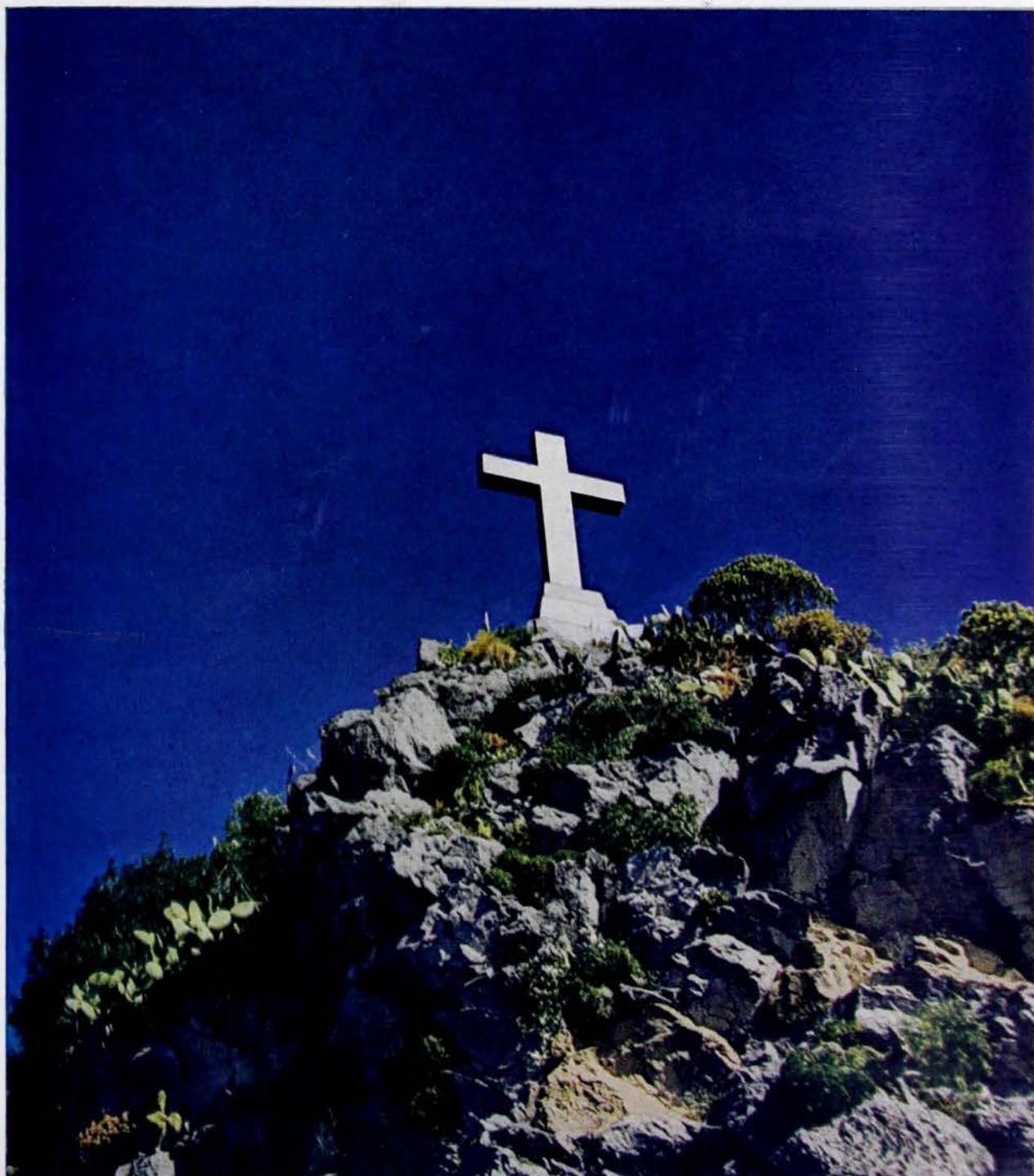


AUGUST 1958



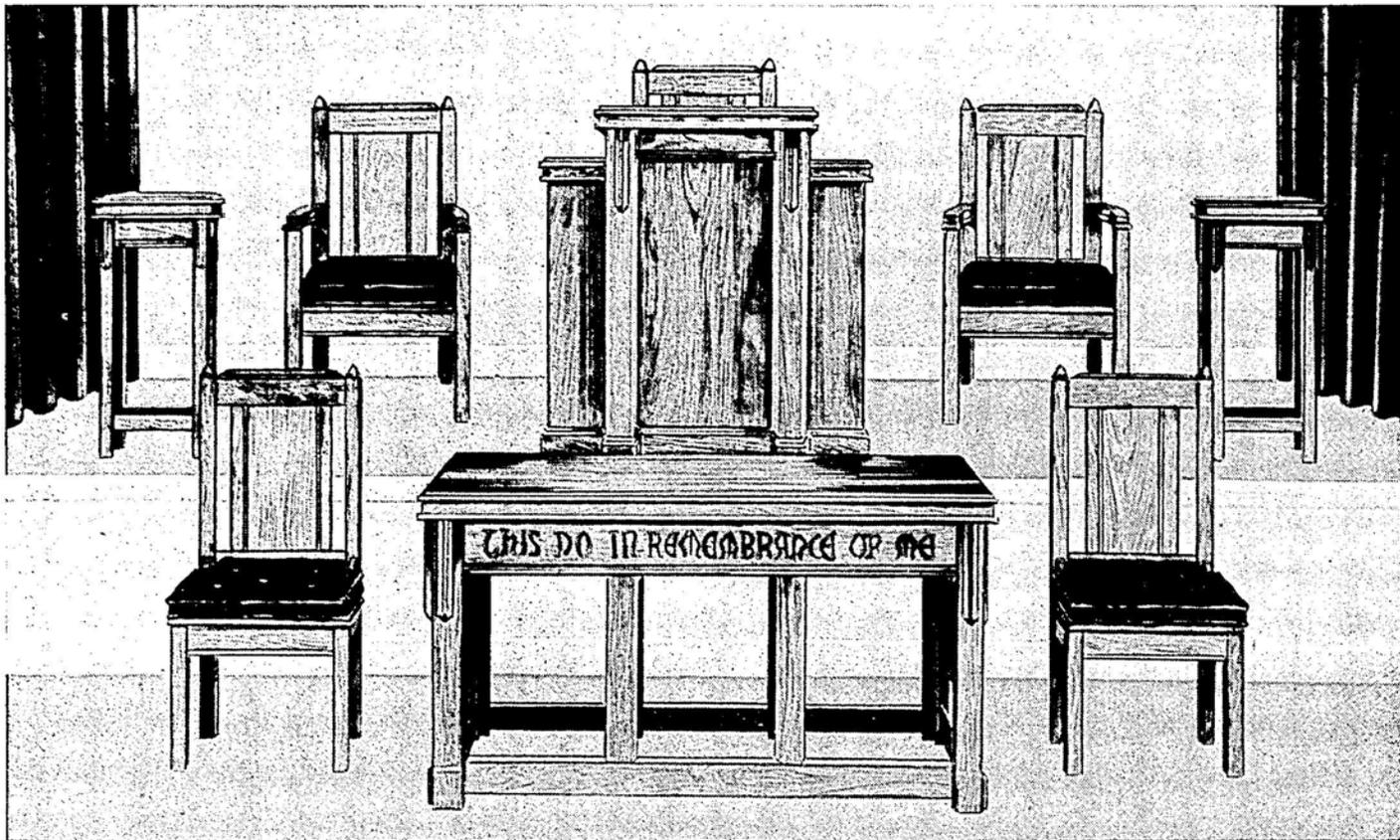
World Outlook



ROSS IN SICILY

Doris Darnell

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LETTERS

WORLD OUTLOOK 1958

A North Carolina Trip With a Mission

● A "Trip With a Mission" was planned recently by the Missions Club. Twenty-two people spent an exciting week-end of pre-arranged visits to four projects operated by the Woman's Division of Christian Service in the Western North Carolina Conference: Bethlehem Center in Charlotte; Allen High School in Asheville; the Brooks-Howell Home in Asheville; and the Methodist Missions Center in Cherokee. The group spent a night in the home of Vice-President and Mrs. Walter L. Gibson, Sr., at Lake Junaluska.

In the experience-sharing at the end of the trip two ever-recurring impressions were expressed: "The joy of the deaconesses and workers within the projects," and "there is more yet to be done."

MARY F. FLOYD

Pfeiffer College
Misenheimer, N. C.

Local Color in Bulandshahr

● Again the hot summer wind blows the last leaves off the trees. The final roses of the season make a brave attempt to bring sweetness to the air; the bougainvillea and *kanare* are more brilliant than at any other time. The koel sings at evening, and the brain-fever bird wails at noon.

Again I relive a winter's memory of fresh young wheat, deep green among the golden mustard blooms, and of palm trees silhouetted against the bluish-rose of a winter sunset.

LOIS BIDDLE

Methodist Mission
Bulandshahr, India

Notes from Kabaji Leper Colony

● In our weekly clinics we see 35 babies. Each newborn is given a flannel blanket and gown from our church friends at home.

A cherished plan for the future is the building of a home for our 150 children. We have 112 children in school this year. Our teacher for first and second grades is not a patient; he comes from the Elisabethville church.

The church stands close to the dispensary, and it is the scene of early morning prayer services for the workers and patients who are on their way to work in the gardens. At sunset there are again prayer services. The women meet faithfully every Friday afternoon for special prayer and Bible study.

During the dry season the people have made bricks that we will use for new buildings. They have already made a machine-shed for the tractor and equipment, a chicken house, and a pig house. They are now making a house for the new hammer-mill (which grinds the manioc flour).

You will be interested in knowing that we have purchased a new bull, half Lebu and half Afrikaner; and also three large white pigs.

A spray-race to combat ticks is being installed.

The tractor has made a great difference at Kabaji. Land has been cleared for pasturing a beef herd, which at present numbers close to 100.

The patients have planted three thousand meters of manioc sticks. We have had good rice, peanut, and potato crops. The general nourishment of patients and children is showing steady improvement.

ALFRED AND PATRICIA BROADHEAD
Kabaji Leper Colony (near Kapanga)
Belgian Congo, Southern Conference
(Quoted from
The Africa Christian Advocate)

Day Care Center in Mexico

● The children arrive about 7:30 and eat a breakfast of hot cereal with honey, milk and bread. Then the five-year-olds go to kindergarten, and the younger children take their daily baths.

How they enjoy the hours divided between playground and playroom! This is the time when my limited Spanish comes into use. It took me a while to understand the words for "push me fast" at the swings, and "catch me" on the slides. But I have learned that actions "speak" more quickly than words.

Dinner time is at noon. The next three hours are the quietest of the day, when the children take naps. At 3 o'clock they rise for two more hours of vigorous play.

The day is brought to a close when the children get a light snack and then their parents come to take them home.

Olga Vela, a young, talented Mexican girl who speaks English and Spanish fluently, is director of the Center. How fortunate we are to have such a capable leader!

DONNA LOU NELSON

Centro MacDonell
Juarez 200 Norte, Durango, Mexico

Congo Christian Minister Leads in Woman's Work

● In many villages of the Congo there is only one person who can read and write. He is the Christian minister. His education insures him a place of leadership in the community—a place he could not escape, perhaps, even if he wanted to.

The women of the local church naturally take advantage of this available leadership. In the Woman's Society the minister leads the way toward Christian service. He is the interpreter. The president of the Society looks to him to interpret her duties; the treasurer, the secretary, and even the chairman of the Status of Women also look to the minister to name their tasks!

The minister leads the members of the Woman's Society in their program in somewhat the same way he leads the congregation in church. He attends the meetings, and supervises reports and organization.

The women consider that their program is their own, however. "Preacher" is only a channel for directing their leadership talents.

The women of the Congo have become in recent years more mindful of the great needs of people outside their own local areas. They send funds to Leopoldville to help with the support of Bible women and their work.

Last year (1957) Congo women gave money to help Hungarian refugees' and Boys' Town in Korea.

The women assess themselves one franc per month (two cents) but many go beyond this and give twenty cents (ten francs) each month.

LORENA KELLY

MNCC via Lusambo
Lodja Station
Belgian Congo

"A Million Listeners" in Japan

● In March, sixty Japanese pastors and laymen, and eight missionaries, gathered at the Christian Audio-Visual Center in Tokyo for an intensive conference on film evangelism.

Those already using movies and filmstrips in evangelistic work shared their experiences.

"Songs of the Heart," AVACO's first venture into the field of sponsored radio broadcasting, has been receiving good response since the series began last April (1957). Broadcast weekly at 6:30 on Saturday mornings, the program now draws almost a hundred letters a week.

"Songs of the Heart," fifteen minutes of hymns, with a short message or interpretation in the middle, features the forty-five-voice AVACO choir, under the direction of RAVEMCCO scholarship student, Mr. Megumi Hara.

Each listener who writes in is sent a small hymnbook, and a letter of introduction to the NCC-related-church nearest his home. If he writes about some personal problem, or a question, his letter gets a personal answer from one of seven pastors who participate in the Follow-up Committee.

This broadcast reaches about a million listeners in Tokyo alone.

JAPAN CHRISTIAN ACTIVITY NEWS
Christian Center
2, 4-Chome Ginza, Tokyo, Japan

"In the Name of Goodness" At Dudley Hall, Philippines

● If there was anything accomplished last year in the name of goodness it is because I have able companions at Dudley Hall.

My assistant, Miss Casel, is wonderful, always calm in the face of shock and trouble. She is patient in hardships and trials, and is an understanding co-worker.

Miss Rebecca Peralta, a deaconess, carries all the work of a good typist. I do not know what I would do with all my correspondence without Rebecca at the desk.

Miss Miriam Peralta and Miss Victorina Fentanos, government employees boarding at Dudley Hall, are big helps. They never fail to lend a hand in time of need. They have a mind for the good of the institution.

Without these wonderful Christian friends standing by Dudley Hall the work would have been of a different picture.

SATURNINA LARA

Director, Dudley Hall Hostel
Vigan, Illocos Sur, Philippines

The Forward Look in Japan

● The United Church of Christ in Japan is a living witness. Its task is a great and a responsible one.

In 1954 a five-year program emphasizing pioneer evangelism, rural evangelism, occupational evangelism, education and social work was planned.

Areas untouched by Christian influence are being reached. New churches are being built, new farming methods are being learned.

Young people are participating in Christian centers, youth caravans, and work camps, and in church life as Sunday school teachers. Social work projects to aid orphans, widows, and the handicapped have increased.

The year 1959 will mark the centennial of Protestant Christianity in Japan.

GLORIA REED

Iai Joshi Koto Gakko
64 Suginami Cho, Hakodate
Hokkido, Japan

Hospital Facilities in Florida

● Your issue of June 1958, containing the article "Hope and Healing at Brewster Hospital," has been called to my attention.

Your statement that Brewster and a small hospital in Dade County are the only private hospitals serving Negroes in the state is undoubtedly true. Your church is to be congratulated on providing needed facilities for Negro patients. However, your article has the implication that Negro patients are not admitted to other hospitals in the state, particularly when you make the statement that, "Many Negroes go North to have their babies." I point this out because we are exceedingly proud of the fact that we admit Negroes to this hospital, and provide accommodations and care equal to that received by white patients.

We are not the only hospital in the state providing such service, in fact a new 50-bed Negro hospital is being constructed in this area under the sponsorship of another religious group.

I feel in justice to Florida hospitals that further clarification should be made in a forthcoming issue of WORLD OUTLOOK.

HARRY O. DUDLEY, Administrator

Winter Park
Memorial Hospital Association
P. O. Box 1406, Winter Park, Florida

Advance at Clara Swain Hospital

● Seven years ago there were just two missionary doctors here, four national doctors, six women missionary nurses and technicians, with a limited group of Indian nurses and aides.

Today (March, 1958) there are three missionary doctors, a missionary dentist, ten Indian doctors, and one Indian dentist. There are two missionary nurses, with thirty Indian staff nurses. There is a flourishing school of nursing with sixty students. And there are schools for X-ray technicians, laboratory technicians, anesthetists, compounders, and dental hygienists.

I have spent a happy and profitable three months here at Bareilly, India, with my daughter, Dr. Wilma Perrill, and her family. My next report will be sent from Africa.

