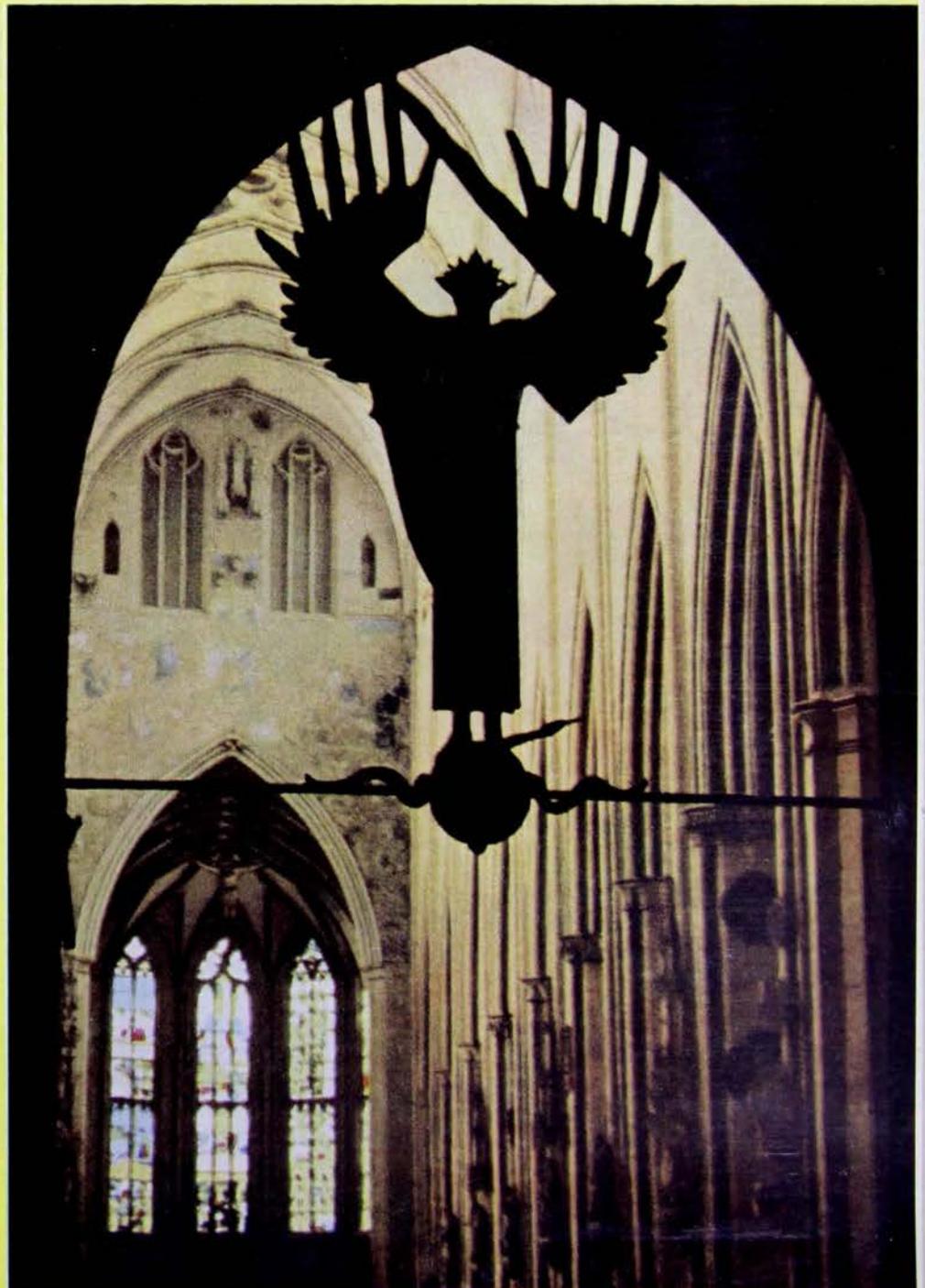


OCTOBER 1957



World Outlook



Reformation Sunday—
Interior of Ulm Cathedral, Germany

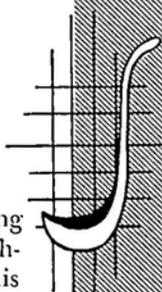
John P. Taylor, from World Council of Churches

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LETTERS

WORLD OUTLOOK 1957

Excellent Leadership At Lincoln School in Kentucky

● Since 1934 Methodist women of the Louisville and Kentucky Conferences have united in setting up a school for Negro women leaders, which offers each summer a week of training in religious education.

This school was first started at Lincoln Institute, Lincoln Ridge, Kentucky. Since 1944, however, it has been held at Kentucky State College at Frankfort.

This summer the handcraft course was replaced by a Drama and Audio-visual Workshop, which was open to all students who were not in the Community Problems Workshop. Mrs. Rhoda Jordan Carmichael, a drama teacher, concert performer, and a movie actress, had charge of the drama part in the Workshop.

Mr. John McMullen, formerly a special-term missionary to Japan, taught the course on Japan. He is now studying at Scarritt, preparing to return to Japan. His enthusiasm captivated the hearts of all, and he stimulated a great deal of interest in Japan.

There was a fine faculty, and those who have observed the development of this summer school through the years commented on the high quality of the women who attended.

GRACE THATCHER

Deaconess, Western Kentucky Rural Work
Madisonville, Ky.

A Salute to Filipino Deaconesses

● I work with the deaconesses of local churches who serve as directors of religious education.

Our main emphasis now is the training of Sunday school teachers. The district deaconesses and I visit the local churches and hold classes with the teachers. We are aided by the local deaconesses, who carry on a system of weekly training.

Every year during the summer vacation there is a conference-wide training institute. It is attended by high school students who teach in the Sunday schools. This institute is held for a month each year on a three-year basis. After a student "graduates" from this training, she is well qualified to be a worker with children.

It is a joy to observe the ways in which these young people "spark" the program of their local churches. They give the Sunday schools new life by their enthusiasm in organizing and teaching.

The credit goes to the deaconesses who work week by week with the teachers, encouraging and guiding them. My task is to help the deaconesses to help the teachers, and it is a task full of rewards.

BEVERLY JACKSON

San Mateo
Isabela, Philippines

Installation Service In the Philippines

● Methodist women, armed with prayer and faith, are taking greater interest in local church support.

The women, challenged by their missionary enterprise in Okinawa, have doubled their enthusiasm.

I am sure the Methodist Men will join with us in carrying the gospel to other countries.

At a joint installation service for officers of the Woman's Society of Christian Service and officers of the Methodist Men, members of the two organizations walked by pairs to the altar. All carried candles, lighted them at the altar light, then walked back side by side. I feel a great significance in this service. It will help to make the two organizations one in building God's Kingdom.

SATURNINA LARA

Vigan, Ilocos Sur
Philippines

Roof-Top Clubs in Hong Kong

● The government of Hong Kong has built great, seven-story concrete buildings to provide temporary housing for several hundred thousand refugees from China. The government has made the flat roofs of these buildings available to organizations which would undertake to carry on boys' and girls' clubs.

So it was that in November, 1956, we opened work on one of the roof-tops. We

built a classroom unit at one end of the roof. We are renting four rooms where the young women live—the workers who carry on the day-by-day club work on the roof. The Reverend Yang, and Miss Ling, religious education director, visit the clubs and counsel with the workers.

The purpose of the roof-top clubs is to provide both schooling and recreation. There are four classes each day. In March there were 128 enrolled—78 boys and 50 girls. The ages are six to fourteen.

Daily, the children are given milk provided by Church World Service.

At first many people were suspicious, and relationships were stiff. But there has been gratifying progress in many areas. Some of the parents now come to us for help with the children.

Every Sunday we have Sunday school on the roof-top. Our two classrooms have a capacity of seventy, but more than a hundred children crowd in every Sunday.

Recently we have begun work with the women of the building, with a meeting every other week. We began with the Christian mothers and hope gradually to take in others. There has been a request for a literacy class.

Twice, when it was time for a meeting, and a mother was ill, a "papa" came to take her place!

ETHA M. NAGLER

6 Humphreys Avenue
Kowloon, Hong Kong

"Weighing and Measuring" in Korea

● Over fifteen hundred infants under one year of age are cared for in clinics held in five Methodist churches in Pusan, Korea.

With one or both of the Korean nurses who help me I go out to the church where the clinic will be held that day. Mothers (with their babies attached to their backs) gather and stand in line to receive clinic records.

The babies are weighed and measured and

OFFICIAL CALL

Fifth Assembly of the Woman's Society of Christian Service



PURPOSE: To promote and deepen interest in the work of the Woman's Society of Christian Service.

DATE: May 6-9, 1958.

PLACE: Kiel Auditorium, St. Louis, Missouri.

THEME: Christ's Message for Today.

ENTERTAINING CONFERENCE: St. Louis Conference Woman's Society of Christian Service.

GENERAL CHAIRMAN: Mrs. Cecil G. Kane, 7469 Stanford Avenue, University City 5, Missouri.

DELEGATES: Members of the Woman's Division, six officers from each jurisdiction Woman's Society, the president and one other officer from each conference Woman's Society, one Wesleyan Service Guild representative from each conference, one delegate from each district, two youth members from each jurisdiction.

VISITORS: Visitors are urged to attend. Plans are being made for 10,000.

Mrs. J. FOUNT TILLMAN, *President*

Mrs. J. ERNEST WILKINS, *Recording Secretary*

Detailed information on arrangements and entertainment will appear in later issues of **THE METHODIST WOMAN** and **WORLD OUTLOOK**.

EDITORIALS

UNICEF—A Visible Symbol of International Cooperation

INTERNATIONAL relations are often too complicated to be understood by most people in a community, whether that community is located in Indonesia, Korea, Latin America, or the United States. In UNICEF (The United Nations International Children's Fund), however, many of these people find an easily understood symbol that can lead them to an eventual understanding of what international cooperation could do to solve some of our problems.

In Indonesia, where 4 million cases of the painful, disfiguring, and eventually incapacitating disease of yaws have been cured, international cooperation can be understood by people whose children have benefited. In a coal-mining village in Taiwan, where 306 children are given UNICEF milk daily, a sign scrawled on a wall thick with coal dust bears witness to understanding: "This milk comes from UNICEF for our children; each cupful is a token of friendship." In Africa, where mobile clinics are helping in restoring youngsters with leprosy to a life of normal activity, international cooperation directed toward a better life for all is coming into sharp focus.

In towns and cities across the United States, people who have had little or no interest or faith in international activities are becoming interested and helpful when they learn about the work of UNICEF in connection with a community UNICEF "Trick or Treat" Halloween where funds are collected for children in need. In each case, the idea that we live in one world has become real by means of the things that that one world can do for children through UNICEF.

The UNICEF facts are staggering. Twenty-two million children and their mothers, who were helped—often kept alive—in Asia alone, by emergency food rations, medical

treatments, and the setting up of maternal and child health centers is a figure that challenges anyone's imagination. However, because this figure is related to children, it is easier to grasp. The plight of a sick, homeless or hungry child is one that everyone can visualize. When we multiply it by 22 million, we do not lose the force of the image even if we cannot really comprehend the number.

Next year UNICEF will have great gifts for needy children on four continents. To children where tuberculosis is a great danger, it will give immunity through BSG vaccination. To many thousands who suffer from malaria, trachoma and yaws, it will bring health. To many babies born during the year in places where their mothers can be reached by UNICEF's 12,000 centers, it will bring a chance at survival and a healthy life. To more hundreds of thousands whose inadequate diets require health supplements, it will bring relief from malnutrition. To the tragic child victims of natural or man-made disasters, it will bring the means of survival.

Best of all, the effect of this year's program will not be on these millions alone, but on every person who finds out about it and takes new courage from its achievements.



Are Today's Students Interested In Christian Vocations?

CHRIST calls Christian students, as he calls other Christians, to commitment to Him.

God, in Jesus Christ, is revealing a divine love, seeking to reconcile man to Him. The call comes to every one—"Follow me." This is the Christian's first vocation. It is the call of discipleship. We cannot be Christian in our vocation unless we respond to this higher vocational call. Having made this commitment, the Christian student must go about choosing his vocation prayerfully,

under the guidance of the Holy Spirit. The student discovers that he can and must express his faith through his work.

When students go about the choice of a vocation in this manner, all useful and legitimate work becomes sacred. However, this is not to say that a particular Christian student can choose any vocation in any place. God may call him to a certain job in a specific place. There are interests, aptitudes, and experiences which are to be taken seriously into account. It is important also to remember that throughout the history of the church God has called those who must become "the sent ones" to go as witnesses to the frontiers. Some frontiers are in lands overseas, and some frontiers are here in the homeland. The mission is worldwide, and missionaries must go into all the world.

For the current year, *Methodist Service Projects* indicates the following needs in The Methodist Church during the next four-year period:

7,200 ministers; 12,000 doctors, nurses, technicians, and social workers; 2,000 in mission service at home and abroad; and 2,000 Christian educators.

Many college students do not respond to the vocational needs of the church when called upon to make a direct response to these needs. Perhaps they feel a sense of inadequacy because they know that within themselves they have little to offer. But it may be that these students will respond in larger numbers and with more complete dedication when they make their vocational choice within the framework of higher Christian commitment.

Christian commitment calls for some understanding of the nature of the church, the gospel, and the mission. The time has come when we must teach and preach these doctrines until students can respond out of commitment to the call of Jesus Christ rather than respond to need alone. In this manner a stronger appeal can be made, and perhaps a better response will be forthcoming from capable, committed Christian students. They will respond to God's call to His work.

Oneness in World-Wide Remembrance

THE Sacrament of the Lord's Supper is the most sacred and meaningful of the acts of worship in which Christians partake. Observance of World-Wide Communion Sunday by general agreement among evangelical denominations is, therefore, one of the most potent and significant reminders of their basic unity in Christ.

By order of the General Conference, World-Wide Communion Sunday has an added importance for The Methodist Church. Special offerings on this occasion (and other observances of the Sacrament of the Lord's Supper) support the ministry known as the Fellowship of Suffering and Service. This ministry is threefold: that of the Methodist Committee on Overseas Relief, the Commission on Chaplains, and the Commission of Camp Activities.

The services of MCOR, as the first of these agencies is called, are well known. In whatever overseas area the need for emergency relief arises, whether in India or Korea or Hungary, the church with a heart is there.

The other two Commissions, which depend solely on offerings for the Fellowship of Suffering and Service, are no less important. The church has a responsibility to follow up all her youth and adults in military service and maintain for them an effective spiritual ministry. Of the 28,000,000 persons expected to have served in the armed forces of our country from 1940 to 1960, it is estimated that 1,400,000 will have been Methodists. To maintain constant service to and through the military chaplains, to assist local churches near military camps in establishing service centers, to provide pre-induction counseling, maintain liaison in camp areas, and cooperate with other agencies for an adequate follow-up of Methodists in military service is a continuing responsibility of great importance.

World-Wide Communion Sun-

day comes annually on the first Sunday in October, and it should be one of the high days of the year.



America Is Slowly Growing Up

THE Congress has enacted the first so-called civil rights law since Reconstruction. Public schools in such strongholds of Southern tradition as Nashville, Little Rock, Charlotte, Greensboro, and Winston-Salem, to mention only a few, have found ways to evidence compliance with the decision of the Supreme Court in 1954 which struck down not only local segregation laws but its own long-standing "separate but equal" doctrine. Peace has been restored in Levittown, Pennsylvania, where it is reported that two colored teachers have been appointed to instruct children in a community recently in a state of near riot when the first non-white family moved in. Ancient prejudices are crumbling. As this is written, the radio announces that a much advertised racist agitator is being welcomed with hoots and jeers in a Southern city where he had reason to expect a sympathetic hearing if not an enthusiastic response. The times have changed. America is growing up.

There is good reason to hope that we may continue to grow up in our social attitudes and conduct, mastering our fears and prejudices and maturing in wisdom, tolerance, and intelligent good will. That hope does not lie so much, as some of us see it, in the organization of boycotts and the forging of other economic weapons of offense or defense, not in the shrewd manipulation of political pressures, not even in the enactment of new laws or the winning of new victories in the courts.

Solid gains for any minority group must be gains for the majority as well, or else they are bound to prove illusory. They must be gains in real values, in understanding, in mutual respect and trust, in worthy loyalties, and in devotion to the common good. They must be gains in the form of disciplined minds and moral standards and Christian

ideals. They must be gains in the concepts and the spirit of home and community life. They must be gains in faith, in the belief that he who exalts himself will be humbled, that he who would be greatest must be servant of all, belief in the power of redemption through vicarious suffering and sacrifice. These are the elements that are missing in the raucous clamor of Communist propagandists and in the cunning strategy of agitators who are not Communists but are also not Christian.

America is slowly growing up, and we may be thankful. But perhaps this is a good time to take stock and see if we are going to be satisfied with growing up into anything less than the "measure of the stature of the fullness of Christ." It is only for those who have "put on Christ" in the New Testament sense that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female." It is in Him and, so far as we can tell by any evidence available to us, in Him alone, that there can be any true oneness of the different races and nationalities and classes of mankind.



Malaya Achieves Independence

ANOTHER new Asian state has applied for membership in the United Nations. Shedding her colonial status according to the agreement reached in London, February 6, 1956, the Free and United Federation of Malaya assumed national sovereignty in ceremonies at Kuala Lumpur on August 31.

With Queen Elizabeth's uncle, the Duke of Gloucester, as the honored guest, much of the oratory of the occasion was in the form of tributes to the British. Malaya remains a member of the Commonwealth, keeps her economic ties with the mother country, and still looks to Britain for military assistance in time of need.

Malaya will be the eighty-second member of the United Nations if, as is expected, she is promptly admitted to that organization. Her launching marked the end of Western colonial rule on the mainland of Asia.



Toze Fujihira Photo

• "The most difficult racial barrier to break through in the Christian Church in America has been between the white and the Negro." This is a street scene in New York's Harlem.

Breaking Through Racial Barriers

IN THE

Christian Church

BY CHARLES F. GOLDEN

This year's interdenominational home mission theme, "Christ, the Church, and Race," highlights one of the most important issues facing Christians today. American Methodism has been particularly involved in this problem. Mr. Golden is director of Special Fields of the Division of National Missions.

THE last few years of unprecedented progress in the field of human relations have compelled the Christian Church, as an institution, to begin to reevaluate its internal practices in race relations. From its early days, the church has been conscious of the differences between its preachments and its practices in human relations. There is considerable evidence of the tendency toward exclusiveness of one type or another in the early Christian Church. St. Paul found it necessary to remind his followers that "there is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus."

The Christian Church has the colossal task of preaching the whole gospel of Christ to the whole world that all persons may become participating members of the family of God.

When Jesus taught his disciples to pray—"Our Father . . .", he revealed the intimate relationship to God to which man has ready access. When he sent his disciples out to preach, it was

into all the world and to all peoples. When he encountered the Samaritan woman at the well, he ignored the artificial barrier of national discord between the Jews and the Samaritans.

When he tells the parable of the good Samaritan, he portrays the fact that neighborliness is not bound by national or racial identity. When he promises that if he is lifted up he will draw all men unto himself, he re-emphasizes the universal outreach of the Kingdom of God. Jesus made it abundantly clear that his mission was to save sinners without regard to race, sex, nationality, or any other evidences of distinction.

The position of the early Christian Church is clearly in support of human inclusiveness. The appearance of racial tensions in the church is comparatively recent. Liston Pope in his book, *The Kingdom Beyond Caste*, points out that "Racial discrimination in the church as in the world is largely a phenomenon of the last two centuries."

While it is true that the racial barrier is not the only artificial barrier separating the Christian family in America, it has proved itself to be the most difficult to break through. The language and cultural barriers encountered by immigrants during the latter part of the nineteenth century and the first part of the twentieth century have been almost overcome. The language barrier has persisted longer and to a greater degree with the Spanish-speaking Christians.

The presence of Oriental, Indian, and Negro churches in America is largely the result of the racial barrier. The lines of separation have been most clearly defined with the latter two racial groups and the white Anglo. The Indian—mostly on a reservation—has been practically cut off from the Anglo. The most difficult racial barrier to break through in the Christian Church in America has been between the white and the Negro.

The Christian Church has contributed to the cause of improved human relations possibly more than all other institutions and organizations combined. It has provided the motivation for legal safeguards in government designed to prevent human indignities and injustices. Its demands for a deeper sense of human decency and decorum have contributed to the social well being of humanity. As a religious institution, however, dominated by social patterns and traditions, the church itself has frequently reflected the character of the society of which

it has been a part. It has tended to be influenced more by choice of its composition than by loyalty to its purpose.

The Christian Church finds itself today more than ever in a contest with other religions and institutions for the minds and loyalties of the peoples of the world. Demands are made today upon the church for internal practices of brotherhood, which were not required in past years to assure continued allegiance on the part of its constituency. The resurgence of the major religions of the East, the emergence of nationalism around the world, the threat of communism and the rising tidal wave of color consciousness combine to challenge the Christian Church to practice what it preaches about world Christian fellowship and universal brotherhood. To ignore this challenge is to limit the Christian fellowship of the organized church to those who fit its social mold.

