

World Outlook



DECEMBER 1958

Christmas Gift Suggestions...

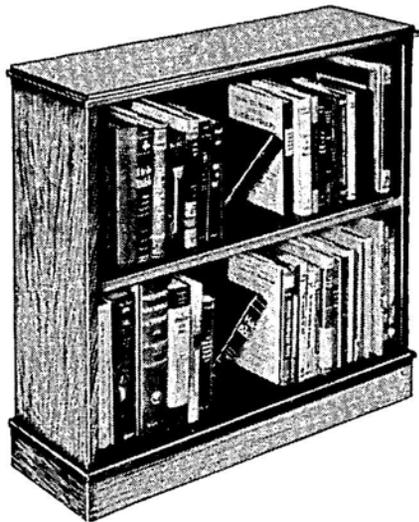
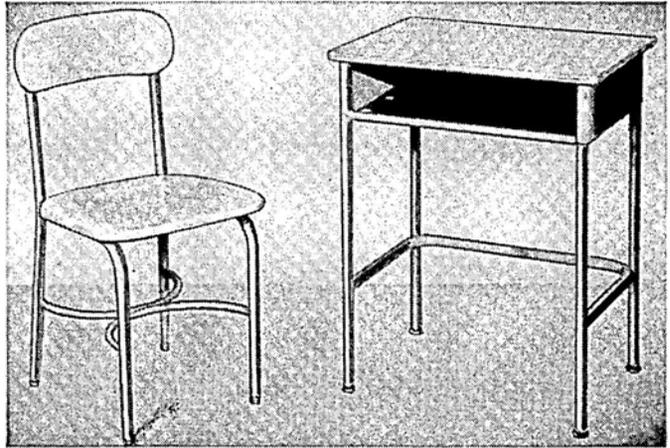
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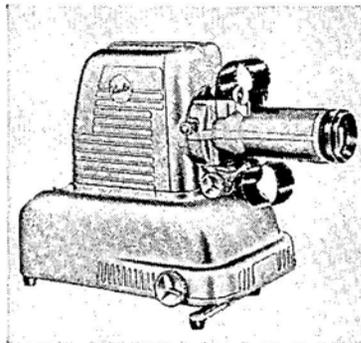
Available in walnut finish, or unfinished—specify. Measures 30 inches wide; 27 inches high, and 8¾ inches deep. Bookcase is disassembled when shipped, but can be set up in minutes. Nuts and screws for assembling are included. Transportation extra from Madisonville, Tennessee; specify truck or rail shipment. Shpg. wt., 27 lbs.

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EXTRA LAMPS TO FIT: Viewlex Projector described above. CLX 300-watt, T-8½ double contact base. Postage extra; shpg. wt., 8 ozs. \$3.10



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A large ten-color globe showing 6,410 place names in large easy-to-read print. Every country is easily defined. The full, numbered meridian-gyro-matic mounting and base stand are brass finished. Globe comes with a 96-page booklet containing uses of the globe, games, and an index of place names that appear on the globe. This globe will be a useful addition to your classroom, library or pastor's study. Measures 16½ inches high; 12 inches in diameter. RP-P112. Postage extra; shpg. wt., 6 lbs. \$12.95



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LETTERS

CHRISTMAS TREES AND WREATHS IN TEXAS

By way of Rankin Center twenty-five Christmas trees were placed in our yard for children to take to their homes. Decorated trees came from school classes and Sunday school classes. Wreaths were sent by Garden Club members to members of the Woman's Club here.

WESLEY COMMUNITY HOUSE CENTER
2502 N. Akard St.
Dallas, Texas

CHRISTMAS FESTIVITIES IN NEW JERSEY

Christmas parties were held for thirty-six groups. Members of Methodist Youth Fellowships, Wesleyan Service Guilds, Woman's Societies, and friends of the Center assisted with the parties.

A young man who is a member of the Dramatic Art Class came with his choir from a nearby Lutheran Church and presented here the dress rehearsal of the Christmas drama, *Amahl And The Night Visitors*.

A young woman from the Campbell Soup Company collects trees from many office parties, and sends them along to us to distribute in the neighborhood.

Fruit baskets were taken to those who are shut-in. This project took us to the county hospital and home. One elderly gentleman wept when he saw us, as he said: "You never forget."

The young people of the M. Y. F. of a local church have, for thirty years, been coming to trim our Center Christmas tree.

RUTH A. FLAHERTY

N. J. Conference Deaconess Home and
Community Center
Camden, N. J.

CHRISTMAS IN FLORIDA

Carolers from Wolff Settlement brought joy to others as well as to themselves as they went from house to house throughout the community singing of the birth of Christ.

Many circles, Guilds, and Societies made possible the Christmas observance at Wolff, by the sending of toys, goodies, and decorations. Many volunteer workers gave invaluable assistance.

The Methodist Students of the University of Tampa gave a Christmas party last December for seventy children at the Settlement, with carols and games.

Many of the club groups at the Settlement made tray favors and decorations for the tuberculosis hospital.

A Girl Scout troop from Temple Terrace visited us and brought a Christmas tree.

The kindergarten Christmas party was a

howling success. The children entertained their parents with games, songs, and poems.

WOLFF SETTLEMENT STAFF

2801 Seventeenth St.
Tampa, Fla.

CHRISTMAS PROGRAM AT CITY HALL IN TAIWAN

On Christmas Eve four hundred people attended the Christmas program at City Hall—which the Methodists rent for special occasions.

At 3:30 on Christmas morning I served cookies and peanut candy to fourteen carolers from our Methodist choir. The choir members had had a memorable night, making a bus tour of Methodist homes in the city.

ORTHA M. LANE

No. 3, Lane 5, Kung Yuan Road
Tainan, Taiwan [Formosa]

CHRISTMAS WEEK REFUGEES IN SINGAPORE

On Christmas Sunday (1957) an unusual announcement was made in our church. Wesley Church members were asked to get smallpox inoculations on the next day. Christian churches had been asked to help care for a flood of refugees coming by the thousands from Indonesia. Since the refugees came from smallpox areas, inoculation was required for those who would help.

The effort involved was repaid a thousandfold by the appreciation of the refugee folk who were assisted in various ways, including the giving of Christmas gifts to the refugee children.

SHAN AND CRAIG WILDER

Wesley Methodist Church
5 Ft. Canning Rd.
Singapore, Malaya

CHRISTMAS WEDDINGS IN BURMA

Christmas time in Rangoon seemed to be wedding time. I attended three weddings—Burmese, Indian, and Chinese.

Never, I think, was the Christmas story more beautifully portrayed than it was by our kindergarten children. Their words rang out clearly, and the singing was beautiful.

I saw Burmese, Chinese, and mixed groups enact the Christmas story, told in different languages, but all telling the same story of God's love.

PAT CLARK

Kingswood School
Kalaw, SSS, Burma

CHRISTMAS INSTITUTES ON LOVE AND MARRIAGE IN THE PHILIPPINES

I went to all three districts within the Conference, to help in the Christmas Institutes of the Methodist Youth Fellowships. I lectured on Love, Courtship, and

Marriage. These are topics of which young people never tire!

In the district conferences I helped in the Woman's Societies of Christian Service, with the Home and Family Life phases. It is interesting to note how much progress the women have made in their work, and also that their giving has increased.

PRISCILLA PADOLINA

(Former Crusade scholar)

Methodist Rural Center, San Mateo
Isabela, Philippines

CHRISTMAS PICNIC IN INDIA

We had a full Christmas program, beginning with our annual picnic for students and staff.

On December 17 we had a special Christmas film show—"Scrooge." There was also a Christmas pageant, and a party for the children of employees.

The carol service is enjoyed by all. My choir has progressed—the boys and girls now are able to sing in harmony.

ISABELLE CHITAMBAR

Methodist Hospital, Nadiad
Kaira District
Bombay State, India

LIVELY CHRISTMAS AFTERNOON IN MALAYA

On Christmas afternoon we had a celebration for the children of the village. At twelve they started coming; by twelve-thirty there were eighty here; and long before two (the hour set) there were nearly two hundred!

There were Christmas songs and hymns by the seventy children already in our Sunday school. There were games around the two Christmas trees.

Christmas stories were told in Cantonese, Haka, Hokien, Tamil and English, to groups on the kindergarten porch and in various corners of the rooms. Cold drinks were served in small bright-colored plastic cups. Cakes, raisins, and candies completed the refreshments.

Distribution of gifts nearly caused a riot, but with a good bit of help I was able to hand out shirt and dress cloth for the boys and girls who had been in our Sunday school for a year; and for the other children, washcloths and soap boxes.

DISTANCE

By Ruth Williams Bright

How far am I from the Christmas Star?
As near as the dawn and the daylight
are.

How far is the Inn where the Baby lay?
Only a thought and a prayer away.

How far is the Child, born long ago?
As close as my heart—it tells me so.

For most of the children, this was their first Christmas celebration.

HELEN LOOMIS
Ulu Klang Methodist Center
35 Road C., Ulu Klang New Village
Kuala Lumpur, Malaya

CHRISTMAS IN SWITZERLAND

It was heart-warming to have a Christmas here—to see the home, shop, and street decorations, to hear the music, to be a part of a friend's family circle during the holidays.

Always there was the joy of the brisk cold weather. On fine days there was a glorious panorama of snow-covered mountains, starting with Mont Blanc.

ELSIE REIK

Home address: 223 East Rives St.
Rhinelander, Wisconsin

DRAMATIZING THE CHRISTMAS STORY IN JAPAN

The Home and Family Life Committee of the National Christian Council of Japan brought out last year a booklet on "How To Observe Christmas in the Home."

In preparation for Christmas several audio-visual aids have been developed and added to the AVACO library-films and filmstrips.

Japan Christian Activity News, Tokyo Japan.

WARM GIFTS AND CHRISTMAS DRAMA IN KOREA

On a quiet hillside, far back from the main roads of Korea, there was a dramatic presentation of the Christmas story. There was standing room only in a little churchyard, with the Christmas stars shining down on a small outdoor stage. Most of the 300 people, non-Christians, were drawn to this Christian service by Korean children who attend the Sunday School.

At dawn on Christmas morning we had the privilege of going with some nurses from Severance Hospital to refugee homes along the banks of the Han River. We took gifts of warm clothing, furnished by unseen friends across the sea.

THELMA MAW

Methodist Mission, Box 164
Seoul, Korea

OUR DECEMBER COVER

In the Christmas story, the words "no room in the inn" have caught the imagination of storytellers and artists in every land, and in every generation. In our December cover a German artist interprets the arrival of Mary and Joseph in Bethlehem in unusual fashion, and in pastel colors.

Elsewhere in this issue we have quoted from an old hymn entitled "No Room in the Inn."

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Cover: No Room In The Inn, Mastrj

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ALL WORLD OUTLOOK SIGNED ARTICLES REFLECT THE VIEWS OF THE AUTHORS ONLY AND NOT THE EDITORIAL POLICY OF WORLD OUTLOOK

EDITORIALS

Christmas and the Facts of Life

What is told us in the Gospels about the birth of Jesus Christ would be incomplete without their references to certain unpleasant facts of life.

The program of oppressive taxation by a militaristic and highly centralized government helped to determine the locale of the nativity.

A combination of inadequate housing, crowded conditions, and want of consideration for motherhood turned Mary and Joseph away from the inn in Bethlehem to the stable where Jesus was born.

The fear and anger of the wicked Herod made necessary the flight of the holy family as refugees in a strange land and made the birth of the Saviour the occasion for a horrible slaughter of little children.

Into such a world God sent his only-begotten Son, not to punish and destroy, not even to reform by force of arms or miraculous power, but to preach and teach and heal and suffer and die in a ministry of reconciliation.

Contagious and Epidemic

Something in the American constitution—that constitution which cannot be changed overnight either by vote of the States or by decree of the courts—seems to make inevitable the periodic outbreak of some contagion or other which sweeps over the country like wildfire. Most often it is a harmless rash like flagpole sitting, yo-yo swinging, marathon dancing, chainletter writing, or hula-hoop wiggling. These mild epidemics seem to come from nowhere, suddenly spring into general prevalence, and soon disappear with hardly a trace.

Sometimes, however, the contagion is a disease more serious which strikes at certain classes of citizens. Prison revolts spread from one place to another as if by some secret underground. Juvenile delinquency sud-

denly becomes a national problem. The stock market fever breaks out in a virulent form. These diseases are dangerous and apparently contagious for susceptible groups of people all over the country.

More alarming is the recurrence of horrible scourges which affect the whole body politic, plagues like Ku Kluxism and McCarthyism. Just now the country is suffering from an epidemic of acute hatemongering that may prove to be more deadly than anything like it in a hundred years. Every mail brings its harvest of scandal sheets, letters of vilification, papers and periodicals breeding hate.

Freedom of press and freedom of speech are precious to all Americans, and they must not be abridged because they are subject to abuse by self-appointed messiahs, ill-advised agitators, and professional hatemongers, lest worse dangers befall us. But let every man who loves his country, every man who loves his church, every man who loves truth and justice be on his guard! Now is a good time to weigh cautiously every appeal, however worthy be the cause in which it is issued, which has the effect of stirring emotions of hatred or unreasoning fear toward people of a certain race or class or section. And it is a time for those who shape public opinion to be doubly cautious lest in the heat of controversy they lend aid to the contagion of hate and fear that seems to be sweeping the country.

The program of international Communism is to set neighbor against neighbor in the free world, to set section against section, race against race, class against class, religion against religion. Most professional purveyors of hate profess to be ardent anti-Communists, but they are playing squarely into the hands of that group, generally discredited and powerless in this country, when they succeed in making their fellow countrymen hate one another. Wide acceptance of the

doctrines of hate now pouring forth from scores of dubious sources and too frequently finding place in respected journals and the propaganda of agencies of lofty purpose could destroy all that is good and true in American life.

The church of Jesus Christ has a mission in an era like this. It is a mission of reconciliation as well as of prophetic proclamation and social reform. The church must hold fast to the conviction that faith and hope and love are more vital and enduring, and, when truly exemplified, more contagious than fear, suspicion, and hate. And the church must learn more effectively to follow the example of her Lord in overcoming evil with good, in healing the sickness of our times by proved methods of teaching, preaching, and patient endurance and by effecting the transformation and renewal of the hearts and minds of men.

Are Methodists Different?

This month, in the city of Philadelphia, the United States section of the World Council of Methodism will come together to discuss, among other matters, the place of Methodism in the ecumenical movement. It will raise again, no doubt, such concepts as JUSTIFICATION and HOLINESS that played so large a part in the early Wesleyan theology. That is good. In the United States these concepts have been more or less slurred over in the bustling participation of men and women in the work of the church.

The Methodist Church in the United States is a busy church and often in its 'busy-ness' theological concepts are forgotten. But, in a way, its busy-ness has a contribution to make to the ecumenical church. It is based on the assumption that the whole life of man (health, education, political role, workaday life) is part of the church's concern, and that as all life is of religious concern all men can help to bring in the Kingdom, and can understand and respond to redemption.

Other churches, of course, have such beliefs; but the Methodists put them so eagerly into practice. This instant action is enormously impor-

tant to the world and to the church. It is hoped that the preoccupation with theological terms will not obscure this contribution and that words will be found to describe it.

Is There Possibility For Cooperation With the Sects?

In the lands where we have missions the sects have been multiplying in such numbers that to many non-Christians they represent the Christian church. In most cases the sects do not cooperate with the established denominational churches. It is often impossible to have a united Christian body in a country of non-Christians because of this non-cooperation. But it is too easy to write the sects off in their contribution to the Christian world. To many a non-Christian—the first glimpse of a new life come from the sects.

Sometimes it is a limited glimpse. Sometimes the faith is harsh and censorious toward other Christians. But the cooperative spirit abroad in Christendom is affecting the sects. More and more they are cooperating in the radio ministry. Our denominational bookstores are being used. The children of their converts go to established mission schools. We can offer to them intellectual tools which can deepen and widen their theological thought. They, in turn, put us in touch with the elemental, simple teachings that touch the simplest man. And that is good, too.

Japan's Way of "Moral Education"

Japan Christians have been exceedingly cautious over their country's attempts to get into regulation of religion or morals.

Their latest caution is shown in the concern they are expressing at their government's proposal to introduce "moral education" courses in schools. Christians and the churches feared a repetition of pre-war use of such courses to teach ultra-nationalism.

A Moral Education Study Commission was appointed by the Education Association of Christian Schools in Japan and reports that there is at present no reason for fear. Under the regulations, religious education may be substituted for moral instruction in private schools—such as the Christian schools.

Partly in response to the coming of the moral education proposal, the Education Association is preparing new curriculum materials in an effort to integrate Christian education into the entire school program where pupils desire it.

In the meantime, the Christians resolve to watch the moral education in practice, to make sure that ultra-nationalism does not creep back into education.

There is no doubt that the Japanese Christians are taking their role as responsible citizens exceedingly seriously. We will watch with interest.

"From Missions to Mission"

For some months now the slogan, "From missions to mission" has been heard frequently in various meetings of mission board representatives. It is a good slogan. It recognizes the transition that is taking place in lands where indigenous evangelical churches of stature and influence are emerging from what first began as foreign missions. Instead of thinking of these lands and churches mainly in terms of missions, in which key personnel, financial support, and final direction come predominantly from older churches and other lands, we must think of them as sharing the mission of all Christians in every land.

The slogan is more than a recognition of certain changes that are taking place, however. It is a call to explore more fully the meaning of the mission of the Christian and of the church, to enter more heartily into the spirit of that mission, and, recognizing its importance in personal living and human destiny, to make the Christian mission more completely the guiding purpose of every Christian.

The transition from missions to mission does not mean that we have done with missions; for the next step is from mission to missions again. There must indeed be missions until not only in every land but in every neighborhood, there is the ministry of a self-supporting, self-governing, and self-propagating church.

That day has not arrived in America or even in Europe, much less in many other lands. The recovery of the sense of mission which has in days gone by sent pioneers to plant the gospel in almost every land will result in more and better missions than ever before. But unless we at home and the churches overseas recover afresh a powerful sense of mission beyond the maintenance of what heroic pioneers have started and our fathers have bequeathed us, the Author of the Great Commission may find it necessary to raise up a more responsive and obedient people to carry out his great redemptive purpose in the world.

Evangelical United Brethren and the Methodist Church

The Evangelical United Brethren Church has adopted a resolution at its General Conference requesting "exploration of possible advantages and disadvantages" of union with The Methodist Church.

It would be hard for a Methodist to say what the disadvantages union with its body would have for the other denomination. It is possible that the size of The Methodist Church—9,600,000, as over against 200,000 of the Evangelical United Brethren's—could be a disadvantage. But we know that the advantages would be great for The Methodist Church. The Evangelical United Brethren are very like Methodists in doctrine and in organization. They have a sturdy church body, and a deep sense of missionary responsibility. We do hope that as the explorations go on, the advantages will outweigh the disadvantages. They could contribute much to our body.



It is estimated that by 1975 cities and towns will have an additional sixty-seven million people living in them. Will the churches meet this influx with sufficient resources?

THE TASK BEFORE US . . .

IN CHURCH EXTENSION

BY H. E. NEWTON

This is the year of expansion in the quadrennial emphasis on the local church. To the staff members of the Division of National Missions, every year is a year of expansion. How well are we meeting our opportunities? This challenging article was taken from an address given by Mr. Newton, prominent Methodist layman and member of the Board of Missions, to the staff of the Department of Finance and Field Service of the Division of National Missions.