H. G. CONGER

53 Oakwood Place
Summit, N. J.

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Cover: Cross in Sicily
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EDITORIALS

Shifts in Mission Responsibility

DR. DAVID D. FORSYTH, executive secretary of the former Board of Home Missions, used to say: "Never build a mission school so grand that the county can't take it over."

Three decades ago he built for impermanence of certain types of mission program—permanence for local community responsibility.

It has taken a long time for present-day mission programs to catch up with him—but now they have. Already the influence of mission institutions is showing itself by a reduction of the need for institutions—which sounds like a paradox.

After forty-five years of service at Olive Hill, Kentucky, Erie School will not open its doors next month. The community can educate, today, a student body which, not so very long ago, had to depend on the Department of Work in Home Fields for its educational chance.

The Shepherds' School at Farmington, New Mexico, once a summer school for children who could not attend regular school because they had to herd sheep in winter, is closed this year. Almost all children on the Navajo Reservation attend school today. The need for the Shepherds' School has passed.

We rejoice in the fact that more and more communities are taking educational care of all their children, and that families are insisting that children take advantage of the opportunities open to them.

The formal educational task of the home mission program is far from done. But the goal is not, as they used to say, to work yourself out of a job. Rather it is to prepare others to work into the responsibility.



Sunday School Association In Japan

ON the sixth of this month three thousand delegates from sixteen

countries will meet in Japan for the fourteenth World Convention on Christian Education.

Two facts of this convention are particularly interesting to a mission-minded churchman. One is the fact that for the first time, Westerners will be greatly in the minority. The second is that the major address will be given by Bishop Otto Dibelius of Germany on the subject: "Totalitarian Youth Training—A Challenge to the Church."

The first fact is an indication of the growing part which the churches of the non-West are taking in shaping the great church conventions of our time.

The second fact is an indication that the non-West is taking a very serious view of totalitarian training in a young person's life.

The Convention is preceded by many seminars on church school curricula. It is to be hoped that the non-Western character of the seminars, and the recognition of the totalitarian danger in education will produce new and fresh approaches for the church school and for Christian education as a whole.



Tenth Birthday for The World Council of Churches

WHEN the Central Committee of the World Council of Churches meets this month in Denmark, it will mark the tenth anniversary of the founding of the Council.

Traditionally, an anniversary is a good time for stock taking and assessing achievements.

These achievements of the World Council are many. One could enumerate creative approaches throughout the activities of the Council—studies, such as the ones now under way on "Areas of Rapid Social Change"; the ecumenical Institute at Bossey; the work on the laity and on cooperation between men and women; courageous statements such as that on the Christian and Race made at Evanston.

With such achievements, it is no wonder that the membership of the Council has grown to 170 churches in 50 countries and that it seems likely that this increase will continue as it surely deserves to do.

The main aspect of the Christian faith that has been missing directly from the World Council has been that of missions. This was because the International Missionary Council preceded the World Council and the form of association rather than merger of the two groups was attempted. It has become clear that a closer connection is needed and a plan of "integration" of the two bodies is now up for action.

This "integration" proposal has revived the old, persistent criticisms of the World Council—that it aspires to be a superchurch; that it is too liberal; that it is too Orthodox; that it is pro-Communist, etc. Obviously, any organization that could be all of these things at the same time would be an impossibility but consistency has never played too important a role in many such criticisms.

The only criticism that needs to be taken seriously is that of aiming toward a "superchurch." This charge is not true but it does point up a vital question about the ecumenical movement itself. The sensitive area where we go beyond feeling a warm glow of fellowship and begin to see some of the painful sacrifices that we as churches may have to make to the cause of Christian unity is drawing closer. It is much easier to worry about World Council "imperialism" than it is to face these problems.

Again, much of the criticism directed at the World Council comes from those who distrust churches as such. While we should always maintain a Christian brotherliness toward all Christians and all men, it would be folly not to realize that many of these groups think little more of The Methodist Church than they do of the World Council.

Criticism of the World Council is partially a testimony to its effectiveness. Ten years is not even the twinkling of an eye in the light of eternity and the World Council of Churches has made an enviable beginning.



ICU Photograph

• A Japanese and an American student look on while Dr. Masumi Toyotome, director of Religious Life and Program at International Christian University, prepares for a Communion service.

Our Schools in *JAPAN* 社 社

By **THOBURN T. BRUMBAUGH**

The World Convention on Christian Education meets August 6-13 in Tokyo. What are the strengths and weaknesses of Christian Education in Japan itself? Dr. Brumbaugh has recently completed a four-month survey of Christian schools in Japan.

FEW Americans are aware that there are over 600 Christian schools in Japan, enrolling a total of more than 200,000 students in courses from primary grade up through college and university work. Of these students 133,173 are in Protestant schools, 55,452 of them in church-sponsored colleges and universities. Much of Japan's future leadership is now receiving an education in Christian institutions.

Most of the Protestant schools, as

likewise most of the evangelical churches in that country, are related to the United Church of Christ in Japan. Of the seventy-six incorporated Protestant institutions to which are related two hundred and sixty-seven primary schools, high schools, college and graduate schools, fifty-three are identified with the United Church into which The Methodist Church and many other Protestant denominations were merged in 1940. At that time

thirteen of these institutions were related to and financially aided by the Board of Missions of The Methodist Church. To these thirteen have been added seven others, making twenty in all with which the Methodists in this country now have some contact or to which they give financial aid. For all of these we try to provide missionary teachers, a total of seventy-six American Methodists being thus engaged, either full or part time.

To eleven of these institutions the Woman's Division of Christian Service is related and not the Division of World Missions; to nine the D.W.M. and not the W.D.C.S.; and to five both these Divisions of our Board are related. The number of schools and departments embraced is fifty, of which twenty-seven are for girls, twelve for boys, and eleven for both, enrolling a total of 37,242 students from primary to college and university level of education. This presents both an amazing opportunity and a great responsibility as the Methodist missionary cause seeks to bring the youth of Japan into discipleship with Christ and into the fellowship of his Church. The question naturally arises, how are we measuring up to this challenge?

In the first place, one must ask about the type of students thus enrolled. Before World War II it was acknowledged that Japanese families tried first to put their children into government schools if possible, turning to private or Christian schools when they could not pass the stiff government school examinations. This affected adversely the levels of scholarship and achievement in our so-called mission schools. Moreover, it was well known then that people of means were especially desirous of acquiring for their children the prestige of government institutions which boasted of their moral, spiritual, and patriotic excellence and claimed access to the good positions made available to graduates.

Today the situation is greatly changed. The public schools have not only been divested of the right to give religious instruction but have lost social and educational prestige as well. Therefore, in a postwar situation where spiritual stability is desired, the youth of the nation are turning to Christian principles and to the schools where

they are imparted. Again, where parents are able financially to pay tuitions higher than those required in tax-supported schools, they are putting their children in Christian and other private institutions where they expect they will receive religious and moral instruction along with good educational training.

All this has made for a genuine improvement in the quality of students found in our Christian schools and in their educational and other standards as well. Incidentally, whether for good or bad, it is generally agreed in Japan that, whereas before the war our students came from middle-class business and professional homes, today they are far more largely from the well-to-do industrial and commercial strata of society. This creates problems. Such families want good standards of education, but little of social inquiry or political experimentation. They do welcome religious and moral instruction, however; and this gives our schools an unprecedented opportunity for sound Christian evangelism, with both personal and social implications.

As to high scholastic standards, however, one must question whether these Christian schools have been able to seize and improve the opportunities afforded by Japan's postwar situation. In the first place, the cost of education has advanced astonishingly in recent years. Secondly, financial aid from mission boards has been greatly reduced within the past quarter century, and even since the end of hostilities has not been restored to prewar levels. Thirdly, all this has obliged these schools to increase their student bodies alarmingly for the sake of larger income from tuition and fees. Fourthly, it has been impossible both to secure the highest quality of teachers who are also Christians and at the same time to provide educational equipment such as can be supplied with ease by public schools through government appropriations. Accordingly, the previously mentioned and much cherished prestige of our Christian schools may not long endure.

At this point it should be noted that these schools of ours never were strong in the teaching of the sciences or of vocational subjects. They are still far behind public and also many private institutions in these practical and pro-

fessional aspects of education. So-called mission schools have usually specialized in literature, in commerce, and in other courses which did not require much equipment and in which knowledge of the English language as taught by missionaries might prove an advantage after graduation.

Now Japan is rapidly becoming one of the world's most industrialized nations and one of the most technically advanced as well. Therefore, the public is asking what the Christian schools have to offer both as basic training and as vocational and professional education to meet the conditions of life in our modern world. Unfortunately, just at this juncture in history it must be admitted that there is scarcely a Christian school in Japan with scientific equipment, curriculum, or teaching personnel capable of providing the most basic of vocational, technological, or professional training for creditable service in such lines of endeavor.

It was for this reason that this writer, as a result of a four months' study made recently of "Our Christian Schools in Japan," recommended "that for the next ten years the agencies sponsoring these schools put a major portion of their assistance into (natural and physical science) equipment, as well as into the training and placement of excellent Christian teachers of the sciences in these schools."

There are many regards in which our schools in Japan are superior to all other types of institutions. Chief among them are the emphases placed on character development, on cultural interests, on personal relations with teachers, on international relations, and finally but primarily, on "an awareness of God and of conscious fellowship with Jesus Christ." Outstanding leaders in Japanese life pay tribute to these qualities which are such important factors in properly balanced and integrated education. They point to the large number of alumni of our Christian schools who have made contributions to Japan's and the world's life not matched to any such extent by public school graduates. They say Japan needs more of such qualities, but they also stress the importance of producing leadership for

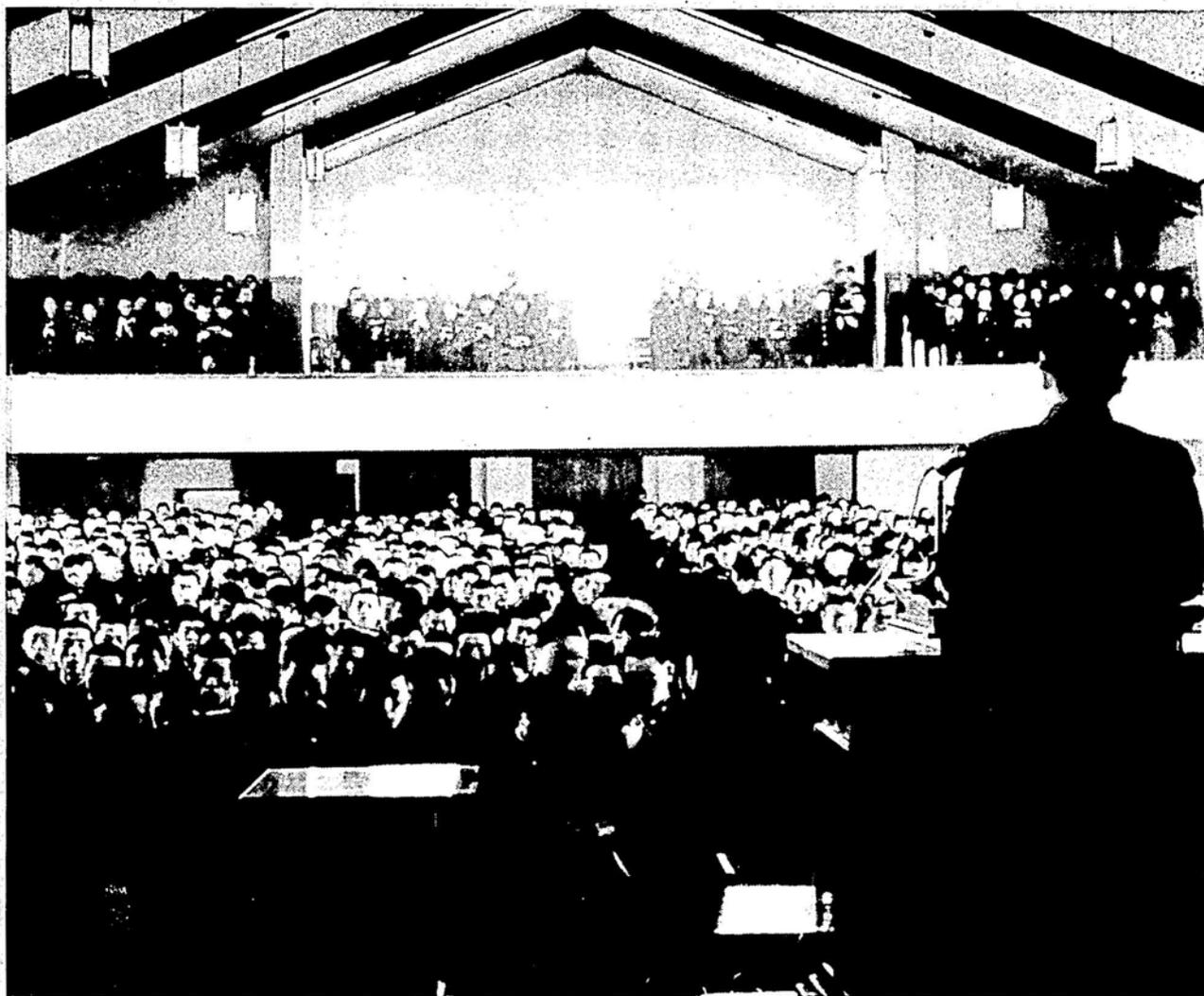


Photo by Harrington

•High school boys at chapel, To-O-Gijuki, Hirosaki. "Who can estimate the power of genuine Christian education?"

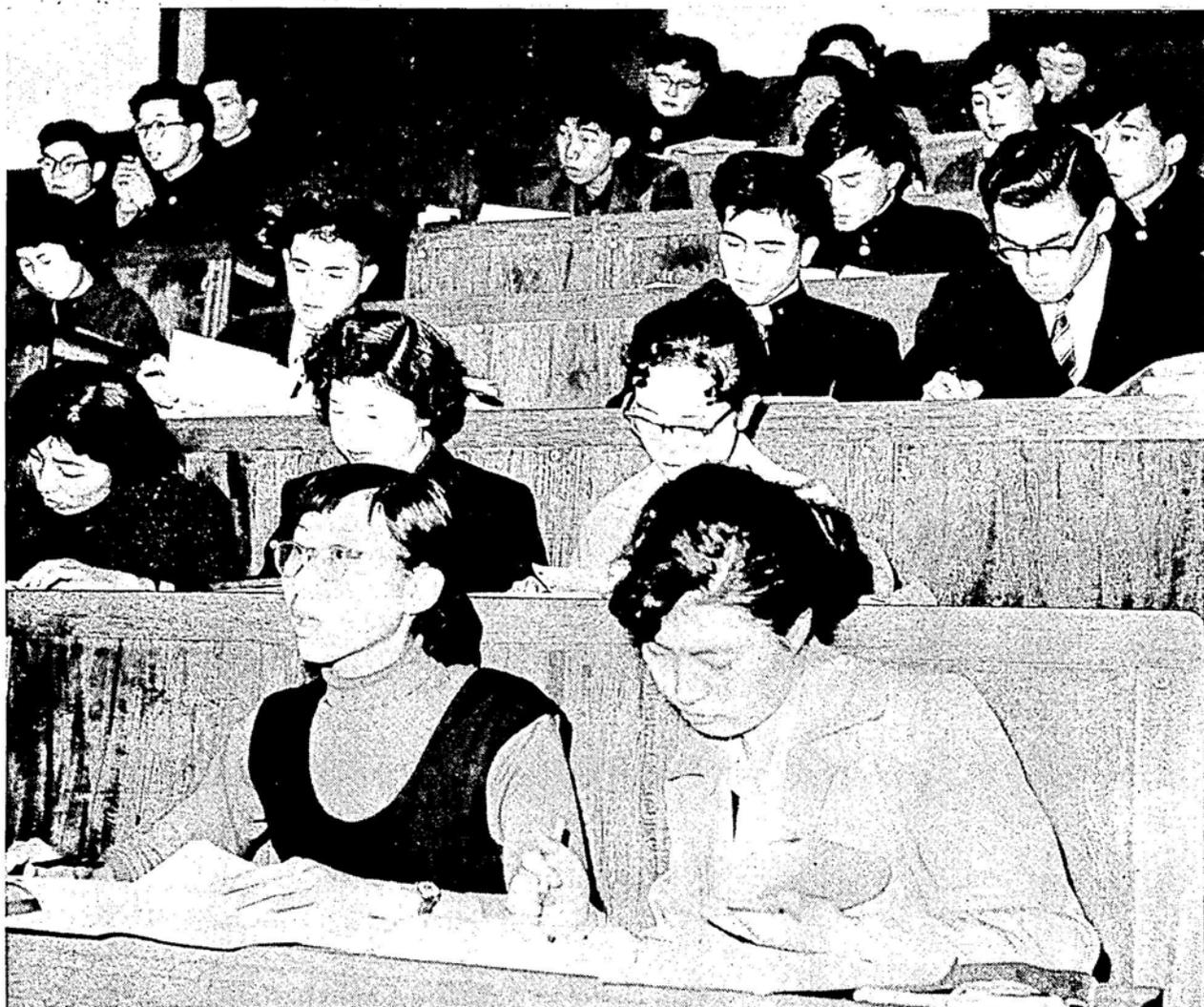
the nation's life where it is most needed.