The most critical and baffling issue in America today is one of human relations. The test of human inclusiveness is being applied with increasing effectiveness to federal and state controlled institutions and agencies. The most dramatic expressions of human inclusiveness in American life have come recently in the changed policies and practices of numerous public schools, colleges and universities, and in public transportation, especially inter-state transportation.

The decision of the United States Supreme Court of May 17, 1954, on segregation in the school system has been sufficient to initiate and effect a changed racial policy in many educational institutions. Some schools have required specific court action for implementation of this new policy of racial inclusiveness while others continue to delay action, as they either circumvent or defy the laws of the land by force of sectional customs.

The entertainment field, especially sports and the theater, have made rapid strides in breaking through long established racial barriers in the United States. The claim is often made, and perhaps rightfully so, that changes in this field have come largely because of economic gains. It is none the less indicative of the changing racial climate in American life. It bespeaks a growing readiness for change.

Resistance to change has been strongest in the strictly social field and to a slightly lesser degree in the semi-social fields. The Protestant church as a socio-religious institution falls in this latter category. By its very nature as a fellowship of believers in Christ it is potentially universal in its inclusiveness, but by its composition as a socio-religious unit, it has been limited by its conception of the inclusive nature of the fellowship.

It is this narrow and often provincial conception of the fellowship from

• "The Indian—mostly on a reservation—has been practically cut off from the Anglo." Two members stand in front of the Mt. Scott Kiowa Church.

Marion Homer Photo





• *"The Christian Church is called upon to rid itself of every vestige of racial segregation." This scene, showing a discussion group at a church camp, is from the film, The Broken Mask.*

which the church seeks now to extricate itself.

Practically all denominations in the United States with national coverage have made some effort to rid themselves of practices of racial segregation. None, however, as of this date have achieved this worthy objective.

The Methodist Church, the largest connectional Protestant denomination embracing the largest minority group (the Negro), merits special attention on this issue.

In 1844, when the Methodist Church was divided between the North and the South, the issue was Negro slavery. While the Church has reunited, it has not recovered from this division on the question of race. In 1939, the Methodist Church again became "one" in what has come to be known by many as the "great ecclesiastical compromise." One of the major factors which brought the Jurisdictional system into existence was the fact that it provided for inclusion of the Negro in The Methodist Church on an exclusive basis.

The constitutional arrangement of jurisdictions on the basis of geography and race has made the Central Jurisdiction a symbol of segregated integration.

This arrangement has been increasingly embarrassing to both white and Negro Methodists, as both try unsuccessfully to justify or apologize for its existence or continuation.

To make the proposition of a Central Jurisdiction more acceptable, it was granted representation on general boards and agencies of the church out of proportion to its membership.

A further palliative was administered when four bishops were granted to the Central Jurisdiction with a membership smaller than some of the other areas of the church with one bishop. Of course, the four areas in the Central Jurisdiction completely overlap three of the other jurisdictions and partially overlap the other two.

This is only suggestive of the doubling of administration and the waste of leadership in conserving the racial barrier.

The General Conference of 1956 in an attempt to face up to the question of segregation in The Methodist Church by an overwhelming majority, voted to set in motion constitutional changes by which the Central Jurisdiction could be abolished. (It should be noted here that this action is to remove the symbols of segregation rather than to eliminate the act itself.)

The Conference initiated legislation to be ratified by annual conferences, which proposes to ease the process by which a local church may transfer from one conference to another, and/or an annual conference may transfer from one jurisdiction to another.

Sensing that this was as far as it could go at the time of the General Conference, and realizing that this was

only a step in the direction it should go, the General Conference established a Commission to Study and Recommend Action Concerning the Jurisdictional System.

It is to be noted, that one of the first things listed as the responsibility of this Commission is "to make a thorough study of our jurisdictional system . . ."

In 1939, The Methodist Church wrote into its constitution a policy of segregation about which it has never had a good conscience. In 1956, it took belated steps to clear its conscience and remove this evil. It seeks, as did its founder, to make the world its parish.

The Christian Church is called upon to rid itself of every vestige of racial segregation. Nothing less than this objective in Christian brotherhood is conceivable in this day in which we live.

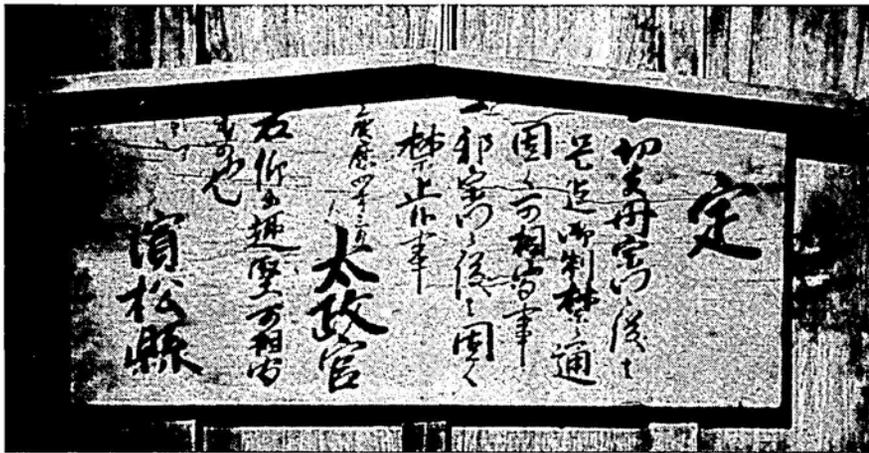
Our objective for a racially inclusive church must not be obscured by our desires for individual advantages and disproportionate representation. As Christians, we seek a church in which there shall be no special racial privileges, nor penalties. We seek a church in which advancement is based on ability and merit without regard to race. The family of God has no place for ecclesiastical restrictive covenants. The only vested interest to be preserved in the church is its Christian fellowship in which all persons may become sons of God.

Japanese Christianity

UNDERGROUND

By William D. Bray

One of the most inspiring stories in the history of Christianity is how Christians in Japan preserved their faith through two and a half centuries of cruel persecution. Dr. Bray is a teacher at Kwansei Gakuin, Nishinomiya, Japan.



• Edict notices, such as this one, were posted in every city and town in Japan. They contain strict prohibitions against Christianity.

IT all began in 1549 when Francis Xavier, a courageous Catholic missionary of the Jesuit order, sought to bring Christianity to Japan, where no missionary had ever come before. He landed at Kagoshima at the southernmost tip of the southernmost island of Kyushu, and after a twenty-seven month visit during which he traveled even to the capital city of Kyoto, he so fairly and intelligibly presented the faith that he was able to point to fully 500 converts, with about a like number nominally interested. The eagerness of this great missionary is altogether winsome, and his toil spurred a continuing host to carry on the labors he had so carefully initiated.

Since the Japanese are so cultured a people, it was well that it was a Jesuit who went first as a missionary. For the Jesuits were by far the most highly trained missionary order of the Roman Catholic Church. Each candidate was trained from four to six years in Christian theology as a crowning climax to prolonged studies in grammar, the humanities, rhetoric, philosophy, the natural sciences, metaphysics, and ethics. Thus in addition to their religious message, the Jesuits were able to serve as a door through which European thought and science could enter. Their message of salvation by faith in Christ was to bring comfort to thousands religiously; further they were to

serve in a different capacity as agents of the awakening consciousness of a coming modern era. They were also welcome because the big Portuguese ships that brought them engaged in trade, and thus injected a new economic stimulus into the scene. All of this added up to the fact that during the first forty years after Xavier's coming, he and his fellow Jesuits were quite welcome and popular, and had complete freedom to preach and teach their faith. They made good use of their time and accomplished much. By 1583, there were at least 150,000 believers, of both high and low estate, with 200 churches and a total of 136 priests.

During this time, not only had the essentials of Christianity come to be fairly well grasped, but Christian symbolism had begun to penetrate into the life of the people. Christian warriors (samurai) would often decorate their swords with Christian Crosses, or their saddles or stirrups with the same. Women even of the court would wear jewelry ornamented with the Cross and might have their mirrors, snuff boxes, and perhaps dishes figured with a Madonna and Child or some crucifix pattern. Certain of the old tea-ceremony masters took up the new faith; and many tea-bowls still exist that have a Maltese or a St. Andrew's Cross or some other kind of cross glazed into them. It is a profound thing when the symbols of a faith begin to penetrate the daily life of the people, with the resultant stimulating of the faith, and its increasing popularization among the masses. One of the pertinent criticisms of present day Christianity in Japan must be that this sort of cultural

penetration is now so scant that the Christian movement is often thought to be an alien thing, foreign to Japanese mind and culture. Everyone today in Japan keeps the Buddhist and Shinto festival days, but apart from the few members of the Christian Church, not even Christmas is generally understood nor observed, except as a commercial opportunity.

Of this early period many Christians, to be sure, were nominal Christians, just because their employer happened to be Christian, and a change of masters would find them casting off their Christianity as easily as they assumed it. There was, however, a firm core of believers who had experienced the new unity of life which the new faith had to offer. These were the ones who really understood and grasped the meaning of Christian salvation. They believed their faith, cherished it, recommended it, and sought to share it.

After forty years of politically sunny skies, in 1587 there came a great change. Nobunga, who had been the undisputed ruler of Central Japan, died, and in his place came Hideyoshi, his ablest general, who was a genius both militarily and politically, a man thought by some historians to be of the same caliber as a Hannibal or a Caesar. His was to be the task of taking a fragmented, uncoordinated and uncooperative nation and making it

into a unity, a task supremely difficult but one that his ability was equal to. It was under his rule that the question of the political loyalty of the Christians came up, and required some answer.

At this time the Zen Buddhist monks, who felt Christianity to be their enemy, together with many nobles who felt antagonistic to Christianity, advanced arguments to the effect that Spain and Portugal must have some ulterior political motive in bearing the costly business of sending missionaries to Japan, and that the missionaries would inevitably provide an occasion for an invasion by one of the foreign powers. At first, Hideyoshi dismissed these whisperings as just talk; but after it was reported that a sea captain from the Spanish ship, the San Felipe, had spoken to Japanese officials of the power of the Spanish king, had traced a world map showing wide Spanish possessions, and claimed that the Spanish kings "softened up" countries for invasion by first sending missionaries, Hideyoshi flew into a rage, had a group of Spanish missionaries crucified, and put severity into a decree made twelve years earlier in 1587 that all foreign teachers must go. His death the following year left unsettled the outcome of this problem of political loyalty, which carried on into the reign of his successors, but culminated in

1614 with an iron decree against all missionaries and all Japanese Christians. This decree, given on January 27, 1614, by the Shogun Ieyasu, was posted on signboards all over the nation and was to sound the death knell for Christianity for two and one half centuries. By this edict, no one was permitted to remain a Christian; everyone had to become a member of one or another of the several Buddhist sects. The carrying out of this edict was put into the hands of the Buddhist priests, who had to visit annually each family of their area in the seventh month of the lunar calendar, have prayers, and see that no one was evading the edict; further, the reports of these visits went up through government channels to the national government's ecclesiastical commissioners. This edict was buttressed in 1624 by a further act of untold national consequences; Japan henceforth was closed to all outside intercourse and communication, and no one was permitted to visit other countries nor to come in under pain of death. This was Shogun Iemitsu's coolly calculated effort to thrust out all foreign influence, but especially Christianity.

This is clearly seen in his warning of 1640, ordering the burning of a blockade-breaking ship and the execution of the crew:

"So long as the sun warms the earth, let no Christian be so bold as to come to Japan, and let all know that if King Phillip himself, or even the very God of the Christians, or the great Buddha shall contravene this prohibition, they shall pay for it with their heads."

Further, in certain areas, particularly around Nagasaki, people annually were required to step upon some Christian symbol, usually a bronze image of Christ or the Madonna, and affirm that the individual was not a Christian. Such images were called "fumie."

The edict against Christianity was not removed from the books before the Meiji Restoration in 1868; nor was Japan to have foreign intercourse until after the coming of Admiral Perry in 1853.

After the giving of the edict, Japanese Christians had but two alternatives: to give up completely, or to go underground. Those whose Christianity was merely nominal gave up their faith.



● Typical of the subterfuges employed by Japanese Christians is this statue of Miyoken Sama, the ancient god of war. Seen from the front (left), as it ordinarily was, it is the fierce, brutal war god. Turned around (right), the figure of Christ on the Cross and the Cross in the base make a Christian worship center.



● Another hidden shrine was this statue of *Daikoku*, the god of wealth and one of Japan's most popular gods. Slung over his shoulder in photo (left) is the god's pack of treasures. When the pack is opened (right), it contains a crucifix.

But the ones who had come to an experience of the truth of Christianity were determined not to give up the faith which had come to have profound meaning for them. The unity of the Christian God stood out over against the confusions in Buddhism and Shinto and the meaning of love as the law of life was not to be discarded simply by reason of a despotic governmental order. When known Christians were sought and seized, for the greater part they steadily refused to give up their faith, and met death by fire, sword, or crucifixion. Novel methods of torture were invented to force apostasy, one of which was to take the victims to the sulphur hot springs at Unzen. Here torture was effected by having incisions made in the flesh, and boiling hot water slowly poured in. If the believer still refused to give up his faith, he was thrown into the hot springs. A doctor was kept nearby, and whenever a victim was on the verge of dying, he was revived, treated for a few days, and then subjected again to the same treatment. Other methods, such as branding, burning with red hot pincers, sawing off limbs with a crude bamboo saw, were also used.

But when direct questioning could be sidestepped, Christians would hide themselves as believers, would conceal their crosses and objects of worship, and would wait for some change to come in the political situation, which

they hoped might happen anytime. Meanwhile they would meet in secret for worship, would teach the truths of the Christian way, would instruct their children in the doctrines and prayers.

In spite of the threat of certain death if discovery were made, believers daringly found ways of keeping some Christian object of worship near at hand. A definitely Buddhist or Shinto object which would not excite suspicion might be taken and transformed into a Christian object. For instance, one family took a carving of the old Japanese war-god, *Miyoken-sama*, who is a savage deity with a drawn sword in his right hand, and turning the wooden image around to the back, had a silver crucifix inset between the shoulders and also a cross placed on the pedestal itself. He was then put in his special lacquer case, face forward; and anyone coming into the house would see only the familiar deity. But after nightfall, when the house was shut up, and all the regular wooden doors slid across the windows and securely fastened, the head of the family would gather his children to the inmost room in the house, and then bringing in this figure would turn it around so that the Cross would show, and then conduct worship. Another family had a splendid little carving of *Daikoku*, the god of wealth among the seven lucky gods of Japan, who is generally to be found standing on two sacks of rice and carrying a bag of wealth on his back.

The bag in this instance was sawed through, the pieces hinged, and a crucifix carved on one of the inner faces. By day the hinged part was closed, and the public never dreamed of the precious symbol the pack really carried. Furthermore, very common in Japan are small lacquer "Ozushi" boxes in which Buddhist deities may be placed, usually either *Kwannon* who is a goddess of mercy, or *Kishibojin*, who is a protector of women and children. But Christians would take these out, and substitute a *Madonna* and *Child* carving, so closely made to resemble the Buddhist originals that a quick glance would not easily give the replacement away. Again, a wooden carving of a deity might have a hole bored in the bottom, and a plug inserted to which a cross would be affixed. Not until the carving was tipped over and the plug pulled out would the real meaning of the carving appear. One soberly realizes by the lengths that these worshipers had to go to hide the Cross, how dangerous it was to have had it at all. One family in Hiroshima had a beautiful silver Buddhist *Kwannon* made to order, with a lotus leaf background. But in the silver necklacc purposely given the figure, on the underneath side and completely out of sight, was a tiny, tiny cross, not even a quarter-inch long. The family could keep this figure on their god-shelf out in full view, then when by themselves, could use it in their devotions; and for years it went undiscovered. But one day a Buddhist priest, on his annual visit in the neighborhood, picked it up, found the cross, confiscated and reported it; and not only the entire family who had used it, but also the artisan who had made it, were forced to walk, hands tied behind their backs, from Hiroshima to Nagasaki, more than 300 miles away, and were crucified there on *Martyr's Hill*.

Such relics as these are a mute witness to an incredible Christian heroism, and to a definite refusal to give up a treasured faith so precious that death was worth risking to keep hold of it. The sheer effrontery which these disclose makes impossible any casual or cheap estimate of the depth of the Christianity of their possessors. Salvation by faith in Christ was at the highest level of the heart; and they under-

stood it. They faithfully transmitted it to their children and new believers-in-secret, along with the manner of worship, procedures of baptism, prayers in Latin, including the Lord's Prayer, achieving such fidelity that after the two and one half centuries of hidden worship were over, the Latin used was in many places still intelligible, and certain of the doctrines were preserved uncorrupted.

What did all this heroism accomplish? It is truly a miracle indeed that any faith persisted at all. Despite torture and the death penalty and complete government opposition, this fettered Christianity perpetuated itself and won quietly other thousands in the dark centuries. It gave rise to worship that was able to survive in its solitary confinement, though with no trained leaders or guidance from other countries to support it. But lacking experienced guidance, and not having a sense of the church universal, and

being denied the privilege of creating public support for itself, this underground Christianity could not continue robust and healthy. Already shackled, it became overly cautious and was thus robbed of its power. The 30,000 descendants in Japan today of those families who stayed faithful through the dark centuries of persecution have been reluctant to shake off the habits of secrecy, have not learned for themselves how far to trust and have confidence in public assembly and worship, and have not significantly joined hands with any present day Christian group, either Catholic or Protestant. But their faith has been of vast satisfaction to those who have lived by it even in its limited form, and has been accounted as precious as life itself by those who found its message.

There are many observations that might be drawn from this first valiant effort to get Christianity into the Japanese mind and heart. The first

perhaps is the necessity, the real necessity, of enough political freedom so that Christianity might create a climate and public welcome for itself through its teachings, good works and worship. Japanese Christians actually suffered more consistently from political enmity over a longer period of time than did even the early Christian community, and that for a considerable period of time too. Merely one or two generations is not enough to develop able leaders and inner resources for the newly founded church in lands of non-Christian background. In the first days of missionary work in Japan, the Jesuits came first, and later came the Franciscan Friars, each working in different segments of the social order, but they gradually exhibited such hostility and unchristian attitudes toward each other that it worked in high political circles to their great harm. Perhaps today over the mission fields of the world, few things are more bewildering and unattractive than the hostility and uncooperativeness between various branches and denominations within Christendom. Further, in Japan the Jesuits had a greater number of converts among the higher classes of society, whereas the Franciscans centered their efforts around the common man. Both groups need always to be reached with equal emphasis. Protestant Christianity in Japan today suffers from being almost exclusively a middle-class movement. It further must be noted that the Franciscans in Japan rather generally failed to take into account the high degree of culture among the Japanese and, in not honoring it, restricted their influence. Any missionary venture among such really culturally developed people that does not employ this culture at its best level will never win them. The Jesuits pointed the way to mental respectability among an already thoughtful people by the discipline of their own thorough training, which gave them a competence that could be respected for its own sake alone. Missions in Japan must be on this high degree of competence, and missionaries must be acquainted with the empire of the mind as well as the empire of the heart.

These values are of significance in the New Japan as well as in the Old, and are a constant challenge to the missionary of today.



• A Fumi-e or "trample image." In many villages, residents were required annually to step on such images and declare that they were not Christians. This image, made of bronze and depicting the Virgin Mary and the Christ Child, has been worn smooth by continual use.

THE 1957

Fellowship of Christian Service

BY LEONARD M. PERRYMAN

Photographs by CRAIG FAULKNER: TELEVISION, RADIO AND FILM COMMISSION

LATE in June, thirty-four young Methodist men and women arrived on the campus of Scarritt College for Christian Workers, Nashville, Tenn. Most of them were recent college graduates. In most respects, they were no different from several hundred thousand other 1957 graduates. In one important respect, however, they were different. Whereas most graduates were beginning their first jobs in industry, business, teaching or the armed forces, these young folk were preparing to leave their native land for three years. They were the 1957 "Fellowship of Christian Service," the 3's, the special term overseas missionaries of The Methodist Church for this year.

Their purpose at Scarritt was to learn as much as possible in six weeks about how to be missionaries. Their orientation program was based around the theme, "The Communication

of the Gospel in Another Culture." And a full and demanding training program was aimed at furnishing information and insights into three aspects of the theme: 1. The Gospel—What it is and what are its implications for a revolutionary age. 2. Communication—How to speak a different language and how to communicate the Gospel in this new tongue. 3. Another Culture—Learning as much as possible about the life of the people with whom they were to work around the world.

All the 3's either have gone or soon will be going to sixteen countries of Asia, Africa and North and South America. The women will serve under the Woman's Division of Christian Service of the Board of Missions and the men under the board's Division of World Missions.



● Getting to know one another was one of the first jobs undertaken by the 3's soon after their arrival on the Scarritt campus. One of the most important phases of the "get acquainted" period was the intimate sharing of personal Christian experience and reasons for becoming a missionary. This sharing process, termed the "spiritual autobiography" period, was led by the director of the orientation program, the Rev. Paul W. Yount, (center, dark shirt), New York, an associate secretary of missionary personnel of the Board of Missions.