EARLY in January, 1958, the Secretarial Council requested the Department of Research and Survey to report on the new churches organized since 1950. It is from that report I bring to you the accomplishments during the past eight years and from that report, look into the immediate future, indicating something of the responsibilities that will be faced in the Department of Finance and Field Service. This report reflects an exceptionally outstanding piece of work. It is not however, as amazing as the figures would at first indicate. We have not measured up to the responsibility imposed on us as our share of the work the Methodists should have done. In looking over the organization of the new churches, I am listing first, the number of new churches organized, and second, the churches

making at least one report to annual conference.

| Year | New churches organized | New churches making at least one report to annual conference |
|--|------------------------|--|
| 1950 | 65 | 14 |
| 1951 | 65 | 41 |
| 1952 | 99 | 65 |
| 1953 | 124 | 101 |
| 1954 | 157 | 108 |
| 1955 | 189 | 147 |
| 1956 | 167 | 175 |
| 1957 | 166 | 204 |
| 1958 (1st 3 mos.) | 21 | ... |
| New churches organized | 1,053 | |
| New churches making at least one report to annual conference | | 855 |

Now, let us take a look at the results of bringing individuals into membership in these new churches, using only the churches which have made one report to annual conference.



A common sight over the last ten years. Over one thousand new churches have been organized since 1950.

ence, disregarding those who have not made a report, having no data available.

| Year | Membership as per first report on the 855 churches (new) 1950 through 1957. | Members |
|------|---|---------|
| 1950 | 1,021 | " |
| 1951 | 5,483 | " |
| 1952 | 13,891 | " |
| 1953 | 31,077 | " |
| 1954 | 54,901 | " |
| 1955 | 84,938 | " |
| 1956 | 124,486 | " |
| 1957 | 183,725 | " |

The membership can be further analyzed as follows:

| | |
|---|---------|
| Received on profession of faith | 50,663 |
| Transfer from other Methodist churches | 105,204 |
| Transfer from other denominations | 26,712 |
| Transfer to other Methodist churches | 19,387 |
| Transfer to other denominations | 3,529 |
| With an average membership of | 214 |
| In the church school, an average of 66.3 persons, or a total of | 56,686 |

Then, what does this mean in the way of additional wealth to The

Methodist Church as measured in dollars?

The average values of the 855 new Methodist churches, as shown in the first report to annual conference, is \$17,425.60, or a total value of \$14,898,888.00.

The average indebtedness of each church as shown in first report to annual conference is \$6,043.50, or a total of 5,167,192.50

or a net worth increase of the 855 new Methodist churches, 1950 through 1957, of \$ 9,731,695.50

In the business world, this would be considered an outstanding achievement, when measured from a materials point of view.

We also find these new churches at the first annual report to annual conference have paid for building and

improvement, an average of \$3,698.24 each, or a total payment in the sum of \$3,161,995.20. These churches have also accepted their responsibility in world service and conference benevolent funds. Total in the first report to annual conference of \$59,234.40. Special advance funds have not been neglected, while the amount may be small—however, others have been recognized in the first report of \$3,043.80.

While we marvel at this tremendous piece of work, all accomplished in a short period of eight years, in a closer study of the report, it is not as amazing as would at first appear. The 1950 percentage of our population who are Methodist, is 5.93%, but in 1957, this had dropped to 5.64% of the population. During the period of eight years the population had increased by 18,027,353 persons. Based on our standing in 1950, The Methodist Church's responsibility was to have added to its membership 1,125,891 individuals. However, during this



New churches often grow very rapidly in new communities.

period our church membership increased by 630,892 individuals, or only 56% of our responsibility based on the 1950 membership of the church, giving the church a proportionate loss of 494,909 individuals. While we rejoice in this marvelous increase, the facts show we have been lacking in accepting the tasks which were ours to have done.

The other day, I was browsing around in the Muskogee Public Library. In looking through the back issues of the *U. S. News and World Report*, I came across the issue of August 9th, 1957. The large printing on the cover page attracted my attention. In bold type, this is what it said:

"WHERE WILL THE UNITED STATES PUT SIXTY MILLION PEOPLE?"

This article went on to say we would add to our current population 60 million people by 1975. Nothing like a population growth in a nation of this size before has occurred, this

growth stemming from the high level of births that has prevailed in the United States since 1948. As I read this article, I thought I saw a new and added responsibility to the Division of National Missions of the Board of Missions of The Methodist Church, greater than anything ever confronting this Division in its long history. It also means new thinking on the part of the staff to meet this new and added responsibility. This article went on to say the population increase would be as follows:

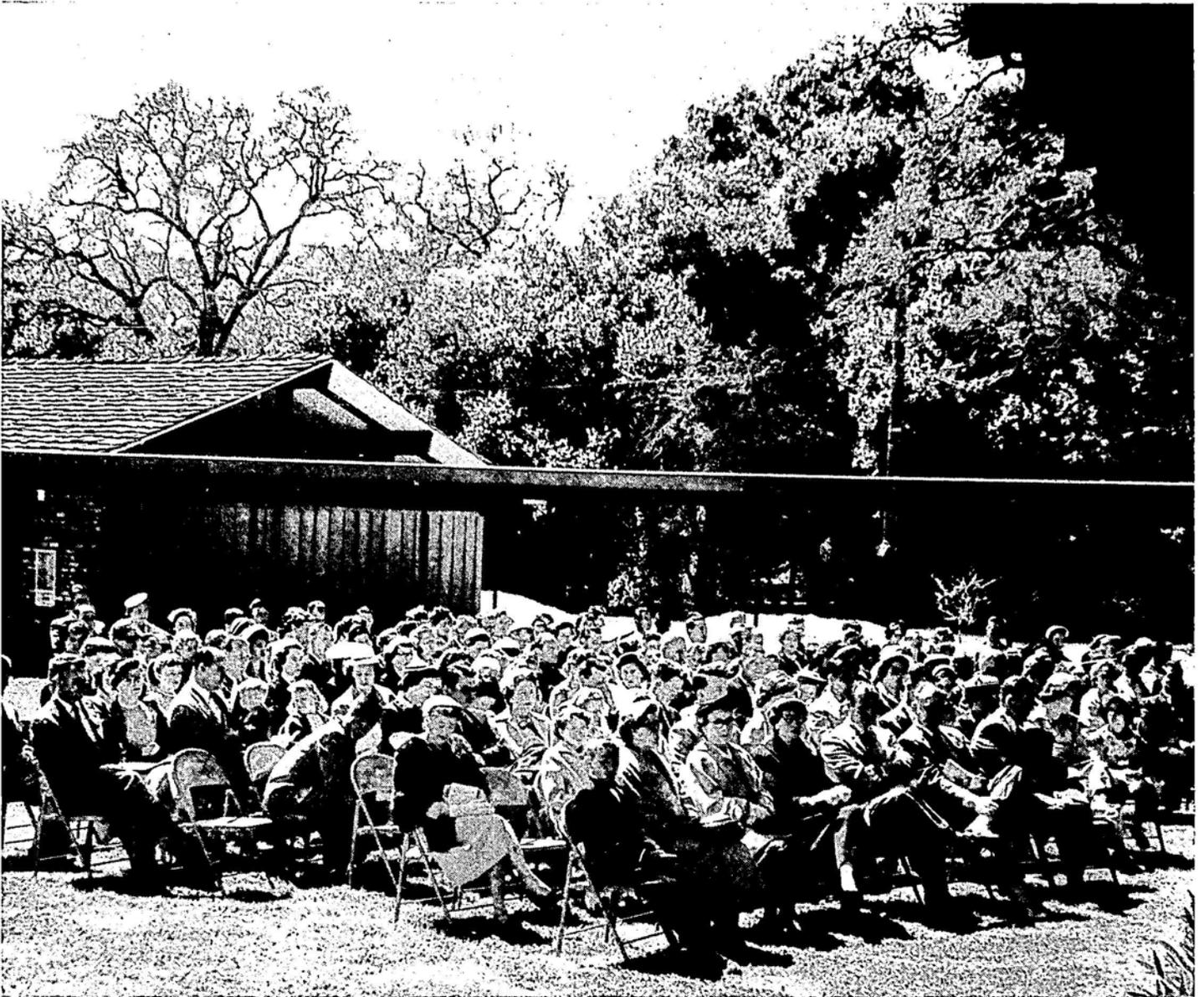
The East will add 13 million people
 The South will add 15 million people
 The Mid-West will add 14 million people
 The West will add 18 million people

This article went on to say we will need 600,000 classrooms in our schools, with an additional 600,000 classroom teachers, plus those who retire and others who go into other professions. We will have an increase in our school of 13 million young people, over and above the current

30 million now in school, all this to be within the period by 1975.

We now have 22 million people living on the farms throughout the nation, and by 1975 only 15 million people will be living on the farms. All this adds up to the fact the cities and towns will be crowded with an additional population of 67 million people over and above that of today. Towns of 2,500 or less will be increased by nine million people. Cities of 50,000 or more will be increased by eight million people. In the suburbs in and around the large centers more than 40 million people will have to find a place to live.

As I thought of all this increase in population and the vast amount of money being spent, it then dawned on me the responsibility now confronting The Methodist Church to meet all this added demand. I thought of our position in 1950. If this percentage should be maintained along with the increase in population,



Even new churches get too small very rapidly in some places.

we should add to our current membership 3,558,000 new members, or if we should maintain the level during the past eight years, then we will have an increase of 1,992,480 individuals.

This adds up to a tremendous task confronting The Methodist Church in the immediate future. Using the percentage responsibility of 1950, we will need 7,116 new churches of 500 members each to provide for this new increase in membership. If the percentage is only 56% that means 3,985 new churches of 500 members each. Our church schools will need to prepare to furnish some 7,116 new pastors, plus all those who will be retiring and those passing away. We

will perhaps need additional capital running from 300 million to maybe a billion dollars invested in these new churches; all this by 1975. This means more than two million dollars to be administered through the World Service and Finance. This means an additional million persons in our church schools.

This brief story gives a preview of the future task of the Department of Finance and Field Service. They may have been busy heretofore, but with this added task to meet the needs for these new churches, the Department will need added workers to meet the new and added demands. As we look to the future it seems to me that per-

haps we should start now to alert our people to the opportunity just ahead.

- (1) Alert Conference Boards of Missions in securing new church sites in rapidly growing communities.
- (2) Alert Conference Boards of Missions to the need in adding to their current capital funds for use in increasing demands for new church needs.
- (3) Alert local congregations to the need in securing sufficient land for off-street parking.

I am sure The Methodist Church should, can and will accept this responsibility and gladly carry forth the task which is ours to a successful conclusion.

Much of the Methodist achievement in church extension is due to the staff of the Department of Field Service and Finance. This is their story.

CRUSADERS FOR CHURCH EXTENSION

By HENRY C. SPRINKLE

THIS is a story of a team of fifteen men, an indefatigable leader, of courage to undertake difficult tasks, and faith to see them through.

America is full of churches with resources, spiritual and material, that have never been seriously tapped. Some of these churches, burdened with heavy debts, hampered for lack of facilities, or baffled by want of necessary funds for needed expansion, are languishing in near despair when

they might be marching to victory.

The fifteen men of this story have accepted the challenge of these handicapped churches as their special field.

These men constitute the Department of Finance and Field Service of the Division of National Missions of The Methodist Church.

Take a look at their record.

Last year each member of this team led a financial crusade in approximately nineteen churches, a total of

324 in all. Altogether they raised \$28,203,927.62 during the year.

During twenty-seven years, including years of severe depression and a long period when the team was not larger than six workers, they have raised a total of \$140,164,573.20. Of that total the sum of \$103,313,718.60 has been raised during the past five and one-half years.

It is asserted on the basis of published results that this team of fifteen men raises more money per capita than any of the commercial firms that are engaged in the fund-raising business—and at a fraction of the cost.

The staff members of the Department of Finance and Field Service are all ordained ministers in good standing, with successful pastoral experience and special training for their task. They work on modest Board of Missions salaries, and the relatively small fees which are charged for their services not only make their work self-sustaining but provide support for four "Builders" who advise needy churches on problems of construction.

Dr. F. Olen Hunt, who has been with the Board of Missions since 1934, has been Director of the Department of Finance and Field Service since January, 1953. His outstanding achievements in church finance were recognized when Albion College conferred upon him the D.D. degree last June. During the annual meeting of the department at the University of Denver August 29-September 2, his staff surprised Dr. Hunt with a testimonial dinner in the Skylite Room of the Park Lane Hotel. Bishop

Dr. F. Olen Hunt (center) with his wife and two daughters shown above were honored by the staff of the Department of Finance and Field Service at a testimonial dinner in Denver, August 31. Bishop Glenn R. Phillips (left) presided and Dr. W. Vernon Middleton (between Bishop Phillips and Dr. Hunt) was one of the speakers at the dinner. Gifts from the staff to Dr. and Mrs. Hunt were presented by the Rev. Alton E. Lowe (right).





The staff of the Department of Finance and Field Service with their wives at the University of Denver.

Glenn Randall Phillips presided as Master of Ceremonies and joined Dr. W. Vernon Middleton, General Secretary of the Division of National Missions, Dr. Bonneau P. Murphy, Executive Secretary of the Section of Church Extension, and members of the staff in honoring Dr. Hunt.

The Rev. Alton E. Lowe, assistant director of the department, presented Dr. and Mrs. Hunt with a handsome silver service, a solid ivory elephant, and a book of testimonial letters.

A feature of the occasion was the tribute of orchids, including beautiful corsages for all the ladies present and a handsome lei for Dr. Hunt, flown from Harris Memorial Church, Honolulu, where he had directed a crusade for \$130,000 last June.

Dr. and Mrs. Hunt were accompanied by their two daughters, Mrs. Fred Raines and Mrs. Ralph Nelms of Springfield, Missouri. Their son, Chaplain F. Olen Hunt, Jr., was recently assigned to the staff of the Army Chief of Chaplains in Washington.

Upon his retirement next January

after nearly twenty-five years with the Board of Missions, Dr. Hunt will go to the North Carolina Conference, where he will become Director of Gifts and Wills of the \$20,000,000 Methodist Fund, Inc.

Bishop Paul N. Garber, presiding bishop of the North Carolina Conference, has made the following statement: "The North Carolina Conference is most fortunate to have the valued services of Dr. F. Olen Hunt as Director of Gifts and Wills for The Methodist Fund, Inc. I predict that under his leadership a firm and lasting financial base will be laid for the Methodist churches and institutions of Eastern North Carolina."

The finance directors associated with Dr. Hunt and Mr. Lowe are Rev. Leon L. Blackman, Rev. Richard Y. Case, Rev. I. Grant Dunlap, Rev. Roy R. Finch, Rev. Forrest D. Hedden, Rev. Walter E. Hoover, Rev. William H. Matthews, Rev. William J. Miller, Rev. Ranold F. Plott, Rev. Alexander Stewart, Rev. P. Glen Trembath, Rev. Charles W. Welch, Rev. F. Clyde Woodward, and Rev.

Frank M. Inman, retired.

The Builders are Rev. Dewitt S. Dykes, Rev. Amos Miller, and Rev. C. H. Rayl.

Financial crusades in churches big and little are booked ahead for months in advance. They have goals ranging from \$5,000 to more than \$500,000. Conference programs up to \$2,000,000 are also undertaken. Careful preparation, experienced leadership, tested methods, and wise administration have played an important part in the phenomenal successes achieved by the crusaders. One of them describes the program of the group as creative, cooperative, and Christ-centered. It is based on a sound philosophy of Christian stewardship. Rarely is there a campaign which does not result in new professions of faith and additions to church membership. Hopeless situations are redeemed, religious fervor is kindled, patterns of giving and service are established, and religious horizons are broadened.

Such is the specialized task of this gallant team of missionaries for church extension.

Annual Conference



The Belgian Methodist Center at Amougies, where the Annual Conference met recently. During World War II, the Germans occupied the house. An air raid shelter still stands near the house.



Dr. William G. Thonger (left) superintendent of the work in Belgium, has given able service since 1921; and Bishop Ferdinand Sigg, standing at right, of the Geneva Area.

Meets in Belgium

by

AVERY C. MANCHESTER

THE many Methodists from other countries who visited the Brussels World Fair this past summer and fall were by and large pleased with the Protestant Pavilion at the fair. Some were interested enough to attend services at Wesley Church, the English-speaking Methodist church in Brussels, and to inspect the offices located in the same building.

Many others did not. Protestantism in Belgium is a minority and Methodism is a latecomer. Relief work begun by the Methodist Episcopal Church, South following World War I was the basis of the present church. Today, there are in Belgium twenty churches and twenty-two pastors who conduct work in four languages.

Those who perhaps felt strange in this hospitable country should have been lucky enough to be able to attend the meeting of the annual conference held this year at Amougies. Belgium is part of the Geneva Area and Bishop Ferdinand Sigg was on hand to preside, ably assisted by Superintendent William G. Thonger. Here are some snapshots of the Conference.



*Chief of Protestant Chaplains
in Belgium reports to the Annual Conference.*

*Pastors and lay delegates
attend a conference session.*

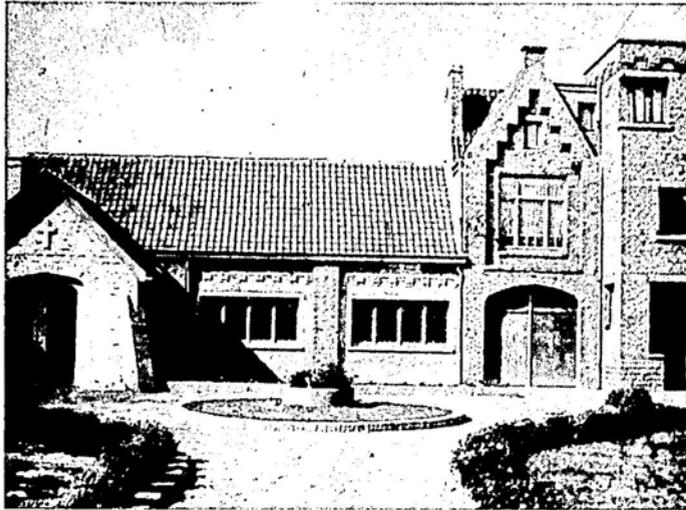


*(Below) A group of pastors enjoy an after
dinner chat. Bishop Sigg is at the right, facing
the camera.*

*(Above) Dr. Thonger standing at right in the dining
hall at Amougies. The posters on the wall
show the symbol of the Protestant Pavilion at the Ex-
position, where many of the Methodist pastors
conducted services.*



*Pastors and lay delegates
of the Belgian Conference of The
Methodist Church*



*The church and parsonage at Ypres,
where the closing session of the Annual
Conference was held.*

*The William Tyndale Methodist Church in
Vilvoorde was completed in 1957. This picture
taken at the dedication shows Dr. Thonger and
Bishop Sigg. The church was named for the
famed Bible translator, martyred here in 1536.*



Christians In Israel

—A JEWISH VIEWPOINT

by ARTHUR GILBERT

Rabbi Gilbert, of the Anti-Defamation League, recently visited Israel.

I SUSPECT that you will be the only rabbi who has ever gone to Israel and failed to speak to any Jews," said my wife to me jokingly as we reviewed my itinerary in the Holy

Land. For the truth was that I had arranged a schedule that called for breakfast and lunch and afternoon tea almost every day with one of the several American Christian mission-

aries in Israel and with leaders of other Christian, Druze, and Moslem groups; and there was only a little time left for a necessary visit to a distant relative, an out-of-the-way jaunt to an important holy site, a meeting with government officials and pause for contemplation and note-taking. But as a rabbi engaged in the work of fighting for minority group rights in the United States where Jews are the minority and Christians the majority, I was eager to discover the situation in Israel when the tables were turned. How was it for the Christian and Arab minorities in Israel where the Jews were the majority? So I had arranged for my Christian friends in the United States to write letters in advance to their contacts and associates in Israel, and off I went this past summer for a month-long circuit-riding visit with the clergy of the Holy Land. As you can imagine, I enjoyed every minute of it and I crowded in even more interviews than I had originally anticipated.