In the light of all this, the shortcomings of our schools in Japan are the more tragic: lack of scientific equipment for the teaching of the physical and natural sciences; little care for, or knowledge of, the social sciences; inadequately trained teachers; stilted educational philosophy; almost complete absence of guidance and counseling, vocational or otherwise; poor library facilities; weakness in the concept of adult and community education, etc. All of these are aspects of education which must be improved

if our Christian schools are to measure up to the pressing needs of the situation in which Japan finds herself as the most literate and at the same time the most technically advanced nation in Asia. The part which American Christians and their churches should play in bringing and keeping these schools up to an educational par is suggested in the fact that of the funds now required to operate these schools even at today's level, we American Christians contribute scarcely five per cent.

Here we may properly turn to what should be our specifically Christian

concern for such schools in Japan. It has been all too little, which may explain why so many of them have tended to slip away from their Christian and church-established moorings in recent years. Aside from theological or other religious training institutions, there are few schools in Japan which can announce a one hundred per cent Christian faculty. The average in our elementary schools is not over 70 per cent. In junior high this drops to sixty-five per cent; in senior high, to sixty per cent. Much of this could be changed if sponsoring mission boards and churches were to strengthen along



• *"The public is asking what the Christian schools have to offer both as basic training and as vocational and professional education to meet the conditions of life in our modern world."*

definitely Christian lines the schools which have been for years and still are in their denominational orbit. Either these schools will become more dynamic evangelizing forces in Japan's life in the years immediately ahead, or they will drop into both scholastic and spiritual desuetude. They cannot stand still, for in such a world as ours even to be stationary is retrogression.

Our Christian schools have produced great leadership for Japan's development toward moral and spiritual adulthood in days gone by. Some of them still are doing so. One school with which the writer was for a brief time

associated in northern Japan has produced over a hundred full-time workers in church-related tasks. A missionary now serving there has recently reported that as a result of evangelistic efforts in Religious Emphasis Week this past winter there were eighty-nine commitments to Christ, twenty baptized at the local church on one Sunday shortly thereafter, and others put in catechetical preparation. From a similar evangelistic program at Fukuoka Girls' School two years ago 142 such decisions were recorded. Again, it is reported that half the baptisms registered annually throughout the

United Church of Christ are among the students and graduates of Christian schools.

Who can estimate the power of genuine Christian education? Certainly our schools are the strong right arm of evangelism, churchmanship and the trend toward righteousness and brotherhood in Japan. The only thing wrong with our schools there, as elsewhere, is that we have not made them more Christian. By strengthening these schools vocationally and scientifically, we may all the better "lead out" the youth of Japan to understand Him who is the Lord of all learning.

THE Golden Jubilee celebrations of the Methodist Hospital, Nadiad, began with an Inauguration Ceremony on April 26, 1958. Our chief guests were Morarji Desai, Finance Minister, Government of India, and Bishop Mangal Singh. Mr. Desai was accompanied by Miss Maniben Patel, M.P., daughter of the late Vallabhbai Patel. As Mr. Desai was in the midst of a very busy schedule of tours he was only able to spend an hour with us. In order that there would be no time wasted, we worked out a program which was followed meticulously and in which the staff cooperated most loyally. As Mr. Desai alighted from his car, Dr. Chitambar and I met him at the gate and escorted him up the drive—which was lined on either side by members of staff and the nursing students—to the Administrative Building. Here he was introduced to Bishop Mangal Singh, Dr. R. K. Parmar, Dr. J. F. Alvares, Miss T. Lorenz, Mrs. Mitter, Miss Overby and other senior members of staff, and then the whole group escorted Mr. Desai and his party around the hospital and the exhibits. This had to be a rather hurried tour, but we naturally wanted our guests to see the hospital, even if it was to be merely a glimpse into the more important aspects.

A very large "shamiana" had been put up for the occasion, and arrangements for a microphone and electric fans were also made. The platform on which Mr. Desai, Miss Maniben Patel, Bishop Mangal Singh and Dr. Chitambar were placed was roped off and decorated with potted palms. There were approximately three thousand people present, in spite of the intense heat that day. Somehow, interest and excitement kept us all from wilting away. (I had to remove a shelf from our refrigerator in order to keep the bouquet of flowers for our chief guest, Mr. Desai, fresh.)

The Inauguration ceremony began with the singing of the National Anthem by the Hospital Choir, after which there was a short welcome address by Dr. Chitambar. Bishop Mangal Singh, who was presiding, spoke next, commending the patriotism of Christians in India and urging us to greater and greater efforts in our service to the people of the country,



● *Morarji Desai, finance minister of India (center), gives a characteristic Indian greeting as he is welcomed at the hospital. He is escorted by Dr. I. A. Chitambar, hospital superintendant and surgeon-in-charge, and Mrs. Chitambar.*

NADIAD HOSPITAL

in the service of our Lord. Mr. Desai then spoke, mentioning his obligation to this hospital, having had a brother and a cousin operated upon here by Dr. Corpron. Mr. Desai declared that while it was not to be hoped that more and more people would require medical treatment, it was a good thing to know that there are institutions such as this in the country upon which one can depend. He urged us to put all our energies, not only into treating the sick, but into striving to train our people technically, so that the highest standards of training and work might be maintained, thus building toward a healthier and happier nation. The ceremony ended with a short prayer and benediction by Bishop Mangal Singh during which the entire assembly, Christians and non-Christians alike, stood reverently with bowed heads.

Having escorted Mr. Desai and his

party back to their cars, we turned our attention to the other guests. Cool drinks were served on the grounds, and we had difficulty keeping the thirsty horde of youths orderly. It was heartwarming to see so many guests, despite the fact that the Inauguration Ceremony had to be held at the hottest part of the day.

The exhibits were open to the public after this, and streams of people poured in, so that our ushers were kept busy. The general exhibits were set up in part of the laboratory, and the medical exhibits were placed in the plaster room. I wish I had the space to describe in detail how excellent the exhibits were. There were charts and graphs showing the continuing progress in all departments up to the present time; food and vitamin charts; photographs showing the growth of the hospital since it began; old surgical instruments and their



● Dr. I. A. Chitambar explains an exhibit to (left to right) Theresa Lorenz, nursing superintendent; Mrs. Chitambar; Mary Mitter, associate nursing superintendent; Maniben Patel, member of Parliament; Bishop Mangal Singh (behind Mr. Desai); Mr. Desai; Dr. S. B. Changula.

CELEBRATES *its* *Golden Jubilee*

By **ISABELLE CHITAMBAR**

Mrs. Chitambar is business manager of the Methodist Hospital in Nadiad.

modern counterparts; a chart showing the human body and all operations performed in the hospital; a sample board of miniature caps, gowns, aprons, binders and drapes used in the hospital; a large map in relief, showing the location of all other mission hospitals in India, a replica of the Administrative Building done in brown paper showing such details as the telephone booth and sign boards, and several other replicas in miniature, of the various aspects of hospital life. Small dolls were dressed as patients,

nurses, students and doctors, and there were tiny oxygen cylinders, intravenous sets, surgical instruments, charts, pieces of furniture and bedclothes, and almost everything else in use in the hospital. The exhibit depicting the School of Nursing was a display of little figures made out of pipe-cleaners and dressed in uniforms. The ideal village home project had a thatched roof and mud-plastered floor. There were tiny, shining brass cooking utensils, an earthenware water-pot, string beds, a cow-shed. Miss Overby, Pro-

moter of Public Health, a figure about six inches high and dressed in her blue and white striped uniform, stood beside her little car, on one of her public health visits.

The medical exhibit in the surgical block consisted of specimens of all kinds preserved in formalin and displayed in glass jars. Within each jar, and placed behind each specimen, was a colored plastic placard, in order that the specimens might show to advantage.

Acting on a suggestion made by some of the older hospital workers, the staff contributed toward a marble tablet which has been raised in honour of Dr. A. Corpron, founder of this hospital. The inscription reads, "This tablet is laid by the staff of this institution on the occasion of the Golden Jubilee of the Methodist Hospital (1908-1958) in appreciation of its founder Dr. A. Corpron and of his selfless humanitarian service to the Glory of God." At 5:00 p.m. the same day we had the unveiling ceremony at which Dr. Parmar (who has been on the staff for twenty-two years) spoke about Dr. Corpron and his work. Following this there was a short address by Bishop Mangal Singh who unveiled the tablet and brought the ceremony to a close with the benediction.

On Sunday morning the service in the church was conducted by the bishop and members of the hospital staff. That evening there was a worship service of sacred music by the Hospital Choir, accompanied by Mrs. I. A. Jordan (Director of Music, Isabella Thoburn College, Lucknow) who came especially for this purpose. The boys and girls wore white, as is the custom whenever they appear as a choir, the boys wearing black bowties. The Church looked beautiful with special lighting arrangements for the choir, and decorated as it was with green pot plants. We moved a piano over, as we did for Christmas, and the choir rose to the occasion and sang better than at any rehearsal.

On the morning of April 28th, the Squibb Pharmaceutical Company presented an interesting and instructive medical film show to the staff and students. The same evening we had a service of Thanksgiving and Rededication in the church, at which the Bishop preached. We were grateful

for the high spiritual level which was preserved throughout the celebrations because of the many inspiring messages given by Bishop Mangal Singh.

The Baby Show on April 29th was conducted by the Public Health Department. Engraved silver medals were given out to the prize-winners, while sweets were distributed to the not so lucky.

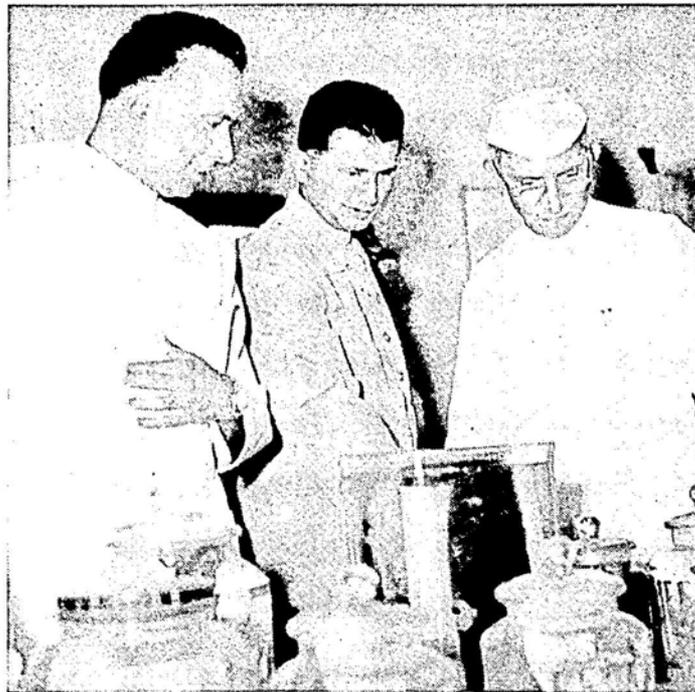
April 30th was the last day of the Golden Jubilee celebrations and we ended grandly and happily with a dinner party for the students, and all members of staff and their families. Everyone was relaxed at last, after an exhausting period of planning and preparation.

We realize afresh how selfless those who went before us were, and how tireless in their efforts to develop the hospital and to serve the sick. We were sorry that Dr. H. C. Aldrich, who had worked here for twenty-five years and who was responsible for a great part of the growth of this hospital, was not able to be here for this great occasion. He was nevertheless very much in our thoughts.

The spirit which has been growing and deepening amongst the staff in

the past two years has caused us the greatest joy and sense of achievement, and this Golden Jubilee celebration has been an even greater opportunity for an expression of it. These Jubilee

days, although so busy, have served to inspire and uplift us, and we feel better fitted to give of ourselves in this dedicated work, to the glory of God.



• Dr. J. F. Alvares (center) points out the medical exhibits to Finance Minister Desai and Dr. Chitambar.

• Mr. Desai and Bishop Singh enjoy an informal chat with the Chitambar family.



THE PIONEER RADIO PARISH *of Montana*

By **GLENN F. SANFORD**

● *Gordon A. Patterson,
pastor of Epworth Methodist
Church, broadcasts to his
radio parishioners.*

ABOUT 2,700 miles, more or less, from Times Square, New York, lies beautiful northwest Montana, a remote corner of the nation much like a last lingering frontier.

Situated just west of the Continental Divide in the rugged Rockies and ringed with mountain chains and peaks is the Flathead Valley. The lake, river, county and valley of Flathead are named for the Flathead Indians, a Salishan tribe so called by explorers Lewis and Clark because of their natural head shape. Unlike some of their neighbors, this tribe did not bind their heads and left them flat on top as nature intended.

Flathead County, roughly the size of the State of Connecticut, boasts a population of only 32,000 compared to Connecticut's 2,007,280. The county has as its seat the city of Kalispell with about 12,000 and also includes Whitefish with about 3,000 and Columbia Falls with another 2,000. With the exception of several smaller towns the rest of the population is scattered thinly over the farming acres and timbered hills. While the cities are modern with people doing the same things



city people do all over the nation, it remains a fact that there are farmers, ranchers and woods workers and their families who make their homes in the fringe areas, remote from the cities and villages. For them it is often many miles to a school or to town or to a mailbox. Especially in winter and early spring when snow, ice and then mud make roads almost impassable their contacts with the "outside" are limited.

The North Fork area, near the Canadian border, is an example. There,

people shop for a whole winter's supply of food in the fall. Mail delivery ceases. Transportation is by snowshoe and the residents see more moose than they do people during the winter months.

Radio, of course, is the best contact these folks have with the rest of the world when there is no running to town for supplies, or a meeting or to church. There are two radio stations in Kalispell that serve the valley and an area surrounding it that includes parts of four other counties. Perhaps

200 families in this area depend on radio for their main contact with the rest of the community and are miles from the nearest church.

With this isolated situation in mind the Town and County Department of the Board of Missions of The Methodist Church, and the Television,

Radio and Film Commission of the Montana Conference chose the Flat-head area for a pioneer radio ministry designed to give the people living in these distant areas a feeling of closeness with the church.

Since last October two fifteen-minute programs each week have been sent out over Kalispell's two radio stations. On KOFI a children's story hour conducted by Gordon A. Patterson, pastor of Epworth Methodist Church, alternates with the children's program "All Aboard for Adventure" produced by the National Council of Churches.

The other program, "The Inside Story," is aired on KGEZ and is in the nature of a friendly pastoral call. Christian human interest stories, hymns and church music recorded by the world's great artists and choral groups, hymn stories, Scripture readings and prayer are included, as well as some Christian philosophy by Mr. Patterson related to the life of the community.

As the tie with the listening audience grows it is expected that problems, needs, and comments will be sent in. These will become part of the program, thus making it more personal and vital.

On both programs the Sunday School-at-Home program of the General Board of Education is offered to all who desire it. To date nine families consisting of thirty-five persons are enrolled. *The Upper Room* and other worthwhile materials are offered from time to time to aid listening families in devotions, prayer life, presence of illness, death, etc.

Each week a newsletter of particular interest to the listeners is mailed seeking to bring them closer to the life of the church and to develop a group spirit among them centered on their Christian interest.

Today this radio parish extends eighty miles south of Kalispell to St. Ignatius and seventy miles north to Eureka and is constantly growing.

Not too many years ago missionaries pioneered in this part of America. It continues to be pioneer country, and, although we pioneer with modern methods, we still seek to bring the never changing and always needed news of Christ to those who otherwise would not hear.