• Mornings during the six weeks were usually filled with intensive study of areas to which various 3's would be going. The orientation period, which included study of geography, political, social and economic conditions, folkways, etc., was led by an experienced missionary from the area. Leading this group going to Southeast Asia was the Rev. Charles Goltz, a missionary to Malaya. The young woman at his left is Mary Lois Johnston, who will go to Malaya.

• Though they comprised the smallest group, the Korea 3's had the advantage of the counsel of one of Methodism's pioneer missionaries, Kate Cooper. Recently returned to the United States after about fifty years of mission service, Miss Cooper knows Korea and its people intimately. Her group included Marjorie Yarborough and Hoyt Oliver.



• A part of the process of learning a lot in a short time about another part of the world came through contact with nationals from overseas. Some contacts were official, in language classes and orientation groups. Other contacts were on an informal, friend-to-friend basis. The group bound for Okinawa and Japan was eager to learn the use of chopsticks.

• How to learn a foreign language in six weeks. That was the problem each of the 3's faced during the orientation period. Though none could claim to speak with fluency after only six weeks, daily study enabled them to grasp at least the fundamentals of the language they would be using on the mission field. Their helper-teachers were nationals, such as Chang Ye Joon of Korea who works with Miss Yarborough and Mr. Oliver. An interested observer is Vivian Morter of the Scarritt faculty who taught linguistics to the 3's.



• Eight of the group had previously had a missionary type of experience at several interracial, international work camps. Most were under Methodist auspices, either on the conference or the national level. As a result of their work camp experiences and by natural inclination, these eight were interested in the arts and crafts workshop held each afternoon as a part of the orientation. This group and their camps include (left to right) Helene Rossoll, Rio Grande Valley camp; Leland Agenbroad, Mexico camp (under the American Friends Service Committee); Pharis Harvey, Alaska camp; Andy Fowler, Rio Grande camp; Paul Van Buren, Mexico camp; Donna Lou Nelson, Costa Rica camp, and Robert Gell, Mexico camp.

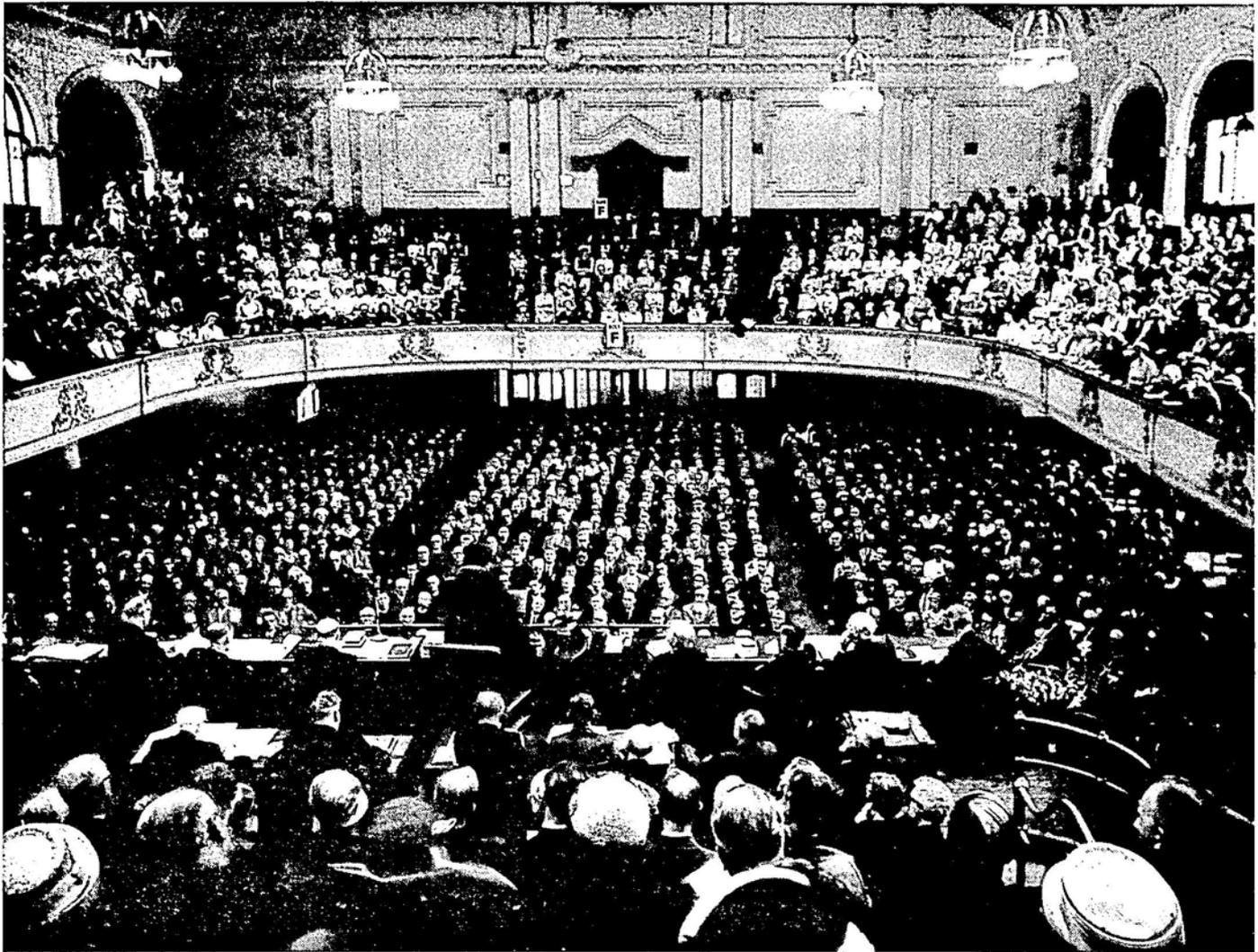


• (Left) Spiritual experience was, of course, at the heart of the orientation program. There were morning devotions before breakfast, evening vespers, visitation evangelism and personal devotions. This small group is in private meditation in the prayer chapel on the Scarritt campus.

• (Below) One of the unusual nationals with whom the 3's worked was the Rev. Pierre Shaumba, a member of the Central Congo Conference. Mr. Shaumba was graduated in May from Paine College, Augusta, Ga., the first Congolese Methodist ever to be graduated from a college. He and Mrs. Shaumba were an outstanding factor in influencing no less than five of this year's 3's to volunteer for mission service. Their "candidates" were (left to right) Peggy Campbell, going to the Congo; Jayne Anker, going to the Congo; Judy Bish, going to North Africa; Robert Gell, going to Southern Rhodesia, and Hoyt Oliver, going to Korea.



• The 3's this year did not have a motto, but should they have had it might well have been the double admonition of William Carey, the British missionary pioneer of 150 years ago, "Expect Great Things From God—Attempt Great Things for God." The two parts of this challenging commission are inscribed in stone on two sides of a classic archway on the Scarritt campus. Three of the young missionaries-to-be stand below one of the inscriptions as if to demonstrate that in a symbolic way they will testify with their lives to Carey's great vision. These three, representative of all their fellow workers, are (left to right) Rose Thomas, Wendel Caldwell and Wendy Sutton.



E. W. Tattersall

• *The British Methodist Conference at Nottingham. This general view of the Conference was taken during the President's Address.*

DOWN DEEP wherever found, one Methodist annual conference is very like another. This is because at heart "the Methodists are one people." But this doesn't mean that there are not surface differences, and interesting ones.

A dozen of Wesley's American spiritual offspring, in England last July for the executive committee of the World Methodist Council, found this to be true when they visited the annual conference of their British brethren. From the opening hymn the obvious similarities made the U.S.A. guests feel quite at home. Then presently there would appear differences that started them to wondering how these variations developed.

For example, the assembling conference sang, and how they did sing! The words were familiar, "And are we yet alive, and see each other's face?" Here was the similarity. But they sang

without accompaniment, and there was the difference. It was not because an organ was lacking. Their tradition at official conference sessions is to sing only with the aid of a precentor. They major in Charles Wesley hymns.

The session was held in Nottingham, best known to Americans as the ancient town near Sherwood Forest where those legendary brigands, Robin Hood and his Merry men, carried on their alternate depredations and benefactions. The sheriff of Nottingham, as television viewers have recently been reminded, was the hated enemy whom this romantic adventurer was constantly evading and outwitting.

Today who should be this host-city's most highly placed Methodist but the Sheriff of Nottingham. It was explained that a sheriff in Britain today is an appointee of the Sovereign. No two-gun, quick-on-the-draw marksman or judo expert, the sheriff is an official

LIKE US and UNLIKE US

By
RALPH STOODY

Dr. Stody, director of Methodist Information, attended last summer's British Methodist Conference as an interested spectator. Here are his impressions.

of considerable pomp and dignity. He no longer heads the constabulary, his duties being largely ceremonial. Nottingham's Methodist sheriff is, by profession, a physician.

In appearance the conference of the Methodist Church in Great Britain seems much like one of our larger annual conferences. The most noticeable difference is that the clergy all wear Roman collars and there are fewer women members.

Going to conference every year is not something toward which all English ministers can look forward. Conference is the privilege of but a few—about one in eight. Like our quadrennial General Conference, it is a delegated assembly; also, like our General Conference, it is the supreme law and policy-making body of the denomination.

At the same time, however, the British conference fills several functions of our annual conferences, such as passing on the qualifications of future ministers, ordaining the year's class and making pastoral appointments. The ministers who do not attend depend upon their district chairmen for notice of their appointments. Incidentally, British Methodist ministers have about six weeks after conference to move to their new homes.

There are several words frequently heard in U.S. conferences which are unused in British Methodism. One of these is "parsonage." Their word is "manse."

Another unspoken word is "bishop," except as they welcome a fraternal visitor from American Methodism, as they did Bishop Fred Pierce Corson this year. Methodism in Great Britain is not "episcopal" in its administration. Actually it is governed by the conference, whose president, a minister, and whose vice-president, a layman, are designated a year in advance and are inaugurated at the opening session of the conference to serve one year.

During their terms of office the president and the vice-president travel widely and perform many of the public duties that fall to American bishops. Assigning ministers to their circuits (pastoral charges) is not the president's responsibility, except in the interim between conferences. Appointments are decided by the stationing committee and approved by vote of the

conference as the final authority.

While it might seem that responsibility for the administration of England's Methodism would be an impossible task for one man, it should be remembered that the United Kingdom is only the size of Alabama and the number of churches is less than the number in Ohio and Indiana. Nevertheless, the British conference president and the vice-president live strenuously for the twelve years of their service and are usually glad as it ends that their tenure is for a year rather than for life.

Past presidents are held in great regard and are esteemed somewhat as elder statesmen.

The secretary of the conference, at present Dr. Eric Baker, is elected also at the opening session. This, too, is a high honor. Because it is an office that, unlike the presidency, has continuity, its occupant is in a position of considerable influence.

During the ceremony at the opening session in which the officers are inducted, the new president is invested in a special robe and is impressively made custodian of a revered memento, the traveling Bible of John Wesley. This is carefully protected and passed on from president to president.

The inaugural addresses by the incoming president and vice-president are in purpose and content similar to the corporate episcopal address with which the General Conference in America is opened.

Another phrase familiar to American ears but not heard in Britain is "district superintendent." In England

it is "district chairman." In the past, most of the district chairmen also served churches in addition to their supervisory duties. This has now changed. Since the Nottingham Conference, each of the thirty-four districts profits by the full-time oversight of its chairman.

There are, however, superintendents—these are the "superintendent ministers." This means that a given circuit (they vary greatly in number of preaching places) may have several ministers. One of them, because of seniority, experience or special capacity, is designated "superintendent minister." He is responsible for the circuit preaching plan under which the several churches are scheduled for visits by ministers and local (lay) preachers. Five out of seven Methodist sermons preached in England last Sunday were by local preachers.

This does not mean that five-sevenths of the churchgoers listened to lay preachers, since local preachers tend to occupy the pulpits of smaller churches. It does mean, however, that there are several times as many Methodist preaching places in England as there are ministers.

Another unspoken word in British conferences is "deacon." There is but one ordination. Neither "deacon" nor "elder" appear in the ritual. "Take thou authority as a minister in the church of Christ," is the formula used by the conference president or former president in the ordination rites.

Because there are so many to be ordained, several ordination services are held simultaneously on conference



E. W. Tattersall

• Inducting a new president. Dr. Harold Roberts (center) takes over as President of the Conference from the retiring president Dr. H. Crawford Walters (left). Looking on are Dr. Eric Baker (right), secretary of the Conference, and Dr. A. Stanley Leyland (second from right), assistant secretary.

Sunday. At Nottingham there were four with about twenty candidates for holy orders at each service.

While the order of deacon is not conferred upon men, there are deaconesses who render at home and on the mission field services similar to those with which we are familiar in America. Here is the difference: the deaconess is always addressed as "Sister." These dedicated ladies wear, when on duty, a distinctive garb—a trim, well-tailored navy blue suit with a matching wide-brimmed, flat-topped hat. Their appointments are arranged through the office of the deaconess training college.

British Methodism has long given authority to women to occupy pulpits as local preachers, but there is little likelihood that they will be accorded full orders in the near future.

While there are some words in American Methodist vocabulary that one never hears at a British conference, the opposite is also true. Some of these are really baffling out of context. For instance, what would you expect these conference servants to do?—"scrutineers" and "attestors." Respectively, they serve the functions of tellers in an election and perform the duties of our committee on journal.

"Synod" is an ecclesiastical term frequently heard at Nottingham but unused in American Methodism. A Synod, for British Methodists, is the semi-annual meeting of the district, presided over by the district chairman. One session is wholly clerical, and the other enrolls not only ministers but lay representatives from each circuit. It is at the synods that the 400 minis-

terial and 400 lay members of the conference are chosen.

Common on both sides of the Atlantic in Methodist conference parlance is the word "memorial" with its parliamentary, technical meaning—"a petition for legislative action."

Another familiar reference, heard both in Britain and America, is to "union." In England this refers to the coming together in 1932 through an act of parliament of three Methodist bodies: the Wesleyan, the Primitive and the United Methodists. In the U.S.A. "unification" of course refers to a reunion, consummated seven years later, of the long-separated northern and southern bodies together with the Methodist Protestant Church.

Americans are quick to note another quite unimportant, but interesting, difference in British practice. On this side, our reputation for boasting notwithstanding, pastoral biographies in conference journals and official church publications entirely omit or play down all academic degrees and other honors, titles and attainments. This is to avoid drawing distinctions within the brotherhood of the ministry and to keep every conference member on the same level.

In England this is not done. Every effort is made in address and in printed matter to accord to those who have titles, degrees and empire or professional recognitions their full and rightful honors. No one would regard a clergyman who mentions his master of arts degree on his stationery or visiting card as being a self-advertiser. It is the custom of the country. Official

lists of ministers include all titles.

On the other hand, democratic Americans so desirous of obscuring differences in academic attainments seem to have no compunctions about public statistical reports showing extreme differences in pastoral compensation. In this respect the British practice might seem to indicate a much more significant brotherhood, since there is not more than a hundred pounds' (\$280) difference between the highest and lowest pastoral "allowances" (they refrain from using the word "salary"). Incidentally, by whatever name known, the British minister's compensation is pathetically low by American standards.

The new president of the conference, Dr. Harold Roberts, is principal of Richmond College in Surrey, one of the schools of theology related to London University; he is also president of the World Methodist Council. In his presidential address he challenged his fellow Methodists:

"Neither exposition of Bible teaching about the Church nor an attempted theological justification of its necessity will make any impression unless the church comes alive and demonstrates by what it does that it is indispensable."

Succeeding another attorney, the new vice president, Mr. Philip H. Race is also a lawyer. He is a young man who has given considerable leadership to youth work in British Methodism. In his inaugural he proposed the question:

"What kind of Christian does God need in His church now?" One of his answers indicated that there is little place for Christians satisfied with the status quo. He said:

"Sometimes when Jesus says, 'Come unto Me,' it is as though He goes on to say, 'and I will give you unrest.' It is a divine unrest which is stirring many thousands of Methodists."

These words of British Methodism's new leaders are sufficient to indicate that the mood of our mother church is for aggressive advance.

Differences in method and organization we may find interesting, but they are trifling and unimportant. Similarities in motive power, direction and objectives are, on the other hand, both significant and inspiring.



E. W. Tattersall

• The platform listens to remarks by the Anglican Bishop of Southwell (standing). Seated in the back row is Bishop Fred P. Corson of the United States.

THE MORAVIAN CHURCH CELEBRATES



● *John Hus before the Council of Constance in 1415. Condemned to death for his teaching, Hus was burned at the stake. Some of his followers formed the Unitas Fratrum (now the Moravians) in 1457.*

THE MORAVIAN CHURCH is this year celebrating its five-hundredth anniversary. Growing out of the protest movement begun in Bohemia by John Hus, the movement was organized in 1457 as the Unitas Fratrum. Severe persecution in its native land stifled its growth until 1722 when a number of Moravians were given asylum in Germany by Count Nicholas von Zinzendorf. It was a group of these Moravians that John Wesley met in 1735 on board ship while on his way to Georgia. Both this meeting and

● *The Thirty Years War led to a period of severe persecution in Bohemia and Moravia and many Brethren fled to other countries. This painting by J. F. Hettes shows the noted leader, John Amos Comenius, as he led a group of the Brethren into Poland. Comenius prayed that God would preserve a "hidden seed" in Bohemia and Moravia. This period of Moravian history is known as the Time of the Hidden Seed.*



ITS FIVE * HUNDREDTH BIRTHDAY

subsequent contacts had a great influence on Wesley and on Methodism.

The Moravians are a missionary church. The Moravian brethren that Wesley met were on their way to establish the first Moravian mission. There are now three times as many Moravians in "mission churches" as there are in "home churches."

There are about 55,000 Moravians in the United States. They are divided into two provinces—the northern, with headquarters at Bethlehem, Pennsylvania, and the southern, with headquarters at Winston-Salem, North Carolina.



Robert Kaepfel Photo

● *The renewal of the Unitas Fratrum dates from the eighteenth century when Count Nicholas Von Zinzendorf offered refuge on his estate in Herrnhut, Germany, to a group of Brethren from Moravia. It is from this time that the name Moravians was applied to the group. Count Zinzendorf, influenced by Pietism, discouraged the Moravians from becoming a separate denomination; wanted them to act as a "church within the church."*

● *On shipboard to America in 1735, John Wesley was much impressed by the calm of a group of Moravians during a storm. This began a period of close association with and influence by Moravians on Wesley and the Methodist movement. After his Aldersgate experience, Wesley went to Herrnhut to visit Zinzendorf and the community.*

Methodist Prints





• *Christmas at Bethlehem, Pennsylvania. The Moravians first moved to Pennsylvania in 1740 at the invitation of George Whitefield; they moved to Bethlehem the next year. During colonial times, Moravian centers were "closed" communities with the land and business owned by the church. Gradually the European idea of working as a movement within the church was abandoned and the Moravian Church in America came into being. Bethlehem remains the center of its Northern Province.*

• *The Moravians have long been a mission church. In 1731 Count Zinzendorf became interested in overseas mission work; the first Moravian missionaries went to St. Thomas in the West Indies in 1732. This photograph shows a new bell being raised to the steeple of Memorial Church in St. Thomas.*



• *The student body of the Moravian Bible Seminary, Bethel, Alaska. Moravian mission work used to be supervised by an international mission board. Since the 1931 General Synod, it has been divided by areas among the various "home" churches. American Moravians supervise work in Alaska, the West Indies, Nicaragua, and Honduras.*

• *The steeple of the Home Moravian Church, Winston-Salem, North Carolina. Winston-Salem is the headquarters of the Southern Province of the Moravian Church in America. The Unitas Fratrum has just completed its General Synod held August 13-September 10 at Bethlehem, the first one to be held in America. After five hundred years, the Unity of the Brethren is still a vital force in the church and its contributions to Christian life and thought have been many.*



Ralph Siewers, III, Photo



• *Committee meetings were held in the Common Room of the Divinity School. General Secretary Willem A. Visser 't Hooft (standing) is shown reading his report. Seated next to him is Dr. Franklin Clark Fry, chairman of the Central Committee. The Presidents of the Council occupy the front row facing the table.*

The Central Committee meets at YALE

By Arthur J. Moore, Jr.

Photographs by JOHN P. TAYLOR for the World Council of Churches

The Central Committee of the World Council of Churches held its annual meeting July 30-August 7 at the Yale Divinity School, New Haven, Connecticut.

THE ninety-member Central Committee of the World Council of Churches is perhaps the best place to watch the ecumenical movement at work. Not so large or public as the Assemblies such as Amsterdam and Evanston, the group is still big enough to show the range of viewpoint found in the 170 member churches of the Council. The atmosphere of Committee meetings is intimate enough to elicit frank exchanges but the calibre of the membership is high enough to prevent the personal rancour that is (unhappily) not always absent even at

church meetings. In short, here is a good handle with which to evaluate the strengths, the weaknesses of the whole ecumenical movement.

The Yale meeting began on a tragicomic note. As has often happened, a small group of frustrated fundamentalists who band together under various

high-sounding names to badger the ecumenical movement held a "public meeting" to accuse the World Council of every variety of sin from Communism to Romanism. The public meeting attracted only about one hundred persons, including reporters, and the group faded away. Probably, however,

the meeting achieved its purpose—to get in the newspapers and to confuse a number of people. Unintentionally, by its reminder of the persistence of ecclesiastical McCarthyism, this group may have helped the Committee not to underestimate the nature of human depravity.