Somehow I think the Protestant world has overlooked its Christian interests in the Holy Land. If one stops to think of it, any review of church magazines will reveal that when Protestant work in the Middle East is ever described there is inevitably pictured a hospital in Teheran, a school in Egypt, the uneasy Christian-Moslem truce in Lebanon, or refugee work in the Gaza Strip. But what about Israel? Are there no Christians in Israel? How many? Who are they? Are there Protestants among them? How do the Christian sects get along? What are the relations between the Jews and the Christians and the

Pastor Robert Lindsay, American Protestant minister, finds that Israel's natural settings help make his Biblical message real for these Arab orphans in his care.





Christian children in Israel are able to sing their favorite hymns in English, Arabic, and Hebrew. Like children everywhere they sing with happy devotion.

Arabs? These are questions I wanted to answer for myself and for my Christian friends in the United States.

I discovered that the Christian community in Israel is a small one, only fifty thousand strong among a population of 150,000 Moslems and nearly two million Jews. Unfortunately it was clear that the church in too many ways, until most recently, had been almost moribund, overwhelmed by an oppressive poverty, the hardships of survival in an Islamic world, and the perpetual routine of offering watch before the Holy Places. But I sensed immediately that contact with the dynamism of the new State had caused a new stirring; it seemed as though the Bible was coming to life anew and in its revival awakening the holy spirit in the church itself. Furthermore, the old churches were being challenged by new missionaries from America and Russia and they were taking another look at themselves. Finally, the Christian church in Israel can, if it wishes, play a most

significant role in reconciling Arab and Jew—and this challenge too had served to provide the church with a new vitality and a fresh hold on life.

Let me describe, therefore, this remarkable phenomenon of Christian revival in the Holy Land for if it compelled the attention of this rabbi, it is a story that certainly ought be known in America's Christian community.

Despite its small size, the Christian community is 90% Arab, and therefore it has a unique opportunity to serve as a key in achieving a Middle East peace. Although the Christians are only 2% of the total Israeli population, they are 20% of the Arab population. Fortunately Christian Arabs are the freest individuals in the entire Middle East. Their ability to move across the borders provides an opportunity for interpreting, peace-making, and reconciling that is unmatched. The Christian in Israel can cross borders. No one else can do that. No Jew can enter an Arab country.

No Arab Christian or Moslem can go from an Arab state to Israel and return. Only Israel's Christians have the privilege on Christmas and Easter and for religious purposes of traveling back and forth.

Unlike the situation in other Middle East countries, the Christians in Israel may select or have appointed as the leaders of their church, officials who reside in other lands—even in enemy countries. They are free to teach and preach as they wish in their own schools and from the pulpit. No restrictions compel the teaching of Judaism (or Islam as in Egypt). In fact some Christian schools openly propagandize a divisive Arab nationalism, although I am glad to say that most of the schools run by American Christians make every effort to reconcile Arab and Jew through mutual understanding and trust. I had the pleasure of visiting one church school in Nazareth—Southern Baptist—where in my honor the children sang hymns in Hebrew, Arabic, and Eng-

lish. To my surprise, Hebrew was favored by most of the students, and the faculty had to make an extra effort to make sure that they kept up their studies in their own Arabic culture—such were the integrating forces at work in a school where harmony was the theme.

The largest Christian group in Israel are the Greek and Latin Catholics. Next largest are the Greek Orthodox. Protestant groups are very small, totaling about 2,000. There are Swedish Lutherans, Scotch Presbyterians, Arab Anglicans, and a host of American groups, many from Fundamentalist sects: The Church of the Nazarene, Assemblies of God, Seventh Day Adventists, Hebrew-Christian Alliance, and the Southern Baptists—most vital and significant of the American Protestant groups working in Israel.

The Catholics have found their foremost function in Israel to be that of service as the custodians of the Holy Places, although they share this honor with the Orthodox and other Christian groups. But as one important priest explained to me the Arab Christians have become so accustomed to this unique role in the Holy Land, supported as they are by the gifts of pilgrims and all others to whom the holy places remain precious, that they have developed a psychology of "what does the church owe me?" instead of "how can I serve the church?" The founding of the State of Israel, however, has ignited a new spark among these Christians. Israel has granted considerable sums for the repair of holy places. She has built roads so that the holy sites are even more accessible. But of greater significance, Israel has opened her doors to several thousand Catholics from eastern Europe who were married to Jewish husbands. Although there will remain some tension until these families clarify their religious status, the significant fact is that many have cast their lot with the church—adding a new element, a westernized Christian with another approach to his Christianity. Finally, the deep interest in Israel among the Jews in Bible history, in archaeology, in Hebrew—the tongue of the Scriptures, has shed a new light on Old and New Testament understandings. Catholic



An old Jewish farm hand, wise in the ways of the soil, instructs a Christian Arab at the farm and orphanage sponsored by the Southern Baptists near Tel Aviv.

theologians are confronted with a fresh challenge in an accelerated Jewish scholarship and so the dialogue takes on a more urgent and compelling dimension. As one priest put it, "My Christian faith has assumed a profounder significance for me as I confront the fact of the rebirth of Israel in her ancient home."

The Orthodox Church, unfortunately, is terribly poor. There is little assistance coming in from abroad, and the church members themselves have not been trained in tithing. But what must be more disturbing to Archbishop Isidorus in Nazareth is the fact that since he has shepherded his flock so constructively, carefully serving a reconciling ministry, he has become the object of Communist and Arab-

nationalistic attack. Russian Orthodox extremists woo his people, and the evangelical American Christians too find their fresh members not from the Moslems or Jews but from Isidorus' Orthodox. Nevertheless his clear anti-Communism and his dedication to peace between Arab and Jew mark him out as a man with courage and vision, and many of his people have rallied behind him.

The new American Protestant groups have brought energy and vitality to Israel but there is little fruit yet for their labor. In general, their primary interest seems to be in witnessing to the Jews, but the Jews for the many reasons that are understandable are not so receptive. Perhaps it is significant, however, that only one

of the two dozen or so missionaries speaks Hebrew and can communicate with the Israelis. That veteran missionary is Robert Lindsay, Southern Baptist; he has done an amazing job in making himself known and winning a sympathetic audience. But this is not only because of his ability to communicate in the native tongue or because of his translation of important books into Hebrew. Lindsay and his Baptists also run a farm, in addition to their churches and schools. This commitment to the reclamation of the soil is at this moment probably the best way to reach the heart of the Israeli, and he has indeed captured their imagination.

Of course, the limited number of Christians, their splinterized witness, and their inability generally to communicate to the average Israeli has delimited any effective dialogue to this point between Jews and Christians. But it will undoubtedly take place as it should where the interests of both communities coincide. In the Jerusalem YMCA, where 90% of the youth are Jewish but where 10% are not, and where the staff is completely integrated, there is an opportunity for children and adults to learn about

each other naturally and constructively. In Acre the American Friends Service Committee runs a settlement house where Arabs and new Jewish immigrants come together to play, study, obtain health advice and work together for civic improvements. Such purposeful programs, added to the natural intercourse between communities that does take place in Israel, assures the continued strengthening of Israel's democratic society.

This is not to say that there are no problems in intergroup relations in Israel. There are. Although the Arabs, both Moslem and Christian, are better off in Israel than Arabs in any other Mid-Eastern country—they live longer, are wealthier per capita, send more children to school and have more self-government—there are still the inevitable tensions of the cold-war stalemate. Arabs who act too loyally toward the State are considered traitors to the dream of Pan-Arabism, and Israel on her part still restricts the movements of her Arab citizens along the border areas because of the uneasy military situation.

The old patterns of church-state relations (the Millet System) still operate in Israel and the newer Chris-

tian groups are at a disadvantage (legally but not in practice). So mixed marriages are almost impossible to achieve. A person must declare himself Christian, Druze, Moslem or Jew and there can be no straddling of the fence nor is it easy (in practice if not legally) to change over from one community to another.

The government, of course, is concerned with these problems. It has established a Department of Christian Affairs in its Ministry of Religion. Dr. Chaim Vardi, the man who is responsible for this department, knows every one of his Christian clergy personally. He identifies with their concerns and he bends his every effort in helping them achieve their objectives. Dr. Vardi has indeed become the spokesman for Christian concerns and he speaks to the chiefs of government directly. Through his good office Christian leaders are invited to attend personally every important function. On all important holidays they are assured of the opportunity to use the facilities of the State radio in order to speak their message and conduct public prayer service. Unlike the situation in most Moslem countries, the Christians in Israel are free to engage in public demonstration of their Christianity; so, on important Saints' Days and Christian holidays, public processions take place through the streets of Israel.

As I left my friends in Israel to return to America, I could not help remembering the thoughts that crowded in on me when I preached at the joint Protestant service in Jerusalem at the YMCA. How sharp and painful are the differences that separate Jew and Christian. But there was once a time of oneness. We are indeed branches of the same vine. At that prayer service, I think we recognized that the vineyard of the Lord is full of choking weeds and we are plagued with poor soil. How hard we shall have to work together in that vineyard, to repair the damage of years and to reclaim the world for the One God who vouchsafed it unto us! This I think we understand: we are brothers and we must speak to each other in love; whatever our differences, we shall be judged together before the Lord. And this memory pulled at my heart and fired my will.

Israel's army has become an integrating force for her variegated population. Pictured here (l. to r.) an Arab Christian, a German Jewess, a Druze, a Russian Moslem.



Young Adults Work Together

—Mainland and Puerto Rico

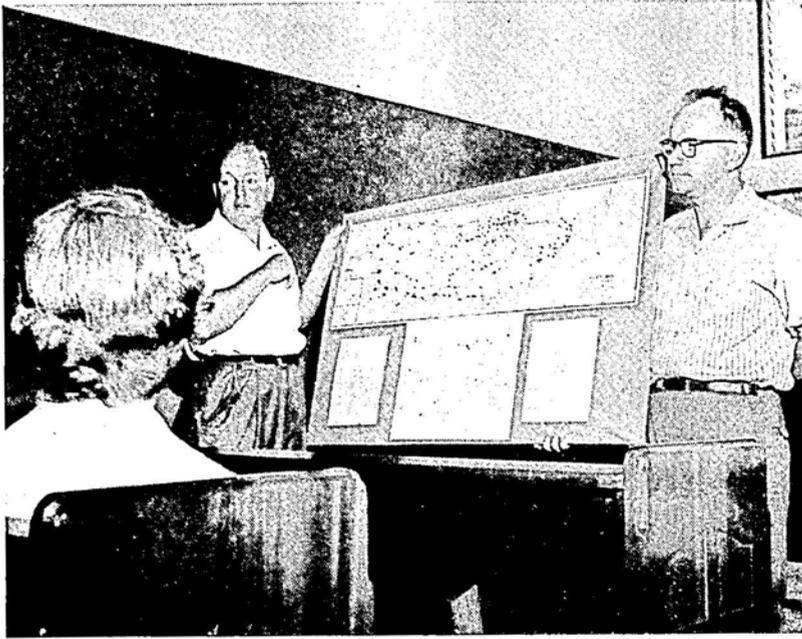
Photographs by TOGE FUJIHIRA, *Methodist Missions*



This young man with a camera might be just a tourist visiting Puerto Rico's Union Theological Seminary. Actually, he is a young adult leader from a conference in the United States—one of sixteen such leaders who visited the island last summer to help make plans to strengthen young adult work in Puerto Rico. The group was led by Edwin F. Tewksbury of the Interboard Committee on Christian Education.

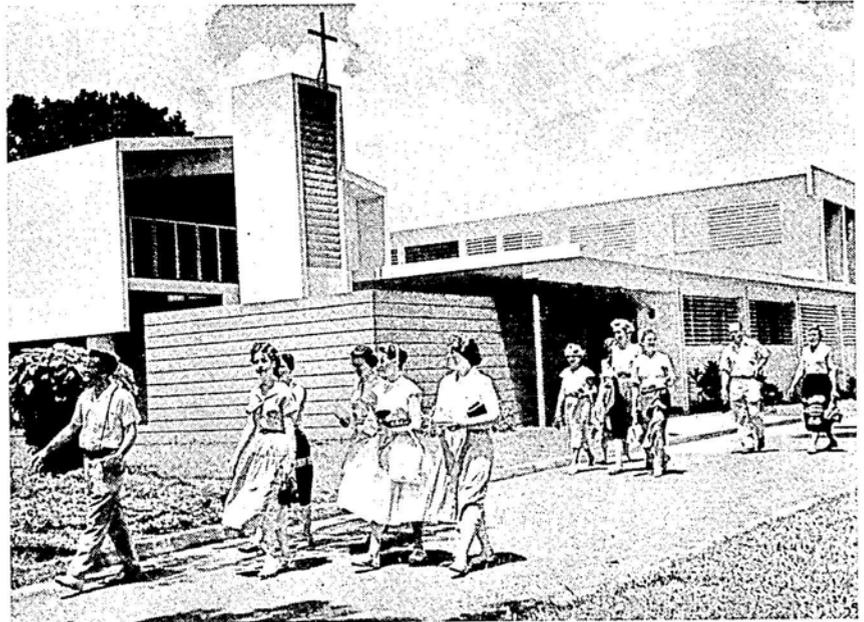
First item on the group's itinerary was a briefing session at the George O. Robinson School.





At the Union Theological Seminary the Rev. Thomas Leggett, director of the Seminary, and the Rev. Dick Johnson, director of Christian education for the Puerto Rico Conference, explain Methodist work in the Commonwealth. Mr. Johnson, in charge of arrangements for the tour, is a missionary in Puerto Rico.

The group is shown leaving the new Union Theological Seminary.



Visiting the grounds of the George O. Robinson school.



Having gotten some idea of the work in Puerto Rico, the group settles down to discussions. Here they are shown at the Puerto Nueva Church. Mr. Tewksbury is second from right, facing the camera.

Donna Wise from Washington, D.C., and David Alicia of the Puerto Nueva Church have a lively discussion.



This group includes Martha Ann Orr of Nebraska, Isa Infanzon of Puerto Rico, Damaris Cuevas of Puerto Rico, Ray Franklin and Jud Newcombe of Michigan. They're finding out that their problems, although different, have some similarities.

Joe Evans (left) from Tennessee and Richard Orr (right) from Nebraska talk with the Rev. Rafael Boissen, pastor of the Rio Pedras Church. Through this tour, young adults on the mainland and in Puerto Rico not only helped plan specific program but also came closer together as Christians and as Methodists and as Americans and North American neighbors.





Donald Ebright

"It is a tribute to the great faith of Christianity that, despite the fact that Christians are less than two per cent of the population, their faith and works have set a marvelous example among a vast nation of 370 million persons."

Impressions of Methodism IN INDIA

by
ARTHUR STILLMAN

A member of the United States Foreign Service and a Methodist layman, Mr. Stillman spent two years in India. He is now serving in Yugoslavia.

DURING the two years I lived in India, I had the privilege of observing many facets of the varied and interesting life of that country. As a Methodist layman, with a particular interest in the outreach of the church in other lands, I was especially desirous of observing the activities of American missionaries and the life of the church. I wished to see at first hand the impact which Christians in India, comprising about 2% of the

population, are making on a society which is predominantly Hindu.

The opportunities for observing Methodist mission work in India were plentiful and it was impressive to note the variety and extent of mission projects, extending the length and breadth of the country and encompassing every type of Christian endeavor. Missionaries in India represent a diversity of occupations including pastors, teachers, doctors,

nurses, architects, engineers, public relations workers, technicians and businessmen.

In the field of education, Methodist schools have molded the lives of thousands of Indians, Christian and non-Christian alike, during the past century. Training in Christian schools has not only been superior in academic quality but has also imparted the basic tenets of Christianity.

Methodist schools exist at the elementary, secondary, collegiate and professional levels. A random sample of schools which I had the privilege of visiting gives some indication of their scope and geographical diversity. At the elementary and secondary level, for example, there is Butler Girls School, Delhi; Clancy High School, Muthura; Stanley Girls

Schools and Methodist Boys High School, Hyderabad; Baldwin Boys and Girls' High Schools, Bangalore; and Ingraham Institute for Vocational Training at Ghaziabad. Lucknow Christian College and Isabella Thoburn College for Women are two of the finest Methodist colleges in India. There are several outstanding institutions for post-graduate study: Leonard Theological School, at Jabalpur, is the leading Methodist seminary in India and the two excellent medical schools at Vellore in Madras and Ludhiana in Punjab are supported by The Methodist Church together with other denominations. There are of course many other Methodist institutions of learning in India but this sample gives an indication of their variety and richness.

The standard of education at Methodist schools is exceptionally high, and both Indian and American teachers receive thorough training including post-graduate courses in India and the United States. The dedication of the Christian teachers and educational administrators to molding lives of high moral quality and of potential service to India is clearly evident to one who talks with them and observes their understanding manner with the students. Graduates of the schools are in demand.

The Methodist Church also carries out a widespread program of medical work either as a church or in cooperation with other denominations. The high standards of the hospitals at Vellore and Ludhiana are without parallel in Asia and compare favorably

Students leaving chapel at Woman's Christian College in Madras.





Methodist Missions

The dispensary at Clara Swain Hospital in Bareilly.

with those in the United States. Many patients suffering from tuberculosis, a major health problem in India, are cared for in such Methodist Hospitals as Madar Sanitorium in Ajmer and the Clara Swain Hospital at Bareilly.

In the past several years a significant undertaking on the part of the churches has been the establishment of the first mission hospital at Kathmandu, Nepal. This is a pioneer effort carried out in a highly underdeveloped country in a bold but confident manner by dedicated missionaries. The release from superstition provided by modern medicine is having a profound impact on the lives of the inhabitants of that remote land.

Weekly clinics in the villages of India is an integral part of Methodist

medical work in certain areas. Doctors and volunteer workers bring hope and understanding to people who would otherwise suffer as have their forefathers for centuries. The devotion of doctors and nurses, who have rendered or are rendering a life of service in India, is one of the most outstanding examples of Christian service to man's basic physical needs.

The pastoral activities of the missionaries are steadily declining as Indian ministers are taking their places. This trend can be attributed to increasing reluctance on the part of the Indian government to grant visas for missionaries and the desire of the church that Indians should play the dominant role.

American ministers are nevertheless still serving with distinction as pastors and District Superintendents. I had

the privilege, for several days, to observe closely a Methodist missionary District Superintendent in his work in the jungles of India. In a village, 130 miles from the nearest railroad terminal, this man and his wife faithfully served the church for five years. It was a thrilling experience to witness their activities in the local churches, the schools and among the people in general. Their friendly, understanding and skillful approach to the myriad problems of individuals far removed from modern society was inspiring and heartening.

Another Methodist minister was loaned by the church to the Church World Service organization for several years. In his work as coordinator of interdenominational church relief activities, he was widely known and respected in Indian government circles

and among private persons throughout the country. Numerous additional examples of outstanding service being rendered by American Methodist ministers in India could be given; although their number will be gradually reduced, their impact will remain as an inspiration to others.

Among those American missionaries who have served The Methodist Church in India, mention should be made of the "I-3s." "I-3" is the designation given by The Methodist Church to those young people who were formerly selected to serve in India for a short term of three years. The same type of program had been developed for Japan, Korea, Latin America and other areas.

There were several reasons why The Methodist Church decided to send young missionaries to the field for a short term of service. Such an arrangement, among other things, offered to these people the opportunity for a period of service to the church in the years just following college as is the practice in some other Protestant denominations; furnished a practical basis on which these people could determine if they desired to follow a life of missionary endeavor; and provided needed assistance in the mission field.

Two groups of "I-3s" were sent to India, in 1949 and 1952 respectively. Individuals were carefully selected and, for the most part, rendered an outstanding record of Christian service. Serving as pastors, teachers, engineers, public relations workers and technicians, they not only assisted other missionaries but, in many instances, carried heavy independent responsibility. A good number of these young missionaries are returning to India or other mission fields for a lifetime of service.