• *Weather permitting, Mr. Patterson supplements his radio ministry with personal pastoral calls.*



• *Mr. Patterson visits with a rural family.*



• Paramount Chief Mwant Yav of the Luunda tribe addresses other chiefs at the installation of his daughter.

African Pastor's Wife Made Chief

By **WILLIAM D. DAVIS**

In a colorful ceremony in the Belgian Congo, a Methodist pastor's wife was installed as a chief to rule in the neighboring country of Northern Rhodesia. Mr. Davis is a missionary in the Southern Congo.



• New chief Sophia Chingeji Lwezi with her husband, Pastor Chingej Wilson, and her daughter at the ceremony.

NEGOTIATIONS for the exchange of a chief between the governments of the Belgian Congo and Northern Rhodesia were recently completed at Musumbu, the village of the Mwant Yav, Paramount chief of the Luunda tribe. This transaction is said to be the first of its kind in the history of Central Africa. The Methodist Mission of the Southern Congo played a prominent role in the proceedings since the chosen chief, Sophia Chingeji Lwezi, was a member of the Methodist church at Kapanga, one of the seven Methodist mission stations in the Southern Congo Conference. The new chief's husband, Chingej Wilson, was the ordained pastor of the same church.



• *Chiefs from Northern Rhodesia (foreground) agree to accept the authority of their new chief.*

Actually the story began over 400 years ago when the Luunda tribe is declared to have had its origin. Ruwej, mother of the tribe, married a Luban, Chibind Illunga. The brothers of Ruwej, Chinyam and Chinguli, would not accept Illunga as their superior and, being incensed over the marriage of their sister to this foreigner, they immediately migrated towards the South-West where now are the countries of Angola and Northern Rhodesia. Later came their grandchildren, men of great renown, Nshindi and Ndungu. Today, the children of Chinguli are of mixed blood living on the island of St. Helena. However, Chinyama's, Nshindi's, and Ndungu's chieftanships are now established in Northern Rhodesia. None of them will yield authority to the other but will bow only before the Mwant Yav of the Belgian Congo, heir of Ruwej. Consequently, the Northern Rhodesian government has been desirous for some time to receive a son or daughter of the Mwant Yav to come establish order between the three existing chieftanships.

It was a memorable day when the Provincial and District Commissioners from Northern Rhodesia and the Belgian Congo, plus a host of Africans and missionaries, gathered at Musumbu in the village square to hear the Mwant Yav deliver the Coronation address commanding the three chiefs from Northern Rhodesia to live in peace with one another and accept the authority of the Rhodesian government and his daughter.

The Methodist Mission at Kapanga, situated only one mile from Musumbu, lost a fine Christian couple, but rejoice in the knowledge that the boundaries of their ministry have been greatly broadened as they will be challenged to lead their people in material progress, educational achievement and spiritual attainment.



• *Mwant Yav presents a sheathed knife to a provincial commissioner from Northern Rhodesia.*

WORK CAMP IN HAWAII

SUMMER is work camp time. In selected sites, both in the United States and overseas, and in both Methodist and ecumenically sponsored groups, students are increasingly aware of the values to be found both in living together and in contributing to special needed projects.

Work camp routines are full ones. There is study, discussion, and worship to make a fully Christian experience. There is also work as the students at last summer's Hawaii work camp at Camp Kailani found out. Their project was to build a concrete-tile wall, 246 feet in length and 34 inches high with a reinforced concrete footing. These pictures show them doing it.



• *Camper Nancy Wagner bends low to bring up another shovel of dirt to make the foundation deeper.*

• *Male campers labor to remove concrete underground slabs already in the area.*



WORK CAMP

• *Pat Hart receives instruction in how to mix mortar.*



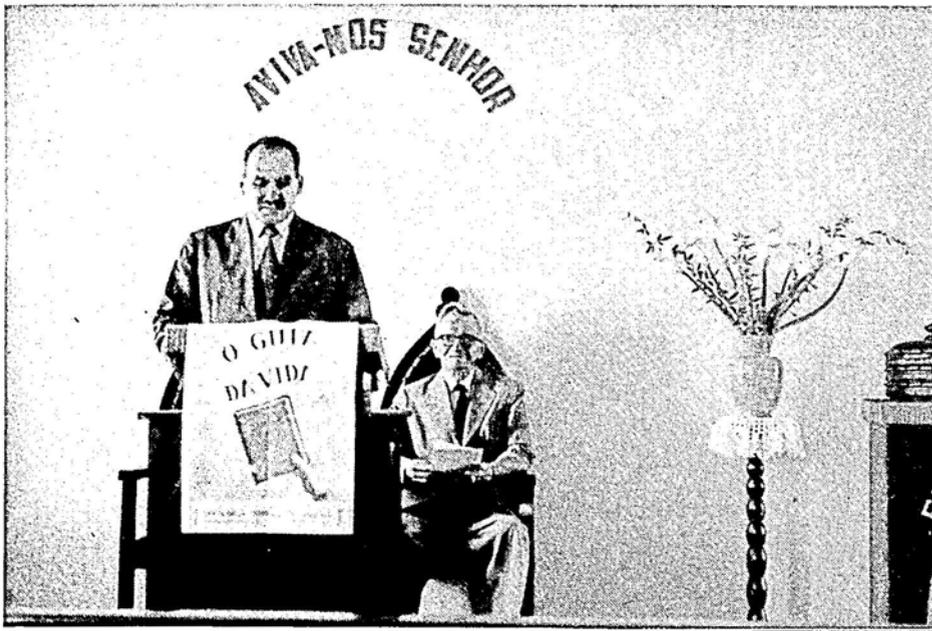
• *Martin Page lays one of the first blocks in the wall.*

• *A rapt moment as laying of the wall begins.*



• *Work finished, the team makes a visit to the Wahiawa Methodist Church where they are greeted with leis in the traditional Hawaiian manner.*





PICTURE SECTION

Photographs by
ROY S. SMYRES

THE VARIED VARIED VARIED LIFE OF A MISSIONARY



THE SCENES above are contrasting ones with ones with one common element—a missionary. Presiding at a worship service as missionary D. H. Betts does in Brazil while the Rev. Oswaldo da Silva, pastor of Wesley Church in Porto Alegre, preaches is an essential part of the missionary task. Repairing an automobile that has broken down on a lonely country road as missionary Burleigh Law is doing in the Central Congo is frequently as much of the missionary's job. Associate Director Roy Smyres of the Advance Department who has just completed a visit to mission work in South America, Africa and Asia was struck by the myriad activities of the modern missionary. Here is a sampling of those activities—it is by no means complete.



• Counseling with workers in the national churches is an important part of the missionary's job. Here the Rev. J. G. Williams talks with the pastor of the Methodist church in Huan-cayo, Peru, after Sunday services.

• Direct evangelistic work is basic. In the village of Birji, near Mathura, India, the Rev. Robert Smyres holds a worship service.





• Educational work is also a major activity. Here missionaries, teachers and students take a break between discussions at religious emphasis week preceding the regular school term at Quessua, Angola.



• Aside from formal education, working with children is important. The Rev. Lewis Price visits with village youngsters at Rizal in the Philippines.



• *Planning takes up a lot of time. Missionary Robert Carey of Liberia consults with his bishop, Prince A. Taylor.*



• *Dr. J. B. Holt and President Benjamin Guansing of the Union Theological Seminary in Manila confer with architect Arellano who is drawing up plans for a new building for the Seminary.*

• The ladies keep busy also. Mrs. George Harley of Liberia writes to supporters.



• Mrs. Edgar Cooper of Angola discusses work of the Woman's Society with Dona Engracia, president of a local society, and Mrs. Smyres.





● Agricultural work is of great significance. Here agricultural missionary Ray Smalley inspects the goats at Springer Institute, Mulingwishi, Southern Congo. The animals are used for meat, milk, and for bettering native stock.

● Famed missionary Dr. George Harley, known as a doctor, anthropologist and builder, is also interested in agriculture. He is shown inspecting small mango trees grafted to a mother tree at Ganta, Liberia.



• A doctor's life is a hectic one, particularly when he may be the only doctor in a large area. Dr. Duwon Corbitt of Kapanga, the Southern Congo, works with a patient severely burned in an accident.



• Sometimes a missionary doctor works closer to home. Dr. William Hughlett of Minga, the Central Congo, cauterizes the wound of a missionary's child who has been bitten by a suspected rabid dog.

● Naturally, the missionary's life is not all work. Here the Rev. Derrell H. Santee, studying at language school in Campinas, Brazil, livens up a Christmas party by a fine display of stiltwalking.



● The Rev. Raymond Noah relaxes by taking his children to visit the beautiful Duque de Braganca waterfall near Quessua, Angola.



PIONEER IN VIRGINIA

Story and Pictures by **AMY LEE**

CHANGE the word woman to rural worker in the old adage about woman's work never being done and you have an idea of Dorothy Wilber's "day" in the mountainous country of southwestern Virginia.

This is her second year in Virginia and the second year of Methodist rural work in the Christiansburg-Cambria area of Montgomery County. Five years as rural worker in the Parish of the Headwaters, Colebrook, N. H., however, have given Miss Wilber near-veteran status among people whose lives are drawn into the stringent patterns shaped by mountains, isolation, one-room churches, and an absence of most urban resources for personal and social development, such as museums, theaters, concert halls.

What is this territory like, who are its people, and why was it chosen for Methodist rural church emphasis?

Christiansburg and Cambria, located on a plateau of Virginia's Appalachian region, are more than 2,000 feet above sea level. Their combined population is about 4,000. In the area are two circuits and two charges—sixteen churches in all, fifteen Methodist and one United Church.

Names of the churches in the Montgomery Charge are as poetic as the wildly beautiful hills they cling to—Falling Waters, Ironto, Halls, Pine Grove. Those in the Christiansburg Circuit reflect more of the conventional nomenclature—Calvary, St. Matthew's, Park, Mt. Pleasant, Wesley Chapel, Mt. Elbert. Cambria Circuit

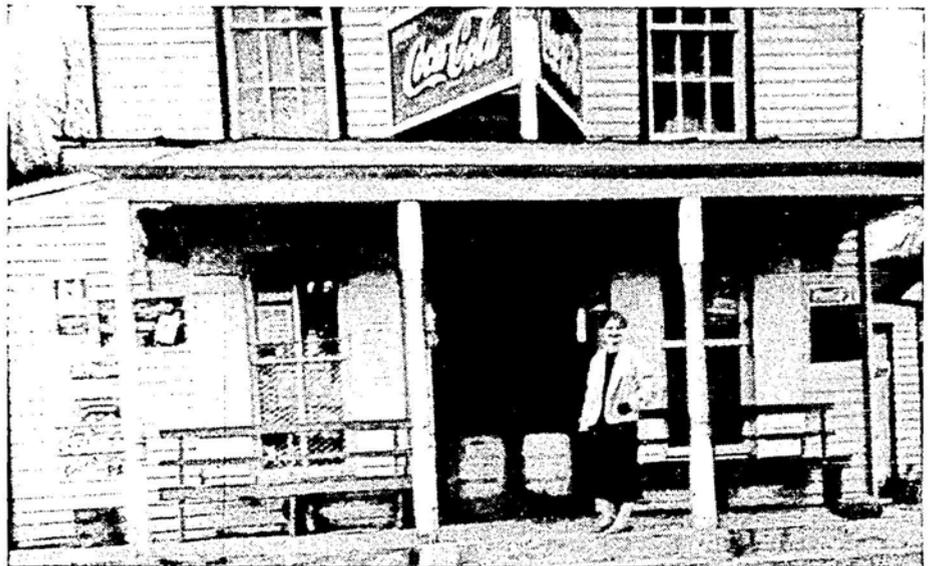
churches combine poetry and tradition—St. John's, Trinity, Pine View, and Price's Fork. Names of the two churches in the Mt. Tabor-New River Charge echo Biblical and local geography.

A study of the area and its people prepared by Dr. Leland B. Tate, Professor of Rural Sociology at Virginia Polytechnic Institute in neighboring Blacksburg, indicates why the church chose the area for special emphasis. For example, it reveals that in the 1940-50 decade Montgomery County registered a forty percent population increase, compared with the state's increase of twenty-four percent. Dr. Tate says,

"Part of this was due to industrialization, part to inclusion of more college students at our land grant college."

Total county population in 1950 was 29,780, white people numbering 28,192, Negro people, 1,588.

According to the 1950 census rural people in Montgomery County were seventy-nine percent of the total county population. Rural non-farm people were fifty-seven percent of the total county population and seventy-three percent of the country rural population. Median income for county families and unrelated persons, as reported by the U. S. Census Bureau, was \$1,361; for the state, \$2,172.



● A general store, with everything from dynamite to candy. On the steps of the store, run by Mr. J. W. Poff, an active member in the Pine View Church, is Deaconess Dorothy Wilber.



• Typical of the neat and well-kept Methodist churches in the Christiansburg-Cambria area of Virginia is Price's Fork Methodist Church on the Cambria circuit.

• The Pine View Church has placed its cross sideways so that motorists will face it as they drive along the highway.



A relatively high county college percentage Dr. Tate explains as "due to Virginia Polytechnic Institute, with 4,600 students, and teaching, research, extension, and service staff of 1,700.

"The county is mainly a rural non-farm area, with many persons living in rural homes who work at a wide variety of occupations other than farming."

The Radford Arsenal, occupying 4,400 acres along the New River, has a monthly payroll of about \$2 million. Industrial plants in the area include Blue Ridge Overall, Southern Dairies, Sam Moore Chair, Instrument Corporation of America, and Polyscientific Corporation.

The inadequacies of the rural churches are obvious to Dr. Tate and Dr. Southgate, Superintendent of the Roanoke District. Says Dr. Tate, "These churches are not serving adequately their own members, and they are not reaching adequately the potential members in what should be their service areas, rather than mere surrounding space. Some are poorly organized and without full-time pastors."

Dr. Southgate amplifies this observation. "The churches are small and several of them have to be grouped to-

gether in charges in order to support a minister. Even so, on two charges the minister's salary is supplemented by Conference funds so as to bring the salary up to the minimum level of the Virginia Conference."

Miss Wilber points out, however, that "there are now two full-time pastors among our four. A new man has recently been assigned to the New River-Mt. Tabor charge. He has a full-time job and lives about fifty-five miles from Christiansburg, which means at least sixty from his churches. The charge of course has no parsonage as it is rated only a student appointment."

High on clearings atop wooded slopes, as many of them are, these little churches seem almost to defy people to come to them. The steep, often rutted dirt roads up to their steps offer no compromise to the half-hearted.

Most of the buildings are in good condition, however. Some are undergoing repairs. Many look as picturesque as their names.

When Miss Wilber came to the area she found that the churches were accustomed to going their separate ways, following their own preferences in church school materials, hymns, and

local church government. The independent mountaineers, she discovered, frequently consider their local church an autonomous body. In some of the churches she had difficulty in reconciling rhythmic gospel hymns, accompanied by guitar or accordion, with Sunday morning worship.

However, she was not there to criticize local customs but to be helpful, she reminded herself as she drove the miles of twisting, plunging dirt roads, past houses perched on mountainsides, past fields and farms zigzagged with split rail fences, to call on the people in their homes, make herself and her mission known. (Where the car could not go, she walked, once even across a narrow swinging foot bridge at night.) If congregations sing odd hymns, she reasoned, she could appreciate the desire to praise God in song, however strange to her ears the music might sound.

A rural worker is often the pivot around which the churches move in closer formation. Where there is no group ministry this is particularly true. Miss Wilber's groundwork in the area has awakened interest among the congregations in greater cooperative effort. An Interchange Council has been

• A grist mill which, with a nearby blacksmith shop, was operated up until 1935.



• A beautiful farm near Christianburg. The area contains steep, plunging roads leading down from little houses perched on the mountainside. The roads flatten out and run straight beside rich farm land and stately white farm mansions.

formed to promote it. The council consists of the pastor and three representatives of each church (Montgomery Charge churches are not yet included), the district superintendent, and the rural worker.

"Through our council," Miss Wilber says, "we have arranged a schedule of lay speakers chosen from our sixteen churches and the two large town churches in the area, and have organized it so that now each of our council churches (twelve) has services each Sunday. Before they sometimes had only two a month. Among the speakers are a college professor, a builder, and farmers and factory workers."