The very nature of the times would probably have been sufficient to prevent any naïveté about human nature. Since the last Central Committee meeting in Hungary, there had occurred a series of international crises—most notably, the Hungarian revolt and the Suez Crisis. The World Council had been active in making statements on these incidents and the statements had been criticized in various countries. This raised the whole question of what kind of pronouncements the Council should issue on international affairs.

Opening the debate, the Archbishop of Canterbury praised the previous statements but suggested that the churches' role was to point out the basic moral issues rather than to offer specific advice. Some delegates felt that such a distinction was not so easy to make in actual practice. Many delegates, notably the Africans and Asians,



• Registering for the meeting are (left to right): Archbishop Michael of the Greek Archdiocese of North and South America; Metropolitan James of Melita; Bishop G. Bromley Oxnam; and Dr. Marcel Pradervand of the World Presbyterian Alliance.

opposed any suggestion that would seem to limit the churches serving as a prophetic voice. Col. Francis P.

Miller, a Presbyterian layman from Virginia who is widely credited with playing a leading role in causing the

• The Presidents of the World Council pose for a formal picture on the campus. Left to right, they are: Bishop Sante Uberto Barbieri, Methodist Bishop of Argentina, Uruguay, and Bolivia; Bishop Otto Dibelius, Bishop of Berlin-Brandenburg, Evangelical Church in Germany; Archbishop Michael, Greek Archdiocese of North and South America;

Bishop George K. Bell, Anglican Bishop of Chichester, England; Metropolitan Juhanon Mar Thoma, Mar Thoma Syrian Church of Malabar, India; Dr. John Baillie, Church of Scotland; and Bishop Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church (U.S.A.). The Presidents are elected for a six-year term.



Southern Presbyterians to issue a courageous statement on racial tensions, felt that the present-day "lack of moral indignation" in U.S. churches is deeply disturbing.

This debate moved from the theoretical level when the report of the Commission of the Churches on International Affairs was presented. The big question here was the statement on atomic tests. Previous World Council statements had been so well balanced between opposing views as to lack impact. During the past year, however, a number of member churches and such respected figures as Pope Pius XII and Albert Schweitzer had spoken on this issue. The C.C.I.A. report, admirable in long-range analysis, took the rather guarded position that Christians "were justified in advocating" the suspension of nuclear tests by their country.

That this statement would not satisfy many delegates was at once apparent. The Bishop of Chichester, honorary president of the Council, called for a cessation of tests and was warmly supported by an array of followers that included Pastor Martin Niemöller of Germany, Evangelist Alan Walker of Australia, and Principal J. Russell Chandran of India. Opposing delegates, such as the mayor of Cincinnati Charles Taft and Episcopal presiding bishop Henry Knox Sherrill, warned against singling out atomic weapons and reminded delegates that war itself was the thing to be avoided.

Out of this divergence, a subcommittee was able to produce a solution that resolved these methods of approach. The important phrase in this resolution was the one urging governments conducting nuclear weapons tests to "forego them at least for a trial period, either together or individually, in the hope that others will do the same, a new confidence be born, and foundations be laid for reliable agreements." The Central Committee also requested that these statements be transmitted to governments directly concerned either by member churches (i.e., in the United States and Britain) or by other methods (i.e., in Russia).

In another action, the Central Committee reaffirmed the strong Evanston statement on race, declaring that "segregation, based on race, color, or ethnic



• *Putting their heads together between meetings were (left to right): Bishop Henry Knox Sherrill; Dr. John Mackay, president of the International Missionary Council; and the Archbishop of Canterbury.*

origin, is contrary to the Gospel" and reminding the churches to challenge the conscience of "the societies in which they are set." It also authorized employment of a consultant on racial and ethnic tensions.

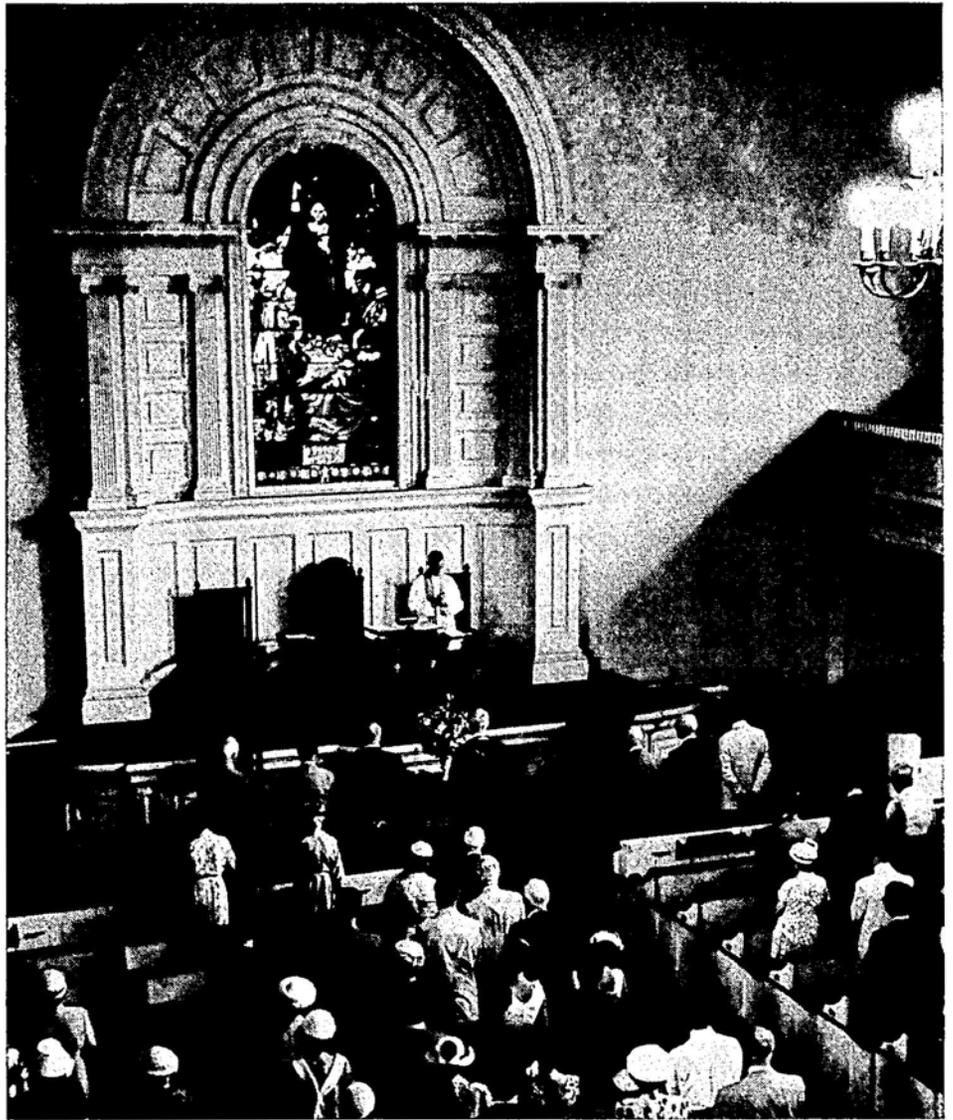
Perhaps the most important long-range action taken by the Committee was to refer to the churches for "study and prayerful consideration" a proposed plan of merger of the Inter-

national Missionary Council and the World Council. The discussion of this matter was most revealing in showing how the ecumenical movement responds to the pressure of member churches. There are many obstacles to the proposed merger. Important groups both in the W.C.C. and the I.M.C. for very valid reasons would prefer to have no merger. The Orthodox churches are indeed opposed to the

Protestant conception of missions and the presence of the Orthodox churches is vital to the World Council if it tries to be truly ecumenical rather than merely pan-Protestant. There are bodies in the I.M.C. whose objections are equally fundamental. Why then does merger proceed? Largely because the so-called "younger churches" demand it. It is a truism that the whole concept of missions is still undergoing drastic change. In the Central Committee this process was visible as Asian delegates particularly insisted that the concepts of "church" and "mission" must be better defined and related to each other. The cynical might regard this demand as the attempt of mission churches to get out from under the control of mission boards and still not too far away from Western support. Such a view would be shortsighted since it may easily prove true that the major beneficiaries in a spiritual sense of this turmoil will be the Western churches.

A sign of this ferment was the report given of the East Asian Conference held this year at Prapat, Indonesia. The eagerness of the Asiatic churches for regional planning and their complementary desire not to set up a "color bloc" as shown by their invitation to Australia and New Zealand to join their organization were commented upon. A significant item, reported by Secretary U. Kyaw Than, was that all but a tiny amount of the costs of the Prapat Conference were raised by the churches in Asia.

The question of finances was often raised at Yale. The glamour of the World Council obscures the fact it operates on a very small budget of about \$450,000—less than many individual local churches in the United States. (This does not include sums for Interchurch Aid and Service to Refugees which are administered by the World Council.) The effectiveness of the W.C.C. despite its meager resources is a testimony to the vitality of the ecumenical movement. The quality of its leadership is likewise a testimony. It has become a cliché to call the ecumenical movement a "great new fact." To see this "fact" in operation is to glimpse anew a vision of what the Church of Christ could become and, with God's grace, will become.

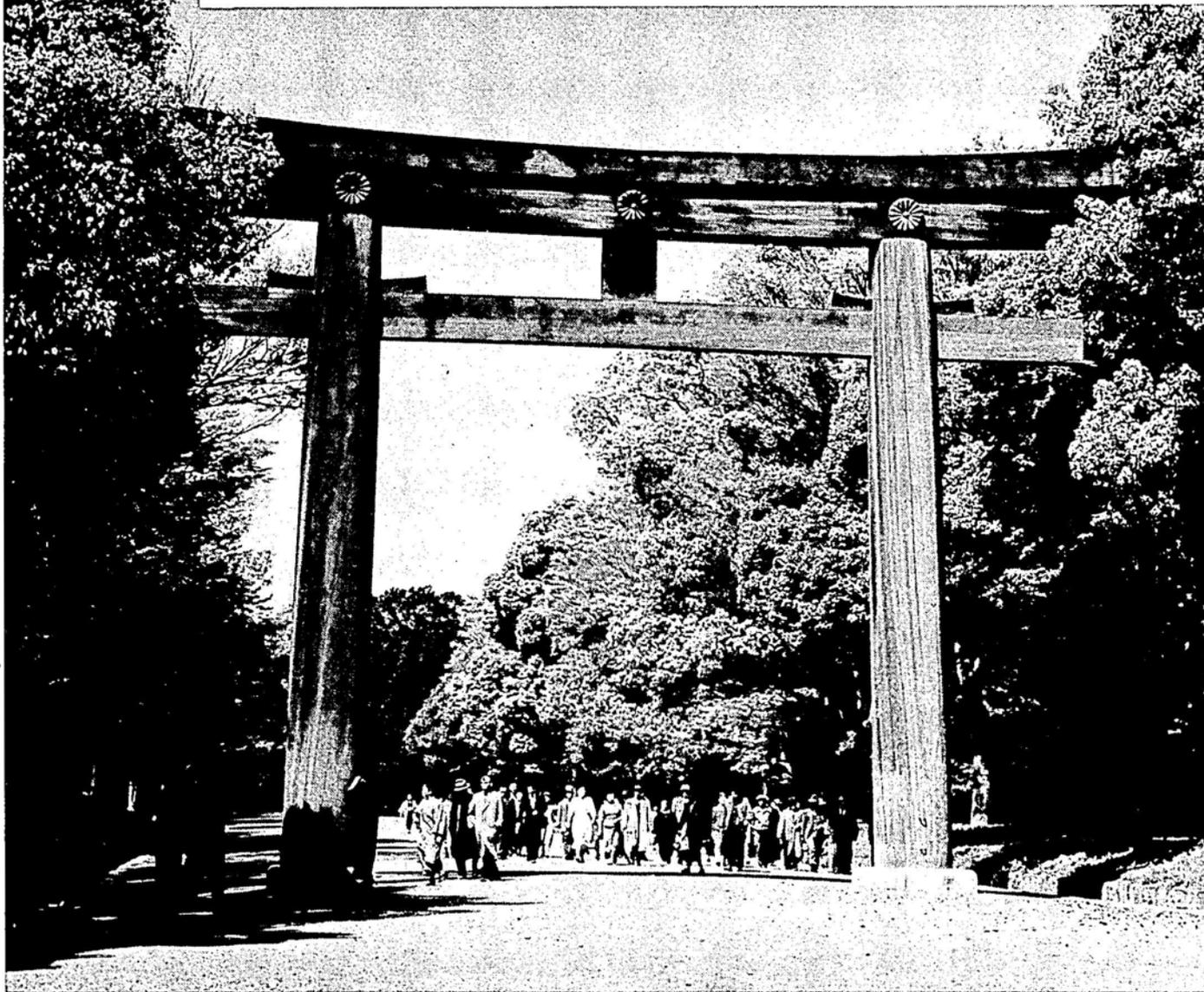


• In addition to a public ecumenical service of worship held by the Committee and prayers held twice daily, many members of the Central Committee participated in church services throughout the area. Bishop Lesslie Newbigin of the Church of South India is shown officiating at New Haven's historic Center Church.



• Methodists participating included: front row, left to right—Bishops Oxnam and Barbieri, Dr. Harold Roberts of England, Mr. Peter K. Dagadu of Ghana, and Bishop William C. Martin; second row—Dr. T. Otto Nall, Dr. Eric Baker of England, and Mrs. Frank Brooks; back row—The Rev. Alan Walker of Australia, Mr. Frank Northam of the World Council staff, and Mr. Charles C. Parlin.

The CHURCH in JAPAN . . .



THIS is the entrance of the Meiji shrine in Tokyo. It symbolizes the fact that Japan is still a non-Christian nation. But, powerful as the ancient religion is, the minority religion of Christianity is having such influence that it is so penetrating the life of the nation that today even the shrines have taken on different dimensions.

Photos by Toge Fujihira

These pictures may be had separately at ten cents per set from Literature Headquarters, 7820 Reading Rd., Cincinnati (37), Ohio

PICTURE SECTION

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● Church at Nishinomiya—a church which many of the students from Seiwa Junior College attend. Notice the loud speaker in the belfry. This church is promoting the Centenary Evangelistic program under the slogan: "Forward with Christ." Its basic principles are:

- A. The program must be based on the acceptance of responsibility for evangelism throughout Japan.
- B. The program must be based upon the initiative of the local church.
- C. The missionary obligation on the part of pastor and laymen is fundamental.

● Audio-Visual aids play a great part in the campaign. Here girls select picture-story cards in the Audio-Visual Center in Tokyo.



• Japanese women singing in one of the churches in Tokyo. Women are playing a significant part in the evangelistic campaign and have chosen this year, 1957, as Woman's Evangelistic Year.



• The Seiva Junior College has its part in preparing for the Centenary celebration. Here are children playing in the yard of the teacher-training school. Miss Mable Whitehead, Methodist missionary and Miss Michiko Yamakawa, former Crusade scholar, are in the background.



● Conferences between teachers and students help prepare the students at Seiwa Junior College for the hard tasks before them. Here Miss Sallie Carroll is the counselor. Miss Carroll, a versatile person, serves both the College, and the Social Center at Osaka.



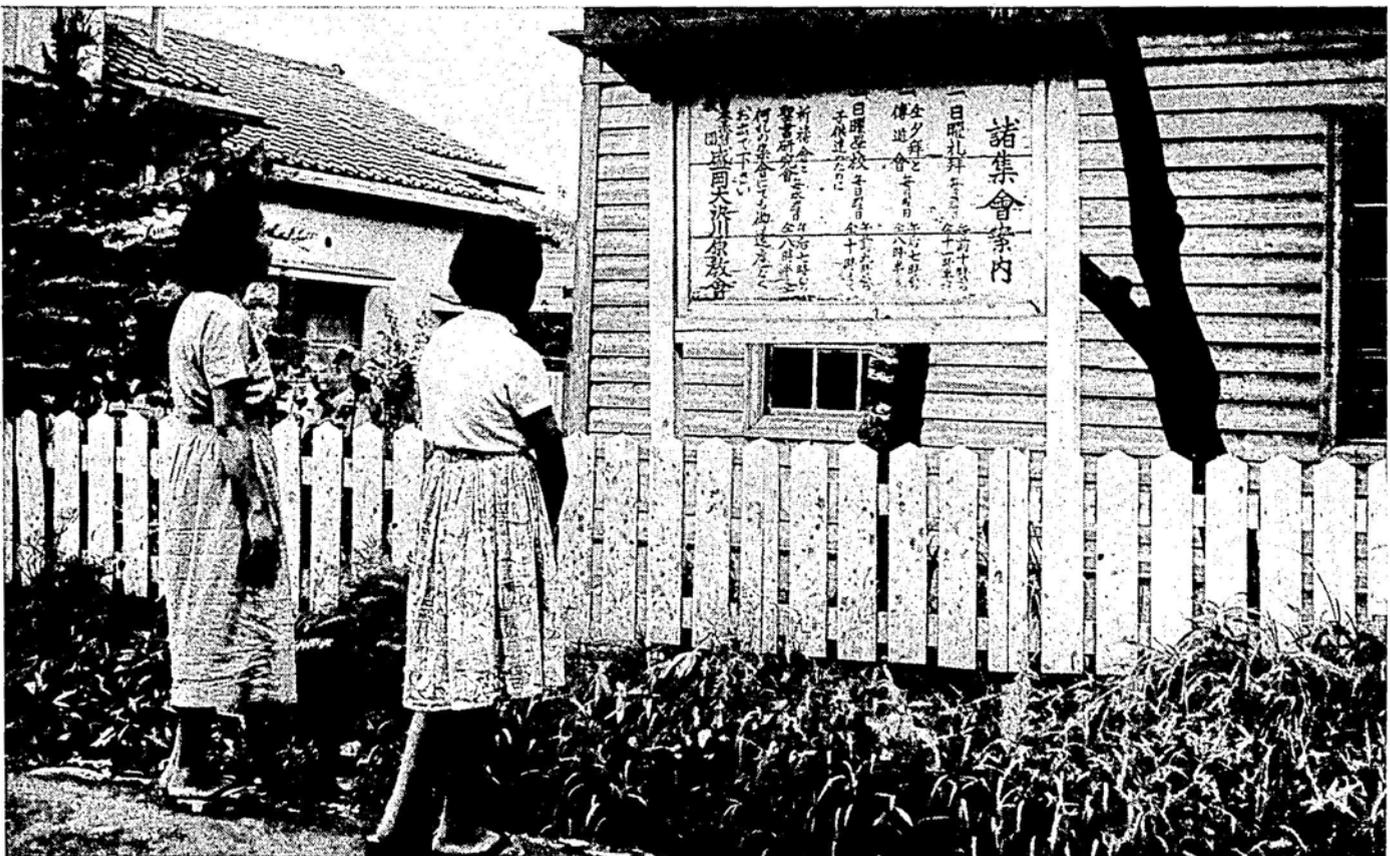
● More informal talks come in the teachers' rooms—as here with Miss Whitehead. Seiya College prepares young people for various types of Christian work.



● Communion is an exceedingly serious sacrament in the Japanese church. The communion cups are passed to the members by women especially chosen for the task.



● Passersby pause to look at the church bulletin in Morioka City. The bulletin board is read by non-Christians as well as by Christians.





● At the Osaka Social Center children check out toys at the toy lending library. This lending service is exceedingly popular with young citizens of Osaka.

● The Osaka Center also offers children a chance to take care of goldfish. The boy here is absorbed in the movement of the fish.



• Prayer is fundamental to the life of Japanese Christians. Prayer meetings like this can be found wherever Christians come together.



• Students at Aoyama Gakuin in Tokyo during an intermission between classes. Conversations on the campus can set the tone of the church in Japan for generations to come.



• Children coming from Sunday school stop to put on their shoes left outside the church door. One little girl merely carries her shoes. The Sunday school is a bulwark of the Christian church in Japan. Already plans of wide scope are being made by Christian organizations for the world-wide Sunday school rally (officially the World Convention on Christian Education) to be held in Tokyo in August of 1958.



• The new residence at International Christian University, Tokyo. The little Sunday school girl above may one day become part of this University—one where students from all over the world study in harmony and understanding. From their ranks will come many of the leaders of tomorrow of the Christian church in Asia.



Problems in International Affairs

... and PROPOSED ACTION

BY O. FREDERICK NOLDE

IN a report to the United States Conference of the World Council of Churches, Dr. Nolde presented the following problems to which American churches which are identified with the ecumenical movement should be alert.

"In each instance," he states, "I give my own view of the interpretation of the problem and of the line of action which should be pursued."

International Atomic Energy Agency

The Problem. In a statement on "Disarmament and Peaceful Change" the Central Committee of the World Council of Churches supported the proposal to establish an International Atomic Energy Agency. At an international conference in the autumn of 1956, where eighty-one governments participated, a statute was unanimously approved for an International Atomic Energy Agency whose major purpose will be directed toward the peaceful uses of nuclear power. Recently released statements of uncertain criticism by Senator Knowland and other leaders offer a warning that the statute may encounter difficulty when it comes before the United States Senate.