The writer, having observed the contribution made by the "I-3s," hopes that this plan of sending selected young people for introductory periods of work in the mission field may become a permanent feature of our Church's program.

In October, 1956, the Methodist Church in India celebrated its centenary—the anniversary of 100 years of Methodist activity in that country. At Lucknow, Methodists from all

parts of the country gathered for four days of thanksgiving, dedication and fellowship. Visitors from abroad came in large numbers. Seven bishops of the church were in attendance.

During the period of the centenary celebrations the strength of Methodism in India was impressively demonstrated. The presence of so many Indians and Americans who had dedicated their lives to building a better India gave keen witness to the impact which the church had made over the past century. The history of the church and its activities were unfolded during the days at Lucknow and the lay visitor could not help being overwhelmed with the story of adventure, dedication and service of those many Methodists who have made the church the force for good which it is today in India. The Methodist Church of India looks forward confidently to the future.

The future course of missionary activity and Christianity in India is not clear. Much depends on the position taken by the Indian Government although, at present, concepts of a secular state and religious tolerance, as provided in the Constitution, are held inviolable.

No imminent threat against the Christian missionary in India is apparent although feeling is strong in some circles that Christianity is essentially a Western religion and that missionaries from the West have brought undesirable foreign influences into the country. Nationalism is very keen in India and there are many groups seeking to eliminate every vestige of Western orientation. If these groups were to play a significant role in the Government, the position of the foreign missionary, and perhaps the church itself, might become precarious.

Two recent examples illustrate the potential threat to Christian activity in India. A special commission in the State of Madhya Pradesh issued a report in 1956 which deprecated the work of missionaries and linked them with hostile foreign political influences. Although this report was widely condemned, it does provide a manifestation of latent hostility to missionary activity.

The other instance occurred when

certain members of Parliament proposed a bill which would have required registration of religious conversions. This bill, which would have the effect of intimidating potential converts, was successfully resisted by Christian members of Parliament and by the Prime Minister.

Despite these incidents, government policy against religious discrimination is firm. Prime Minister Nehru has stated forthrightly on several occasions that Christianity is a religion indigenous to India and should be respected as such.* Good Friday and Christmas are national holidays in India, thereby exemplifying the respect shown toward Christianity even though a minority religion.

The church in India emphasizes the fact that Christianity is an indigenous religion. More importantly, however, stress is placed on the fundamental premise of Christianity that Jesus Christ knows no nation or race, that His message is for all mankind and that the church is universal.

When a foreigner has the opportunity to live in India for a period of time, among people somewhat different from his own, and to observe the sharing of common experiences and faith by Christians of all nationalities living and serving there, the universal brotherhood of Christ is strikingly manifest. It is a tribute to the great faith of Christianity that, despite the fact that Christians are less than 2% of the population, their faith and works have set a marvelous example among a vast nation of 370 million persons.

American Methodist missionaries have served and are serving India in a quiet but most effective manner. Their contribution to the spiritual uplift, mental advancement and physical well-being of millions of people will always remain as an outstanding witness of God's love at work in human society. The essential social outreach of the church and the universal bond of Christian fellowship are demonstrated in India in a wonderful way. The witness of the missionary is one for which Christians throughout the world can be most thankful.

* This refers to the Syrian Church of South India which, according to tradition, was founded by the Apostle Thomas in the first century.

"Let earth receive her King." The whole earth has been affected by the event of a Birth in a culture strange to most.

PICTURE SECTION

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



The Nativity, from an old engraving by Gustave Doré. From Gendreau, New York.

PEOPLES Of Other Cultures

IN a current study course entitled *Understanding Other Cultures*, Methodist women are admonished that, in order to make the most effective Christian witness, they must study and better understand the cultures of the other peoples of the world.

WORLD OUTLOOK feels that it is especially appropriate to emphasize in our Christmas issue some of the ways in

which the Woman's Division of Christian Service is learning about other cultures through Christian work, is being enriched by contacts with peoples of other cultures, and is finding that the best method of undergirding its institutions is through its witness to that divine love that first came to us out of the background of the ancient culture of Israel.



Richard Harrington from Three Lions, N.Y.C.

Dr. Fleming takes the pulse of a Nepali woman who has arrived at the United Mission Hospital, Katmandu, Nepal, in a dandy. Although the patient may not understand a word that is said by the Christian doctors during her stay in the hospital, still the silent witness of Christian love will make its impression in her life. And her culture will have its mark on Dr. Fleming.

A Christmas meeting of the Friday Morning Bible Class in the Ushita Church, Hiroshima, Japan. Most of these mothers of kindergartners are active church members. A missionary of the Woman's Division is the teacher of the Bible group. The church becomes richer through the mingling of cultures here.

Mary McMillan



PICTURE SECTION

Handicraft hour is always fascinating not only in what it accomplishes but also in how it reflects the folk culture of those who take part. This particular settlement scene happens to be in New England, but you could find its counterpart in any state. The Woman's Division sponsors sixteen Bethlehem Centers, eighteen Wesley Houses, and twenty-nine other settlements, and in these centers are representatives from all classes and races.

Chapel Choir at Navajo Methodist Mission School, Farmington, New Mexico. This institution, founded in 1890, is the Division's only school for Indian boys and girls. The yearly enrollment is around 250. Farmington graduates contribute through their culture to the richness of cultural America. The school helps to prepare them to make the contribution.



Days from Monkmeier

Farmington Methodist Mission School, Farmington, N.M.



Through its official observer at the United Nations, the Woman's Division of Christian Service expresses a vital interest in the peoples of every corner of the globe, of every sort of culture known in the world. The photo shows the 11th session of the Commission on the Status of Women.



Eastern Publishers Service



Lee, who is seven years of age, and is in the first grade of school, is a member of a group of 130 lucky boys who have been "rescued" from Korean streets and sent to Boys' Town on True Friend Island. It took imagination and hard work combined for the Methodist Committee for Overseas Relief to found this little refuge. Under Christian leadership the boys have a farm, a church, and a grammar school. New ways and old ways of Korea merge in their special projects. They fish, and dig for clams, they make gardens, they plant trees.

Mary McMillan

These young Christians of Japan represent two important groups, for they are both students (in Hiroshima College) and teachers in Sunday schools of Hiroshima.

Methodist women were well represented at the August, 1958, Sunday School Rally in Tokyo officially known as the fourteenth World Convention on Christian Education, where three thousand delegates represented the church in sixteen countries.





Three Lions, N.Y.C.

*A mine worker's family in the Belgian Congo.
The church has awakened to the tremendous opportunities of work with miners
and with their families, and now has special classes,
sometimes near the mines, sometimes in the compound living quarters.
The fact that this family eats together shows a changing cultural pattern.*

PICTURE SECTION

PICTURE SECTION

Children of the Philippines take part in a pageant in a Vacation Bible School. The girl on the left holds up a national flag for background; the girl on the right reads a Bible message. In every land where it has mission work the Woman's Division, through missionary and national leaders, works with children, in clubs and classes, playgrounds, drama, story hours, and regular school courses. Leaders have learned to enter into the cultural background of the children, in folk stories, crafts, games, music, songs, paintings, expressions and phrases. And the children, in turn, have learned a great deal about the culture of the West.



Leon Kofod

The Woman's Division has special work with various groups, of Oriental background. There is Gum Moon Hall in San Francisco, a home for Chinese girls who are in schools and offices; also in San Francisco and Oakland a deaconess is assigned to "social work with non-English-speaking people." In Hawaii a rural deaconess is assigned to work with peoples of various backgrounds, among them Japanese, Chinese, and Filipino groups. Photo shows: Small Oriental and Occidental at Five Points Mission, New York City.

Orlando from Three Lions, N.Y.C.





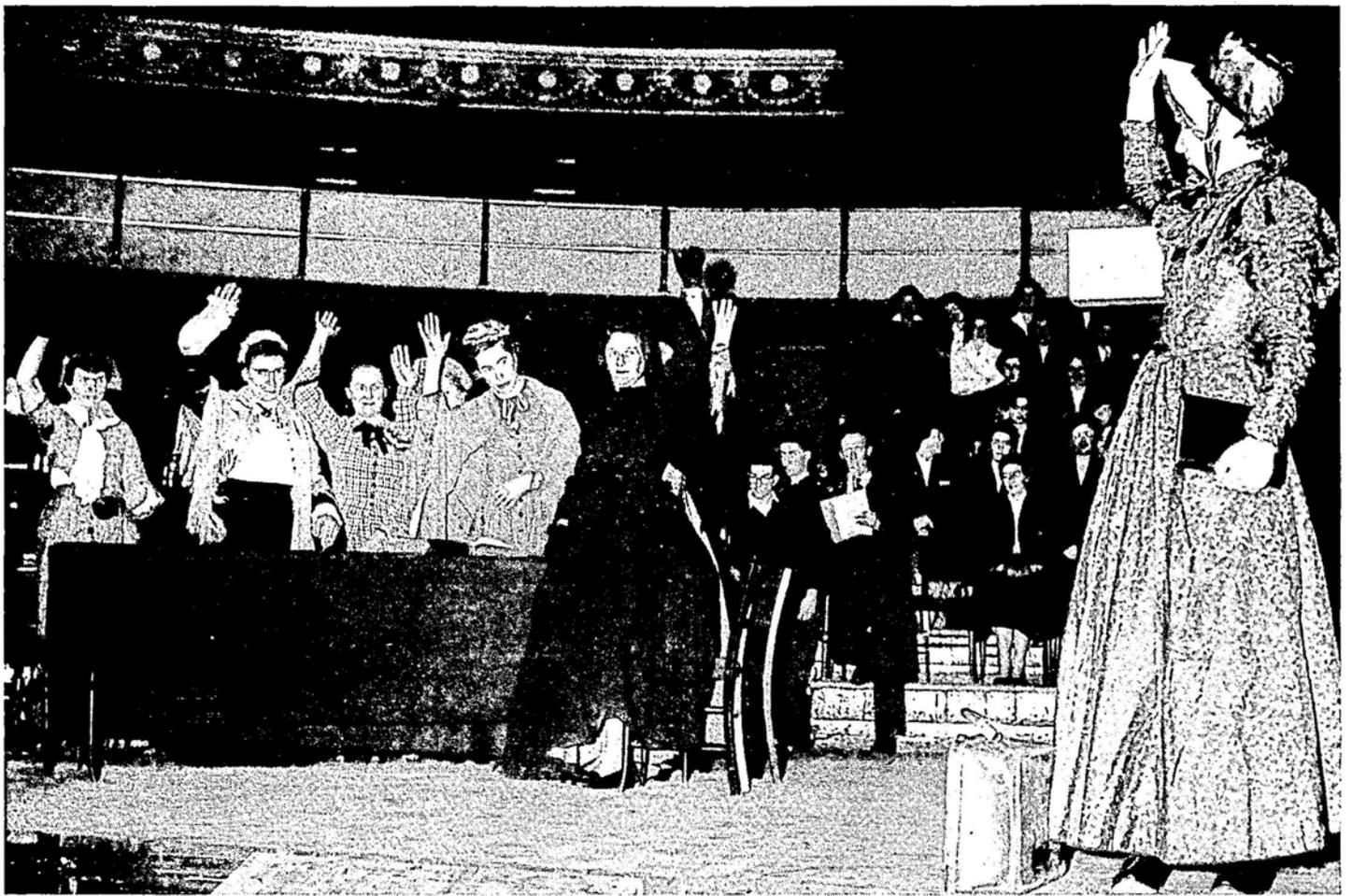
Amy Leo

The wading pool is popular with youngsters at Friendship Square, El Paso. The Woman's Division has special work with Spanish-speaking peoples—with kindergartners in New York City, with clubs and classes in Tampa and at the Miami Latin Center, and with several Centers in Texas. Some of the backgrounds: Puerto Rican, Cuban, Mexican.

Leon V. Kofod



A Christian nurse in India. In many countries of the world, the art of nursing is one vocation which has been rather slow of acceptance in the minds of people—perhaps because of prejudice arising out of cultural patterns. But missionary and national nurses have done much to raise this profession to a high level, through their devoted efforts to attain high standards in schools of nursing in all mission lands.

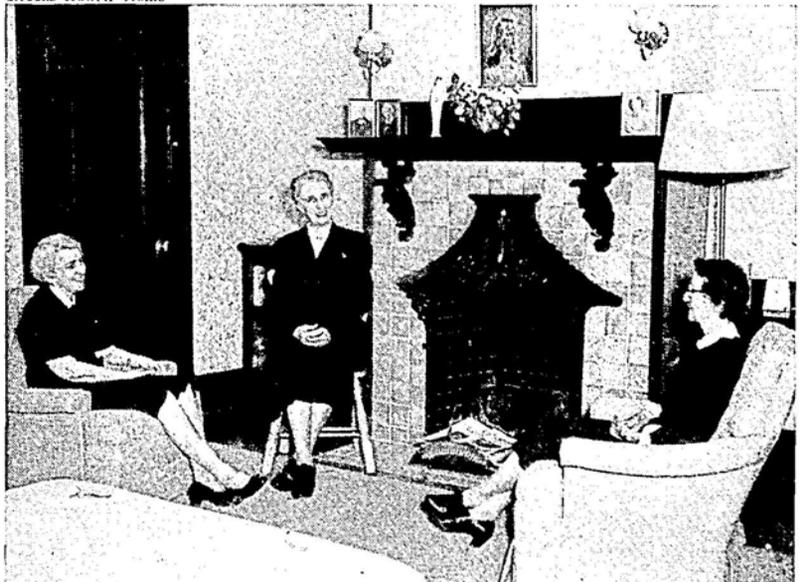


Keystone Press Agency Ltd., London

Methodist women reflect their own national cultures around the world, and in world organizations. The World Federation of Methodist Women, now affiliated with the World Methodist Council, has been organized in the Americas, Europe, Africa, Australia, New Zealand, Southeast Asia, the Orient, Cuba, Panama, the West Indies—almost around the world. Photo shows: a unit of the Federation (Great Britain) acting out the sending of its first missionary.

Joy in the fellowship of shared experiences on the 32 mission fields of the world adds to the comfort of life in the four homes for retired missionaries and deaconesses maintained by the Woman's Division of Christian Service. Exchanging reminiscences of other cultures are three members of the household of seven at the Division's newest retirement home, Brooks-Howell Home, Asheville, North Carolina. One hundred and forty-five other retired workers daily recall the enrichment that comes from knowing peoples of other lands—at Robincroft Rest Home, Pasadena, and Thoburn Terrace, Alhambra, California; and at Bancroft-Taylor Home, Ocean Grove, New Jersey

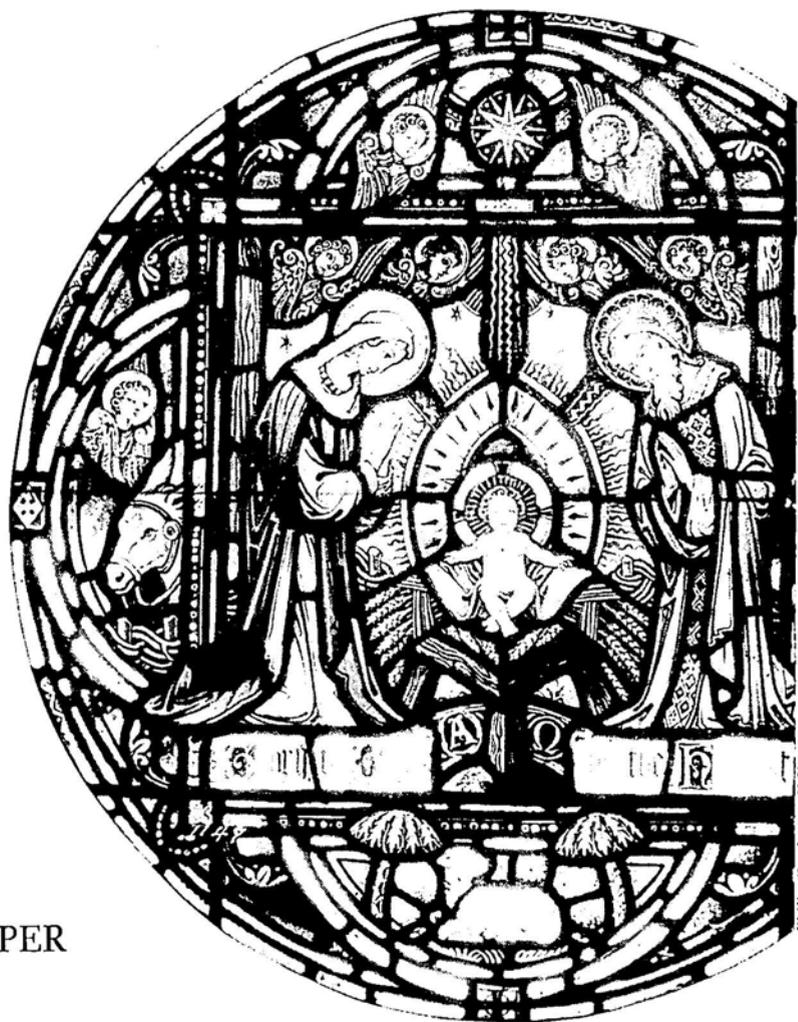
Brooks-Howell Home



PICTURE SECTION

"If He's Not Born in Thee"

By FLORENCE HOOPER



*"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Thy soul is still forlorn" **

THESE lines, appearing on the program of the Philadelphia Conference School of Missions last summer, started a train of thought which has led, along detours and byways, of the mind, to this article, which celebrates Christmas in 1958. Written three centuries ago, the artless stanza has, as I see it, current application and pertinence which we neglect at our spiritual peril. Johannes Scheffler (known also as "Angelus Silesius"), the German poet and mystic who wrote it, has caught in its utter simplicity, the essential secret of the revelation of Christ.

Another path has led from a September Sunday morning in Trinity Church, Boston, when Dr. Theodore, P. Ferris preached in answer to a clamant modern question: "What do

* From the Armenian of Gregory of Nareg.

I Want Most of All?" His suggestion of the only completely Christian reply from a modern follower of Jesus has linked up in my thinking with the verses quoted above:—"Most of all, I want to be *an instrument of the new life which is in Christ*," he said. Do I really want that, in fact as in word? Do I will to work unremittingly toward it? If so, a wondrous miracle is at its awe-striking beginning, for Christ, the Lord, is being born in me. Christmas is really here.

Birth is a thing most marvellous, whether it be of the body or of the spirit. It means for him who is born a complete change of orientation. Just as the "born" baby becomes a living unit on his own, so, when spiritual birth takes place in Christ, life turns in a new direction, new currents course through mind, heart and soul; and a spiritual unit, with nobler motives, purified ideals and desires, facing Godward, comes into being. The analogy of physical birth underlies and illustrates that of the spirit, but

spiritual birth transcends and fulfills that of the body at every point. Without it, being truly Christian is impossible. Remember?—Jesus said: "Unless one is born anew, he cannot see the kingdom of God" (John 3:3) and "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Do not marvel that I said to you: 'You must be born anew'" (John 3:6-7) (RSV).