What are some other results of Miss Wilber's pioneering work in the area? Last summer she helped to organize Vacation Church Schools at seven churches. The vacation school at Calvary Church, bringing the total to eight, was only a one-day event but it represented genuine congregational demand. At another church there were two Bible classes for children, and one for adults.

She has given a Leadership Training Course at one church, teacher counseling at two, and has been building Methodist Youth Fellowship activities

at four. With one of the pastors she held a charge-wide Church Workers' Conference.

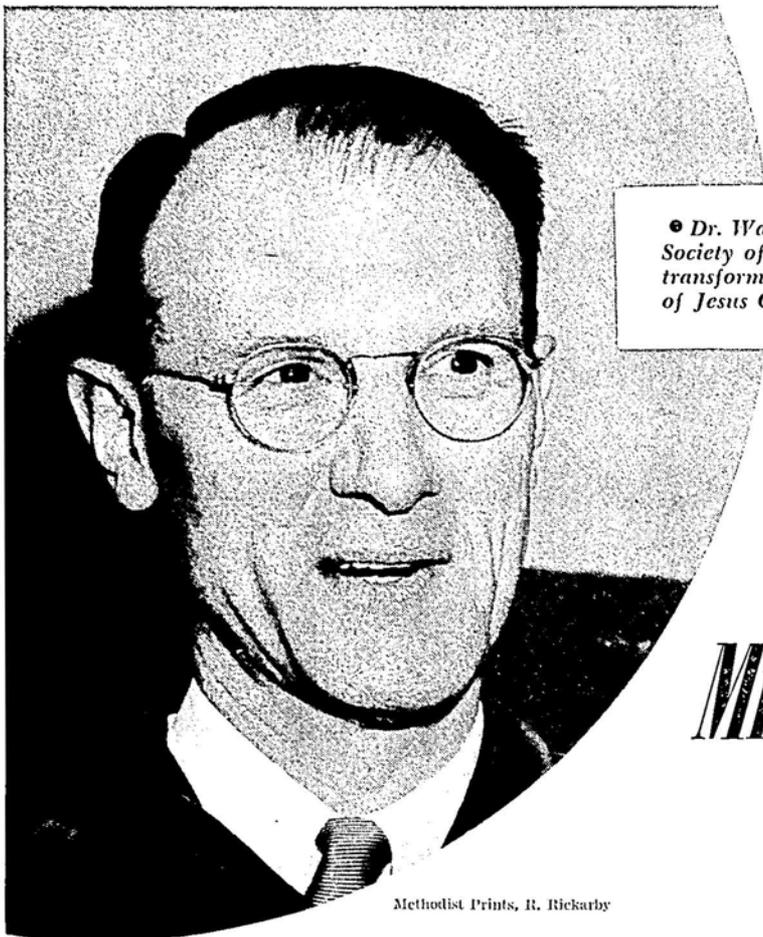
In using the talents given her she has developed others. An experienced musician, she plays frequently for services. She can now pinch-hit as song leader. She adds, "I have learned to mimeograph, manufacture costumes from crepe paper, cardboard, cleaning bags, and lots of pins and scotch tape, rewrite filmstrip scripts or edit as I go, sightread hymns, and drive through mud and around skunks and possums."

Finding places for meetings, social gatherings and opportunities for fellowship is another challenge to Miss Wilber. Many of the churches are one-room buildings. Others have no facilities for accommodating groups. That leaves it up to families to offer their homes.

You would realize what such fellowship means if you had called one gray day with Miss Wilber at a remote farmhouse to see a member of a new vocal group at Wesley Chapel. Flu scares had canceled rehearsals, kept the girls home. A kitten huddled in the damp cold on the step outside. Inside the temperature was considerably higher. The oil burner which, with the

television set, usurped most of the sitting room, made the low-ceilinged room stuffily hot. The young chorister leaned forward on the couch. Would they be able to make up for lost time and sound as good as they had at Mt. Pleasant and Wesley Chapel homecomings? And at New River, Mt. Elbert, and St. Matthew's Sunday services? Miss Wilber assured her they would. The young girl's mother and sisters forgot flu and cold miseries in their eager listening to talk of the vocal group. The atmosphere in the room seemed lighter, the day outside less gray and lonely.

Such are the strands of interest, fellowship, and good will. They must be gathered up carefully and woven together strongly. The rural worker knows that in spite of flat tires, broken appointments, apathy, habits of go-it-alone, unfamiliarity with cooperative effort, and hazy theology, the work of building a closer, more active Christian community must proceed. Wherever and however it touches the people, whether through music, through MYF, through church school, or through a rural worker's friendly visit, the church is strengthened and the people blessed.



• Dr. Walter G. Muelder, at the Fifth Assembly of the Woman's Society of Christian Service, stated: "The mission of the church is to transform all cultures of this world by the love and truth of Jesus Christ."

Women and the Mission of the Church

Methodist Prints, R. Rickarby

• Missionaries and nationals who have made their life work the achievement of the mission of the church.





Methodist Prints, R. Rickarby

● Dr. Vernon Middleton, of the Division of National Missions of the Board of Missions, discusses with Mrs. Perryman and Mrs. Glossbrenner ways in which women can give witness to their Christian faith in the local church.



Methodist Prints, R. Rickarby

● Here Methodist women make a place for prayer. Mrs. James Wigley (left) and Mrs. Frank Wright (right), co-chairmen of the Prayer Room Committee at Assembly, confer with Mrs. E. U. Robinson, national chairman of the Spiritual Life Committee in the Woman's Division. The prayer the first day started: "God, our Father, we thank thee that thou hast brought us safely to this great assembly that we may learn how to make thy message more effective upon earth. We confess our sins, we ask thy forgiveness, we pray for thy Church in the world—"



Methodist Prints, R. Rickarby

● Miss Eva Shipstone of Isabella Thoburn College, Lucknow, India, helps women toward an understanding of other cultures.



Methodist Prints, R. Rickarby

● Study and prayer are the needs of the day to fulfill the mission of the church. Here Methodist women prepare to study.



Wesleyan Service Guild Photo

● After the Assembly, 1,640 Wesleyan Service Guild members from 44 Conferences, Mexico and Puerto Rico met for a Guild week end. The mission of the church must be carried by increasingly large numbers of employed women if all cultures of this world are transformed by the love and truth of Jesus Christ.

● *A vase of Korean pottery of the Silla dynasty against an antique scroll.*

THE interchange of cultural gifts between Korea and the United States is a very interesting subject, a really fascinating one. I do not see how anyone could refuse when requested to write about it. But to my amazement I find no predecessors whose works furnish enough materials to make such a thorough report possible. I can only take a few notes from life situations, drawing attention to some points that may stimulate a wide circle of scholars to delve into the subject.

At the outset we need to have a common understanding of the meaning of our subject. What do we mean by intercultural gifts? In a very loose way I propose that any interchange that has been a plus element or a progressive force in the sum total of a cultural life be considered as a gift made.

What are some of the major gifts made by America to Korea?

Historically the very first treaty between U.S.A. and Korea was concluded in 1882. It was a treaty of amity and commerce. This diplomatic relationship was one of friendliness and confidence until the U.S.A., together with Great Britain, began to encourage and support the Japanese designs in Korea. But fortunately other types of relationships began at the same time and flourished largely through Christian missions.

The first modern hospitals and schools in Korea were established by Christian missionaries. They are taken for granted by every one today, but as early as in 1884, 1885, 1886, they were great novelties in Korea. Severance Hospital, Paichai Haktang (Boys' School) and Ewha Haktang (Girls' School) are the three historical names that will always be cherished in the hearts of the Koreans as pioneers in ushering new modes of life into their country.

Then churches were built and congregations formed, it seemed, as though all at once all over the country. People

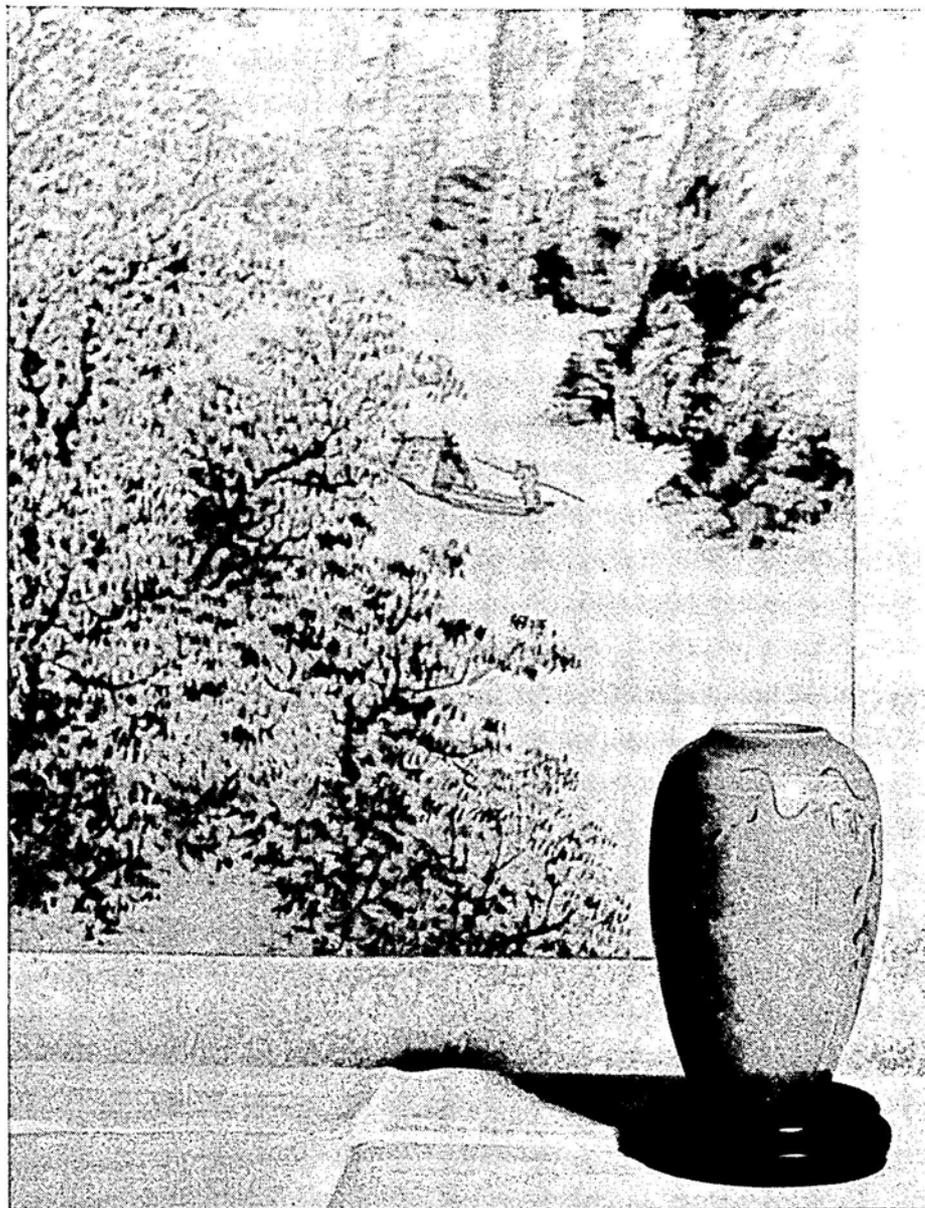


Photo by Dorothy Dilger, N.Y.C.

Korea and the

thronged into them—often unsolicited. The democratic spirit inborn in the people, but pent up inside throughout the long years of autocratic monarchy, now found means of expression. The rich and poor, young and old, men and women gathered in church, and worshipped together singing, praying, reading and listening to the one message!

The teaching of Bible in pure Korean script, not mixed with Chinese

characters, helped to wipe out illiteracy among peasants. During the thirty-six years of Japanese occupation of Korea the church was the one public place where the Korean language was spoken and sung and the Korean reading and writing taught through Sunday schools and Bible classes.

Another notable contribution is the reclamation of music for use by the common people in congregational

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hymn-singing. During the years of decline along all lines toward the latter part of the Yi dynasty music became associated with vulgarity and no decent people would have anything to do with it. Today our people have become a singing people. When music was brought back into church life for worship purposes the reclamation took place naturally and unconsciously.

It is generally assumed that the fighting men and their outfit have no cultural connotations. Not so in Korea! The most beautiful picture still remaining in our minds is that of the first B 29's that appeared in our sky with their trains of white fume just before the Japanese surrender. Suffering was worthwhile when the sign of hope was in sight.

We believe that freedom is the very essence of human culture. It is the rock foundation upon which the entire edifice of human culture is constructed. So the American men came and fought with ours for this treasure dearer than life itself.

Through Governmental channels like the USIS (United States Information Service) connected with the American Embassy and the OEC (Office of the Economic Coordinator), U.S.A. is making great contributions to the reconstruction of war-devastated Korea in general. In particular, their educational and cultural projects are bringing over persons of great achievements and world fame into our midst. We benefit greatly by receiving new

stimulus and inspiration from them.

There are also voluntary agencies carrying on numerous projects of relief or emergency assistance or social welfare work. One that concentrates almost entirely on cultural projects is the Asia Foundation.

As living became more normal all the former Christian missions returned and are resuming their roles on an ever-expanding scale.

The message and the resource of power that the Christian missions have cannot be measured or compared in terms of money and man power. No other contribution can equal theirs in the culture of man for the best and highest aspirations and ideals of human society. While we hope for the other forms of interchange to stay with us a long time, or even permanently, we also know that most human endeavours come to an end sooner or later. But Christian missions are inherently permanent, an eternally on-going process.

Let us turn now to see whether or not Korea has made any contributions to America. We inherited from our scientific-minded ancestors the oldest observatory, the first movable type and the first iron-clad boat (submarine) in the world. Our great King, Se-Jong created the Korean alphabet quite superior to others. Our poetry, painting, music and dance are uniquely creditable to our proud race. Pottery, sculpture and architecture likewise are of an advanced culture.

We made no interchange with the

outside world except with Japan after the Hideyoshi invasion. Our scholars, artists, craftsmen went over in great numbers to Japan and did make a real contribution to their culture. But to the other countries we kept our doors closed, partly because we were so satisfied with our own culture and also for fear of the aggressive designs of other countries. So until late in the nineteenth century ours was a hermit kingdom. This was our own fault. Then, before we had time to carry on normal intercourse with other powers, Japan took us over. The outside world did not hear about our culture or anything else.

So this international intercourse was made possible only in 1945 after the war was over. It is gratifying to know that the current Exhibition of Korean Art Treasures in Washington, D.C. and seven other cities in U.S.A. is such a great success. Even though late, we hope through this Exhibition our American friends will come to know us as we are and feel that we do want to share with them the best we have.

And our "best is yet to come." The contemporary artists are working hard. Some of their work is on exhibit in New York currently. Painters, musicians and dancers entertain the hope that someday they may share the fruits of their labor with American friends in America. It will be the two-way traffic of cultural exchange that will further strengthen the bond between our two peoples in the future.

West Exchange Gifts

By
HELEN KIM



Dorothy Dilger, N.Y.C.



Dorothy Dilger, N.Y.C.

● A chafing dish, a rice bowl, and a vase of pale yellow brass stand on an exquisite table inlaid with pearl.

● A modern painting looking out from Ewha University. The modern Korean artists show the cultural influence of the past. But, says the author, "The best of Korean art is yet to be."



• *A special greeting is waved from the Taejon Babyfold.*

A DEACONESS IN KOREA

By Grace Thatcher

EDITORS' NOTE: Miss Thatcher of New Mexico and Kentucky, a deaconess under the Woman's Division of Christian Service, has recently spent a sabbatical year of leave working in Korea.

"Can you take my baby?"

THIS is perhaps the most frequently-heard question at Taejon Community Center.

It may be a Korean father saying that his wife has died, and asking: "Will you please take care of my baby until I can find another wife?"

It may be a Korean mother explaining: "The doctor has told me that I have tuberculosis, and that I should go to rest camp. How can I go? Can you care for my baby while I am there?"

Each child at Taejon is welcomed as a new member of a happy family. If the parents can pay, a small charge is made. But no needy baby is turned away.

Miss Esther Laird has set up a plan whereby women who work all day in a Widows' Shop may come to the Center and get babies to take home and care for during the night. These women who have been left widows need children to love, and the children need mothers, even foster mothers.