Proposed Action. The United States Government ought to ratify the statute of the International Atomic Energy Agency in such a way that the Agency's effective operation will not be hampered or endangered by attending reservations or interpretations. In a venture that represents a decidedly positive approach to a problem which may well be considered the most crucial ever faced by man, the United States ought not to drag its feet, particularly since the proposal for such an Agency was first made by the President of the United States.

Experimental Tests

The Problem. While there is common agreement that radioactive fallout

from nuclear weapon explosions can adversely affect health, there are disagreements and uncertainties as to whether the danger exists at the present level of experimental tests or whether the potential danger will become real only if tests are continued and accelerated. Two kinds of risks are involved. The first is the danger to health and in this connection the hazards attached to peaceful uses of atomic energy must not be overlooked. The second is the risk in negotiating such international agreements to discontinue tests as will at the present time clearly be inadequate because, in dealing with only one segment of the disarmament problem, they will not equivalently ensure the security of all countries. The problem reduces itself to the difficult choice between an apparently uncertain risk to health and an apparently clear risk to security.

Proposed Action. There should be a firm commitment to discontinue experimental tests of larger nuclear weapons either at the time when the danger to health is established with reasonable scientific certainty, or at the time when an adequate international agreement can be negotiated. Information should be continually solicited from scientists, particularly from those who are brought together under impartial international auspices. If at any time scientific opinion preponderantly asserts an immediate risk to health, the risk of an inadequate international agreement to discontinue tests must be run. Meanwhile, an interim agreement to limit, register, and

inspect tests should be negotiated. A clear responsibility must also be accepted to study and guard against the danger to health from the testing of smaller atomic weapons and from the peaceful uses of atomic energy.

Military Assistance

The Problem. A question, at the same time basic and perplexing, arises when a more powerful country gives military assistance to a congenial government whose continued existence in power is endangered. The U.S.S.R. claimed that its forces in Hungary responded to a request of the Hungarian Government for help against international imperialism. The Eisenhower Doctrine provides that military aid will be forthcoming to countries in the Middle East when a government considers itself threatened by international Communism. How can assurance be provided that assistance of this kind will not constitute an aggression against the will of the people in the country cited?

Proposed Action. The military assistance which is given to a government in order that it may remain in power should be accompanied by the commitment to free elections in that country with reasonable promptness in order that the will of the people may be ascertained. While some risk is here involved, fidelity to such a provision will test the integrity of the motives which prompt a more powerful country to provide military help.

Technical Cooperation and Economic Assistance

The Problem. The United States is in danger of betraying its responsibility and forsaking its opportunity in the field of economic and technical assistance. Military strength which is deemed necessary so long as military threats exist will in itself prove inadequate to win the battle for justice and freedom. The combined forces of

... continued on page 65



Methodist Missions by Rickarby

• Miss Hirose examines some of the church literature prepared for the current study on missions in Japan.

Christian Missions CHANGED MY LIFE

By **HAMAKO HIROSE***

Miss Hirose Tells Her Story

WHEN I was twelve years old, I had an unexpected opportunity to compete for a scholarship in a Christian school.

Miss Nannie B. Gaines, a Methodist missionary to Japan, had sent notices, to the officials of two counties in the mountain area of my prefecture, about high school scholarships for girls. Miss Gaines, a lady of wide vision, felt concerned that no girls from that area were coming to the mission schools. So she had thought of the plan of

offering scholarships to girls in certain regions.

There were twenty-six schools represented in my region, and twenty-six contestants, all grammar school graduates. I was chosen from my home village school to take this competitive examination. I was frightened, but of course it was an honor—and a chance I could not afford to overlook.

The day for the examination was an icy cold February day. At four o'clock my father and I arose, got ready, and

set out down the mountain, to the county office seven miles away. We arrived there so early that no one but the janitor was present. He was surprised to see us, but he welcomed us to a warm fire.

The examination lasted for hours. My father sat in the back of the room, waiting for me to finish. I handed in my papers before anyone else. At that moment, so my father told me later, he began to feel hopeful!

Within a few weeks I was notified that I had won the scholarship.

It was a wonderful and amazing

* As told to Amy Lee and Elizabeth Watson of WORLD OUTLOOK staff.

thing that my parents were willing for me to attend a Christian school, for they were Buddhists. I grew up in a devout Buddhist family, where we had regular evening worship before our Buddhist altar. There I learned many worth-while ideas, such as the habits of prayer and praise and quiet meditation.

At Hiroshima Girls' School I came under the influence of Christian teachers. At first I could not even understand what the chapel services meant, but gradually I did learn.

Miss Gaines was a strict disciplinarian and a person of whom her pupils stood in awe. It was not until years later that I learned (from others) that Miss Gaines had my name on her prayer list, and that she felt, all along, a special interest in my progress. Some day, she prophesied, I should return to the Hiroshima school as a teacher. But she never said this to me!

When I finished high school, Miss Gaines was just initiating a Junior College English course, and I was persuaded to enter the new Freshman class, although I felt by that time that I should be going on to other fields—perhaps to take up the study of natural science.

But how glad I am that I did take that college course! That fall, Miss Katharine Johnson, a young and capable and attractive missionary from Missouri, came to teach English in our school. Within just a few weeks she had captivated all our six Freshmen, and had inspired us with an interest in learning better English, and also with an interest in Christian learning. Step by step, this able teacher led me to accept the call of Christ for life service.

Miss Johnson was helpful in getting a scholarship for me to study in the United States. In 1927 I came to Central College, Fayette, Missouri, Miss Johnson's own Alma Mater. There, in 1929, I received an A.B. degree. The next year I attended George Peabody College for Teachers in Nashville, Tennessee, while I lived on the campus of Scarritt College for Christian Workers.

At this time I made many friends in the United States.

I had thought that I would return to Hiroshima, but no! At that time Lambuth Training School for Christian Workers in Osaka, Japan, needed

a teacher of English and religious education. So I went to Lambuth and stayed there for twenty years. In 1938 I was elected president of that college (which was absorbed into Seiwa Woman's Junior College for Christian Workers in Nishinomiya in 1941, by uniting with the Congregational Woman's Biblical School). I was only thirty-four years of age, and again I was frightened!

An Interview About the Schools at Hiroshima

HAMAKO HIROSE didn't like English when she was a pupil at Hiroshima Girls' School. She wanted to study natural science.

Yet after graduation from high school she was given a position there as assistant teacher of English.

"I followed an expert teacher, Miss Katherine Shannon, around with a wicker basket full of all kinds of things," the eminent educator and president of Hiroshima Girls' School recalls. "When the teacher wanted to name some object in English, I'd haul it out of the basket and hold it up. We had a regular store in our classrooms—bananas, pens, pencils, balls, string."

Hakamo Hirose has seen radical changes in the thought and life of Japan since her own student days at Hiroshima Girls' School. When she graduated from high school there were sixty in the student body. Now there are five hundred. Her college and high schools have 100 faculty members, an even number of men and women. The college is the only four-year private college for women in the Hiroshima area. There are also a government university, five junior colleges, about ten private high schools for boys and girls, besides senior public high schools, public junior high schools, and primary schools. Hiroshima has a population of 400,000. The Roman Catholics maintain a high school for boys, one for girls, and a music school.

Signs of change are everywhere. "Japanese young people are now exposed to the new age of democracy," she says. "They have more freedom—in thinking, in action. Formal respect for the older generation is diminishing.

"Students speak much more freely than they used to. They have good

In 1948 I was chosen as one of the Crusade Scholars from Japan. I returned to the United States for study, and in 1950 I received the degree of Doctor of Education from Columbia University in New York City.

In 1951 I was called to the presidency of Hiroshima, where I have served ever since. Perhaps Miss Gaines knows that her silent prophecy has come true!

ideas, too. The student body practices self-government, and has its own association. There are several committees—a religious committee, and a sports committee, etc. We are very strong in sports, with a yacht club, a tennis club, ping-pong teams. The students put out four publications of their own. There's a student Y, and we're going in for oratorio and music contests. The college choir takes concert tours in the area."

Parallel with the increased interest in college education is a serious unemployment problem. "It is not easy for college graduates, especially women, to get jobs," says Miss Hirose. However, there are special positions opening up for English-speaking girls, with American firms, airlines, and merchants in Japan, besides the teaching positions in schools.

In the changed and changing fabric of Japanese life Miss Hirose sees the role of United States missionaries undergoing equally significant changes. She says, "It is the Christian way of life we want. We want devoted, consecrated Christian men and women to come and live with us in our schools and share experiences."

In addition to her round-the-clock duties, Miss Hirose recently accepted appointment to the Board of Education of Hiroshima Prefecture. This she considers not only an honor (of the five-member board appointed by the Governor only one is a woman) but a sacred obligation at this time of Japan's emergence into more democratic forms of government and education. Miss Hirose marveled: "Think what a change has taken place—to appoint a woman—a Christian woman—to such a post."



Nordgren Studio, Polo, Ill.

• *This is home for the children who come to Peek. The welcome of friendly trees, a wide yard, sunshine and fresh air blend with the welcome of loving care, Christian concern, and prayer. This house, built in the thirties on land near the original farmhouse, can be remodeled for much-needed classrooms when a new residence is built with 1957 Week of Prayer funds. (See p. 44.)*

CHILDREN WANTED in Illinois

BY AMY LEE

ON its hilltop in the rich farmland around Polo, Illinois, a hundred-odd miles west of Chicago, Peek Home farmhouse stands, about as it stood a hundred years ago. Its 151 acres produce corn, oats, and hay, support beef for the household, and 200 hogs a year.

When Mr. and Mrs. Frank Peek lived in the high-ceilinged, narrow-

windowed clapboard house, it was the gathering place of the neighbors' children. The Peeks had no children of their own but their "adopted" family circle was a large one.

Today Peek Home is still the gathering place of neighbors' children, but these neighbors live in the industrial areas of northern Illinois, and some of their children come to Peek, not as laughing farm children on a lark, but as wards of the courts.

They are not delinquent or criminal—just unwanted or abused. They are classed in the State of Illinois as dependent children. Unlike the children who came to Peek in the depression-shadowed Thirties from moneyless homes, youngsters come to Peek today from broken homes. A broken home is not necessarily one where parents are divorced or separated. Both parents may be living together, yet the home may not be a suitable environment for

the children to be brought up in.

"The children are in need of love and relaxed surroundings so that they can establish control of themselves," says Elwin P. Matthews, director of Peek. "They come without knowing inward control. There's been no mama and papa at home, no normal family situation. When they first come they feel that every adult is their enemy. We try to select those who need a group-living experience. A child in a group-living setting doesn't have to have that one-to-one relationship with an adult—the very thing that might prolong and intensify the problem such a relationship brought on in the first place.

"For awhile, of course, the child is a peripheral part of the group. As soon as we can help him to establish a satisfactory relationship with an adult, he is usually ready to leave the institution for foster home placement. When a foster home cannot be found, we have to keep the child longer than he should stay. That is not good for him, and in turn creates a new adjustment problem."

An important new service Peek hopes to provide is a remedial teaching program. Many children can't make the adjustment in public school without six months or a year of remedial teaching. Mr. Matthews points out that these children come from parents who

didn't care whether they went to school or not. If they did go, they were irregular in attendance.

"We had a twelve-year-old boy here who was in the fourth grade. We discovered he couldn't read. It was embarrassing for him when it was his turn to lead the family devotions which we have every night. His house mother had to work out something he could do without reading. Later that boy was taught during the three summer months by a remedial teacher. After that he could read for the devotions. *Think what that meant to him.*

"But to have a remedial school program we need a room that looks like a schoolroom, instead of using the dining room one day and the edge of the bed the next. That calls for still more adjustment by the child."

Expansion of services and plant at Peek is contingent on 1957 Week of Prayer funds. In 1916 Peek Home was established as an orphanage. The house was a gift to The Methodist Church from Mrs. Peek, a Presbyterian, who was so impressed with a friend's account of Methodist Woman's Home Mission Society work in Farmington, New Mexico, that she wanted to see a similar demonstration of practical love and help in northern Illinois.

Until 1930 the children lived in the old farmhouse which now serves as residence for Mr. and Mrs. Matthews

and their young son and daughter, and members of the staff. The office, in what was once a parlor, has to double as interview room and storage space. It is inadequate to accommodate the business of the home.

In the Thirties a two-story residence for the children was erected near the farmhouse. There was so much demand for care then that the attic was finished off to provide extra rooms and baths. The attic is still used—for the girls. There are twenty-two youngsters at Peek Home, just three under capacity. Peek does not take pre-school children or those over sixteen, but tries to keep a child as long as he needs its services. Three house mothers watch over their "chicks": boys in two age groups, and one group of girls. Each floor has its own recreation room with games and television but family gatherings—devotions, fun nights—are always in the living room on the first floor.

A big thing at Peek, according to Mr. Matthews, is supervision of diet. "Most of these children were used to taking whatever was in the refrigerator at any time of day or night. Just to show how little most of them know about proper diet, I remember one night when we had spaghetti and meat balls and tossed salad. One boy asked for more spaghetti. He was told he'd have to have salad, too, to balance his diet. He thought he could balance it just by putting his fork in the other side of his mouth."

Obvious to the visitor is the fact that whereas the child care program at Peek has changed with the changing demands of the times, the building has had to "do."

"We would like a new building for the children to live in," says Mr. Matthews. "Part of our present building can be remodeled for classrooms and case work. With a new building we could increase the number of children from twenty-five to thirty-two and still have space and facilities to carry out the rest of the program. We hope to reduce the length of a child's stay at the Home. The average residence for a child now is three to three and a half years. Many are ready at the end of one year for family living experience. More case work is needed to help in rehabilitating the child's home as well as the child. We concentrate much of our effort on working with parents."

● Director Elwin P. Matthews takes a moment from his round-the-clock schedule at Peek Home to write a letter to one of the Home's many friends.

Nordgren Studio, Polo, Ill.



“The rejected child is looking for love from his parents. When children run away—though we’ve not had many who did—they’re not running away from the institution. They are running back to a relative—to give him another chance to love them. One of our teen-agers got a letter from his father one day saying that he ‘still loved him.’ Three days later the boy ran away. But he came back that night.”

Many children who came unwillingly to Peek have returned later to visit their house mothers. Some have sent gifts to the Home. The television set in the older boys’ lounge is a gift from two brothers. The loving Christian concern for each child expressed by staff and directors at Peek gently changes fear and hostility to confidence and appreciation. The children do things many haven’t done before—eat regularly; go to school regularly, go on hikes and picnics, learn about the farm animals and crops, climb trees, go to church. Going to church has special significance, for, as Mr. Matthews says, “Our children come, in the main, from the fourth great ‘faith’ in this country—the unchurched.”

The county or state pays about a third of the cost of maintaining a child at Peek. Many ask why the church should take the responsibility of furnishing additional money for the care of these children.



Nordgren Studio, Polo, Ill.

● Five of the many Methodist women who give time, strength, and devotion to making the children of Peek Home feel that they are truly wanted. (Seated) Mrs. Herbert Jones, president, Peek Home Local Board; Mrs. Clifford Cummings, president, Rock River Conference Woman’s Society; Mrs. Otto Nall, vice-president, Woman’s Division of Christian Service; (standing) Mrs. Henry Loepfert, officer in North Central Jurisdiction Woman’s Society; Mrs. A. B. Pfeiffer, member of the Woman’s Division.

“We try to develop Christian citizens,” Mr. Matthews explains. “The additional money the church provides for their support is the small price we pay for the opportunity of bringing Christ to them.”

“How does a child learn to be a Christian? By having contact with Christian people, who can help him to establish within himself Christian controls and ideals. The daily living of Christian ideals is the best way we can preach the gospel. What does talk of Christian love mean to a child whose only concept of love is a wrong one? What does talk of a heavenly Father mean to a child who has not known a human father’s love?”

How effective is Peek’s way of preaching the gospel to its family circle? A look at the lives of some of its former members tells the story. Most are respected citizens in their own communities. They hold responsible positions as bank clerks, school-teachers, housewives, farmers. Several students have finished college through help from civic and church groups, or individuals.

And to show how potent is the loving interest of the Peek adult family: one of the girls who served as assistant cook last summer hopes “to become a house mother in a Methodist home like Peek.”



● Children at Peek Home enjoy a picnic.



THE WOMEN of The Methodist Church in the United States are beginning their preparation for the Fifth Assembly of the Woman's Society of Christian Service. Just a year ago the Woman's Society of the Methodist Church of the Philippines was engrossed in preparation for its Third Assembly. That Assembly is now over but it is useful to look back at what it did and what its program was.

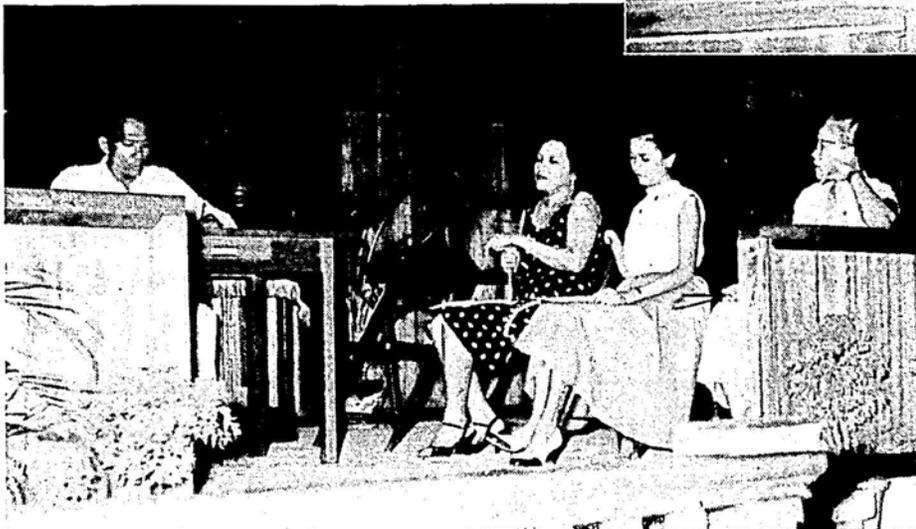
It brought together, for one thing, representatives of three hundred and forty-two societies in the Islands. The women made the assembly a study conference where they sought for more effective ways of bringing the community closer to God through family altars, prayer meetings, Bible studies, institutes, conferences and civic activities. They evaluated their past program and planned with better perspective for improved Christian witnessing.

Most important, women from all over the Philippine Islands got to know each other and planned as a whole organization for a whole church.

• Mrs. Valencia, re-elected president of the Society in the Philippines, uses rice as a symbol for the fullness of life in Jesus Christ.

Methodist Women of the Philippines

• Goals for the years 1956-1960 are displayed by the officers of the national organization.



• A pastor, a deaconess and two women leaders act out a skit showing how to plan a missionary education program.



• The literacy program is presented to the assembly by Miss Juliana Macaraeg, the literacy worker. She is being presented by Mrs. Manuela Padolina, who was chairman of the Assembly program committee.



• With the aid of an illustrated chart, Mrs. Elisa de Ocera (right) makes a report for the annual conference. A tree with six branches represents the six districts in the conference.

• Workshop groups on evangelism, family life, and Christian social relations provide delegates with opportunity for sharing. Here, Mrs. Maxima Pamintuan, national secretary of committee on Christian social relations, leads a group discussion.



• Bundles of *The Filipino Woman*, official quarterly paper, are received by the local society presidents and distributed to individual members during the Sunday meeting.



• A prayer group meets for a guided meditation.

• While the delegates take their siesta, the cabinet of the national Woman's Society of Christian Service meets. District superintendents who attended the Assembly as visitors were invited to the cabinet meeting.



• All over for four years. Homeward bound delegates wait for busses—that take them only indirectly to their destinations.



Marsh Photographers, Inc.

• Young girls just out of high school practice the arts of gracious living and learn important fundamentals of home management at Esther Hall in Cincinnati.

BY THEIR FRUITS ye shall know them"

(Matt. 7:20). These words of Jesus have special application to the achievements of the Woman's Societies of Christian Service resulting from the annual Week of Prayer and Self-Denial, set aside each year in the last week of October. Giving, inspired by prayer and devotion, during that week has mounted until now projects of major importance around the world benefit. These are projects not covered by the regular budget. This year funds will be used for girls' dormitories in Japan at Hiroshima Jo Gakuin and Tokyo Aoyama Gakuin, and for community centers in this country: a new building at Peek Home for Children, Polo, Ill.; Mothers' Memorial Center, and a new residence to serve people of various nationalities and racial groups, Cincinnati, Ohio.

• New dormitories for young Japanese students like these members of a Bible study and prayer group at Hiroshima Girls' School, Hiroshima, Japan, will help to advance their educational, spiritual, and social welfare.



Hiroshima Girls' School

WEEK of PRAYER and—

Special Prayer

O Lord, we pray that we may daily consecrate our possessions, our talents, and our lives to Thee. May we want nothing for ourselves from which others are shut out. Guide us to take up our share in the world's tasks willingly, proving ourselves fully worthy of responsible stewardship. As the waters cover the sea, may Thy knowledge spread over the earth with the help our gifts provide.