In discussing such a subject as this, one is apt to forget the compulsive simplicity of the experience as it actually occurs, and to become lost in a maze of theories about it. I know a woman, old now, tried and tempered by a long and active life, who, in mid-career at college, made a clear-cut, practical, non-theological decision in a gymnasium dressing room, in the seconds between slipping on a shoe and tying its strings. "I'm all confused; I don't know what I believe; I don't know how to plan my future; indeed, when I'm honest, I admit that I don't know much of anything. But I'm still

reasonably sure that God is and that in Christ He has made it evident that He loves and will guide me. So, here goes! For better or worse, I am resolved henceforth to trust Him, and to try to conform my will to His as Jesus has revealed it. The consequences are in His keeping, not mine." There was a moment of birth, the beginning of a life in which Christ has amply and continuously made good His definite promise: "My teaching is not mine but His Who sent me; if any man's will is to do His will, he shall know whether the teaching is from God or whether I am speaking on my own authority" (John 7:16-17 RSV). From that early, almost infantile beginning (Jesus said: "Whoever does not receive the Kingdom of God like a little child shall not enter it"—Luke 18:17 RSV) the Creative Spirit has in that woman molded, changed, rebuked, encouraged, has, indeed, made her, in the measure of her capacity, "an instrument of the new life that is in Christ."

You who read this, can you cite from your own experience how "it happened to you"? Or has it happened yet? If ever it did, you will recall, forever, not perhaps the precise minute, as can my friend whose turning again I have just described, or as Paul in the dramatic enlightenment on the Damascus Road; but you will remember, nonetheless, because this was the most revolutionary thing that ever came to pass in you. Birth into the new life which is in Christ, if it be genuine birth and not mere emotional explosion or sentimental excitement, makes momentous changes in the person in whom it occurs. Its beginning may be one breathless moment, or a series of experiences leading up to clear decision. But its consummation takes all one's years; determines their direction; adorns their passing. "After a thousand thoughts, one fixed purpose," said a great Japanese admiral before the battle of the Yalu, in which he roundly defeated the Russians in 1894. With concentration of intention, victory becomes possible.

The entire personality begins, at birth, to veer toward a center in Christ, but the needle of the will trembles all too often between God and self. Mind and heart open, now reluctantly or gingerly, now with utter

abandon, to the mighty surges of vitality which proceed from the Divine. If the new-born soul permits, they flood in life-giving power, to every corner of the regenerated being. If it refuses, they ebb, unused, to Him who sent them forth. Gregory the Illuminator, founder of the Christian Church in Armenia, vividly portrayed the struggle centuries ago: "If we flee from Thee, Thou pursuest us; if we weaken, Thou dost make us strong; if we err, Thou showest us a better path; if we fear, Thou heartenest; if we become diseased in soul or body, Thou dost heal; if we become foul in sin, Thou dost cleanse; if we lie, Thou correctest us by Thy truth; if we sink into the lowest abyss, Thou directest us heavenward; if we turn not of our own will, Thou turnest us; . . . if we become alienated from Thee, Thou dost grieve; if we return, Thou dost rejoice; if we give, Thou dost accept; if we delay, Thou art patient; if we are ungrateful, Thou bestowest bountifully; if we are undone, Thou mournest; if we do valiantly, Thou gloriest."

I said that such an experience is simple and in its beginning it is; as simple as making up one's mind. Birth is the start. Growth, growth into God's grace, must follow. Growth hurts, as inbred prejudices stretch and break; as stubborn selfishness fights for its toys; and self-will against the purposes of God. But, as growth painfully proceeds, an implement is being shaped, "an instrument of the new life that is in Christ." Did you every try to do a job with a defective or an unsuitable tool? Discouraging, wasn't it? God, if He were not God, would surely be discouraged at even the best of His children, for all the chances for improvement they lose or deliberately throw away; for all their continuing defects as instruments of His will.

The end product is an instrument, swift, sharp, fitted to God's hand. Discouraging as the long process may be, the patience of the Almighty is not exhausted. His Spirit works still with ours as we grow up in Christ. How wonderful—yet how impossible except through His indwelling. Christ in you, that's it; Christ born in you as newness of life. As Paul put it, triumphantly: "You have come into

the new life of the Spirit" (Romans 7:6 RSV). The implement of the new life takes long to produce and involves that almost unbelievable co-operation between God and man which only the teaching of Jesus envisions; which only the living Presence of His Spirit makes possible.

And what, pray, is an instrument for? Why does God bother to produce it? I was re-reading the other day a remarkable book, now, I fear, for the most part forgotten, but worthy to be dug out from some dusty library back-shelf and pondered. Written by Harold Begbie, it is called "Twice-Born Men." Its locale is a single slum quarter of London fifty years ago. The author calls it "a clinic in regeneration" and proceeds to tell in its pages the story of the new birth of a half dozen men whom he describes as "miserables," "lower than anything to be found among barbarous nations, debased almost out of humanity." At a Salvation Army penitent form, the Eternal Spirit touched these men and they, responding, made the momentous act of will and were reborn. That was the beginning. The sequel is the significant part of the story; through many a lapse, many a fall from grace, they struggled on, with hardship dogging their steps, ridicule pursuing them, shame now and again engulfing them, and in the process, they were becoming "instruments of the new life that is in Christ." The whole neighborhood knew what they had been; the whole neighborhood knew what they were striving toward. They were living epistles known and read of all within the narrow orbit of daily existence. Their very presence preached the power of Christ. Their eager reaching to help others up; the changed character of their hitherto wretched homes, their quiet suffering under persecution, all these were God's instruments, to change the men themselves into instruments of His love for their fellows in misery. Watching them, one can see why God bothers!

"If He's not born in thee, Thy soul is still forlorn." If the miracle, has happened to *you*, be you alleged saint or certain sinner, a new life has begun, to the glory of God. It can begin in no other way.



Grenell's Photo, Lake Junaluska, N.C.

Officers of the World Federation of Methodist Women

The Tie That Binds

A Federation Unites Methodist Women Around the World

Early in the summer WORLD OUTLOOK sent out letters to Methodist women who are leaders in the work of the church in their own countries and areas asking them to tell something about what Methodist women around the world are doing for the welfare of the world and the extension of the Kingdom of God. The following excerpts come from the answers to WORLD OUTLOOK's request.

Australia

The Australian Church has missionaries in Papua, the Territory of New Guinea, Tonga, Samoa, Fiji, India, and amongst the aborigines in Northern Australia.

Our women have lately taken particular interest in a new area opened up by the Australian Church in the New Guinea Highlands amongst little-known tribes where missionaries have never before penetrated.

The church has more than 200 missionaries and other workers, and the voluntary giving this year was 150,000 pounds.

The home missions departments have a big task in the congested areas

of the larger Australian cities, the rapidly developing outer areas, and in the country where scattered stations and homesteads are many miles from their neighbors. The Home Mission Department of the state of New South Wales will celebrate its centenary next year.

Chile

We are ever grateful for the missionaries who have helped us, and doubly grateful now for the opportunity of sending out missionaries and trying to be missionaries ourselves.

Our special missionary project is that each Woman's Society sponsor one of the twenty rural schools which

our Methodist church has established, chiefly in the Araucanian Indian section. Many schools are far from the cities, and during the winter rains, even jeeps have a hard time getting to them.

Each Society sends packages of school material, and clothing for students, and helps in other ways.

Ten years ago we had fifty-three Societies, now we have sixty, scattered from dry, desert-like Arica in the north to snowy, cold Punta Arenas in the south—the southernmost Methodist Woman's Society in the world.

We have established a home for the aged. We have just published the second issue of our Women's magazine, *Con Vosotras*.

OUR CORRESPONDENTS:

AUSTRALIA: Mrs. R. H. Grove, Minns Rd., Gordon, N. S. W., Australia
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CUBA: Mrs. Candida G. Lopez-Silvero, Norte 71, esq. 35, Nuevo Vedado, Havana, Cuba
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FINLAND: Signe Nyquist, Libecksgatan 26, Gamlakarby, Finland
GERMANY: Mrs. Luise E. Scholz, Berlin-Lichterfelde, Paulinenstrasse 30, Germany (President of the World Federation)
MALAYA: Mrs. Lee Kong Beng, 2785 A Lower Ampang Rd., Kuala Lumpur, Malaya
MEXICO: Miss Maria Gonzalez Ramos, Apdo. 446, Monterrey, N. L., Mexico
NEW SOUTH WALES: Mrs. Freer Latham, 69 Henry St., Five Dock, New South Wales
PHILIPPINES: Miss Saturnina Lara, Vigan, Illocos Sur, Philippines
SARAWAK: Miss Martha Graf, Sibul, Sarawak
SOUTH AFRICA: Mrs. W. H. Haley, Box 2256, Durban, South Africa
TAIWAN: Miss Florence C. Y. Chen, 12 Lane 58, Hsin Shen Nan Rd. 1, Taipei, Taiwan

We enthusiastically support the missionary fund of the Latin American Confederation of Methodist Women, which maintains three missionaries in Latin America. The next Confederation Congress will be held in Brazil in January.

Cuba

Methodist women of Cuba, besides being active in the general program of the church, are particularly interested in rural work. We have taken the responsibility of the salaries of two full-time workers in rural districts. This support demands effort and sacrifice, but the privilege is so great that year after year we see an increase in the number of women behind this project, and likewise an advance in the amounts contributed toward this glorious enterprise.

Our work is steadily growing. During the past ten years our giving to world missions has increased more than 80 per cent. During this period the membership of the Woman's Societies has increased from 872 to 1,413. And the number of Societies has increased from 38 to 59.

With grateful hearts we rejoice in these victories in the name of our Lord Jesus Christ.

England

Methodist women are active in all branches of the church.

It is significant that about one-third

of the elected lay members at the Annual Conference are women. They are elected by the districts.

Women's Work is a section of the Overseas Missions Department; Women's Fellowship, a part of Home Missions. The Wesley Deaconess Order has its own Conference Committee.

Practically all full-time women church workers in this country are members of the Deaconess Order.

There are Women's Work officers in all local churches, and by weekly or monthly gatherings, support in prayer, service, and money is regularly maintained.

As to special interests, the question of church unity is much in the thoughts and prayers of church members. And the ever-increasing number of students and workers crowding into this country from overseas is pressing study and action upon the church, about the whole question of race. Women have taken a big share in the establishment of seven Methodist International Houses.

Finland

The Methodist women of Finland are organized in two Conference Societies, one speaking Finnish, the other speaking Swedish. The total membership is about seven hundred in twenty-two local Societies.

The main interest of the women has always been in foreign missions, Africa and India being the fields nearest to our hearts.

During the past ten years, five girls from our local Societies have gone out to mission fields. One of them is now working in Southern Rhodesia, and is partially supported by the Swedish Conference Society of Finland.

Conditions in the home church put great responsibilities on the women, both spiritually and financially. Some years ago a Home for older people was founded in Helsinki by the Finnish Society, and it is still run by that Society. The Swedish Society has for the past two years paid a part on the salary of a woman circuit preacher. Last year this Society gave a considerable sum toward purchasing a big tent for evangelistic work in places where there are no churches.

Next year the Swedish Methodist Church of Finland will celebrate a jubilee—one hundred years of work.

Germany

In 1946 the former Woman's Foreign Missionary Society in Germany made a new start, combining the work of the foreign missions with that of home missions, and we took a new name: Methodist Woman's Service.

In 1948 a small magazine for women called *You and I* was founded. This magazine has speedily won the sympathy of women, even outside Methodism.

Membership has increased fifty per cent. Contributions and gifts have greatly increased.

Malaya

The progress of the Woman's Society of Christian Service here lies mainly in the training of leadership, its greater interest in mission work, and social work rendered to the country by its individual members.

Of the nine conference officers in 1948, six were missionaries; in 1952, fifty per cent were Asians; and by 1956, all were Asians.

In 1949 the 400 members contributed \$8,052 to five projects in Malaya and Sarawak. In 1953 the membership increased to 650, the projects to ten, and the contributions to \$13,746, including special gifts to the work in Africa and Korea.

Now the conference committee members have a strong say in planning the year's annual program.

The financial support of the Woman's Society to the Methodist Church in Malaya is worthy of note. The Sunday offering is designated to a local church, parsonage, or social center. The annual Week of Prayer and Self-denial offering is designated to aid suffering people in other countries.

Mexico

Here in Mexico we have a Northern Federation, and another Federation in the south. Each Federation has between 50 and 60 Societies. Some of our groups have very small memberships—as small as four members. Others have 20, 30, 40, or 60 members. The Northern Federation has five Wesleyan Service Guilds; the south has two Guilds.

Our meetings show definite growth of the women in organization, giving, and interest in the missionary outlook in the world.

One of our Societies is sending clothes, food, and Protestant literature to the prisoners in *Islas Marias*.

In one of the districts, where good Institutes were held, fifteen new members were added this year.

The women of another district have purchased a piece of land for the purpose of building a church.

A new Society in Saltillo gave a Christmas party for non-Christians.

A Society in Juarez is educating two girls in the Deaconess School.

Our World Federation reports are enthusiastically received. We are praying for the women of the world.

Philippines

In the Philippines the first concern of the members of the Woman's Society is the local church. They seek to deepen the spiritual life of the members, and to make the church progress toward self-support.

The members of the Woman's Society are the ones who go into the homes to collect pledges for the church budget. As a Society, the women raise funds for their own projects, one of which is the *Filipino Magazine*.

It was Mrs. Houser who first took the initiative to teach and train a few of the women leaders about the work and organization of the church. After Mrs. Houser had returned to the States, Mrs. Tuck took over the leadership as adviser in the Woman's Work. Being challenged, some women leaders gathered their strength and courage to unite in prayers, and in learning ways of promoting the Woman's Society.

In 1949 the Northwest Annual Conference was established. There were at first only ten local Societies with about 500 women. Today there are 102 local Societies, with a membership of 2,284 in this Conference. In 1952 a national Woman's Society was organized.

In 1954 a great decision was to send Miss Filomena Natividad to Okinawa as the first missionary from the Methodist Church in the Philippines.

Sarawak

In Sarawak our Societies are not yet ten years old. Although we are young and inexperienced, and in the process of learning, we already have a membership of 1,014.

The women of Sarawak are the busiest women in the world. Many get up at three o'clock in the morning, tap rubber until ten or eleven, then they have lunch, and send the children off to school. After that, they do the washing for ten people. In Sarawak every day is wash day. The average family has seven or eight children.

The women are interested in bring-

ing other women into the church. A great many women are taking an active interest in the local church. They clean the buildings, pray for the sick, make home visits, help on evangelistic teams, hold literacy classes, teach in the Sunday schools, look after the communion vessels, and mend hymnals and Bibles. Half the Society contributions go to the local church.

Taiwan

Methodism in Taiwan has been organized a little more than five years. There has been tremendous growth.

Wesley Church in Taipei was organized in the spring of 1953, the Woman's Society of this church was organized in the autumn; other Societies were organized in a similar way.

We find a steady growth in membership. The interests of the women are varied. Some are interested in evangelism with the tribes people, some in international understanding, some are interested in Bible study, some in the Christian Home and Family Life Movements.

During 1957 we invited Mrs. Valencia of the Philippines to be our platform speaker at annual meeting, and the women became much interested in the Methodist work of the Philippines. This year the women have given to Korean war widows.

South Africa

The African Manyano Branches meet throughout the country on Thursdays for prayer—one of the great stabilizing factors of this land.

In this multi-racial country of sunshine we are slowly emerging from a state where all the initiative came from the white races to a state where all races are engaged in the extension of the Kingdom.

The white community has as its main missionary enterprise the entire support of 80 African Bible Women. The other Associations use their influence in supporting all local efforts for missionary funds.

The prayers of the women of the world are asked—that in these great days of change and adjustment in South Africa the love of God may find its way into the hearts of all. We join with you all in prayer for world peace.

New South Wales

Prayer for the Kingdom

Almighty God, we pray Thee for the coming of Thy Kingdom of righteousness and peace. In the midst of a changing social order may faith in Thee and obedience to the teachings of Thy dear Son prevail, to build a new life of love in which the ills of this present time may disappear.

Strengthen all the agencies of the Church which are labouring for the happiness and welfare of all people, that they may find in Thee their salvation and peace; through Jesus Christ our Lord. Amen.

From a program of Methodist Women's Federation of New South Wales

Singing Methodists OF THE CAGAYAN

By DORIS HESS

A new ministry in the Philippines gives Methodists reason to sing, "It's a good thing to give thanks to the Lord."

A YOUNG missionary waited in the chapel of a church academy in Gattaran, Cagayan, Philippines. "Now how many will stay after school just to sing," she thought as she heard the dismissal bells. Then with the shuffling of feet and loud voices students began to pour into the auditorium. The final count was 185. All had come to learn to sing!

A few hours after the practice a new melody was heard throughout Gattaran. "It's a good thing to give thanks to the Lord," sang student after student, in the homes and on the streets. Overnight the first few lines of the new song became a password. Even the ukuleles of young suitors picked up the tune and used it that evening for amusement.

Whether it's in the manner of this choir of 185 young voices or a serious-minded workshop of deaconesses and pastors, the people in Methodist circles in the Cagayan Valley in Northern Philippines are singing today as never before. Through a conference-wide music program, they combine their natural love for singing with basic instruction on learning how to worship through music. Choirs and congregations are learning sight singing, hymn dramatization, building up new files of dialect music and making music a vital part of daily living. The new techniques and guidance come through a program directed by their

missionary of music, Miss Betty Rogers.

If you ask Miss Rogers how the making of music in the Cagayan got started she'll laugh and say: "By default. It's all because the Korean War changed my plans." She refers to her calling to missionary service as a recruit for short-term work in Korea in 1950. But the outbreak of war there brought her re-assignment to the Philippines. The work in turn led to her present ministry of teaching music in the Methodist churches of the Northern Philippines Annual Conference. This area is more widely known in the islands as "the Cagayan Valley."

In 1906 itinerant pastors and missionaries began preaching in this valley. These pioneer workers brought the first hymns to the churches. Congregations still sing "Sweet Hour of Prayer" with two extra notes, just the way it was learned by the first converts and passed down to the second and third generations of Methodists.

Slow, dragging music of past generations became almost traditional. Still the people loved to sing.

Miss Rogers came into this situation with understanding. She prepared in music by taking work in a college in her home state of Mississippi and graduate study at Peabody College in Nashville, Tenn. When she returned to the Philippines she studied the Ilocano dialect and with proficiency in the language began her work in the conference. She visited the churches and studied the needs of the local choirs. Miss Rogers found natural

talent and consecrated people. They only lacked training. This is where she started.

Training is given to fit the needs of the group to whom the missionary of music is called to serve. It may be the choir of a local church. In the Philippines the choirs are usually young people attracted to the Protestant Church by the singing fellowship. These groups begin by learning a basic sturdy hymn or two and then go on to prepare their special anthem for the Sunday morning worship.

In other groups a regional workshop program may be needed, particularly if leaders of choirs are participating. Fine congregations in one area of the conference were invited to attend a regional training. Each church was asked to send "your four best singers." One deaconess showed up with seven people.

"Miss Rogers," she explained, "we have no 'best' so I just brought seven people who want to learn to sing." The lack of "best" singers is typical of the people who want to learn to sing in a local church.

Miss Rogers plans for a training workshop of two-days duration. One new song is taken as the project of learning. Sight-singing, harmony and counting are a part of the study. Miss Rogers usually leads in the beginning by use of a simple note chart. Later one of the workers who is attending may be asked to lead and direct the group in singing techniques.

The method of teaching aims to get churches to use the same music in an



Doris Hess

A Methodist congregation learns a new hymn during an afternoon workshop in a Filipino barrio church.



Doris Hess

The portable music laboratory, including organ, hymn books, and a record player which can be attached to the jeep engine, makes possible the hearing of special music in remote places.



Doris Hess

entire district. This conference year an over-all project to learn the correct way to sing the Gloria Patri is being undertaken by all the churches.

From the local choir and workshop program the singing spreads to include all areas of the church. Pastors even train in the program to lead congregational singing. The M.Y.F. uses district and annual conferences as places of opportunity to learn more about church music. At the summer training for Sunday school teachers teen-agers lend their voices to special choirs. "But it's still difficult to get the Woman's Society of Christian Service to sing joyously," says Miss Rogers. She is now inviting them to send representatives to the training courses, too.