At the Taejon Babyfold there are five rooms, with four to five children

in each room. A nursemaid is in charge of each room. These nursemaids look very professional in clean blue-and-white uniforms.

If you should visit Taejon any morning you would find, after nine, each baby freshly bathed, dressed in clean clothes, lying in a clean basket cov-



• *Girls who have responsibility for preparing the food at Taejon Center learn not only how to cook but also nutrition and good health practices.*

ered with freshly-laundered blankets. A trip to the kitchen would reveal a cook supervising the washing and sterilizing of many baby bottles, and the preparation of baby food.

Church World Service supplies and CARE packages make it possible for our babies to be the healthiest-looking in all Korea. Every day, the nurse checks the babies; if any one needs medical attention, he is taken to the doctor.

The Babyfold, however, is only one part of the Center program. As I open the door to the Day Nursery I am greeted by a chorus of "Amoni!" (*mother*), and children rush up to me to be patted. Here a graduate of the Taejon Kindergarten Training School presides. Were it not for the haven of the Day Nursery, these children would be left to roam the streets.

Down the hall I hear the sound of a group of girls reading aloud in unison. These are members of a literacy class. Their parents are too poor to pay the high fees required at public school. Here the girls may complete the fourth grade of school work, and that may be all the education they will ever have.

At night there is a group of shoeshine boys studying in the literacy rooms. Most of the boys have no family. They make about five cents a pair for shining shoes.

In the office at the top of the stairway is Miss Chung Jin Young, who is secretary and bookkeeper, and also discussor-of-problems for the staff. This efficient young Korean woman is really a genius at keeping the many center accounts and budgets straight.

On another day you might see a stream of beautiful young women shyly ascending the stairway, ducking their heads in embarrassment. They have come to ask about birth control.

Then there are mothers' clubs. And once every month a group of older women come for a meeting of the Golden Age Club. Seated on the warm *undal* floor, they visit, and sew on quilt scraps. Some have such twisted hands that they can scarcely hold a needle. But when, after a while, someone suggests a game of *youte*, they play in true Korean style, shouting with enthusiasm, and they throw the sticks expertly. At noon there is a devotional service, and lunch.

On Tuesdays and Fridays there is a

trip out to the Rest Camp, where thirty-five patients have complete bed rest for six months. The doctor, nurse, and case worker ride the jeep out to Camp. A two-wheeled trailer is hitched on behind the jeep, and into the trailer is placed rice, dried fish, eel, or octopus, seaweed, and spinach, for needed camp food supplies. The Rest Camp, at Union Christian Service Center, is on the side of a hill where patients may have a beautiful view down a valley of rice paddies and barley fields, on to majestic mist-covered mountains.

As in any Social Center, there is pathos and tragedy. One bitterly cold morning when there were four inches of snow on the ground, our jeep passed by what seemed to be a bundle of rags in the snow beside the street. People were scurrying by, paying no attention. It took me several minutes to realize that that was a woman down there in the snow. The thought came to me, "If I pass by I am no better than the priest and Levite who passed by the man wounded on the Jericho road."

By frantic gestures I conveyed to the driver my idea of rescue. In a moment after we had stopped beside the woman, a crowd had surrounded us. One man asked me in English: "Why do you bother with this woman? There are so many poor in this country."

We lifted the woman into the jeep and took her to the Center. There we put warm clothing on her, placed her on a warm floor, and gave her hot water with sugar. After some questioning by the Center staff, we found that she was a feeble-minded beggar who had apparently made her way from north Korea this far south. We put her to bed in the laundry room, and fed her small amounts of food every hour. The clinic doctor said she was suffering from starvation and exposure. We reported her to the police, in case any one should be looking for her. Within a few days she was taken to a Provincial government home for old people.

When I need a rest from the constant succession of problems, I flee to the Babyfold for a while. The nursemaid comes in with little bowls of food on a tray. Bibs on, the babies are lined up for lunch. With the tray on her lap the nursemaid spoons welcome food into the wide-open mouths—for all the world like a mother bird feeding her young.



● *Each youngster quickly learns to open his mouth wide for each spoonful of food, like a fledgling bird in a nest.*

ALL students at Scarritt College for Christian Workers become part of the world outreach of the church. Here they see its task in the sweep of history. Here they enter into the adventures of missionary heroes. They come to share in this extension of Christian fellowship.

They discover the treasury of material available for missionary education and the best ways to share its story in the church. Exhibits in various areas of missionary education set up by the students in the missions course attracted many visitors to Scarritt.

Pictures by WM. GUNTER, Nashville



• Visitors examine materials available for the missionary education of children.

SCARRITT HAS A "World Outlook"

BY

LEONARD THOMPSON WOLCOTT

Chairman, Department of Missions, Scarritt College for Christian Workers, Nashville, Tenn.

• A visitor asks a student a question about the work of the Methodist Youth Fund. Hanging from the ceiling are emblems of Methodist Youth Fellowship in other countries.



• Dr. Horace Williams (second from right), Executive Secretary of the Interboard Committee on Missionary Education, visits the exhibit and talks with Dr. Wolcott about the adult display while Louise Patton and Dora Pierce, students, examine materials.



• Miss Lorena Kelly (on furlough from Africa) and Dr. Horace Williams look over the Lands of Decision display. Missionaries trained at Scarritt will go out to these lands this year.

FROM time immemorial and from "earth's remotest bound," I suppose, people of one culture, speaking of those whose customs and folkways differ from their own, have said, with thinly veiled contempt, "How oddly they behave!" The implication, of course, is that the ways of the speakers—"our ways"—are the norm; "theirs" the more or less reprehensible or absurd deviations.

To the Greeks of old, all foreigners were barbarians. To the Chinese of earlier days, China was the *Middle Kingdom* and all other peoples, by birth and by necessity, were peripheral inferiors, in duty bound to pay tribute, cultural and material, to the supreme central nation.

Instances from history could be multiplied. What concerns you and me, today, however, is how to understand our own culture, the ways in which Western, and more particularly American, society usually acts and then, by contrast, comparison and discerning Christian appreciation, to appraise the other great cultures of East and West. By these cultures we are daily and often deeply affected. Upon each of them in greater or less degree we, in turn, exercise powerful influence, sometimes creative and beneficent, sometimes disturbing and even destructive. With most of them, we are so placed in time and space that, in the name of our common humanity and of Him who created them and us, we must come to terms not of surrender, but of understanding and whole-hearted co-operation wherever that is anyway possible.

This summer and in the ensuing autumn and winter, Methodists will be engaged in a timely study entitled "Understanding Other Cultures," using a slender volume by Ina Corinne Brown, Professor of Anthropology at Scarritt College, Nashville, Tenn. Of this book Dr. Brown says: "Some idea of what culture is and how it operates, and some knowledge of ways in which human groups have gone about solving universal human problems puts a candle in the hand and helps in the understanding of other peoples and their ways. This book is an attempt to make a small contribution to such understanding. It is written not for the anthropologist but for the general read-



Eastern Publishers Service

● *First encounter—"How oddly they behave!"*

How Oddly They Behave

By FLORENCE HOOPER

er with no previous anthropological background."*

It will instantly be obvious to anyone with even a rudimentary world view how pertinent to the present such a study may be made. We need to know, for urgent reasons, social, political and, above all, spiritual, how essentially alike and how, in many cases, justifiably different the world's peoples, of whatever race, color, creed, political persuasion or economic status,

* "Understanding Other Cultures" by Ina C. Brown, W.D.C.S. Literature Headquarters, 7820 Reading Rd., Cincinnati, Ohio.

actually are, in their attitudes toward life and in their ways of doing things. For such a study, whether we ourselves realize it or not, and whether secular "experts" admit it or not, the widely varied mission-study courses and the intimate missionary contacts of American Christian women during several decades past, and to-day, give background and preparation. Back of these modern studies, and indeed parent to them, lie the insights of the New Testament.

What an astonishing and prejudice-shattering surprise must have

gripped Peter when, in a vision from the Lord, he was categorically informed: "What God has cleansed, you must not call common." ** Speaking of the experience later, the chastened apostle said, still a bit incomprehensibly: "God has shown me that I should not call any man common or unclean." ** Despite all our training, all our Christian ideals, we moderns are often tempted, as was Peter, to forget the significance of the vision and to lapse into narrow provincialism or ignorant bigotry.

Not all of us find it as easy as Paul seems to have done to appraise a world-view different from our own, "in which we were born and brought up." I like to think of him in Athens, confronted on every hand by an eclectic, pagan idolatry, repugnant to his ingrained monotheism at every possible angle, yet able, in sympathetic understanding, to use the symbols of that very idolatry to point his hearers to the God Whom, he said, "you worship as unknown." . . . "Who is the Lord of Heaven and Earth, Who Himself gives to all men life and breath and everything and has made from one every nation of men to live on all the face of the earth." *** That was an almost unbelievable discernment for a Pharisee of the first Christian century. It is one which anthropologists, wittingly or unwittingly, are confirming every day from facts about races and cultures pinpointed and scientifically catalogued. We are different, oh, how different in our ways of doing even the simplest things, but we do them all as children of God and we work, though gropingly, toward the same goals.

One of the most vivid and convincing ways in which we may come to realize differences in folkways and some of the reasons for them is to compare some of our present-day customs with those which even the middle-aged among us can remember from our youth. "No self-respecting woman would wear a skirt as short as that." Remember the disgusted snort with which the "lady" whose "proper" dress trailed in the dust of the streets condemned her daring sister? But now, the lady wears a short skirt, too, and

suffers never a twinge of conscience on that account. Why? Because fashions have changed. Again why? Because modes of locomotion have changed and the long, clumsy garment gets in any woman's way, lady or not. We shall come to see that there is a whole range of fashions, customs, what you will, which are, in the last analysis, mere adaptations to environment, with no "rightness" or "wrongness" attached. If we can come to recognize this of our own culture, we shall be far along the road toward appreciating the "whys" of others. So many of the things we do are relative to our particular time and place; of so few may it be truly said "This way it must be and no other."

Relativity there surely is in the details, but underlying them all are the absolutes of men's need and of men's essential brotherhood as children of God. Need all have, of food, of shelter, of a measure of security both material and spiritual, of a family and a home. Out of these, in myriad adaptations, the world's cultures, the simplest and the most complex, have developed. Locales have had continual influence on the directions cultures take; here the treeless desert; there the steaming tropics; yonder the temperate zones, varied with plains, uplands and forbidding mountains. Contacts with other peoples have had enormous effect and so has the lack of contacts. I saw a picture in *Life* magazine a few weeks ago showing two Bedouin Arabs inspecting curiously and incomprehensibly a theodolite in use by a U.S. army geodetic team engaged in surveying the Libyan Tunisian area. Behind them stretched the vast sea of the desert in which they and their ancestors through countless centuries have developed a characteristic culture, conditioned to the desert and adapted to it, and worlds away from the culture represented by the theodolite.

Cultures sometimes meet headon, and the collision may have terrifying repercussions. Most of the problems in the world today are, in part at least, the result of such collisions. Laurens Van Der Post in his important outline of the conflict of white and African ways in South Africa says: "As children, we used to take our mirrors, stand them on the ground in front of our tame baboons and then watch the

creatures as for the first time they saw their own faces reflected back at them. It was amusing because the baboons could not realize that what they were looking at in the mirror was the reflection of themselves. The mechanism of reflection was quite beyond their comprehension. . . . The only explanation of what they saw was that there was another baboon in front of them. . . . The only solution in the end was to pick up the mirror and smash it to pieces on the ground, in their rage. . . . The capacity to differentiate reflector and reflection in the many-dimensional realm of the living spirit is still primitive and relatively undeveloped in all of us." **** When we have learned to see ourselves in others or even in their reflection, we shall begin to qualify for understanding other cultures.

"In the Eskimo tongue, man does not exist. But the Men do." So state the authors of *Hearth in the Snow*, an informal description of primitive races in the Alaskan Peninsula. The concept, doubtless, is a product of living in small groups, huddled against a hostile physical environment, isolated from all but their own tiny community. The stark, inescapable dangers and necessities press heavily on every individual in the group. They must co-operate to survive and they must think of each other as individuals. As we study cultures it becomes tempting to generalize. It is far safer to "come down to cases" and consider folkways as they apply to human beings as persons, not as aggregations. This surely seems the Divine way of approach, to men as men, each in his own right and in his own setting. So some men of all cultures have learned to know Christ and so do they emerge in Him into relation to all other men. Recognition of the sufficiency of Christ for any man in any culture when He is honestly presented, is one of the great treasures we shall gain from this attempt to understand why men act as they do.

Yet we shall have always to struggle against addiction to our own patterns. We shall always have to be on guard against thinking "How oddly they behave!"

**** Pages 81-2, *The Dark Eve in Africa* by Laurens van Der Post, Wm. Morrow & Co., Inc., New York. Copyright © 1955. Used by permission of the publishers.

** Acts 10:15-28 (RSV).

*** Acts 17:22-26 (RSV).

World Outlook

AUGUST

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THIS MONTH

THIS MONTH conference schools of missions are still being held. Supplementary material on the studies is being sought for the schools. **WORLD OUTLOOK** is pleased to bring two fresh supplementary articles for the study on "Understanding Other Cultures." One article is "How Oddly They Behave," by Miss Florence Hooper, and is so closely related to the text for the course that it can be considered a review. May **WORLD OUTLOOK** say in passing, that though both articles and text are reproving at our standing agape at oddness, there is a great deal to be said for it. We do not want to be insular, but what joy it is—what high joy it is, what high romance—to find a people who seem quite unlike ourselves.

"How oddly they behave!" can be an exclamation of delight in these conforming ways, as well as an ob-servation of censure.

Helen Kim's article is one that shows, although very modestly, the gifts of East to West in general, and of Korea to the United States in particular. It is a good story, we think, although Dr. Kim weights the gift giving, as a courteous Oriental, in favor of the West.

WORLD OUTLOOK staff had a very interesting time getting pictures to go with this article. Miss Margaret Billingsley, executive secretary for Korea for the Woman's Division, offered her art treasures to be photographed. There were so many of them! They were beautiful! **WORLD OUTLOOK** did not have enough space on its pages for all, so we have pictures around the office. They give a cultural tone to the place which, we think, enhances it considerably.

You can see by the two-page picture story "Women and the Mission of the Church" that the Fifth Assembly of the Woman's Society of Christian Service is still with us. Every day letters or conversations reflect those special days in May.

The first few weeks after Assembly, **WORLD OUTLOOK** heard a great deal about its Assembly booth (together

with *The Methodist Woman*), the pageantry of the Assembly, the audio-visual aids and the exhibits. We were just about to give up the written and reasoned word and go into straight eye-appeal in missionary education, when the second batch of letters came in.

Now there are questions about the theology of the speakers—the facts they brought out—the messages pro and con. After all is read and balanced up, we have decided to keep both the article and the picture messages. We do like the pictures on the Assembly, nevertheless, and we hope you will bring them to the attention of your Society members. It is quite likely that they will recognize some of the faces in the photographs.

We hope that you will not miss the editorial this month which tells of the change of emphasis in some of the work of the Woman's Division of Christian Service. Read this editorial in conjunction with Miss Lee's article on "Churches and a Rural Worker." Here is a comparatively new emphasis in the home mission task. More and more, rural ministry is making its appeal to deaconesses and missionaries. Already the program is bearing fruit. The article this month gives indication of heavier harvests ahead.

The big news of the past month has been the addition of Alaska to the states of the Union. The news carries a great deal of interest for Methodists. From early days *The Methodist Church* has had a special privilege in being asked by Alaskan officials to do special tasks for the people at one time or another. Find out how many persons in your church have an intimate knowledge of the early Methodist mission to Alaska. You may be surprised!

When a deaconess in Kentucky decides to use her sabbatical leave in working in a Methodist center in Korea, that is news, and also it is co-operation of a fine sort. Our readers will enjoy Miss Thatcher's account of her experiences in Tacjon. The ap-

pealing Korean children, especially those of the Babyfold, found their way into her heart. Whenever she entered their room, they stretched out their arms and called, "Grandmother!" Miss Thatcher reports that there are not enough loving arms to meet the needs of Korea's children, many of whom have working mothers with very little time for them.