*"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."*

Grant that with Isaac Watts we, too, capture this ennobling vision and respond to it with our hearts and our lives. Amen.*

*from 1957 Week of Prayer and Self Denial
Prayer Card



J. Price Hood Photo

• Day care for children of working mothers, creative work and play for the Negro boys and girls of the area, have far-reaching effects in the well-being of those served by Mothers' Memorial Center of Cincinnati.



Marsh Photographers, Inc.

• Friendship Home in Cincinnati Ohio, means confidence, fun, guidance—the security of a happy home circle—for young Negro girls starting out on their first jobs, or continuing school.

SELF-DENIAL

October 25-31, 1957

Effective Prayer

• • • 1946-1956

IN the decade, 1946-1956, funds from the annual Week of Prayer and Self-Denial have made possible the lifting up of living standards, the spreading of the Christian gospel of love and good works, the rehabilitation of human lives, the construction and reconstruction of community centers, hospitals, and schools to the ends of the earth.

The vast scope of Week of Prayer giving includes special aid to Bethlehem Centers; giving Methodists of the Philippines more opportunities to spread the Good News; Christian literature for India's villages, and for adult beginners in reading; contributions to Wesley Community Houses; help in God's work of redemption in Africa; strengthening the work of hospitals; Girls' Homes; the training of Christian leaders in Pakistan and in other lands; and in dozens of other ways making firm the foundation of the Kingdom of God upon earth.



The Shields, Corpus Christi

• Wesley Community House clinic, Robstown, Texas.



Leon V. Kofod Photo

• Training class for new leaders in Africa.



Dept. of Visual Ed. B. M. C. E.

• Christian mother and son of Borneo.

WEEK OF PRAYER CONTRIBUTIONS

1946—\$271,373; 1947—\$312,101; 1948—\$360,358; 1949—\$365,933;
1950—\$372,218; 1951—\$392,280; 1952—\$420,056; 1953—\$468,496; 1954—
\$463,571; 1955—\$483,023; 1956—\$515,582.

Changing Roles in INDIA

By **MARIAN WARNER**



Genelli Studios

*Above is Miss Marian Warner,
Methodist missionary to India.*

HOW could I take that responsibility? Principal of a central village school of two hundred pupils! Mother to sixty Indian girls living in the hostel! It was 1931 and I was a new missionary just beginning to speak the Hindi language. Had my training and experience in the rural and city schools of Iowa prepared me for this? But how could I say No? *I couldn't!*

To feed the undernourished children there had to be gardens—which meant seed orders and fertilizers. There had to be better poultry to add protein, for goat meat was given only once a week. Children from underprivileged homes came without clothing. Patterns for little dresses and panties had to be worked out and the older girls taught to make them.

Always illness and disease haunted us. Dysentery, sore eyes, itch, malaria with temperatures running to 105 degrees. Often the local medical officer would be away—or himself ill. Treatment must be given, sometimes at two o'clock in the morning.

The sweeper from the outcaste group came daily to care for our sanitary arrangements. She was a constant source of condemnation. How could we, who came to "release the captive" permit this service? A little booklet on how to build an inexpensive septic tank showed the way. In spite of warnings that it would not work, that it would cause illness, unskilled village laborers were guided to build, as

a trial, one septic tank for the teachers' quarters. When, to our delight, it was a success, others were constructed—until at last the untouchable sweeper could be released, and given a clean type of work.

Always a deep concern gripped my heart that every Christian family should send its little ones to school. But often the six-year-old girl just ready to read could not come to school. She must care for the baby while both father and mother worked in the field that the family might eat. One solution was the Nursery School to care for the two and one-half to five-year-old children, thus freeing the first-grader for school.

Visiting in the homes, arranging marriages for orphan girls, teaching a Bible class, helping plan the Woman's Society meetings, caring for the sick, conducting teachers' meetings, supervising building repairs, keeping accounts for hostel and school, trying to keep up with correspondence, filled my days to overflowing.

The Baihar mission house was the finest in the village. It stood on a hill overlooking the beautiful Satpura Hills of central India. Scattered around were groups of mud houses called Munshi Tola, Rounder Tola, Khan-samma Tola.

Christians, Hindus, Muslims, all came to the mission house for help. A boy wanted admission to the school; a baby was in need of a special medi-

cine; a father wanted for his son a marriage arranged with one of the hostel girls; a former schoolgirl brought her new baby to show us. The teachers came to play games; the school-girls had parties; the mothers, with their babies, sat on the floor for a meeting.

Yet sometimes there was a feeling of guilt that the contrast in living standards was so great. Could it be justified on health grounds? The missionary was very important. She was given special honor at public programs, on special days. It seemed that she was indispensable. Must she be cared for in a special way? Perhaps the fine house was justified?

Indian teachers, and even some missionaries, did not want to work in the village. They felt they would be making too much of a sacrifice. The city was so much more attractive. In large centers trained Indian women took the principalships of Christian mission schools, but no one wanted to come to the village to be principal. One could not blame the young college-trained women. Baihar was a lonely place for an educated person. Besides, there were so many things to frighten one—the occasional panther which came at night to steal a calf or chickens; sometimes a snake appeared in the kitchen; the superstitions which



• Miss Zillah Soule at work. She is principal of Hava Bagh Teacher Training College at Jabalpur, India.

sought to explain any mysterious happening.

So the missionary continued to be "in charge."

Independence came to India in 1947. With it came a new emphasis on service in the villages. Government officials talked of "the missionary spirit." My third furlough was due in 1950, and someone must take charge of the Baihar school and hostel. Just at this time Miss Sarah Kashi Ram graduated from Isabella Thoburn College. As the daughter of a Christian pastor, she had a rare consecration and courage. When she was approached about taking the principalship in Baihar, she gave much thought and prayer to the challenge, and in May, 1950, came to live in the Baihar Mission house and take that heavy responsibility. She is still there, even after two years of graduate study in America. It is the hope that she will later fill one of the principalships in the city and bring to it the deep understanding and experience which she has gained in the village.

The Nursery School established in Baihar attracted the attention and admiration of all who visited it, including government officials. Often it called forth the exclamation, "Oh, help us start a Nursery! It is just what we need!" But the first requirement for a Nursery School is a trained teacher, and at no place in the Hindi-speaking area were Nursery teachers being trained.

Jabalpur is a great city of 300,000

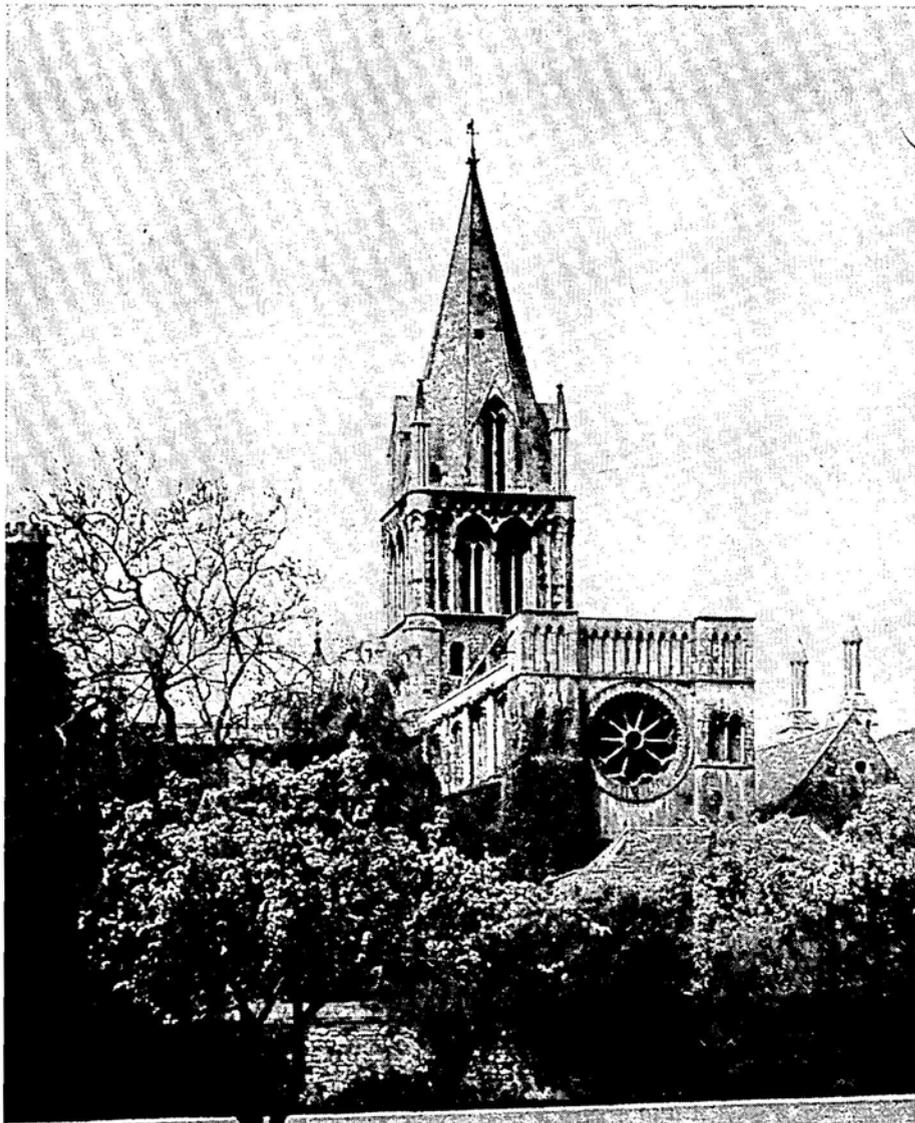
souls in central India. There is located the Hava Bagh Teacher Training College and its practicing school, Johnson Girls' High School. Following the succession of missionaries, Miss Zillah Soule became the first Indian principal of the Training College, and Miss Anu Gadre the first principal of the High School. For several years Miss Soule, a woman of vision, carried on the work with a completely Indian staff. Her association with missionaries had been primarily as teacher with a missionary principal or headmistress. Now the role was to be reversed, for Miss Soule asked me to join her staff for the purpose of opening a department of Nursery Teacher Training. Thus, on my return to India in 1951, for my fourth term of service, I went, not to Baihar village, but, at the request of the Indian principal, to the Training College in Jabalpur.

One feels the vital importance of personal relationships when seeking to train Christian leaders. The young college students and staff members were sensitive to any tension between missionary and principal, and it seemed that no amount of sincere effort to give one's best in the classroom could make up for lack of understanding or friction in personal relations. When a people has been subservient, dependent, it takes time to build up self-assurance and self-confidence. Also, when one has been in a dominant position, it is not always easy to step down. Yet this was the imperative in our relationships. At first, as Miss Soule

and I worked together, we did not understand one another. Words and actions held different meaning and intent for us. But as the months passed by, a growing trust and appreciation gladdened our spirits. I found that she could grasp underlying causes and currents in national issues and in student discipline far better than could one of foreign background. Her daring in standing boldly for Christian principles before the state-appointed committee for the investigation of missionary activities called forth my deep admiration. As our sensitivity to the feelings and needs of the other developed, we were able to discuss problems and to reject ideas without fear of hurting one another. This rapport made for strength and harmony in our association in the training of Christian teachers.

Identification is a word frequently heard. I felt that in the village I had reached a fair degree of identification with the Indian people, which served me well in the city. As few there spoke English with ease, the Hindi language became a natural means of communication, and now I could share the laughter, the tears, the problems of everyday living as well as speak in Hindi to my college classes. Having a versatile taste, I enjoyed the highly-spiced Indian curries (eaten with the fingers) as we sat together on floor mats or at table. The graceful Indian dress, the sari, was a delight to wear for school functions and social occasions. And now in the city, I had as my living quarters a simple cottage, comfortable but unimposing. The Indian principal, as was right, occupied, with other staff members, the large house formerly used by the missionary principals. No longer were explanations or excuses necessary to justify my living arrangements.

One might assume that if one could speak the language, wear the dress, eat the food, and reside in living quarters comparable with those of one's colleagues, then identification would be realized. But that is not all, for the essence of identification is in the heart. It is that feeling of equality, mutual respect, that joy in living and working together in the spirit of Christ for a common end—that is the true identification. It is the spirit of love in its richest meaning.



E. W. Tattersall

• *Christ Church Cathedral, Oxford. Oxford and the Wesley name are ever associated in a Methodist's mind.*

Charles Wesley and his Middle Years

By
STANLEY SOWTON

AFTER taking his degree at Oxford Charles Wesley made a precarious living there as tutor. With his brother John he threw himself into the service of the poor and needy of that city. They visited the prisons, the poor houses, the slums. A stern self-discipline was accepted by each member of the Holy Club and both John and Charles Wesley gave more rather than less in all that was demanded of them by the austere rules they themselves had drawn up.

This congenial life of study and service by the Wesley brothers was interrupted in an unexpected way. The affairs of the newly established English Colony in Georgia were much before Church and State. The Governor, General Oglethorpe, returned to England in 1735 to secure more colonists

and to recruit more clergymen to attend to the spiritual needs of both Britishers and Indians. John and Charles Wesley were both chosen for this important work, John as missionary to the Indians, and Charles as secretary to General Oglethorpe.

Despite the outstanding gifts and graces of the two brothers neither of these appointments was a success. A year later Charles was back in England and a year after that John had returned too.

Just then there was in London a Moravian missionary from Germany named Peter Böhler. Both the Wesleys were attracted to the Moravians and Charles Wesley saw a great deal of Böhler as he gave him lessons in English. But Böhler taught Charles Wesley far more than he ever learned.

It was not long before Charles Wesley accepted the Moravian teaching of salvation by faith and rejoiced in the conviction that "his sins were forgiven and that he was an accepted son of God."

Just then John Wesley's heart had, as he put it, been "strangely warmed" at Aldersgate. The two brothers who had already shared so much together were able to share this new joy that had come to them both. They had found in religion not something to be carried but something that carried them.

Such an experience was not to be kept to themselves. They began to preach in an entirely new way in the pulpits of many parish churches in London. Their message, so simple and convincing, attracted great crowds of



Stanley Sowton

• *Statue of Charles Wesley at New Room in Bristol, where Charles and John Wesley founded a permanent preaching place of their own.*

rough, ignorant, indeed criminal people, who cried out to God in an agony of shame and repentance. All this alarmed the easy-going clergy of that day who did not like having their churches filled with hordes of the unwashed and the disreputable, even though the preaching of the Wesleys made thieves honest, drunkards sober and bullies gentle. But all this was to the clergy of that day so very unusual, so very irregular. The church doors, at first so widely opened to these zealous young men, were one by one closed in their faces. They had a dynamic message but nowhere to proclaim it. So they took to preaching in the open air, an unheard-of thing in those days. Vast crowds were gathered in Bristol, in London and in other places. Then they became apostles on

horseback, riding through the length and breadth of the land in all weathers over bad roads infested with bad men, since highway robbery was rife. From among their converts they recruited and trained lay preachers prepared to live just as sacrificially and to preach just as unceasingly as were the Wesleys themselves.

After a while, when the Wesleys discovered that they were not to be allowed to preach in the pulpits of the Anglican Church, they decided that they must have a permanent preaching place of their own, no matter how humble. They built "The New Room" in Bristol and bought and adapted a disused Foundry in London. Hundreds of little preaching places also came into being in back streets in cities and towns all over the land.

It was a terrific task to keep pace with, and in personal touch with all this rapidly growing work but both John and Charles Wesley gave themselves to it unsparingly and achieved a success beyond all imagining.

After ten years of such apostolic work there came to Charles Wesley an enriching experience which of necessity changed the pattern of his life. He fell in love with, and married the beautiful and accomplished Sarah Gwynne, daughter of a wealthy Welsh squire. He was in his mid-forties. She was twenty-two. She left the luxury of her father's home, with its twenty servants, to go to live in a house which her husband rented for £11 a year—No. 4, Charles Street, Bristol. The assured income of this unusual but unusually happy couple was one hundred pounds a year guaranteed by "Brother John" from the profits of his publishing activities.

Babies began to arrive at No. 4, Charles Street, so many of them, alas, to depart almost as soon as they arrived. We are today reminded of this by a pathetic and solitary tombstone in a nearby churchyard.

It was at this time that Charles Wesley's wonderful gift of hymn-writing came to full fruition. He brought out first one hymn-book and then another. His hymns set the whole land singing. The unchanging love of God, and the message of a full and free salvation, were proclaimed in inspired verses set to tunes that people readily learned and warmly loved.

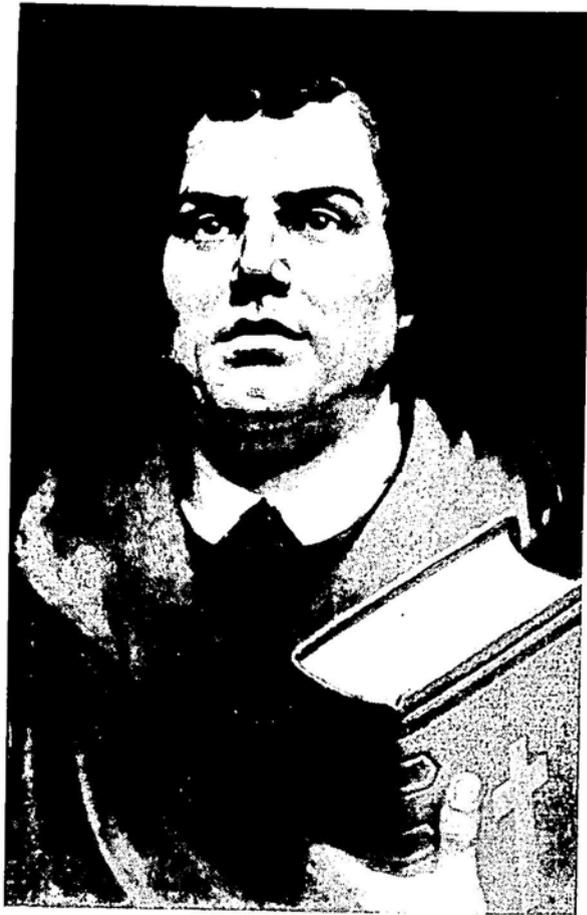
Today, after two hundred years, Charles Wesley's message still is heard, since there is probably no hymnbook of any branch of the Christian church without hymns, usually many hymns, by Charles Wesley.

"Soldiers of Christ, Arise" is a spirited call to personal service. "Jesus, Lover of My Soul" comes as a revelation to unloved and unlovely people. "Gentle Jesus Meek and Mild" is a first memory for millions of boys and girls. "Christ the Lord is Risen To-day" is a fitting message for Easter and "Hark, the Herald Angels Sing" has, generation after generation, become a vital part of Christmas.

It was Charles Wesley who "made Methodism a nest of singing birds." May his majestic hymns long continue to girdle the earth!

“HERE MUST I STAND”

By
Helen G. Jefferson



How truly Luther said, “Here I must stand.
I can do nothing else.” He knew his feet
Had reached the rock, that he could not retreat
Down cliffs of doubt to plod again through sand.
He had gained certainty, the longed-for land,
A fortress-faith that no man could unseat,
Whose walls could not be breached; their strength could meet
Both papal threats and emperor’s command.

Luther had learned that peace cannot be bought.
Not time nor persecution can erase
The truth he found, a truth that Paul had taught.
Surrender is the path to that safe place,
Faith led him to the refuge he had sought
Where he received the unearned gift of grace.

(Editors’ Note: October 31 is Reformation Day)

WORLD OUTLOOK BOOKS

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

THE CHRISTIAN TRADITION AND THE UNITY WE SEEK, by Albert C. Outler. New York, 1957; Oxford University Press; 165 pp., \$3.25.

Professor Outler of the Perkins School of Theology at Southern Methodist University provides in these lectures somewhat more than the "tract for the times" which he modestly promises in his preface. He gives a cogent analysis of the strength and weakness of the modern ecumenical movement, a convincing defense of it, and finally a survey of the goals to be sought in the further quest for the unity of the churches. With this last contribution, no doubt, one may find fault if he is skeptical about uniformity or inclined to pluralistic principles; for the author envisions the ultimate achievement of the oneness of the churches not only in hope and love but also in worship, in the sacraments, and in ministerial orders as well.

THE NEW ORDEAL OF CHRISTIANITY, by Paul Hutchinson. New York, 1957; Association Press; 128 pp., \$2.50.

This book, published after the death of the late editor of the *Christian Century*, is taken from a series of lectures delivered by Dr. Hutchinson just before his untimely demise. As is only to be expected from a man so gifted as Paul Hutchinson, the book is provocative and consistently interesting.

Properly to assess this book, it should be understood that it is journalism and journalism is of its essence perishable. Any journalistic report requires fresh transfusions daily to keep its viewpoint fully alive. Since death prevented the updating of the viewpoints in this book, it reaches us in a state where the bloom is beginning to go.

To say the worst at the beginning, it must also be admitted that some of Dr. Hutchinson's analyses were simply wrong from the beginning or at best highly suspicious. His account, for example, of the election of the present Ecumenical Patriarch is fascinating—enough so to have one Orthodox prelate characterize it as "amusing fiction"—but at best it can only be accepted as historical gossip. Again, Dr. Hutchinson at times seems slightly less than fair to some aspects of the Catholic intellectual revival.