If it's near Christmas or Easter the music program is in demand everywhere. All efforts are bent toward providing the churches with something different and well arranged for these important days of the Christian year.

In preparation for Christmas Miss Rogers presented a new arrangement of a song with a folk tune. It was a song of European background translated into the Ilocano dialect. As she stood to lead in a *barrio* church laughter broke forth from those in attendance. Somewhat embarrassed Miss Rogers stopped and listened for the comment being made in the dialect. She quickly caught an Ilocano phrase from a Filipino love song and this new tune perfectly matched the music of the familiar love song. Then, laughing with her group, she asked if they still wanted to learn the song "for Christmas." They replied affirmatively because the tune was well known and well liked by the people. Only in an occasional situation like this does the missionary find it possible to use local music. Most of the folk music is Spanish from the traditional heritage of the old Spanish rule in the islands while church music has been almost entirely made up of Gospel songs. The new way is to use the best from the traditional in the church and to make

Miss Rogers meeting with a hymn-translating committee. Most hymns come from traditional Methodist hymnals; but some hymns reflect local music.



Doris Hess

Miss Rogers, missionary of music in Cagayan Valley, Philippines, helps young people assemble sheets of an Ilocano dialect hymn.

adaptation of folk music if possible in a rare occasion like the Christmas melody.

The tone quality of singing in the churches is another area where improvement has been made through the music program. The Filipino people sing loudly. School events are held out of doors and the children are taught to almost shout their words in songs. Later in life this causes a flat tone and gives little variety in voice parts normally found in good music. One of the objectives of the workshops is to show how such inequalities in tone may be overcome.

A lack of "hearing" good music is also being met through the new program. Miss Rogers has an attachment on her jeep motor which makes possible the use of a record player. Even in the farthest *barrios* good music can be played for a workshop group through this method. Few churches have instruments of any kind so the director must make provision of her own. The portable organ is her missionary-in-aid. This is usually carried by jeep but when that travel is impossible, the organ may go up river by boat, across the rice fields by carabao

sled or down a rough trail by truck.

Then there's a lending library on music which travels, too. Anthems, books, hymnals, and choir books are a part of this equipment which is carried all over the valley. Most of the music comes as a gift from churches in America or from the work budget which is provided by the Woman's Division of Christian Service.

Perhaps the most difficult job in helping Methodists of the Cagayan become a singing people is to provide the music which they need for good singing. The inadequacy of suitable materials makes it necessary for the missionary of music to work out a method of production all her own. She meets it by working with a translating committee which she helped to organize. This group meets often to go over dialect translations and to set the music pattern for the teaching which she does in the local churches. A pastor, a pastor's wife, the wife of a schoolteacher and a deaconess are members of this working group.

The committee sits down together, often in the missionary's home, spending their time singing and enjoying their work, as if it were play. The

committee changes words, and discusses the proper use of a term like "fiery furnace" which they decide has no meaning in the Philippines where only the tropical sun might be "fiery." They work through lines of verses by various motions, using their pencils or drumming the tune on the table with several fingers. Miss Rogers is the mediator when there can be no majority vote on agreement of the correct word. She places the stanzas on a blackboard and the committee uses it to correct, revise and finally approve selections for production. In the beginning the committee arranged a topical index of the hymnal now in use as an aid to churches which needed other references to follow with the correct tunes. The spirit of service in this committee's sharing is a valuable part of the growing awareness of what music can do to help the church.

After the committee's work is finished it's time for production. Each hymn is translated by request and covers a wide range of subjects and needs in the churches. Miss Rogers cuts the stencils and arranges the music. A pastor's son helps with the mimeographing, and assembling of sheets is done by whatever persons are available at the moment.

At the next workshop these sheets are distributed to delegates. In this way the Ilocano-speaking Methodists are now able to have their own hymns with notes as they learn together. The church can also build its own "library of choir music" by keeping up with the latest translations and printing done by the committee.

This revival in music in the Cagayan has encouraged a wider use of hymns in family devotions and brought a general spiritual awareness of the Gospel through music. After hearing a new hymn at the church, the family takes it back to use and live by in daily worship.

From the family to the church and from the church to the family, whether through the youth choir, M.Y.F., or Woman's Society, the Methodists in the Cagayan are becoming more and more a "singing fellowship." Their chorus of praise, "It's a good thing to give thanks to the Lord," rings with a note of victory made possible in this new ministry of music.

Be Ye Not Anxious

A HANDSOME modern building which has served as an international hotel during the big 1958 Brussels World Fair is now in use as a Methodist home for refugees and old people in Belgium.

Susannah Wesley Residence in the quiet suburb of Uccle was headquarters during the "Expo" not only for Methodist and other Christian leaders visiting the Fair but also for tour groups from predominantly Catholic countries like Spain.

In Belgium where Protestants are a small minority the use of Susannah Wesley residence as an international hostel has been an effective testimony to people only vaguely aware of Protestantism.

"We hurried to finish the residence in time for the opening of the Fair," Dr. William Thonger, Methodism's head in Brussels, told a WORLD OUTLOOK reporter. "The whole project would not have been possible without the help of American Methodists."

On hand to see for themselves what use the new building was put to were Dr. Eugene Smith executive secretary for the Division of World Missions, and Mrs. J. Fount Tillman, president

of the Woman's Division of Christian Service.

Mrs. Tillman, en route from a continent-wide tour of Africa, and Miss Dorothy Nyland, student secretary for the Woman's Division of Christian Service, who had just completed a month-long tour of Russia, were among the world travelers who met each other at breakfast in the pleasant sun-flooded dining hall of the new home.

The building was designed by a young architect, a recent convert.

"This young man, Edouard Graffe, who had just joined our church, came to me and asked if he could donate his skill as an architect to the church. Of course in Belgium, where we have few buildings and few opportunities for new work, the chances for use of his services are remote. However, the moment was right for we had just received assurance that it would be possible to build the new Susannah Wesley Residence," Dr. Thonger said.

The building costs \$100,000, to which the Division of World Missions and the Woman's Division of Christian Service contributed. Most of the fund came from Belgian Methodists.

"My first encouragement that the new building would be possible came two years ago at Epworth-by-the-Sea when I talked to Miss Ruth Lawrence (executive secretary for Europe under the Woman's Division) and she promised help," Dr. Thonger recalls.

The guest book of Susannah Wesley Home during its summer use as an international hotel reads like a Who's Who of Methodism—seminary deans, mission board officials, and bishops along with many lay men and women from all parts of America and Europe.

The residence was temporary home for churchmen from behind the Iron Curtain. Miss Anne-Marie Noetzli, the efficient deaconess from Zurich, Switzerland, who operated the residence with her country's well deserved reputation for perfection in hotel management, thinks that it served an evangelistic purpose as well.

Now for Belgian Methodists and other Protestant old people and refugees, the words in French above the fireplace in one of the comfortable lounges will have real meaning as they live out their last years.

The words are "Be ye not anxious."

Photo by Haine



Residence Susannah Wesley in Brussels. This residence used as an international hostel during the Brussels Fair.

Standing in front of the hostel: Dr. Thonger of Brussels, Mrs. J. Fount Tillman, Miss Dorothy Nyland, and Miss Gertrude Nyland.

Older men and women and refugees feel that the motto: "Be Ye Not Anxious" is true for them as they find release from anxiety in the security of the Susannah Wesley Home.

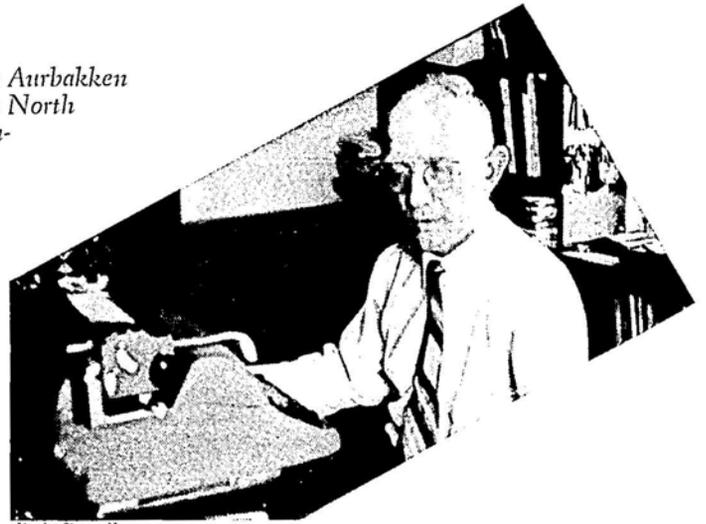
Photo by Leonard



District Superintendent Hans Aurbakken is administrator of the work of the North African Mission. He has a corps of 26 missionaries working with him.

By DORIS DARNELL

North



Doris Darnell

African Mission

THERE is a gentle persuasion in the North African Mission of The Methodist Church which is as forceful as the Word of God.

Superintendent Hans Aurbakken and his crew of twenty-six Board and Woman's Division missionaries are preaching the gospel in the same temper which Christ illustrated when he "went about doing good." (Acts 10:38)

Evangelization is an integral part of their work, but conversion is incidental to creating a Christian concept of God in the minds of the Arabs and Kabyles to whom they minister.

"Our business is to help you, Islamic, to meet our God as we know him," The Rev. Mr. Aurbakken explains to Algerians who seek reasons behind the aid they receive from the Methodists.

The aid which these people receive falls largely into two classifications . . . educational and medical service, two areas where their needs are gargantuan. And the response to Methodist efforts in their behalf is phenomenal. In a period of history when they are more suspicious of "outsiders" than they have ever been, they have been more open to the work of the missionaries than ever.

At least a partial explanation of this paradox may be found in the attitude of the missionaries themselves . . . they strive always to become a part of the communities in which they work. There is no line of demarcation for them. Evidence is found in the fact that an increasing amount of the work is conducted in the Arabic or Kabyle dialects.

There are nine million Arabs and Kabyles in Algeria, where the major part of the North African Mission is located . . . a nine-to-one majority over the European population. The Methodist Church is the only large Protestant denomination at work among these people.

Both the Arabs (a nomadic people decending directly from historical invasions) and the Kabyles (a sedentary peasant stock which isolated itself in the mountains at the time of the old invasions) are organized around a family-community unit. In many small villages, family and community are synonomous, since great uncles and tenth cousins twice removed are counted members of the immediate family. Because of this close-knit grouping, they are withdrawn and slow to be won to confidence, even in normal times. Hence the gradual

switch from French to native dialects in the missionary work.

Once this social organization is understood, it is easy to see why missionaries take a path of gentleness, rather than force issues into ready-made molds.

"On this field, we don't have any ready answers, we're just feeling our way," says Sue Robinson who works in the Hannah Goodall Bradley Memorial Center in Constantine. Miss Robinson is a former A-3 (Africa three-year short term missionary) who came to Algeria in 1951 and returned to the States for a year's study at Scarritt and Hartford in 1954 before accepting appointment as a regular missionary to the North African Mission.

Constantine is one of six villages and cities in Algeria where Methodist stations are located . . . actually, the count is four at present because Les Quadhias and Il Maten are temporarily closed because of the national crisis in that country. In addition, the Mission counts the work in Tunisia as one of its projects, the only other Methodist work along the North African coast.

Normally, both Les Quadhias and Il Maten are medical stations, staffed

by WDCS nurses Laura Chervin, Emmy Gisler and Helene Manz. In recent months, while Miss Manz is on furlough in her native Switzerland, Miss Bert Anthony, a retired French nurse, has been helping Miss Gisler in the dispensary at Les Quadhias. This station was closed in late August 1958.

In addition to the morning dispensary work and the afternoon (sometimes late evenings, as well) home visitation, the nurses also conduct Tuesday raffia work-Bible classes for women and a Friday class in sewing and Bible study for girls. But home nursing is the big gun in this area where tuberculosis, fever, malnutrition and skin diseases are rampant.

Both Miss Manz and Miss Gisler are Swiss, as are two others of the WDCS appointees; while Miss Chervin is from the French Methodists. In fact, the North African Mission is a little United Nations at work . . . Norway, Germany, Algeria, Spain, Great Britain, Switzerland, France and the United States all have contributed to the personnel of this one Methodist activity.

Center of the work of the North African Mission is Algiers, also capital of the country. Here are headquarters for the district superintendent, as well as two full-time work stations.

The women's work is housed in the hilltop Villa Elizabeth and Les Aiglons in the El Biar section. Laura Chervin has worked there since the closing of Il Maten . . . visiting the homes of the heavily populated area around the center. Nancy Blake, an A-3 who extended her term of service for another year rather than leave Les Aiglons understaffed while Norwegian Liv Larson is on furlough, shares with Miss Chervin the responsibilities here.

Main emphasis at Les Aiglons is on educational projects of one kind or another for children. Bible classes are the strongest, numerically, of the various activities. About 60 children attend the classes. Knitting, sewing and playground also are provided for the girls.

Many Kabyles from the Il Maten district have made their way into Algiers following terrorist action there, and Miss Chervin who served 30 years at Il Maten finds herself visiting old friends. While Miss Chervin is out making home nursing calls, Miss

Blake is busy making new friends for the mission, this time in the ranks of the boys for whom she has started playground activities three times a week.

Also new to the program is the girls' home, which is designed to provide Christian environment for young girls who are in Algiers, apart from their families, attending school or working.

The Board's counterpart is La Palmerai, a compound at 78 Chermin Beaufepaire, El Biar about two miles away from Les Aiglons. La Palmerai was formerly the location of the boys' home which was moved to Fort National in 1939.

Until recently, there has been little work at the Chermin Beaufepaire station. But now it is in full swing again as a young men's hostel and a recreational center for inter-church and inter-missionary meetings. The September Annual Conference was held here, and many planning conferences under the leadership of Superintendent Aurbakken, who is in residence here with his family, convene at La Palmerai.

During the summer, the compound also is in constant use as a camp site. A youth conference and a children's camp with campers from all stations in the North African Mission were highlights this past summer.

East of Algiers is Fort National, with its Foyer de Garcons, under the direction of Rev. and Mrs. Lester Griffith. "Foyer" is literally translated "hearthstone," so that there is a double implication of warmth which the boys find in this home. They are made to feel that this is a family, fulfilling all the functions of love and understanding which their own families would give. The Fort National Boys' Home is not a school. Residents attend already established public school classes. The knowledge that they gain at Fort National goes beyond the scope of reading and writing. It is the knowledge of which men are born.

An Islamic father has measured the value of this work by saying, "All I know is that I have seen boys who came from your home and I want my boys to be like them." Here is no question of conflict between Christian and Islamic. Here is a meeting of minds on the needs of children.

There also is a boys' home in Con-

stantine, a mountain city in north-eastern Algeria which boasts a population of nearly 200,000, predominantly Arab and Jewish. The Rev. and Mrs. R. Ward Williams, just returned from furlough, are in charge of the Constantine home, which is patterned along the same lines as the Fort National institution.

In addition to the WDCS work at the Memorial Center (the Arab girls refer to this project, under the direction of Miss Robinson, as the "English Women's House"), there is a Gamble Memorial Home for girls in Constantine. Staffed by missionaries E. Gwendolyn Narbeth, Elsyé Wendel and Marguerite Wolfe, and a new A-3er, Judith Bish, the home is a residence for 30 girls. Miss Bish replaced Mary Ellen Furbrush, an A-3 volunteer who stayed for four years rather than the normal three.

Although Gamble Memorial Home and the Hannah Goodall Bradley Memorial Center are distinctly separate projects, there is close cooperation between the two as indeed there is between every station in the North African Mission. The missionaries feel that they must present a united front on the field.

"We do not speak so much about missions as about the Church," as one of them put it. "Our administrative offices may be different, but our purpose is the same."

Perhaps one of the strongest unifying forces in the whole mission is the emphasis on the work of the Church. In two of the stations, Oran and Tunis, the local church is the central activity.

Though the Tunis and Oran are the only primarily church-centered projects in the Mission, there are local churches in every area where there is a station. In the smaller districts, the congregations are ministered to by one of the missionaries who heads a home or some other work.

No congregation in the entire North African Mission numbers more than 100 . . . but statistics are not important to this group of people who are giving their lives to Methodist Missions in North Africa. They are too busy to worry about numbers, busy "going about doing good" in the name of Christ.

AT Christmas time hymns and carols form a valuable part of around-the-world celebration — in plays and pageants, in family and community singing, in school programs, and in church services.

We who have a Christian heritage may perhaps take too much for granted the thought, work, and effort that have gone into the shaping and making of these beautiful songs.

One of the hymns most appropriate for use in Christmas pageants is *Thou Didst Leave Thy Throne and Thy Kingly Crown*. This is better known for its appealing refrain: "O come to my heart, Lord Jesus, There is room in my heart for Thee."

The writer of this hymn, Emily Elizabeth Steele Elliott, came of an English family who loved hymns, and whose members published a great many of them. Charlotte Elliott, an aunt of Emily, is best remembered for the hope-giving words of her famous hymn: *Just As I Am Without One Plea*.

Emily Elliott was the author of a hundred and forty-one hymns. At one time forty-eight of her hymns were published—in large type—for special use in hospitals, in a volume entitled *Under the Pillow*.

One of the best-loved hymns of Christmas is Martin Luther's *Away In*

Christmas Hymns

By ELIZABETH WATSON

A Manager. We are accustomed to think about Luther as a person of great force and persuasion and power—the very symbol of the sixteenth-century Reformation. Perhaps most church people think of Luther as being the author of *A Mighty Fortress Is Our God*.

This "cradle hymn" shows a tender side of the great leader's nature. It is said to have been written for Luther's own children.

In the Luther household, Christmas was preceded by weeks of preparation, especially in the practicing of carols. On Christmas day, with family and friends gathered around a Christmas tree, Martin Luther led the hymn singing, playing an accompaniment upon his lute.

Away In A Manager is thought of as a children's hymn, but the beauty of its lines will reward study by adults:

"Be near me, Lord Jesus; I ask Thee to stay
Close by me forever, and love me,
I pray."

There is a strange prejudice in the minds of some persons that makes them feel that a hymn written for a special occasion *by request* is somewhat less inspired or inspiring than is a song that is unsolicited. We do not agree with this thought, for many lovely hymns have been written "to order" and now enrich our hymnals.

One such enrichment is *All Beautiful the March of Days*, by Frances Whitmarsh Wile. When a certain hymnal (*Unity Hymns and Carols*) was being prepared by Dr. Gannett and Dr. Hosmer, they found no hymn available concerning the beauty of winter. As a section on *hymns of the seasons* was being planned, they asked Mrs. Wile to write a winter hymn.

Her answer to this request was based on lines in the 147th Psalm: *He giveth snow like wool . . . the treasures of the hail . . . the hoary frost of heaven. . .* In writing this hymn Mrs. Wile drew on memories of her childhood, which was spent in beautiful Bristol Valley in New York state.

We feel that this lovely hymn—although portions of it do appear on modern Christmas cards—is far too little known.