How do you like our cover for August? Doris Darnell, who has written stories for **WORLD OUTLOOK**, took this picture for us in Sicily. We like the effect of this white cross against the blue of the Italian sky. We feel that a cover picture of this kind symbolizes for our readers all the summer church camps at home and abroad, where, at this moment, children, young people, and adults are finding satisfying experiences of recreation and worship.

This month sees a great worldwide meeting in Japan—the World Convention on Christian Education. In connection with that meeting, read Dr. Brumbaugh's article on "Our Schools in Japan." This is based on a survey that Dr. Brumbaugh made in Japan and points up the things Christians must do to keep schools abreast of the times.

Another way of Christian education and of keeping up with the times is told in the articles on the radio ministry in rural Montana.

We do hope you will read the Letter Page this month. All our letter pages make good reading, we think, but this month is particularly interesting because so many of our readers will recognize the names of the senders. This summer and this fall many Board members and staff are overseas attending various ecumenical meetings. And they are all good letter writers.

We welcome the new readers who have come to us with this issue. We have never had such an influx of subscriptions as we have had this past month. May we serve you—and may you encourage us through your comments and continued support.

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.*

MY ARABIAN DAYS AND NIGHTS, by Eleanor T. Calverley. New York, 1958: Thomas Y. Crowell Company; 182 pages, \$2.95.

One of the first woman doctors to go to Arabia from America has written interestingly of her experiences in old Kuwait. Her book contains a fascinating and revealing account of Muslim life and customs and is a readable story of difficult but rewarding experiences as a medical missionary. A valuable contribution to knowledge about medical missions in little known Arabia.

INTO THE UNKNOWN, by Ethel Erford Hewitt. New York, 1957: Pageant Press, Inc., 353 pages, \$3.50.

This historical novel about the first Methodist mission in the Oregon Territory owes much to the diary of Jason Lee. The heroine, Anna Maria Pittman, was a member of a party of reinforcements sent to the mission from the East; and the rather unlikely theory that she had been selected without her knowledge by the Mission board to be, as she did become, Jason Lee's wife lends suspense to the romantic interest in the narrative of frontier life and the pioneering religious work among the Indians.

THE SELF AS AGENT, by John MacMurray. New York, 1957: Harper & Brothers; 230 pages, \$3.75.

The first volume of the 1953-54 Gifford Lectures at Glasgow University by the Professor of Moral Philosophy in the University of Edinburgh is an activist and essentially Kantian thinker's answer to current existentialism and logical positivism. The substitution of "I do" for "I think" as the basis of reflection leads to the concept of the self as agent instead of the self as subject and a new and more practical form of philosophy congenial to theism.

THE TEN COMMANDMENTS AND MODERN MAN, by H. G. G. Herklots. Fair Lawn, N.J., 1958: Essential Books, Inc., 190 pages, \$2.75.

A modern expository treatment of the decalogue by the Vicar of Doncaster, England.

THE CASE FOR SPIRITUAL HEALING, by Don H. Gross. New York, 1958: Thomas Nelson & Sons; 263 pages, \$3.95.

A survey of current interest in spiritual healing and an answer to critics by an Episcopalian minister.

THE AUTHENTIC NEW TESTAMENT, by Hugh J. Schonfield, New York, 1958: The New American Library; 478 pages, 50 cents.

A vivid and readable translation of the New Testament by a competent Jewish scholar, with comprehensive introduction, notes, maps, illustrations, and index.

WHY BAPTIZE INFANTS? by Harry Hutchison. New York, 1957: Greenwich Book Publishers; 85 pages, \$2.50.

A Presbyterian answer to questions about the baptism of infants; written by a brilliant young Scot now serving a leading church in Canada.

NOT BY BREAD ALONE, by Vladimar Dudintzev. New York, 1957: E. P. Dutton and Company, Inc.; 512 pages.

This novel of modern Russia portrays the darker as well as the brighter side of Soviet life. An engineer and inventor who believes man cannot live by bread alone battles against the materialism of a despotic bureaucrat, is arrested and deported to Siberia, but wins in the end. The furious controversy in Russia about this book has perhaps attracted more attention to it than it would ordinarily have received, or deserves, though it is well worth reading for the light it throws on current events behind the curtain.

THE EVIDENCE OF GOD IN AN EXPANDING UNIVERSE, edited by John Clover Monsma. New York, 1958: G. P. Putnam's Sons; 250 pages, \$3.75.

Forty recognized scientists—chemists, physicists, biologists, mathematicians, and the like—have written for this volume forty essays declaring their affirmative views on the existence of God and the validity of the basic beliefs of religion. It is an impressive demonstration that good scientists can be devout believers.

MAN'S ESTIMATE OF MAN, by E. H. Robertson. Richmond, Virginia, 1958: John Knox Press; 126 pages, \$2.25.

Born of the continuing need to interpret theology in terms of present-day problems, this book sketches in simple terms the concepts of man according to the Freudians, the Existentialists, and the Marxists. It contrasts with these views the Christian estimate of man as a free and responsible creature. The author is a Baptist minister, for seven years Assistant Head of Religious Broadcasting of the British Broadcasting Company.

METHODISM IN ALASKA AND HAWAII, by W. Vernon Middleton. New York, 1958: Board of Missions of The Methodist Church; 144 pages, 75 cents.

ADULT LEADER'S GUIDE to "Methodism in Alaska and Hawaii," by Elizabeth Stinson. New York, 1958: Board of Missions of The Methodist Church; 16 pages, 15 cents.

"New Patterns for Living Together" is the subtitle of this excellent volume in the lengthening series of church-wide mission study books of The Methodist Church. This theme finds expression in a number of ways. In both Alaska and Hawaii mixed ethnic strains and differing social traditions are weaving new patterns of life. In both territories the promise of imminent statehood lends a special significance to the ways in which various groups of old residents and new settlers are working out their life in community. In each of these emerging states the Christian pattern for living and for living together offers the fairest hope of solving the problems they face. Both are strategic frontiers of Western civilization, crossroads of destiny in an era when communications between East and West are of the utmost importance.

Dr. Middleton's long familiarity with the program of The Methodist Church and other religious groups in these two Pacific outposts, his knowledge of the facts, and his perceptive understanding of the vital issues give this book an authoritative position in its field. His imaginative insight, his conversational style, and his gift for clear and forceful writing make it an inviting and interesting study.

An introduction by Bishop A. Frank Smith, line drawings including maps of Alaska and Hawaii, questions for thought and discussion, a bibliography, and an index add to the usefulness of the book as a study text. It is a lot of book for seventy-five cents.

Miss Elizabeth Stinson, Secretary of Missionary Education of the Joint Section of Education and Cultivation, has prepared a valuable guide for leaders of study classes using the book as a text. A copy of this guide, which sells for 15 cents, is sent free with five or more copies of the text when ordered from the Study Book Office, Room 540, Board of Missions, 150 Fifth Avenue, New York 11, N. Y.

POWER THAT PREVAILS, by G. Ray Jordan. New York, 1958: The Macmillan Company; 157 pages, \$3.

The great fact on which Dr. Jordan builds this book is that "any individual can study prayer and cultivate it with assurance of ever-deepening understanding and ever-increasing effectiveness."

Dr. Jordan draws constantly on the best of literature and life for apt quotation, illustration, and parable. He has written on a great theme, and this is the latest and perhaps the best of his sixteen books.

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Writes . . .

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



RNS Photo

● Patriarch Alexei, supreme head of the Russian Orthodox Church, gives his benediction during recent ceremonies in Moscow marking the fortieth anniversary of the restoration of the Moscow Patriarchate which had been suppressed under Czar Peter the Great in 1718. During the ceremonies, it was announced that the long-planned meeting between representatives of the World Council of Churches and the Russian Orthodox Church will take place in the Netherlands August 8-10.



RNS Photo

Methodism in Algeria Serves Undisturbed

☞ THE FIRST REPORTS FROM THE SMALL Methodist community in Algeria, since the political upheaval that began the second week in May, have reached the New York offices of the Board of Missions of The Methodist Church.

No Methodist personnel were injured nor was Methodist property damaged in the riots in Algiers.

One report dated May 31 told of an attendance of 150 persons at a united Protestant worship service in Algiers on Pentecost, May 25, at the height of the crisis which eventually brought Gen. Charles de Gaulle to power in France and Algeria. The report said most of those in attendance were Arabs and Kabyles. Board of Missions observers said such a comparatively large attendance at a Protestant service was significant, especially considering the tense conditions in the city where it was held.

Another report said that Algerian Methodists have voted to proceed with plans for a new Christian social center in the heart of Algiers. It is expected to serve 170 families. The Board of Missions has allocated funds for the project.

A report from Algiers dated June 6 said:

"It may not be realized that Algeria was closed for some time. No mail moved either way until May 31.

"Something new is taking place in Algeria, and something new may be taking place in history. It may mean renovation and brotherhood far beyond the borders of Algeria.

"Looking upon man's struggle for

● A memorial tablet to the late John R. Mott was recently unveiled in the Washington Cathedral (Protestant Episcopal) by Dean Francis B. Sayre, Jr. Dr. Mott, a Methodist layman, was active in many world-wide church movements and was known as the "elder statesman of Protestantism."

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life from the vantage point of God's Kingdom, we think that we in Algeria have a deeper reason than any to strive for reconciliation, respect and understanding.

"A visit to Fort National and Les Ouadhias May 31-June 1 was most interesting and inspiring. Kabylia (the mountainous section of central Algeria) is not yet within the tremendous movements in the cities and the lowlands, but there also something new is growing. From deep and untold suffering, people may emerge to a great experience of a new day.

"Our faithful Methodist missionaries are remarkable. You never saw such serenity and happy service! Truly, where people suffer together they learn to love one another more.

"You must pray much for Algeria. This land is no isolated spot on the map, but a great country very close to all other countries, part and parcel of a whole world at grips with this frightful problem: How shall we learn to live together as humans, each man respecting his neighbor?"

The Methodist Church has twenty-five missionaries in North Africa, including Tunisia as well as Algeria. Personnel are stationed in Algiers, Constantine, Fort National, Les Ouadhias, Oran and Tunis. Most of the work is done through social-evangelistic centers, dispensaries, hostels and homes for boys and girls, village visitation and literacy-literature projects.

Methodist membership in Algeria and Tunisia is about 600 and church school enrollment is about 400. There are six organized churches.



Call Issued for Industrial Conference

A CALL TO THE FIRST NATIONAL Industrial Relations Conference of The Methodist Church to be held in Cincinnati, Ohio, Oct. 30-Nov. 2, has been issued by seven sponsoring agencies. Theme of the conference will be "The Church in a Working World."

The call, signed by heads of the several sponsoring agencies, says that the purpose of the conference includes "an attempt . . . to understand more fully the economic and ethical aspects of the industrial age and to answer the question, 'How can The Methodist Church and its members minister more effectively in this new age?'"

Some 750 persons will be invited to attend.

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Cecil Effinger did the composing and orchestration and Tom Driver wrote the libretto. Thor Johnson conducted the Kansas City Philharmonic Orchestra and National Methodist Student Movement chorus. Artists Ilona Kombrink, soprano; Andrew White, baritone; Andrew McKinley, tenor; and Bonnie Jones, contralto, sing the solo parts.

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Board of Evangelism, the Board of Lay Activities, the Board of Social and Economic Relations, the Commission on Chaplains, the Board of Education, and the Division of National Missions and the Woman's Division of Christian Service of the Board of Missions.

Featured speakers will include: Dr. Albert E. Outler, professor in Perkins School of Theology, Southern Methodist University, Dallas, Texas; Dr. John McConnell, dean of the graduate school at Cornell University, Ithaca, N.Y.; Dr. William Gowland of Luton, England; Dr. James S. Thomas, staff member of the Board of Education, Nashville; and Dr. Henry Hitt Crane of Central Methodist Church, Detroit.

The conference will also include a commemoration of the fiftieth anniversary of the adoption of the Social Creed.

The opening worship service will be held at 4 P.M. on Oct. 30 in Christ Church (Episcopal) in Cincinnati. Other sessions will be held in the headquarters hotel, the Sheraton-Gibson. Ed Stallings of Oakland, Calif., will be the song leader.

Commissions are preparing for discussion groups under four major headings: I. The Christian Faith and the Industrial Age; II. The World in Which We Work; III. The Church as an Instrument in the Changing Industrial Order; and IV. The Christian in the Working World.

Leaders of Group I are Professor Georgia Harkness of the Pacific School of Religion, Berkeley, Calif., and Dr. Clinton Gardner of Candler School of Theology, Emory University, Ga.

Group II leaders are: Dr. Harvey Seifert of Southern California School of Theology, Claremont; Dr. John McConnell of Cornell University; Dr. Norman Leonard, department of economics, Ohio Wesleyan University, Delaware; and Dr. Margaret Benz of the department of sociology, New York University.

Dr. Murray Leiffer of Garrett Biblical Institute, Evanston, Ill., and Dr. Edward Carothers of the First Methodist Church, Schenectady, N.Y., are working with Commission III.

Preparing discussion papers for Group IV are Dr. Claude Evans, chaplain of Southern Methodist University, Dallas, Texas, and Dr. Nathan Bailey of American University, Washington, D.C.

Registrations are being handled through the offices of the Board of Social and Economic Relations, 740 Rush Street, Chicago, Ill.

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Helen L. Johnson Promotion Secretary

MISS HELEN L. JOHNSON HAS BEEN elected to the newly-created post of Secretary of Promotion (for the work of the Woman's Division of Christian Service) in the Board of Mission's Joint Section of Education and Cultivation. Miss Johnson, who is currently associate secretary of Youth Work in the Joint Section, will take up her new duties in the autumn.

A native of Kennebunk, Maine, where her family still lives, Miss Johnson is a graduate of the Lucy Webb Hayes National Training School in Washington, D.C. Commissioned a deaconess of The Methodist Church, she served as pastor's assistant in the Summerfield Methodist Church, Pittsburgh; as field worker in the Pittsburgh Conference W.H.M.S.; and then as field worker under the national Woman's Home Missionary Society. With the unification of Methodism, she joined the staff of the Woman's Division of Christian Service as secretary of Youth Work.

As a New York City resident, Miss Johnson is a member of Metropolitan Duane Methodist Church.

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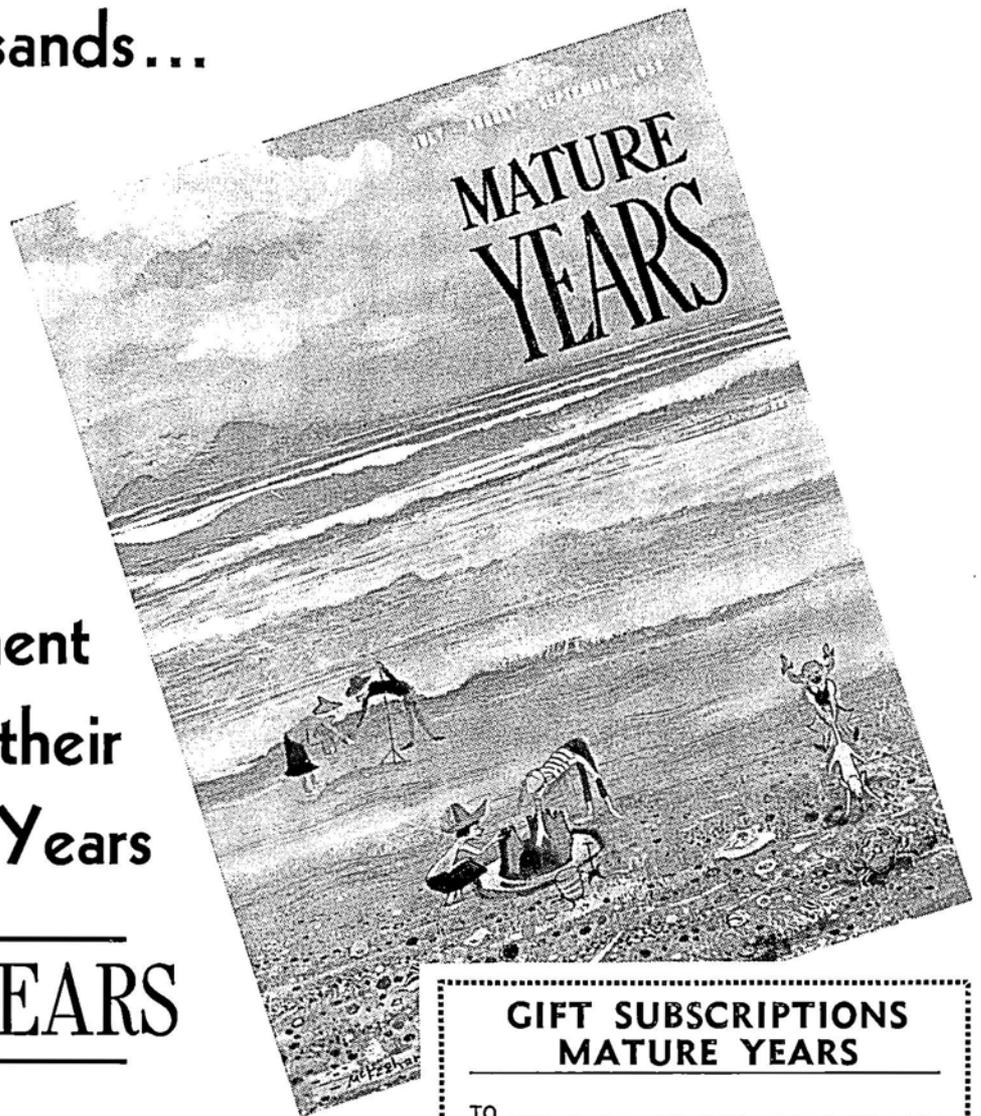
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**Overseas Pastors
In Training Program**

ABOUT TWENTY METHODIST churches, from Florida to Oregon, will have an international ministry for five months this year under a new program of the Division of World Missions of the Board of Missions of The Methodist Church.