The book is divided into four main sections—Roman Catholicism; Orthodoxy; World Protestantism; and American Protestantism. The first two sections, intensely readable, should be approached with a certain amount of caution as indicated above.

The section on world Protestantism begins really to display the strength of the book. Here Dr. Hutchinson is writing about material that he knows intimately and to which he has enough sympathy to react sensitively. Even here of course, one might quibble about matters of emphasis—is Protestantism in Europe really in quite as bad shape as made out; are

the Christians in India quite as paralyzed by popular feeling as suggested, etc. Still, the basic outlines are sure and correct. For a rapid and very limited survey of many of the problems, this is excellent.

Strongest section of all, naturally, is the closing one on American Protestantism. Here Dr. Hutchinson is on home ground and absolutely sure of his material. This section should be of special interest to Methodists because of several direct references that Dr. Hutchinson makes to situations in his own denomination. As befits a courageous editor, Dr. Hutchinson pulls no punches and it might be difficult to get indorsement of the book from some of the Council of Bishops. Some Methodist schools may not be too fond of his comments on Methodist theologians. This should suggest that this section is stimulating.

Dr. Hutchinson closes with some hopes for the future that he will not see. In a way, this book, imperfect as it is, is a fine book for an editor like Paul Hutchinson to leave as his last testament. For this book is intensely personal—in it we see all the blind spots and wrong guesses but somehow they are subsumed into the vigor and concern of a committed individual. "Who touches this book touches a man."

AMERICAN CHURCHES AND THE NEGRO—An Historical Study from Early Slave Days to the present, by W. D. Weatherford. Boston, 1957; Christopher Publishing House; 310 pp., \$3.50.

To people seriously concerned about present-day race problems—and that includes just about all of us—this important study will be keenly interesting, and should prove helpful. While recognizing fully the great evils of slavery, it nevertheless reveals the startling fact that the attitudes of white and Negro people toward each other during slavery were actually better in many respects than they have ever been since.

This was especially notable in the religious life and relations of the two groups in those earlier days, and in the deep concern of the white churches for the Negroes' religious welfare. Even some denominations which condoned or actually defended slavery nevertheless accepted the evangelization and religious training of the slaves as a sacred obligation. They worked at it, too, with amazing zeal and success, as is shown by a mass of evidence found in the records of the major denominations. The following illustration is typical:

In the decade preceding the Civil War the Southern Methodist Church had no less than 335 missionaries at work among the slaves, and by 1860 had enrolled 171,000 Negro members. Two of Methodism's greatest leaders, Bishops William Capers, of South Carolina, and Atticus Haygood, of Georgia, were better known for their active interest in Negro evangelization than for anything else.

The first eight chapters of the book describe in detail the earlier interracial attitudes and activities of the Episcopal, Quaker, Methodist, Baptist, Presbyterian, Lutheran, Congregational and Catholic churches, and Chapter IX brings the story down to date. The tenth and last chapter discusses the obligation laid upon the churches by the acute interracial problems of the present day, and offers practical suggestions for meeting it.

The book is abundantly documented, and evidently represents a vast amount of careful research. The author, Dr. W. D. Weatherford, a former resident of Nashville, is outstanding among the South's educational and religious leaders.

R. B. ELEAZER

GOD'S FOOL, by George N. Patterson. New York, 1957; Doubleday & Company, Inc., 251 pp., \$3.50.

The thrilling and frequently foolhardy adventures of an uncommonly resourceful and dedicated young Plymouth Brethren Scot who set out for Tibet in 1947 in obedience to the call of God are reported with the author's explanations of his decisions in this interesting book. Its pages reveal what an independent "faith mission" is like and what goes on in the mind of a missionary who renounces all dependence upon boards and societies, depending on God alone. As Charles W. Ranson says, "Despite its sustained egotism, its frequent contradictions, its occasional naivete, there shines through its pages a genuine missionary passion and an unconquerable faith and heroism."

THE FOREIGN POLICY OF THE UNITED STATES IN LIBERIA, by Raymond W. Bixler. New York, 1957; Pageant Press, Inc.; 143 pp., \$3.00.

The history of relations between the United States and Liberia. Carefully documented, and a valuable study of the dramatic struggle of the African republic.

NEVER THE WHITE ROSE, by Carroll Voss. Philadelphia, 1957; Muhlenberg Press; 231 pp., \$3.50.

A warm-hearted and tender novel about real people and their very real problems.

HOW TO READ THE BIBLE, by Richard Hall, Eugene P. Beitler, and Dr. Francis Carr Stifter. New York, 1957; J. B. Lippincott; 255 pp., \$2.95.

A simple and attractive introduction to the Bible as a resource for Christian living.

THE TIMES TEST THE CHURCH, by Frederick W. Wentz. Philadelphia, 1956; Muhlenberg Press; 154 pp., \$1.95.

Dr. Kenneth S. Latourette introduces this survey of the testing of the church in the contemporary world and describes it as a penetrating and sound analysis of the current scene. It is the first book of a gifted young member of the faculty of the Lutheran Theological Seminary of Columbia, South Carolina.



WORLD OUTLOOK

World Outlook

OCTOBER

SUN	MON	TUE	WED	THU	FRI	SAT
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

THIS MONTH

OCTOBER is a very busy month, both in the church world and in the secular world. One event brings both worlds closely together—the celebration of the United Nations observance, which is held in October. During the past **WORLD OUTLOOK** has told the achievements of the United Nations. This year we bring you some standards by which to judge international affairs and the United Nations and a program for the Christian church. It is a summary of the report given before the United States Conference of the World Council of Churches, by Dr. O. Frederick Nolde. See that it is read by those who have doubts as to the effectiveness of religious influence on international affairs. The article deserves wide reading and concentrated thought.

Another event for which October is noted is the observance of the Week of Prayer and Self-Denial. For the first time **WORLD OUTLOOK** carries the amounts of money raised during the past decade, and an outline of what those sums have done in the Kingdom. All Woman's Societies of Christian Service will like to have this handy reference as they prepare for their own observances of the Week of Prayer.

Speaking of Woman's Societies we hope that you will not miss the picture story of the Woman's Society of the Philippines. Although we hear about the work of the women of the younger churches we do not realize what a sturdy work it is until we see pictures of it. This story will be very useful for any program that has to do with the Philippine Islands or with the World Federation of Methodist women or with the Methodist World Council.

Visitors to the Methodist World Council meeting held at Lake Junaluska in September of 1956 will recognize Mrs. Valencia and Miss Lara—a small matter, perhaps, but one that

makes us realize anew that the Methodists are one people.

This month is the month for the picture section on Japan. In June we carried a picture section as a supplement to the home mission study theme, "Christ, the Church, and Race." Japan, as you know, is the foreign mission study theme.

We are having the story of Dr. Hamako Hirose this month. In her own story she tells one of the stories that lies back of the Japan pictures. You will know how to use this article and these photos.

Many of our readers had the privilege of meeting Miss Hirose during the summer of 1957 when she spoke in several conferences and summer schools of missions in the United States. An excellent person, with an extraordinary personality, she made many friends for Japan.

Miss Marian Warner's story on changing roles in India is one that will be of interest to any one who is aware of the changing patterns in the mission world. It would make an excellent start for a discussion in a Commission on Missions, and it would be very good to recommend to a young person who is about to go out to a mission field. Sometimes the changing role, so obvious to someone on the field, is not explained to the young missionary.

The story of Peek Home near Polo, Illinois, where children are wanted, is a good story to read aloud to your own children, or to neighborhood children, or to children of the church school. Children do want to *belong*; and Peek Home, with its forward-looking ambitions and program, and its Christian ideals, is indeed a good place for a child to be in, belong to, and call home.

We know you are following along with the series of articles on Charles Wesley. This month Mr. Sowton discusses the middle years of Charles Wesley. Let us know in what ways you are finding uses for these articles.

There is one more celebration in October. That is Reformation Day. Perhaps on that day, or on Reformation Sunday, you will find a special way to use the poem on Martin Luther, "Here Must I Stand," by Helen G. Jefferson. We are proud of our poems. We are often asked for permission to reprint them in other publications, some of them of other denominations.

The October cover picture will also be of use in a program on Reformation Day. Let us know what you think of this striking photograph of famous Ulm Cathedral.

We hope that you will not overlook the Editorials this month—or any month. Readers of all ages will find the practical feed-the-hungry and aid-the-sick accomplishments of UNICEF intensely interesting as well as thought-provoking. And students of all ages are interested in vocations. As we mentioned in an earlier issue, we are having some excellent editorial guest writers this year, and we should welcome appreciative comments from our readers.

Among the news items in the back of the magazine this month is a cartoon by Hall Duncan, gifted artist-missionary-teacher at Springer Institute in the Belgian Congo. Those who find cartoons amusing will be glad to know that further contributions from "Dunc" are in store. A word about Mr. Duncan's work as a lay missionary appeared on page 21 of the July, 1957, issue of **WORLD OUTLOOK**.

October is one of our favorite months, and we like to think that the October issue of **WORLD OUTLOOK** will be one of your favorite magazines for fall reading. We know that our readers will find a harvest of good things in these autumn pages—about the five hundredth birthday of the Moravian Church, thoughts on the breaking of barriers to Christian fellowship, a report on the Yale meeting of the Central Committee.

The Moving Finger

Writes . . .

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



Arthur West Photo

◉ Mrs. Martha Marble, who with her husband, the Rev. Robert Marble, is a missionary to India, has the rapt attention of a group of young people during the South Central Jurisdiction Missionary Conference held August 20-23 at Mount Sequoyah, Arkansas. About three hundred persons attended the Conference.

NCMY Meets at Denver; Withdraws from Merger

◉ THE NATIONAL METHODIST STUDENT Movement will withdraw from current merger negotiations with national student organizations of four other denominations.

The decision was made by the National Methodist Student Commission August 19 at the University of Denver, where the commission met as a part of the annual meeting of the National Conference of Methodist Youth, August 17-23.

However, the commission recommended that the Methodist Student Movement continue discussions toward

union, the discussions to be within the Ecumenical Advisory Commission of the United Student Christian Council, which is related to the National Council of Churches.

In reference to the withdrawal, a report which was adopted said in part:

"Current merger discussions seem to us to be centered around specific organizational details in attempts to perfect mechanics for the merger the other negotiating bodies seek.

"We feel that we should direct our attention toward matters of aim and basis of any proposed merger in an attempt to understand and express more fully our unity in Christ and our mis-

sion as the Church on the campus.

"Stimulated by the merger discussions, we now sense the need for a re-examination of our Methodist heritage and the contributions that it can make to an ecumenical encounter. We are not prepared at this time to merge our heritage into an organizational structure without a dialogue concerning the heritage. In order to make such a dialogue possible, we will bring our concerns in this area to the Ecumenical Advisory Commission of the United Student Christian Council. Working through this Commission will best enable us to make our concern felt and open new doors of action.



Methodist Prints, by Rickarby

• *The Rev. Melvin Blake, Division of World Missions executive secretary for Africa and Europe, shows some farm equipment recently sent to Angola to the Rev. H. Burnham Kirkland, DWM treasurer. The equipment was purchased from Mr. Vern L. Schield of Waverly, Iowa, who reconditions farm furniture to sell at greatly reduced price to mission boards. Mr. Shield attends the Methodist church in Waverly.*

"We congratulate those student movements which are now effecting their merger and thank them for the spirit in which our participation in discussion has been received."

The four national student groups now involved in merger negotiations are Presbyterian, U.S.A., Disciples of Christ, United Church of Christ, and Evangelical United Brethren. They started negotiations two years ago. Methodists voted last year to participate in the negotiations and have done so for one year.

The National Methodist Student Commission also voted to create a

student committee to request consultation with The Methodist Church's Commission on Church Union. One purpose of the consultation, the adopted report said, would be to consider Methodism's status as a participant in conversations with other communions regarding proposals for church union.

The National Methodist Student Commission is composed, for the most part, of presidents of state and regional Methodist student organizations. These organizations and similar campus groups make up the Methodist Student Movement.

In other actions, the Conference also did the following:

John E. Corson, Modesto, Calif., was elected president of the National Conference of Methodist Youth.

Jim L. Waits, Hattiesburg, Miss., was elected vice-president and Miss Katie Haynes, Birmingham, Ala., recording secretary. Edward Stack, Sea Cliff, N. Y., was re-elected financial secretary.

All the officers were elected for two-year terms.

Mr. Corson, the new president, succeeds Paul Bosley, New York City. He graduated in June from the College

of the Pacific, Stockton, Calif., where he was president of the student body last year.

Mr. Waits, the new vice-president, is a student at Millsaps College, Jackson, Miss., where he will be president of the student body during the coming school year.

Both Mr. Corson and Mr. Waits plan ministerial careers.

The Rev. Charles H. Boyles, national chairman of the United Christian Youth Movement for the last two years, was named one of two projects secretaries of the conference.

The twenty-five-year-old Methodist minister has been working in New York City, but he is a native of Jack-

son, Miss., and is a ministerial member of the Mississippi Methodist Conference.

Mr. Boyles will move to Nashville, Tenn., where the headquarters of the National Conference of Methodist Youth is located.

Mr. Boyles succeeds the Rev. LeRoy King, who resigned recently to become pastor of Grace Methodist Church, Denver. The other projects secretary, H. Donald Winkler, has resigned effective August 26, and his successor will be chosen later.

The National Conference also passed a resolution calling for the "dis-solvment" of the Central (Negro) Jurisdiction of The Methodist Church

"with all possible haste."

In the resolution, Methodist annual conferences which have not already considered the proposed constitutional amendment which would make possible the eventual abolition of the Central Jurisdiction were urged to ratify it. Those which have ratified it were commended.

The conference also adopted a race relations report which strongly urged conference Methodist Youth Fellowship councils and state Methodist Student Movement councils to be represented at the forthcoming hearings to be held for study of the Jurisdictional system of The Methodist Church.

The report, adopted unanimously, also recommended that "each Methodist student and youth become actively and intelligently involved in local politics to the end that legislation favoring integration (in education) is enacted."

The report also said:

"We affirm that segregation and discrimination in housing, churches and employment based on ethnic or racial differences is unchristian.

"As youth and students of The Methodist Church, we feel an obligation toward positive action in this area (race relations)."

As one way toward positive action, the report recommended that the National Conference of Methodist Youth sponsor an interracial work camp at the Fellowship of Southern Churchmen Center near Black Mountain, N. C., during the summer of 1958.

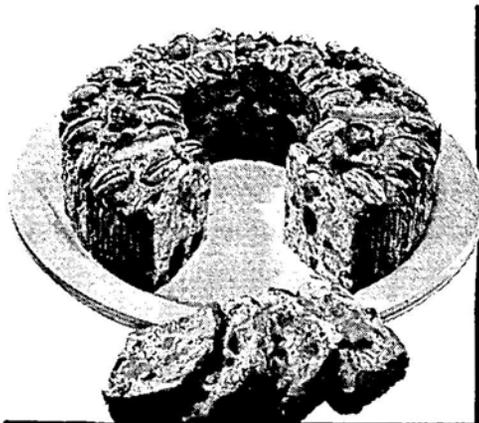
The Fellowship of Southern Churchmen is, the report said, an interdenominational and interracial organization of Christians in the South who are attempting to further interracial understanding.

The report recommended further an exchange of members between conferences of the Central and other jurisdictions to conference Methodist Youth Fellowship council meetings "looking toward the time when councils can be integrated."

It also recommended that conference Methodist Youth Fellowships and state Methodist Student Movements attempt to sponsor conference or state interracial work camps and that other interracial training enterprises be set up for youth and students.

In a communion offering, the 225 delegates contributed \$150 for "Negro families in dire need" in and around Orangeburg, S. C.

In describing the Orangeburg situation, Herman Will, Jr., Chicago, said,



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Mr. Will is a staff member of the Methodist Board of World Peace.

The conference at the University of Denver was the annual meeting of the National Conference of Methodist Youth. It was attended by more than 200 delegates. They were, for the most part, presidents of conference, state, and regional Methodist youth and student organizations.



European Methodists Confer in Stockholm

EUROPEAN METHODISTS, though separated by political boundaries and language barriers, will be doing more things together. That fact is evident from a recent conference of Methodist representatives from sixteen European countries in Stockholm, Sweden. Six bishops attended.

Missions and mass communications are the first two areas in which the European Methodists hope to cooperate more fully. The conferees discussed a coordination of the education and training of missionaries sent overseas from their various countries. The group also decided to try to develop a coordinated information and publicity program utilizing the press, radio and television.

The conference was of a consultative nature and had no power to make final decisions. The recommendations were turned over to a special committee which will forward them to the various annual conferences on the continent.

The host bishop was Bishop Odd Hagen of Norway, Sweden, Denmark and Finland. Other bishops present were Bishop Ivan Lee Holt (retired), St. Louis, Mo., former president of the World Methodist Council; Bishop Willis J. King, New Orleans, La.; Bishop Friedrich Wunderlich, Frankfurt, Germany; Bishop Ferdinand Sigg, Geneva, Switzerland, and Bishop Theodor Arvidson (retired), Stockholm. Other Americans at the meeting were Miss Ruth Lawrence and the Rev. Melvin Blake, secretaries for

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• The Rev. Charles Parkin, Advance director for the Division of National Missions, and the Rev. Bonneau P. Murphy, executive secretary of church extension, confer during a recent trip to Hawaii to visit Methodist work in the territory.

Europe and Africa of the Board of Missions.

Methodists on the continent of Europe number about 135,000 in twenty-two countries. Most of continental Methodism is related to Methodism in the United States, some conferences receiving financial aid through the Board of Missions, but in a few countries the relationship is to the British Methodist Church.



World Lutherans Meet; To Study Catholicism

THE THIRD ASSEMBLY OF THE LUTHERAN World Federation got under way Aug. 15 at Minneapolis, Minn., as delegates from twenty-nine countries heard Bishop Lajos Ordass, Lutheran Bishop of Hungary, tell how his Christian faith sustained him in days of prison and house arrest.

Speaking to 10,000 people in the Minneapolis Auditorium, the Hungarian bishop used the Assembly's theme "Christ Frees and Unites" as his sermon topic.

More than 600 official visitors and 275 delegates attended the ten-day LWF Assembly in its first meeting in the United States. Outgoing president of the LWF was Bishop Hanns Lilje of Hannover, Germany. Elected to head the LWF in the coming period

is Dr. Franklin Clark Fry, president of the United Lutheran Church and chairman of the Central Committee of the World Council of Churches.

The number of LWF member churches was increased from fifty-seven to sixty-one as four new churches were accepted. New members are the Evangelical Lutheran Church of Oldenburg, West Germany; the Evangelical Lutheran Church of Hong Kong; the Lutheran Church of Mexico; and Mekane Yesus Evangelical Church in Addis Ababa, Ethiopia. The LWF represents some 49,500,000 Lutherans.

The Lutheran World Federation revealed that it is planning to undertake a study of "entire complex of Roman Catholicism." Dr. Carl E. Lund-Quist, LWF executive secretary, reported that the Executive Committee has approved a request for one year of research into the question of the establishment of an institute "for the study of Roman Catholic theology which emphasizes the necessity for a thorough theological encounter with the Roman Catholic Church."

"The Commission on Theology as well as the Executive Committee accept the importance of this plan," he told the delegates. "It should be emphasized that such an institute as an institution of the Lutheran World Federation will not deal with the local

situation in the first place, but on behalf of world Lutheranism it should be concerned with the entire complex of Roman Catholicism.

"The Executive Committee sees the importance of this task, and is planning to call a capable theologian who is to study the possibilities of this plan and make his proposals after one year."

The memorandum which the German National Committee submitted to the LWF Executive Committee set forth as reasons for establishment of the institute:

"The present situation of the church of the Lutheran Reformation and the Roman Catholic Church has caused a great number of European (particularly German) church leaders and professors of theology to declare the project of establishing an institute for the study of confessions as necessary and to support the request of the German National Committee. We are convinced that the plan submitted will also find approval in other parts of the world."

"The ecumenical task of the Lutheran Church as a church of 'catholicity' lies especially in the field of discussion with the Roman Catholic Church," according to the memorandum, "for historical and theological development has placed the Lutheran Church in opposition to it."

"We should be guilty if we would fail here to give witness of truth and love," the memorandum said. "We cannot overlook the fact that many Catholic theologians see in the Lutheran Church their essential partner for discussion and try to clarify their own theology by comparing it with that of Lutheranism. During the coming years discussions with the Roman Catholic Church should not and must not be avoided."

E.P.S., Geneva



Thirteen Churches Get Rural Awards

THIRTEEN METHODIST CHURCHES in four northeastern states received achievement awards from the interdenominational Town and Country Church Development Program for the Middle Atlantic area.

The awards were presented at the annual banquet of the Development Program at Silver Run, Md. The program is planned for the stimulation and recognition of outstanding activities among churches of various denominations in places of less than 10,000 population in Delaware, Maryland, New

Jersey, New York, Pennsylvania and West Virginia. The sponsoring agencies are the state councils of churches of Maryland-Delaware, New Jersey, New York and West Virginia, the Wesley (formerly Westminster) Theological Seminary, and the Sears-Roebuck Foundation.