We quote here two stanzas, which seem to us magnificently to crystallize the majesty of the winter season:

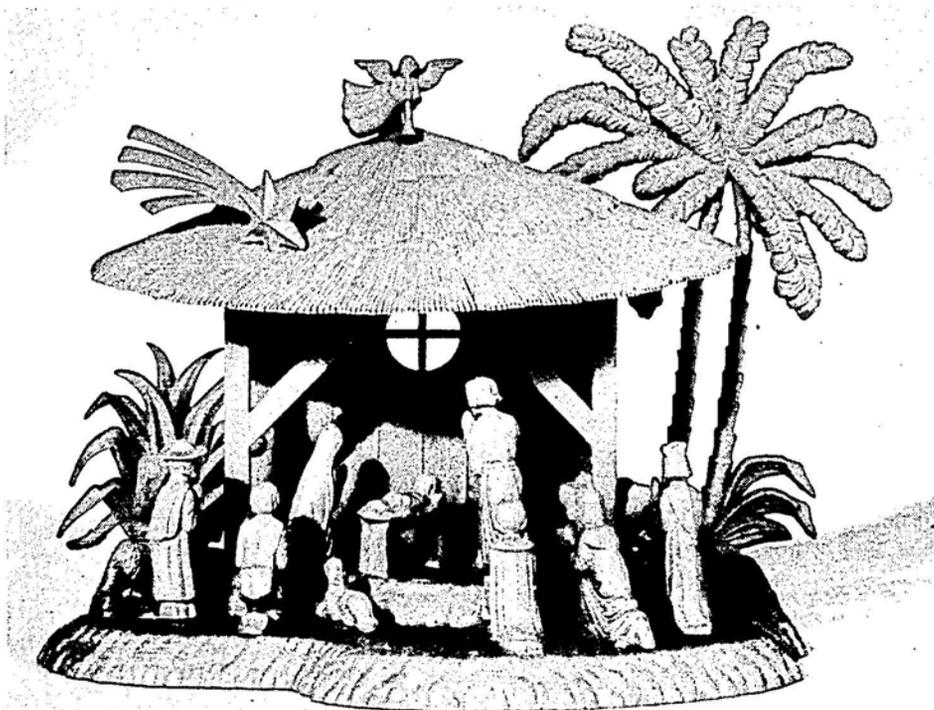
All beautiful the march of days,
As seasons come and go;
The hand that shaped the rose hath wrought
The crystal of the snow;
Hath sent the hoary frost of heaven,
The flowing waters sealed,
And laid a silent loveliness
On hill and wood and field.

* * * * *

O Thou, from whose unfathomed law
The year in beauty flows,
Thyself the vision passing by
In crystal and in rose;
Day unto day doth utter speech,
And night to night proclaim,
In ever-changing words of light,
The wonder of thy Name.*

* This hymn is not included in *The Methodist Hymnal*, but it may be sung to the tune *Materna*, which is No. 491 in that Hymnal.

. . . Cont'd on page 61



Methodist Prints by R. Hiekarby

The Nativity—photo of folk art from the Black Forest, Germany

Light on Friendship Square

By AMY LEE

WE drove up Rim Road to the lookout point, nosed the car in against the low wall, and sat a minute looking at El Paso, Texas, and beyond to Mexico.

Night, and the height of the Rim, made it seem cool, but it wasn't. It was as hot as 98-degree midday.

Everywhere at our feet were lights—street lights, lights of houses, car lights, store lights, lights of refineries and smelters, gas station lights and farther away lights in the streets of Juarez.

Down in that sprawl of neon and wattage was a block we couldn't see. We had just come from there, across the tracks and through the city up to where the houses were ultra ranch-style and prosperous. The houses around that block—it's called Friendship Square—at Fifth, Tays, and Hill Streets are not ranch-style. Many of them are adobe. But that block reflects its own kind of light.

We looked again at the lights. The "border"—the Rio Grande—between the United States and Mexico we could not distinguish. The lights made El Paso and Juarez as one. Friendship Square is doing something like that for its Mexican neighbors and the Anglos they live among.

In this Square, protected by a japonica hedge and shaded by graceful cottonwoods and Chinese elms, are a church, a hospital, a day nursery, and a settlement house. The church, made of native rock, is sponsored by the Division of National Missions of The Methodist Church. The other three are under the auspices of the Woman's Division of Christian Service. The white cement walls of these Spanish-type buildings gleam in the sun; at night they catch the soft shadows cast by lamplight from lawn and playground.



Friendship Square, El Paso

A baby, a tree, and the love of Christ lived among men—these symbolize Christmas at Friendship Square, El Paso, where staffs of Freeman Clinic and Newark Hospital, Houchen Settlement and Day Nursery, and El Buen Pastor Methodist Church say "Merry Christmas" to their neighbors of all ages with gifts, parties, carols and a special Christmas morning service.

One worker in 1893; today a staff of sixty-four full- and part-time workers—that is the record of the Square. Miss Mary Tripp's first work among Mexican girls of the city in Texas'

western tip has grown into a complex of spiritual, social, medical, educational, and recreational services. The Square's completeness makes it an outstanding example of Christian minis-

try in the mission field here at home.

The idea of health and family education motivated the mission work from the start. That is its central motivation today.

At Freeman Clinic and Newark Maternity Hospital this education has taken on new dimensions with the completion last year of the "solid front," an addition which replaces a patio and joins the formerly separate twin buildings. It also provides an office, record room, linen and supply closet, and a spacious waiting room.

The waiting room is just that in a very significant sense: here the expectant mothers wait for their examinations and consultations. But their waiting is never idle time-wasting. They are treated to films on health and higher standards of living, and demonstrations of baby care. Groups in homemaking meet with volunteers in the adjoining library to discuss sewing, cooking, budgeting.

These discussions often bring out home problems. For example, someone may want to re-do her living room. The volunteer makes this practical proposition: "If you want your chairs upholstered, I'll come to your home and show you how—if you will have four others there who can learn at the same time."

A walk around a hospital can be depressing. Not at Freeman-Newark. Though the hospital is comparatively small—twenty adult and four pediatric beds—there is a sense of quiet efficiency and modernity. It is accredited by the American and Texas Hospital Associations which means it must meet certain standards. Equipment is impressively up-to-date. The staff is made up of licensed doctors and nurses. Rooms are spotless without having that antiseptic institutional feeling. They suggest comfort.

Of spiritual comfort there is always an abundance. Shots of inspiration as well as medication are regular: devotions led by a volunteer from the staff are held for patients and workers one afternoon a week. One evening a week, October through May, there are movies for the patients and their visitors and any others in the community who wish to come.

At the beginning of their pre-natal care patients pay a registration fee of \$1.15. Other charges are for labor-

atory work at fifty percent discount rate, and drugs at cost-price.

Past reports show that the infant mortality rate is lower at Newark than any other hospital in El Paso. That record is the result of years of conscientious work which began with the vision of one visitor to the city. Her "visit" lasted thirty-one years. When Miss Emma Brandeberry accepted the position of superintendent of the mission work in 1914 she longed to add health work to the social and educational work of the young settlement. It was 1920 before her desire found expression. That year a registered nurse, Miss Effie Stoltz, opened an office-clinic in a bathroom at the settlement house. The house itself was hardly out of its infancy. It had just

ward fulfillment in 1927 when another physician joined the staff and conducted an obstetrics clinic, though he did no deliveries. That same year a new clinic for eye, ear, nose, and throat was opened in addition to the children's clinic. In January of 1930 Millie Rickford came to supervise clinic work and that year the health department granted a temporary permit for deliveries and confinement in the little adobe building. A month later the first baby was born there. At that time there were practically no medical facilities for people of low incomes in the city and the general hospitals were crowded.

When the present building was dedicated in 1937, clinic and maternity work were divided into two dis-



Amy Lee

Rub-a-dub-dub, three tots in a tub—or to be exact a plastic play pool on the patio of Houchen Day Nursery.

been built in 1912 and named for Mrs. Rose Gregory Houchen, another El Paso visitor, who saw that the work needed a home and contributed money toward a permanent building.

A bathroom-size clinic was better than none but Miss Stoltz had to turn away patient after patient. A move to a little adobe building on Fifth Street the next year, the opening of a general clinic, and the staunch help of a physician, Dr. G. N. Thomas, helped, but the odds often seemed overwhelming. "We are seeing these children too late to help them," Dr. Thomas cried. "Perhaps if we could deliver them we could follow them to early childhood and insure a good start to health and happiness."

The doctor's hope took a step to-

distinct medical units: Freeman Clinic, with outpatient clinics for eye, ear, nose and throat, pediatrics, and obstetrical-pre-natal care; and Newark Hospital, with obstetrical delivery and confinement care. Newark is named for the Newark, New Jersey, Conference and its Methodist women who contributed most of the money for the hospital.

Babies are of course the main business of Newark and that business has been booming steadily since the 1930 crop of twenty-eight. The record number of 604 was reached in 1956. There were 495 in 1957. Total number of births, 1930-1957: 9,668.

Newark-Freeman abounds in stories of health restored and lives renewed. One of the most dramatic and

touching is that of Hector. Miss Rickford tells it this way: "Hector seemed a normal child at birth but when he was three months old he seemed sick. The doctor took blood tests to find the trouble which proved to be leukemia, the dreaded disease from which there did not appear to be a cure.

"For weeks the child was brought each day for shots of the newest wonder drugs. After much medicine and the use of modern knowledge this boy was pronounced well at the age of two. He is now seven years old. He went to school last year and learned exceptionally well."

This is certainly "insuring a good start toward health and happiness," as Dr. Thomas envisioned. And once the start has been insured, it is strengthened and given right direction by Houchen Settlement. When Miss Brandeberry retired in 1945, she could breathe a prayer of thanks that two dedicated women were ready to carry forward the work—Miss Rickford at the clinic and hospital, and Miss Dorothy Little as superintendent of the settlement. The original Houchen building, renovated and enlarged in 1949, still stands on its same corner of the Square.

A walk down the long broad hall on the second floor is a walk filled with satisfying sights—high-ceilinged comfortable rooms, frequent baths and showers, a convenient drinking fountain, a place to press that wrinkled dress, a full-length mirror.

The living room, just off the entrance hall on the first floor, is furnished with chairs and sectional pieces that seem to say come in and be comfortable. The day for the staff starts there with morning devotions. Meals at the long table in the dining room are really family forums where eating is hearty and conversation light-hearted. Across the hall are television and class rooms and farther on a big crafts room. In the basement are more rooms where the settlement work flourishes—two class rooms which can be made into one, and a large room for various projects with a corner reserved in summer for the popular doll and game lending library. Houchen playground is open four nights a week in the summer; it's usually too hot to skate or play games during the day.

Last year Houchen served fifty

groups. Of these, thirteen were church affiliated classes (church school and daily vacation Bible school), six playground, and thirty-one settlement and nursery. Average monthly enrollment was 422 and average monthly attendance 3,325, exclusive of vacation Bible school and church school classes.

The Day Nursery, back of the hospital and kitty-corner from the settlement, opened in 1947 and is licensed by the state of Texas. Before it opened there was no Protestant place for the children of Spanish-speaking working mothers. Nor was there any provision for children of kindergarten age or those who reached six after school opening. Now up to sixty children from six months to six years have a place to stay all or part of the day. Infants, and pre-schoolers and kindergarteners play contentedly in the pink and blue fastnesses of their rooms and go in and out through charming little white gates. The nursery has its own playground with swings and slides and portable swimming pools. Trees help to keep it cool.

The nursery opened on the tenth anniversary of the Freeman-Newark building. That inspired a Friendship Square tradition—the Ten-Year-Old party. All Newark-born children who came to the nursery on opening day were made charter members. Every October since then the children born at the hospital who are ten in that year have been honored at the party. Another traditional event is the baby party held at Christmas time. This custom was started in 1930 by Miss Brandeberry to honor the newborn and their mothers as part of Christmas on the Square. Now as second-generation infants make their appearance, grandmothers are also among the honor guests.

Sometimes nursery and settlement extend their helpfulness beyond the obvious child care. Mrs. Beatrice Meraz can testify to that. She brought her baby Francisco to the nursery when it first opened. Her husband was ill and she had to work outside the home. Not only did Francisco become a nursery "fixture," but Mrs. Meraz eventually joined the staff as an assistant in the baby department. Now eleven, Francisco "comes to everything" at the settlement.

The importance of the fourth unit on Friendship Square, El Buen Pastor Methodist Church, cannot be overestimated. Its history goes back even farther than that of the settlement, to 1873. The Methodist congregation which had been gradually forming from that time began to meet, in 1915, in the Houchen basement. Students from Lydia Patterson Institute helped with services. Only a few blocks from the Square, Lydia Patterson today, as then, trains students for the Latin-American Methodist ministry.

In 1930, the year so much was going on at hospital and clinic, the congregation was organized under the New Mexico Mission which is today the Rio Grande Conference. In 1945 the El Buen Pastor congregation moved into its new rock church. Two years later it became a self-supporting congregation. Like the Scriptural city that "lieth foursquare," the four sides of Friendship Square were complete—the educational, the social, the medical, the spiritual.

The Rev. P. F. Valdez, El Buen Pastor's minister and a former Roman Catholic, made this statement: "One thing Anglos don't understand about Latins is the fear they have and the fear they have grown up in. They cling to the old ways and come out of them so slowly."

This slowness, this fear of leaving the familiar for the untried, makes for gradual rather than radical change in the lives of Friendship Square neighbors. But change is going on.

"Last year about 100 registered for classes for working adults," Miss Rickford said. "In the early days we could hardly get one person to sign up. There is also more interest in Scout work and we have a large Scout program for both boys and girls. The nursery has an active parents' club." This is typical "Anglo" community life which the Latin is finding good, too.

The word friend, a dictionary says, comes from a verb meaning love. On Friendship Square today that love exemplifies the kind the Master taught when he said, "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another" (John 13:34). In the light of this love the "border" disappears.

WHEN the American Section of the World Council of the Methodist Church gathers in Philadelphia this month it will meet in the world's oldest Methodist Church in continuous service—St. George's. Situated at Fourth and New Streets, the Church is a beautiful colonial building linked in some way with almost every significant event in early American Methodist history. In 1769 when it was purchased by the Methodists it was near the heart of what was then a thriving new world city of 30,000 inhabitants with exciting wharves and docks lining the Delaware River. The church was on a slight rise four blocks west of the river front where boats came from England, Europe and as far away as India. Some brought bright pineapples or figs, bananas, or watermelons, others the rich fineries of India and China; still others, loads of silver herring or fresh oysters or now and then a huge turtle. Peddlers cried their wares on the narrow pebbled-paved streets, displaying them from wheelbarrows and carts, and every shopkeeper proclaimed his trade with an appropriate sign.

To the south of the church was an older section known as Society Hill where there was a tall flag staff from which a flag was flown on "proper days" and near which George Whitefield in 1739 preached to 15,000 people. Farther to the west was the State House, later termed Independence Hall. To the north were broad commons where the city would eventually expand and where a road led to a fork going to Frankford and Germantown. Directly west was a thriving residential and business section that was fast encroaching on the thick woods that surrounded the area and lined the banks of the not too distant Schuylkill River.¹ Bishop Fred Pierce Corson in his essay on "St. George's Church, The Cradle of American Methodism," published by the American Philosophical Society, writes, "There were 3,318 houses in the city, 18 churches representing ten denominations and all of them located in the general area of St. George's."

When the Methodists purchased

¹ A delightful picture of Philadelphia in the 18th Century has been drawn by Methodist Mildred Jordan (Mrs. J. Lee Bausber) in her new book, *Echo of the Flute*, Doubleday and Co., N. Y.

THE STORY OF . . .

Old St. George's

By FREDERICK E. MASER

the huge shell of a building for a church they were already a Society numbering 100 persons. They had been formally organized by Captain Thomas Webb only two years before, although Methodism as a movement had begun in Philadelphia with the preaching of George Whitefield in 1739.

Captain Webb was one of the more colorful of the early Methodists. He had been a soldier in the British Army, serving at Louisburg and Quebec where he lost his right eye. In England he was converted under the influence of John Wesley and became a licensed preacher. Returning to America he preached in New York, and then, coming to Philadelphia, he discovered a small Methodist group meeting in a sail loft near the Bridge at Front Street spanning Dock Creek (now Dock Street). Under Webb's leadership and preaching the group was organized into a Society and grew in numbers. With a strong sense of the dramatic Webb wore a green patch over his right eye and always dressed in his regimentals. When preaching he laid his gold handled dress sword across his Bible and spoke with emotional power. Wesley said of him, "He is all life and fire, therefore, although he is not deep or regular, yet many who will not hear a better preacher flock to hear him and many are convinced under his preaching,

some justified, and a few built up in love." John Adams, second President of the United States, once heard the Captain at St. George's and said, "He is one of the most fluent men I have ever heard."

From the sail loft in Dock Street the now fast growing society moved to No. 8 Loxley Court (D,1), one of the more quaint and charming 18th Century Courts that still survive in downtown Philadelphia.

When Joseph Pilmoor and Richard Boardman arrived in Philadelphia from England on October 24th, 1769, they had no knowledge of a society here, but had intended going at once to New York. They were greeted on the streets, however, by a Methodist who had seen Boardman in Ireland and who said he had heard of the arrival of two preachers and was even then searching for them. He introduced them to Captain Webb; and Pilmoor at once took charge of the Society in Philadelphia, Boardman going on to New York.

The accommodations at Loxley Court were soon inadequate for the growing Society and, under Pilmoor's leadership, the Methodists began searching for larger quarters. "Several places were mentioned," writes Pilmoor in his journal, "and application made to no purpose. . . . At length we came to an agreement to purchase a very large shell of a church built by

the Dutch Presbyterians and left unfinished for want of money."

The "shell of a church" was a large red brick building 53 x 82 on a solid foundation with a dirt floor. It had no steeple—which suited the Methodists who were opposed to steeples on their churches. It was erected on ground acquired from Dr. Shippen, but the zealous group who built it were poor, and according to Benjamin Franklin, consisted mostly of recent emigrants to America. They called their church George Kircken, probably in honor of the King of England. Later they changed this to Saint George after England's patron Saint. They first sought recognition from the German Reformed Synod and were disappointed. Later they sought but were refused any status by the Church of England. In the meantime, their financial troubles multiplied. Some were thrown into a debtor's jail and when visiting friends asked them why they were in prison they said, "For building a Church." To save the whole situation the church was put up for auction and sold for 700 pounds although it had cost 2000.

In his Journal, Pilmoor preserves an unusual story of its acquisition by the Methodists. "While the public auction was in progress a gentleman's son who was *non compos mentis* happened to stop in the auction room and bought it. His father wanted to be off the bargain and could not without proving the insanity of his son. Rather than to attempt this he was willing to lose fifty pounds by the job. Thus, the Lord provided for us, our way was made plain, and we resolved to purchase the place, which we did for 650 pounds. How wonderful," concludes Pilmoor, "are the dispensations of Providence." We have no way of knowing whether the father concurred with this judgment. Later the two adjoining buildings on New Street, where many of the early conferences met, and which now house the Museum and Library, were acquired.

The first furnishings of the building were necessarily temporary, but more adequate and permanent improvements were eventually begun.² The Trustees used as their model St.

² The British used the building for a riding academy when they occupied Philadelphia, which necessarily delayed the renovations.

Paul's Episcopal Church in Philadelphia where many of the early preachers worshipped and where most of the Methodists received the Sacraments. It was a fortunate decision and accounts for the unusual beauty of the colonial interior of the Church.

The pulpit which can hold but one person at a time and is approached by "a frame steps" has variously been described as a "tub on a post," as a "watch box with the top saved off" and a "spiral pulpit." It stands on the north side of the sanctuary, twenty feet from the east wall exactly as in St. Paul's. It is an especially sacred spot for Methodists because here on October 29th, 1771, Francis Asbury preached his first sermon in America. The galleries, extending on three sides of the building and containing "538 feet of seats," were built in 1792; while sometime later the slat-backed seats were removed and more comfortable pews were installed.

Originally lighted by candles placed in black tin sconces and in huge candelabras, and heated by charcoal stoves and foot warmers which still can be seen at St. George's, the church progressed to oil for its illumination, and later was one of the first public buildings in Philadelphia to use gas. Other renovations in 1835 included digging out two class rooms below the church and acquiring the picturesque semi-circular benches and lesson material boxes for the Sunday school which are in use today.