Starting in mid-June the churches, which are on ten pastoral charges, will have as their assistant pastor an experienced Methodist minister from some African or Asian country.

The assistant pastorate will be the second phase of a specialized training program for ten senior Methodist ministers from overseas. Since February the ministers, representing seven Asian and African lands, have been studying together at Drew Theological Seminary, Madison, N.J. The classroom phase of their training ended the last week in May, and the five-month internship as assistant pastors will be the second phase of the program.

The Division of World Missions initiated the program for bringing overseas ministers to the United States for special training with two purposes in mind: to strengthen the ministerial leadership of overseas Methodist churches and to help create better understanding between overseas areas and the American church.

The church to which the overseas ministers have been appointed:

Rev. Kenneth Choto, Southern Rhodesia, to the Lexington Larger Parish (six churches), Lexington, Va., Rev. DePriest Whye, pastor.

Rev. Johnston S. Q. Bakhsh, Pakistan, to the First Methodist Church, Eugene, Ore., Rev. Clarence J. Forsberg, pastor.

Rev. Ong Chaik Ghee, Singapore, to St. Mark's Methodist Church, Atlanta, Ga., Rev. Dow Kirkpatrick, pastor.

Rev. Pedro F. Daludado, Philippines, to the Micanopy, Fla., Methodist Circuit (four churches), Rev. T. J. Price, Jr., pastor.

Rev. A. Davadas Jacob, India, to the High Street Methodist Church, Muncie, Ind., the Rev. Harold Neel, pastor.

Rev. James C. Lal, India, to the Grace Methodist Church, Roanoke, Va., Rev. L. D. Nave, pastor.

Rev. Sin Oh Pak, Korea, to the First Methodist Church, Indiana, Pa., Rev. R. W. Faus, pastor.

Rev. Nobuya Utsunomiya, Japan, to the Third Avenue Methodist Church, Columbus, Ohio, Rev. T. C. Whitehouse, pastor.

Solve the Picture Puzzle!



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E _____ C _____
A _____ A _____
S _____ S _____
Y _____ H _____

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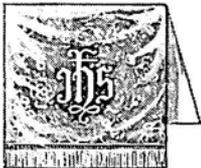
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Rev. Daya Prakash Titus, India, to the First Methodist Church, Tampa, Fla., Rev. M. C. Cleveland, pastor.

Rev. Jose Q. Raquindin, Philippines, to the Canal Lewisville Methodist Church and two other Methodist charges covering Meigs and Coshocton Counties in Ohio, Rev. Russell A. Hoy, pastor at Canal Lewisville.

Each overseas minister was appointed to the type of church (or churches) which parallels most closely the type he serves in his home country, the Rev. Dr. Ashton A. Almand, associate treasurer of the World Division, said. Dr. Almand is the Division executive in charge of the training program.

"We tried, for instance, to place a rural pastor from overseas in a circuit, larger parish or other rural situation in this country, a city pastor in a city church and a minister working with students in his homeland in a 'college church' here," Dr. Almand explained.

Each overseas minister will be an assistant pastor in the fullest sense of the term, Dr. Almand said.

"The host churches and pastors understand that the overseas man will be a working member of the church staff," he added. "He will do pastoral calling, teach Sunday school classes, work with youth groups, meet with commissions and the Official Board, preach and otherwise enter into every possible phase of the church's life."

"Letters from host pastors indicate that they feel the coming of the guest minister will be a significant and valuable experience for their congregations. Some have written that they are thrilled with the possibilities."

Host churches will provide room and board for the overseas minister during the five months, Dr. Almand said, and other expenses will be born by the World Division.

In November the ministers will complete their in-service training and will assemble in New York for a two-day evaluation of the entire training program.

The four months of academic work just completed at Drew include study in the Bible and biblical theology, Christian ethics and a special seminar devoted to the individual needs of the pastors.



Methodist Women Visit Africa

• MRS. J. FOUNT TILLMAN, PRESIDENT of the Woman's Division of Christian Service, and Mrs. C. A. Bender, a

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Division specialist in international relations, are visiting Methodist mission fields in Africa this summer.

Mrs. Tillman, who left the United States May 24, is visiting Methodist work in Liberia, Angola, the Belgian Congo, Southern Rhodesia, Mozambique and the Union of South Africa. In August she will be in Europe to attend the executive committee meeting of the World Methodist Council and committee meetings of the World Council of Churches. She will return to the United States August 13.

Mrs. Bender, an associate secretary of the Department of Christian Social Relations of the Woman's Division, will visit Methodist mission areas in Africa and then will continue on around the world, visiting India, Pakistan, Burma, Thailand and Hong Kong. She will observe the refugee work of the churches and the United Nations and will visit projects supported by UNICEF (United Nations Children's Fund). Mrs. Bender is the official UN observer of the Woman's Division. She will return to the U. S. August 22.



Idahoan Is First Civilian Chaplain

THE REV. GEORGE H. HUBER, PASTOR of the First Methodist Church, Nampa, Idaho, is the first Methodist minister to become a "civilian chaplain" among American service personnel overseas. He will go to Okinawa.

The "civilian chaplaincy" is a new international ministry to off-post, off-duty American servicemen in such areas of the Far East as Japan, Hong Kong, Taiwan, and now Okinawa and the Ryukyu Islands. The Methodist Church is participating in the program through the Division of World Missions of the Board of Missions.

With the appointment of Mr. Huber, Methodism becomes the third denomination to provide a civilian chaplain among service personnel. The new United Presbyterian Church in the U.S.A. has such workers in Japan and Korea and the Protestant Episcopal Church in Hong Kong. The program may soon be extended to Germany, North Africa and the Panama-Caribbean area.

Mr. Huber, who has been pastor of the 900-member First Church in Nampa since 1955, probably will leave for Okinawa in August. His work in the Ryukyus will be among servicemen of all branches of the armed forces. As a U.S. Marine chaplain in World

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War II, Mr. Huber served in Okinawa and elsewhere in the Pacific area.

A native of Ohio, Mr. Huber is a graduate of Asbury College, Wilmore, Ky., and of the Boston University School of Theology. Before his appointment to Nampa, he had served the Methodist church at Montesano, Wash., and the First Methodist Church at Albany, Ore.

The civilian chaplaincy program is under the over-all supervision of the Committee on Christian Ministry to Servicemen in the Far East, a group composed of representatives of the General Committee on Chaplains (interdenominational) and the Division of Foreign Missions of the National Council of Churches. The vice-chairman of the Committee on Christian Ministry is the Rev. Dr. Thoburn T. Brumbaugh, an executive secretary for Korea, Japan and Okinawa of the Methodist Board of Missions.

In Okinawa Mr. Huber will work with military chaplains and the new Okinawa Christian Council, which represents the Protestant churches in the Ryukyus.

The Methodist Church through the Division of World Missions needs both additional personnel and financial support for the work of civilian chaplains, Dr. Brumbaugh said. Persons interested in the program may write Dr. M. O. Williams, 150 Fifth Ave., New York 11, N.Y.



Seminary Names First City Church Teacher

♫ A YOUNG MAN WHO STUDIED TO BE a city planner and then become minister to an overcrowded, underprivileged Baltimore community has been chosen to become Methodism's first seminary professor of City and Church Planning.

The Rev. Clifford C. Ham, Jr., copastor of the Broadway-East Baltimore Parish, will become the first professor of City and Church Planning at Wesley Theological Seminary. This seminary will open in September on the American University Campus in Washington, D.C. It is moving from Westminster, Md., where it has been located for seventy-seven years.

The new professorship has been initiated and underwritten by the Department of City Work of the Division of National Missions of The Methodist Church. The announcement of the new post came during the Baltimore Annual Conference and was made



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WORLD OUTLOOK

jointly by the Board of Missions, Wesley Seminary President Norman L. Trott and Bishop G. Bromley Oxnam, Washington Area bishop who is also president of the Board of Governors of the Seminary.

Dr. Philip C. Edwards, an associate secretary in the Department of City Work, and a former resident of Baltimore and Washington, said that Mr. Ham will be "the first professor in the field of church and city planning in any Methodist theological seminary, if not in any theological seminary. We see in this the beginning of a most important development in relating the church more effectively to the fields of city planning and urban redevelopment."

At the seminary, Mr. Ham will eventually develop a program to train Wesley Seminary students through supervised work in Baltimore and Washington churches and through direct cooperation with city planning and urban renewal agencies located in the Capital City.

Church officials also foresee seminars and other training sessions for ministers, missionaries and church executives who have already completed seminary but wish training in this new field.

Next year, Mr. Ham will lecture at the Seminary and begin studies at the University of Pennsylvania that will lead to a Ph.D. in City Planning, which he will earn before receiving the rank of full professor. Already the thirty-four-year-old minister has a Bachelor of City Planning degree from Massachusetts Institute of Technology (1948), a Bachelor of Divinity degree from Andover Newton Theological School, Newton Center, Massachusetts (1952) and a Master of Sacred Theology in Social Ethics degree from Boston University School of Theology (1952).



**Christian Council
Formed in Okinawa**

A NEW PROTESTANT COUNCIL HAS been added to the world-wide family of such ecumenical councils around the world, by the organization of the Okinawa Christian Council in the Ryukyu Islands. The symbol of evangelical cooperation in Christian endeavor brings into fellowship several denominational and interdenominational bodies in these Islands. The largest of the participating groups is the United Church of Christ of Okinawa, with which Methodists, Presby-

terians, Reformed, Evangelical and Reformed, Disciples and other mission boards in the United States cooperate. Other denominations with churches and evangelistic programs in the Ryukyu now united for cooperation include the Episcopal Church which also has filial ties with the Seikokwai or Holy Catholic Church in Japan, the Baptists who are related to the American Baptist Missionary Society, and the Seventh-Day Adventists. Church World Service is also related to this new Christian Council, as is also the Japan Bible Society which provides scriptural material in the Japanese language for all Protestant churches in the Islands. A downtown bookstore in the capital city of Naha is rapidly becoming the recognized "Christian Center" for many types of activities in Okinawa and extending out to the various islands in the Archipelago.

The Rev. Chuzo Nakazato, pastor of the Shuri Church of Christ and one of the veteran Christian leaders in the Islands, is the chairman of the new Council. Canon W. C. Heffner of the Protestant Episcopal Mission and the Rev. Walter W. Krider of the Methodist Board of Missions are officials in the new organization. The Okinawa Christian Council expects soon to establish relationships with the International Missionary Council and to take its proper part in the ecumenical activities that are so important a part of Protestant evangelical activity around the world. Denominational bodies in Okinawa are also establishing proper relationships with the World Council of Churches.



**Ralph Stoody
Given Degree**

THE REV. DR. RALPH STOODY OF New York, public relations director of The Methodist Church, received an honorary Doctor of Letters (Litt.D.) degree from The American University in Washington, D.C., on June 8.

He was cited as "one of the most outstanding public relations executives related to a Protestant church," said Dr. Hurst R. Anderson, president of the university, who conferred the degree.

Dr. Stoody has been general secretary and director of the Commission on Public Relations and Methodist Information since the agency was established in 1940 as The Methodist Church's general news service.

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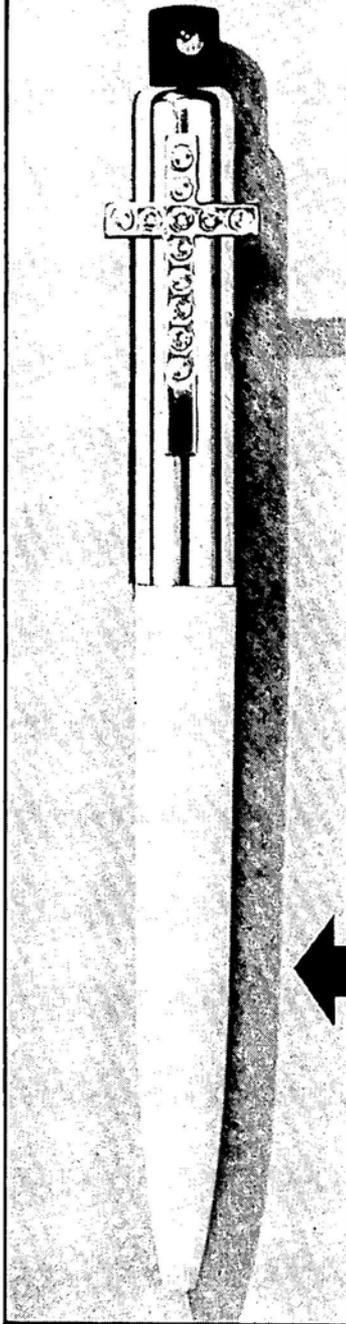
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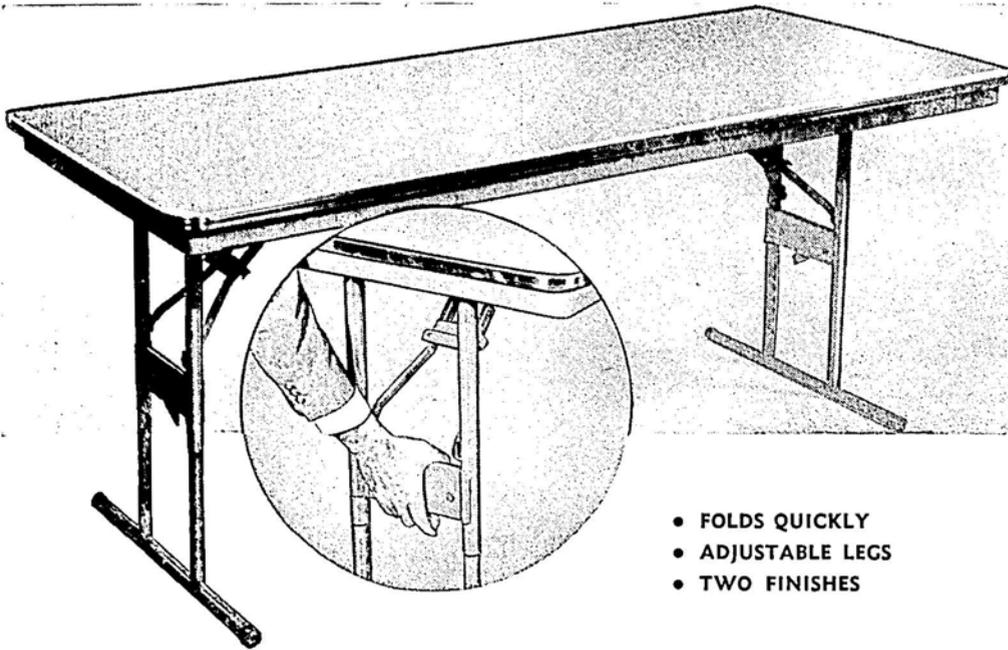
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