The top award went to the 285-member Lafayette Federated Church of Lafayette, Sussex County, N. J. Designated the "Town and Country Church of the Year" for the Middle Atlantic area, the Lafayette church has been since 1946 a combined Methodist-Presbyterian congregation. The pastor, the Rev. Carl A. Luthman, received a check for \$300 and a citation.

Because of an active, community-centered program, the Lafayette church found it necessary to start a new building. Within a year the members gave more than 1,000 hours of work on the new church, and it is being used for a variety of community activities, including a blood bank. To express its interest in the Christian world mission, the church held a three-day conference on missions with speakers from home and overseas fields.

The church which in the view of the Development Program had made the most progress in the last year was the McLean Community Church, McLean, N. Y., whose pastor is a retired Methodist minister and district superintendent, Dr. Arthur Moody. The church received the "Commendable Progress" award and a check for \$200. The McLean church also received the New York state town and country church award.

The Bentley Springs Methodist Church of Baltimore County, Md., received the "Town and Country Church of the Year" award for Maryland and Delaware. It also received the Middle Atlantic "Progress" award. Led by the pastor, the Rev. Robert E. Mitzeal, the 121-member church made improvements to the basement of its hillside social hall to provide a recreation center for community youth. Church members gave more than 2,300 hours of labor. The missionary concern of the congregation was expressed in clothes made for a mission project in India and calves sent to Puerto Rico through Heifer Project, Inc.

In addition to the "Church of the Year" award to Bentley Springs, a number of churches received Maryland-Delaware awards. Citations for "Commendable Progress" went to: Hancock Methodist Church, Howard Methodist Circuit and Mt. Gilcad Methodist

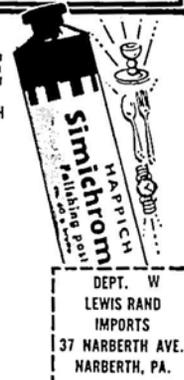
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Church, Woodensburg, all in Maryland. "Awards for Progress" went to: Centre Methodist Church, Forest Hill Christ Methodist Church, Federalsburg, and Forest Grove Methodist Church, all in Maryland, and Ebenezer Methodist Church near Newark, Del. "Completion" awards went to: Stone Chapel Methodist Church near Westminster, Unity-Washington Methodist Church, Hurlock, and William Watters Methodist Church, Forest Hill, all in Maryland.

The principal speaker at the awards banquet was Dr. Charles H. McConnell, Hillsboro, N. H., professor emeritus of town and country church, Boston University School of Theology and author of the 1956-57 Methodist churchwide mission study book, *High Hours of Methodism and Town and Country*.



Bishop Northcott Tours Latin America

✚ BISHOP H. CLIFFORD NORTHCOTT OF Madison, Wis., head of The Methodist Church's Wisconsin Area, left New Orleans Sept. 10 on an official visitation of the church's work in Latin America. He will represent the Methodist Council of Bishops.

His three-month itinerary will include Guatemala, Costa Rica, Panama, Peru, Bolivia, Chile, Argentina, Uruguay and Brazil.

Mrs. Northcott will accompany him. They expect to return to the States on December 5.



Chinese Protestants Write Hungary Church

✚ CHINESE PROTESTANT CHURCH LEADERS have written to the Reformed Church in Hungary, expressing "our warm greetings and brotherly love." "Ever since the tragic happenings in your country last October," the letter continues, "we have been greatly concerned about your welfare and the development of your church." The Chinese said that they had the impression that Hungary was "facing the alternative of either falling a prey to subversive activities, thus leading to chaos and war, or preserving the foundations of the socialist order with the assistance of socialist countries while making steady efforts to rectify past mistakes. We are glad that it turned out to be the latter." The Chinese Protestants expressed a desire for fellowship with the Hungarians and for a unity that will "involve a close

cooperation among all the Christians and a genuine identification with the best interests of our fellow-countrymen." Signing the letter was Y. T. Wu, chairman of the Three-Self Movement of the Christian Churches in China, and 19 other Christian leaders.

E. P. S., Geneva



Canadian Church Transfers Properties

✚ THE UNITED CHURCH OF CANADA will this year transfer to the Trust Association of the United Church of Northern India more than 200 buildings (churches, schools, colleges, hospitals and residences) which have been built up over eighty years of missionary service in India.

The properties, located in various areas of the central part of India, are estimated to be worth more than \$2,000,000. In announcing this action, the Rev. Dr. D. H. Gallagher, Secretary of the United Church's Board of Overseas Missions, said that the transfer of the properties to the Indian Church culminates a long-range policy of the Canadian Board to give more authority to the indigenous church.

E.P.S., New York



Taiwan College Has New President

✚ THE SOOCHOW UNIVERSITY COLLEGE of Law on Taiwan, which has become reaffiliated with The Methodist Church after a number of years, will have as its new president a lifelong Christian layman with many years' experience as both a law school administrator and a practicing attorney.

The school's board of governors has elected Dr. C. Y. Shih of Hong Kong to succeed Dr. W. Y. Taso, who is now a cultural attaché at the Nationalist Chinese embassy in Washington.

The Soochow College of Law is a liberal-arts school which this fall is expected to have an enrollment of about 1,300 students. It was established fifty years ago in Soochow, China, by the Methodist Episcopal Church, South. Disrupted when the Communist revolution swept the mainland, the Law College was re-established on Taiwan in 1951 by interested alumni. Ground was broken last spring for a new \$71,000 building, the first to be built on a thirty-two-acre campus. About \$63,000 of the construction cost was furnished by the Methodist Board of Missions.

The new president is an alumnus of Soochow University, of the University

of Michigan (master of law) and Yale University (doctor of juridical science). For sixteen years, Dr. Shih was dean of law schools in Shanghai and in World War II was a military advisor. For three years after the war, he was in private law practice in Shanghai. Since 1950 he has been in Hong Kong, first with the Aid to Refugee Chinese Intellectuals organization (established by Minnesota Congressman Walter Judd) and later as professor of commercial law at Chung Chi Christian University.



Church of England Widens Woman's Role

WITHIN THE CHURCH OF ENGLAND, women preachers are permitted, by recent law, both to preach and conduct prayer services, morning and evening, if the bishop permits them. But they may not be ordained, and may not conduct the rites of holy communion, marriage, or burial. Within the Church, however, there is an increasingly large group of both men and women working actively for full clergy rights for qualified women. The Anglican Bishop of Plymouth, England, preaching recently in New York City, noted that while he could see no logical or spiritual reason to ban women from the full ministry, he believed the Church as a whole would have "considerable hesitation in supporting so great a break with tradition at this time." Many of the "free" churches of Great Britain now ordain women as ministers—generally, it is said, because of the shortage of qualified men.



University Fund Tops \$1 Million Mark

CASH ON HAND FOR THE ALASKA Methodist University, to be established in Anchorage, has passed the \$1,000,000 mark, H. Conwell Snoke, Philadelphia, coordinator of the university development program, has announced. The announcement means that of the \$2,000,000 that must be on hand in cash before any construction can start, more than half is on deposit either in Philadelphia or in Anchorage. Mr. Snoke, who is also treasurer of the Methodist Division of National (home) Missions, said the actual receipts as of July 31 were \$1,228,000. That amount included \$980,000 in the division's Philadelphia offices from Methodist churches and church groups across the United States and \$248,000

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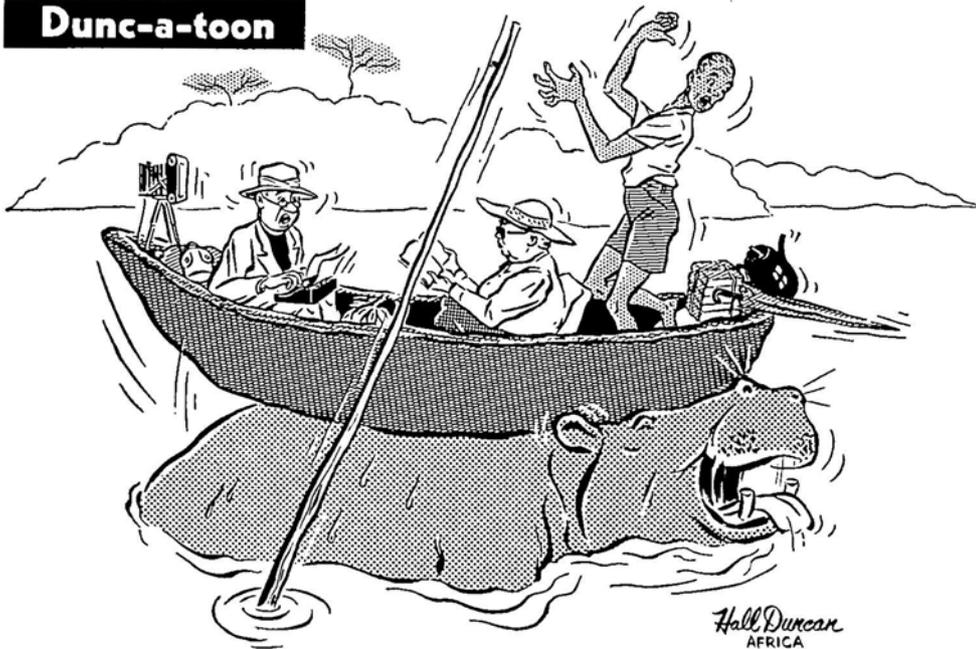
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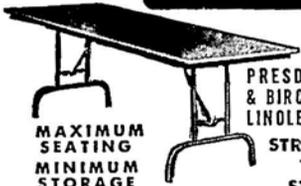


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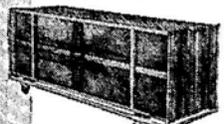
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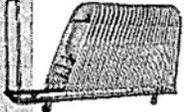
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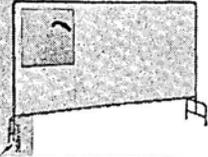
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The citation from Governor Piung Ki Min said:

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Mr. Schowengerdt, who returned to the United States this summer, directed the Center's first farm institute, which brought Korean farmers together for eight months of study and practical work in agriculture.

With Mr. Schowengerdt's guidance, the Center holds an annual institute for seminary students who will be working with farm parishioners, sponsors rural life institutes in villages around Taejon, and publishes the *Farmer's Life Magazine* to train rural leaders. It cooperated with Korea Church World Service (an interdenominational relief agency) and the Ohio Council of Churches to import 200 pigs in 1956.



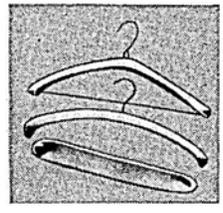
Japan Honors Caroline Peckham

MISS CAROLINE SERENA PECKHAM, of San Antonio, Texas, and Nagasaki, Japan, is retiring as a missionary of The Methodist Church and as president of Kwassui Gakuin Junior College, Japan. She has been in that land for thirty-five of the past forty-two years. On the eve of her retirement she has been honored by the school, the city, and the nation she served. Kwassui Gakuin has conferred upon her the title of "President Emeritus." The City Assembly made her an "honorary citizen." The prefectural and city governments and the National Broadcasting Company gave her a farewell reception in front of the International Cultural Center—with two bands and a galaxy of speakers. And the Emperor, through the Governor, conferred upon Miss Peckham the "Fourth Order of the Sacred Crown"—the highest decoration ever granted a woman—in recognition of her services.

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J. F. Peat Dies; China Veteran

THE REV. JACOB F. PEAT, OF BELLVILLE, Ohio, retired missionary of the Methodist Church who had served in China for thirty-eight years, and in Malaya for five years, died at his home on July 28. He was in his ninety-first year. His wife had died in 1953.

Mr. Peat was born in Quincy, Ill., and educated at Chaddock College in that city. He first went to China in 1893 and served in Chengtu, Chungking, at Suining in West China, being successively circuit pastor, missionary-in-charge, district superintendent, superintendent of schools, and mission treasurer. At the time of his retirement he was manager of the Wuhu General Hospital. From 1928 to 1933—when war conditions closed ports of China to missionary work—Mr. Peat was treasurer of the Methodist mission in Singapore, Straits Settlements. He was a delegate from China to three General Conferences of The Methodist Church.

Surviving are four sons and a daughter: Frank E., of Shaker Heights, Ohio; Harry G., of Cleveland Heights, Ohio; Leslie J., of New York City; Wilbur D., of Indianapolis, Ind.; and Mrs. Ruth P. Campbell, of Downey, Calif.

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PROBLEMS IN INTERNATIONAL AFFAIRS AND PROPOSED ACTION

... continued from page 35

indifference, ignorance, and isolationism which are opposing the enactment of legislation on an economic aid program must be effectively combated if the United States foreign policy is to be constructive.

Proposed Action. Recognizing that the maintenance of United States foreign aid at the present level represents a minimum imperative, there should be developed a program of technical cooperation and economic assistance which will operate on a longer term basis, utilize more fully the advantages of multilateral administration through the United Nations, and genuinely serve the needs of the peoples without such restrictions as would hamper mutual respect and good relations within the international community.

Immigration and Refugees

The Problem. The immigration policy of the United States, as it affects both the normal flow of immigrants to this country and the admission of refugees, has important bearing upon good relations with other peoples and upon the influence which can be exercised in behalf of justice and freedom. The admission of many Hungarian refugees from Austria as parolees does not permit permanent residence nor the acquisition of citizenship. The United States, while giving financial help to Hungarian refugees, has thus far refused to admit any.

Proposed Action. (1) Both on humanitarian grounds and as a contribution to sound international objectives, the United States should contribute further to the relief of the tragic plight of Hungarian refugees in Yugoslavia by arranging to admit a reasonable number at the earliest possible moment; (2) emergency legislation should be promptly enacted to give permanent status to the Hungarian refugees who came to this country from Austria; (3) liberalization of the McCarran-Walter Immigration Act is urgently needed and long-term provision should be made to permit a substantial number of refugees—the suggested number is somewhat under 70,000 annually—to enter the United States.

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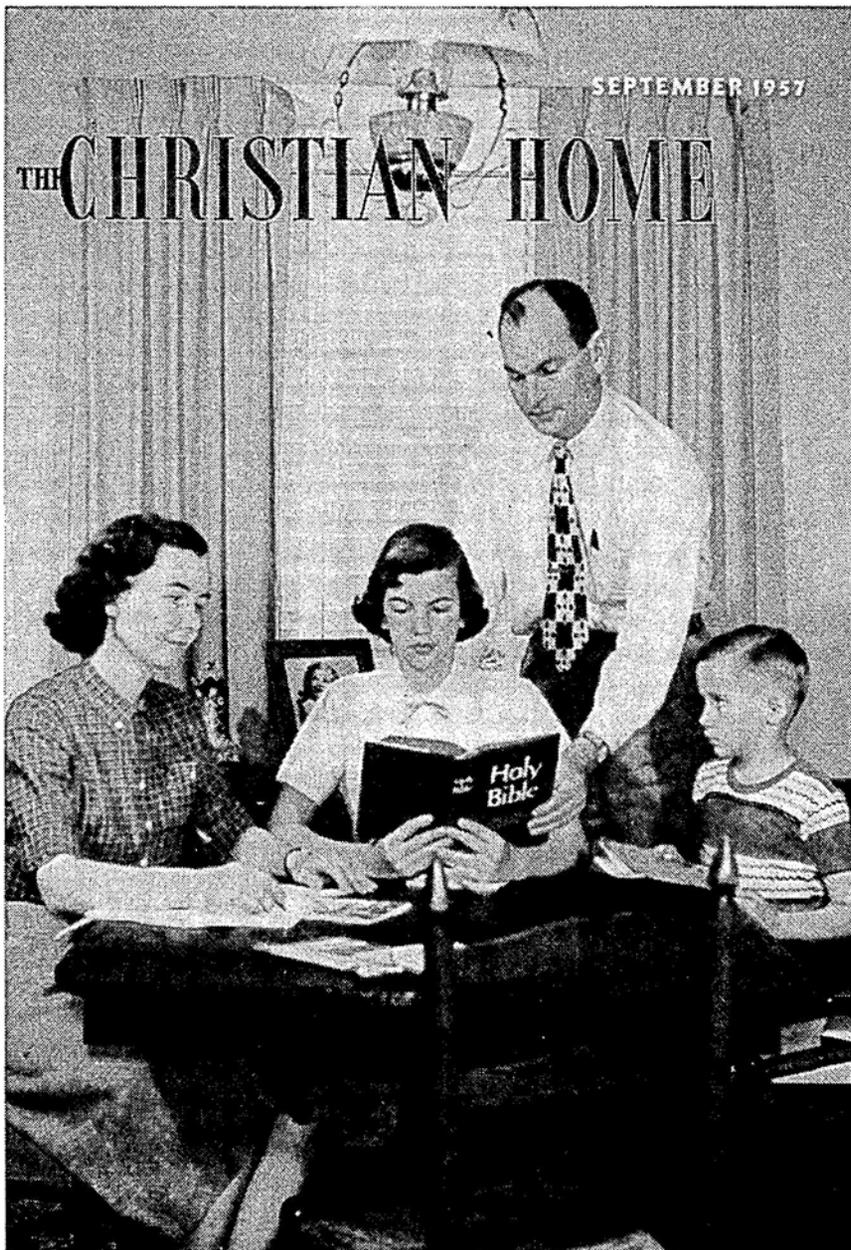
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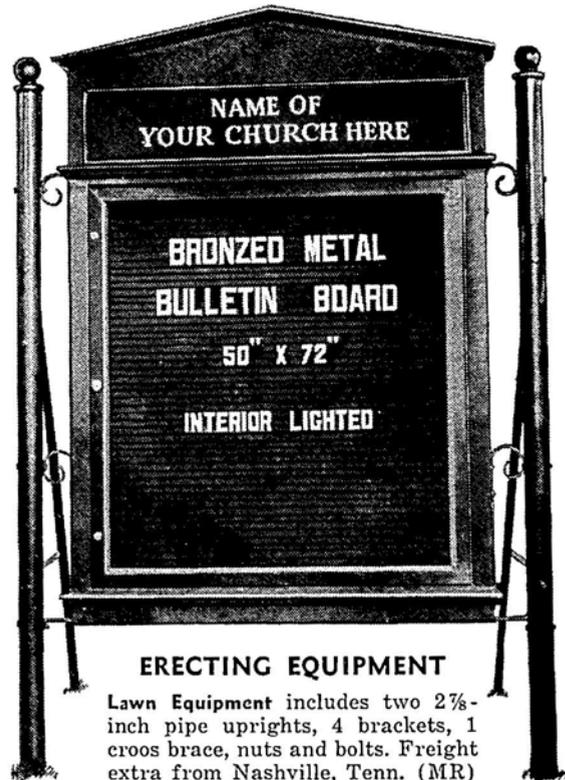
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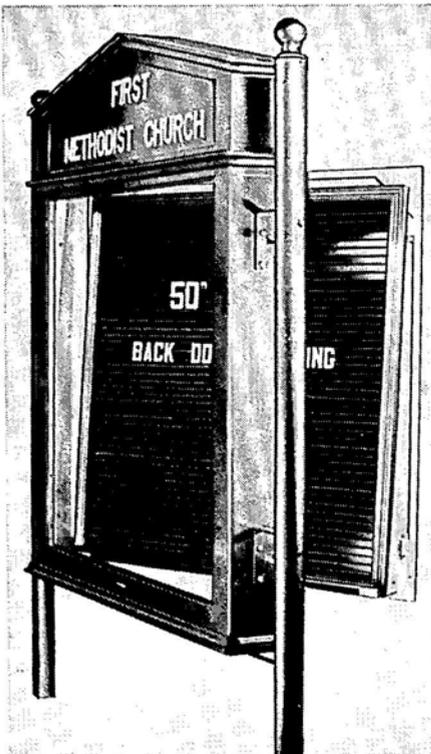
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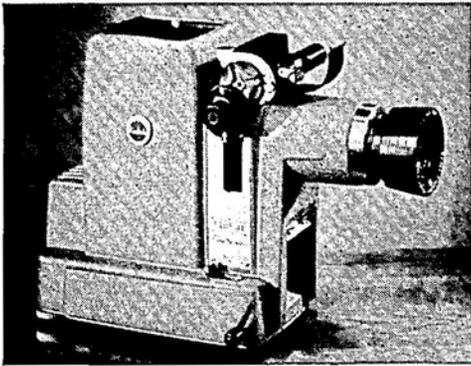
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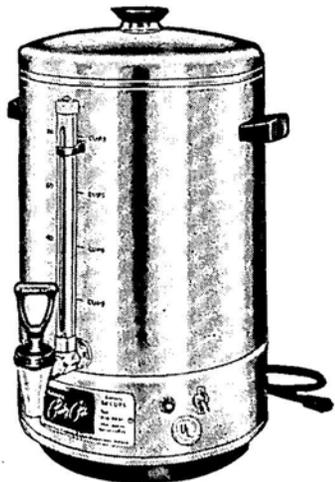
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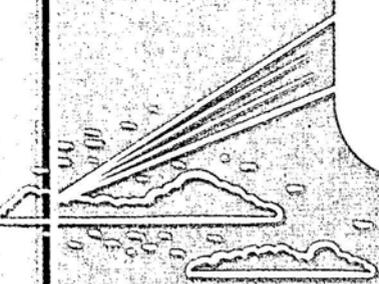
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