Asbury loved St. George's and called it "The Cathedral of Methodism." It was the first edifice used by the Methodists to be called a church, all others being referred to as chapels. Its distinctions are numerous: The first three Conferences of American Methodism were held here in 1773, '74 and '75. The chair in which Bishop Asbury customarily sat is part of the chancel furniture. John Adams, second President of the United States, worshipped here frequently, and Robert Morris prayed all night in a watch-night service that the people might respond to his plea for money to assist General Washington and his starving troops at Valley Forge. Six pastors and laymen served in the Revolutionary War. Dr. Thomas Coke publicly disclosed here and explained

for the first time Wesley's new plan of church government for the American Methodists, and preached here his first sermon in America. The first Negro, Richard Allen, licensed to preach by the Methodists in America was licensed by St. George's, and the first Book Room in America was conducted here.

Its meaning for Pennsylvania and New Jersey is further attested by the fact that when the Benjamin Franklin Bridge was being built, linking Camden and Philadelphia, the structural plans were changed, moving the road bed 14 feet further south, so as not to disturb this historic church.

Of especial value are the many relics of Methodism carefully cared for in the museum. Here may be seen Methodism's oldest communion chalice in the world, some letters of both Asbury and Captain Webb, Asbury's pulpit Bible, Asbury's spectacles and razor and the small revolver he used to defend himself from wild animals. Here also is the unpublished manuscript Journal of Joseph Pilmoor.

In the courtyard back of the church and in the front of the building are buried some of the heroes of Methodism, John Dickins, first book agent, Ezekiel Cooper, and others.

At one time the church numbered over 3000, but a changing city depleted its strength so that today it has between fifty and sixty members. From ten to fifteen thousand persons a year, however, visit its museum or attend its Sunday morning church service, and students constantly use its library.³ Pastors bring their youth groups and church membership classes to the church to learn, at its source, the meaning and the significance of the Methodist movement, and a program is being developed whereby churches bring their entire Sunday evening congregation to the church for inspiration and a sermon on early Methodism. Services of historic meaning are held in the church on various Sunday afternoons during the year. Old St. George's still stands in a thriving city proclaiming as in years past the glory of the Christ, the heritage of the gospel, and the meaning of Methodism.

³ The library memorializes Francis H. Tees, Pastor of Old St. George's for 16 years.

THIS MONTH

THIS month is the Christmas month. It is a time of year when Christians are aware of their heritage in a very close, intimate way. We bring Miss Hooper's Christmas meditation, "If He's Not Born In Thee" because it reflects the awareness of our Christian heritage. Every Christmas for many years *WORLD OUTLOOK* has brought meditations by Miss Hooper, and each season has in turn brought thanks for the meditation. Miss Hooper does not stop with the Birth. She goes on to what the Birth signifies in the lives of men and women, and says that unless the Birth signifies the re-birth in a life, it loses its significance for the individual.

We can think of no better way to open a Christmas service than to use this meditation—fresh with the impact of the Christian message on a sensitive writer.

The Christmas event has brought so many events in its train that it is hard to choose the few that this missionary paper can tell in its pages. We decided one event was to tell of the Methodist work in North Africa. North Africa has had a difficult time for the past few months. When Miss Doris Darnell stopped in *WORLD OUTLOOK* office on her way to her post in Italy, she asked if she could do anything for us. At that time North Africa was pretty well closed off. We asked if she could, in the midst of her busy life, fly over to North Africa and see how the Methodists were getting along—which she did. She got to North Africa at the time when the well-loved missionary, Lester Griffith, had just disappeared. Miss Darnell sent us a brief story about it. We did not publish it because there was hope that Mr. Griffith would be returned by his abductors. And later he was returned.

The story we bring you here is a story of a mission moving along in a sure direction, even though at that time the suspense over Mr. Griffith's possible return was filling the hearts of every one connected with the Mission. We hope you will notice how the idea of one-ness permeates

the story. The North Africa mission is one mission, whether its parts of work are under the Woman's Division, the Division of World Missions, or the national Methodist leaders of the country. We hope also that you will catch the variety of missionaries in the mission, from so many countries. It is a pattern that seems to be growing all over the world—and a very good pattern it is, too.

The story about Friendship Square in El Paso, Texas, also seemed a good story for Christmas. *WORLD OUTLOOK* has not had a story on Friendship Square for a long time. Here is a city square, set in the midst of a people who, though most of them are United States citizens, do not speak English in their homes. They find, too many times, that they are still considered outsiders. In a recent book put out under the sponsorship of the United Nations, the border Latin Americans are treated as if they were a quite separate people from other Americans. Friendship Square breaks down that separateness and through its hospital, clinics, settlement house, and church relates the "Latins" to the "Anglo" world, and the Anglos to the Latins. It is a story of race and culture and love. Do not miss it.

During this month the United States section of the Council of World Methodism will be meeting at old St. George's Church in Philadelphia. We thought our readers would be interested in knowing about St. George's, so we are bringing you a story by Frederick Maser. We have so few pages. We did not have space for the pictures that came with the article. There was one we did hate to omit—of Captain Webb, a great Methodist layman of early days. In the picture he had his eye-patch over one eye, and he was dressed in his regimentals which he wore when he exhorted. We also had to leave out the story of the restoration of St. George's. A beautiful room was given, for instance, in memory of J. W. Maslin, whom many of you will remember, by his widow, Mrs. Maslin, who was for so long connected with the

Woman's Division of Christian Service and before that with the former Woman's Foreign Missionary Society of the Methodist Episcopal Church.

Special mention was made by the author of the efforts of Bishop Fred P. Corson who has worked constantly to make St. George's a worthy Methodist shrine in remembrance of the stirring moments connected with the beautiful little church that also had to be omitted because of the lack of space. If you should be in Philadelphia this year, why not include St. George's in your itinerary, along with the Liberty Bell?

Since we are on the subject of world Methodism may we mention the Christmas greetings from the World Federation. You will know how to use this in your societies.

We can never have a Christmas number without emphasis on hymns. It is no imitative accident that the Christians of the world have reached out and made these hymns, Western though they be, their own. You will want to use the article, *Christmas Hymns*, in a beginning worship service in some Christmas program—perhaps a carol sing? What do you think of the picture of the crèche that goes with the story? The crèche came from Freudenstadt in the Black Forest of Germany, and was brought back to the United States by a delegate to the Methodist World Council Central Committee which was held last summer in Freudenstadt. It seems to us that the wood carver has caught the simplicity and the universality of the Christmas story in his little carving.

Again we bring you a Christmas cover in color. You have told *WORLD OUTLOOK* many times how you have used the Christmas covers. We never get weary of being told this, so tell us again. Sometimes a reader protests the fact that our pictures—when they are copies of old masters—represent Catholic thought. And indeed they do, if you spell catholic with a small c. The pictures have the wide appeal to that catholic church of the Apostles' Creed, the church universal. Let us know how you like our December cover.

May we welcome back all those subscribers who came to us last month and may we wish all of you a very happy Christmas?

BOOKS

THE GOSPEL IN DISPUTE, by Edmund Perry. Garden City, N.Y., 1958: Doubleday and Co., Inc.; 230 pp., \$3.95.

It is an interesting commentary on the current theological scene that the excellent Christian Faith Series, designed for the intelligent layman, should have brought out nine volumes before tackling the subject of missions. This in itself may indicate how much the current reinterpretation of missions is needed.

Whatever the reason, this study by Edmund Perry was worth waiting for. Dr. Perry, a Methodist minister and professor at Northwestern University, has had the good sense to take nothing for granted and to begin by a Biblical analysis of why Christianity demands mission. Only after this does he turn to the relation of Christianity to other religions.

Oddly enough, Perry's own interpretation of the Gospel may be the prime cause of dispute about this book. Part of the difficulty here is a question of style. Dr. Perry, alas, too often writes like a "theologian" rather than a theologian and he is extremely fond of the flat statement. In a book designed primarily for the layman, this can be a real drawback. Again, the author's view of the church is "high" and while this is particularly refreshing from a Methodist, it is an approach that it bound to lead to many clashes with the large number of people whose missionary zeal stems from a different interpretation.

Such warnings aside, the book is one that should not be neglected by any person seriously interested in missions. Dr. Perry really shows how the missionary imperative is part of the core of the Gospel in such a way that we cannot remove it without ceasing in a serious sense to be Christian.

Turning to other religions, the author discusses the relation of the Gospel to Judaism, Islam, Hinduism and Buddhism. It is hard to overpraise these chapters. Dr. Perry attempts to convey what each of these religions looks like from the inside and how it views Christianity. Anyone who has ever wondered what is the dynamic appeal of, say, Buddhism will have their eyes opened.

In conclusion, Perry seeks to show what we can legitimately demand in the name of Christ from members of other religions. In so doing, he effectively answers those persons such as Arnold Toynbee who call for an amalgamation of religions.

It is tempting to quote from a book like this but difficult to stop once started. It is easier to recommend that the book be bought. Not all will agree but at least the arguments will be about the right questions.

EUCCHARIST AND SACRIFICE, by Gustaf Aulen. Philadelphia, 1958: Muhlenberg Press; 212 pp., \$3.50.

In the current trend toward ecumenicity, one of the sharpest reminders of existing division is Holy Communion. It has often been ruefully pointed out that at meetings to discuss church unity, no one Communion service, acceptable to all, is possible.

Some of the more impatient among those working for unity have ascribed this fact to mere pride. This is an unfortunate error since unity too easily arrived at may be false unity.

Gustaf Aulen, a retired Lutheran bishop of Sweden and author, has written this book to help clarify some of the major ideas of the nature of the sacrament. His avowed purpose is ecumenical although he naturally writes from a Lutheran perspective.

Bishop Aulen examines Anglican, Roman Catholic and other present-day attitudes as well as re-examining New Testament and Reformation accounts of the meaning of the Eucharist.

This book will not be easy going for those not theologically oriented but for persons willing to take the trouble, this is a stimulating examination of a central issue in Christian belief.

STEPS TO CHRISTIAN UNDERSTANDING, Edited by R. J. W. Bevan. New York, 1958: Oxford University Press; 212 pp., \$3.50.

Indicative of the revival of interest in religion in England is the publication of this series of essays by a distinguished group of British professors and clergymen, dealing with such topics as "God and creation," "God and history," and "the Holy Spirit."

Its publication in this country is likewise indicative of the renewed interest here. And a very good idea, too. For the British are more apt than many Americans, bedazzled by statistics, to be aware that what we have been witnessing is a revival of interest in religion more than a religious revival and that the former requires intelligent explanation by Christians to become the latter.

It should be made clear at once that this is not a technical book but one designed for the intelligent layman. Methodists (and many others) need only hear the names of Herbert Butterfield and C. A. Coulson to be made aware that a high but not baffling level of discussion is assured. The same is true of the other contributions. A stimulating book for those wrestling with such questions as Christianity and science. And for the rest of us, too.

STRIDE TOWARD FREEDOM, by Martin Luther King, Jr., New York, 1958: Harper and Brothers; 230 pages, \$2.95.

This book will not convert people who are convinced segregationists; but it charts

the only way that offers any real hope for those who desire justice and good will to emerge from the present conflict of ideas and ideals about race relations in America. It is recommended to those who honestly believe it their duty to battle against the uncompromising requirements of hostile courts and federal force. It is also recommended to those who seek to advance the cause of the Negro against the opposition of apparently unyielding prejudice everywhere. Though non-violent resistance is costly, and though progress by that means may be painful and slow, the resort to force is ineffectual; and as Dr. King makes clear, there can be no lasting victory unless it is a victory for all people, a victory for justice and for good will.

To say that this is the most important book on the current situation in the South is almost correct. The New Testament is practically its only rival in relevancy, and Dr. King has largely and wisely embodied the spirit and teaching of that document in his well-written account of the bus boycott battle in Montgomery.

PREACHER'S KIDS, by Grace Nies Fletcher. New York, 1958: E. P. Dutton & Co., Inc.; 255 pages, \$3.75.

The true story, packed with happy incident and touching experiences, of the home life of a Methodist preacher's family in the New England of the early 1900's. The author of *In My Father's House* tells of her own growing up and getting married, a warm and human narrative.

MAN'S FIRST LOVE, by Ralph W. Sockman. New York, 1958: Doubleday & Company; 211 pages, \$2.95.

"The Great Commandment" is the subtitle of this volume of sparkling and life-changing essays on the central theme of the Christian gospel. The first and great commandment is the starting-point, the ground on which the great preacher develops the theme that love for God conditions and enriches all other loves—for self, family, friends, and enemies.

Dr. Sockman is master of his subject, knows its inner meaning, has the key to reader interest, and writes with clarity, vigor, and sure effect. Forty years of outstanding parish ministry shine through the pages of this book.

RELATIVITY FOR THE LAYMAN, by James A. Coleman. New York, 1958: The New American Library; 127 pages, 50¢ (paper).

An explanation of relativity in clear and simple terms.

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

THE MOVING FINGER WRITES



Methodist Missions: J. H. Moore

New bishop, the Rev. Chong Pil Kim, is congratulated following his recent election at the General Conference of the Korean Methodist Church in Seoul. He succeeds outgoing Bishop H. J. Lew (left). See accompanying story on page 56.

BISHOP BELL DIES; WCC PRESIDENT

G. K. A. BELL, former Anglican Bishop of Chichester, England, and Honorary President of the World Council of Churches since 1954, died at Canterbury, England, on October 3.

The general secretary of the World Council of Churches, Dr. W. A. Visser 't Hooft, has issued a statement on behalf of the council, which includes 171 Protestant, Orthodox and Anglican churches in more than fifty countries.

The statement said:

"Bishop George Bell, who had been Bishop of Chichester from 1929 till the beginning of this year, died yesterday at Canterbury at the age of seventy-five. In him the ecumenical movement loses one of its great pioneers who gave consecrated and uninterrupted service to the cause of Christian cooperation and unity for nearly forty years.

"As chaplain to Archbishop Randall Davidson of Canterbury, he had been well prepared for his task. In 1925, when he was Dean of Canterbury, he took a leading part in the Stockholm Conference on Life and Work. Soon the Universal Christian Council for Life and Work made him its chairman. In that capacity he took far-reaching initiatives. He was one of the first to see the importance of the German Church conflict and gave strong spiritual backing to the Confessing Church in its struggle for Christian freedom over against national socialism.

"The bishop was also a strong defender of the refugees. In the second world war his speeches—many of which were made in the House of Lords—were a constant reminder that, especially in time of war, the Christian conscience must be awake. His protests against obliteration bombing or against a re-

vengeful attitude to the whole German people cost him a good deal of his popularity, but many saw after the war that he had been right.

"Bishop Bell had taken a considerable part in the process of formation of the World Council of Churches. In 1948 he was chosen as the first chairman of its Central Committee—a post which he held till 1954 when he became the council's Honorary President, continuing, however, to attend its meetings and taking an active part in its life.

"He was equally concerned with the unity of the Church and with its task in the world. He presided over commissions on unity at two Lambeth Conferences, and published the four volumes of "Documents on Christian Unity." But his wartime speeches carry the significant title: "The Church and Humanity." He was always ready to intervene for those who were persecuted.

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A MESSAGE from DR. ETHEL PERCY ANDRUS, Pres. of AARP

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tells us are almost bound to come sooner or later?"

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"Bishop Bell's sermon in Odense Cathedral, Denmark, in August, on the occasion of the tenth anniversary of the World Council of Churches, was his last public utterance. That sermon was on the text: 'We are unprofitable servants.'

"The World Council loses in him its most beloved leader who had done more than anyone to create that new spirit in and between the churches of which the World Council is the living embodiment."

The funeral service was held in Canterbury on October 7. A memorial service for Bishop Bell was held on Friday, October 10, in the Cathedral at Chichester, and on Tuesday, October 14, the British Council of Churches arranged a memorial service in London at St. Martin's-in-the-Fields. Dr. Visser 't Hooft gave the address and the Archbishop of Canterbury pronounced the blessing.

(E.P.S.)

UNIVERSITY CHAPLAIN ELECTED KOREA BISHOP

THE REV. CHONG PIL KIM, 62, a Methodist minister in Korea for thirty years, has been elected bishop of the Korean Methodist Church, an autonomous church affiliated with The Methodist Church in the United States.

Bishop Kim was elected for a four-year term by the delegates to the quadrennial General Conference of the church, meeting in Seoul. He was elected on the thirty-second ballot and was consecrated Sunday, October 5.

The Korean Methodist Church has about 40,000 members and a constituency estimated at 230,000. It comprises about 1,000 churches in three annual conferences.

The new bishop succeeds Bishop Hyunki J. Lew, who had completed eight years as head of the Korean Methodist Church. Under church law, a bishop cannot serve longer than eight years.

In another event at the General Conference, Korean President Syngman Rhee, a Methodist, conferred the Korean Government Cultural Honor Medal on Methodist Bishop Richard C. Raines, Indianapolis, Ind., on Saturday, October 4. Bishop Raines, who is president of the Division of World Missions of The Methodist Church, was the representative of the Methodist Council of Bishops to the conference.

Before his election, Bishop Kim had served for thirteen years as chaplain at

Ewha Woman's University in Seoul, which with 6,000 students is one of the largest women's schools in the world. The new bishop was also professor of Christian literature at Ewha and pastor of the University Methodist Church in Seoul.

Bishop Kim was graduated in 1925 from high school in Songdo, Korea, and in 1928 from Kwansai Gakuin University, a Methodist-related school in Nishinomiya, Japan. He has served Methodist churches in Songdo and Pyongyang, the latter being one of the principal cities of North Korea.

Bishop Kim has three sons and a daughter: the Rev. Hatai Kim, dean of the College of Theology at Yonsei University in Seoul; the Rev. Stephen Kim, an Episcopal priest in Hawaii; Chintai Kim, a student at Harvard University; and Mrs. Nan-Hei Yun, whose husband is studying at the University of Chicago.

Bishop Kim was one of three Korean ministers who baptized 207 Ewha students into the Christian faith in a single service in November, 1955.

Besides Bishop Raines, representatives from the United States at the General Conference included Miss Margaret Billingsley and the Rev. Dr. Thorburn T. Brumbaugh, secretaries for Korea of the Board of Missions of The Methodist Church.

DR. GUERRA RE-ELECTED MEXICO BISHOP



BISHOP GUERRA

THE General Conference of the Methodist Church of Mexico has re-elected the Rev. Dr. Eleazar Guerra for his fifth term as bishop of the church.

Bishop Guerra was elected September 25 on the eighteenth ballot at the quadrennial General

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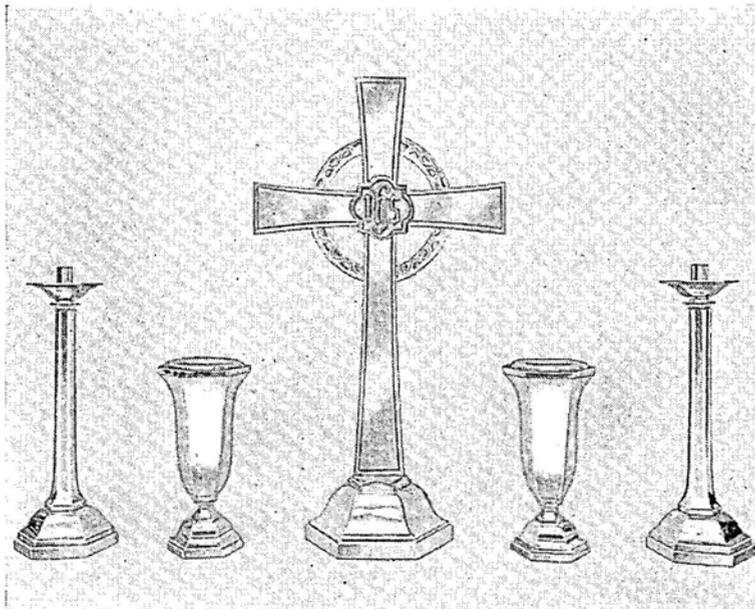
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Conference in Monterrey. He succeeds the Rev. Dr. Rolando Zapata, who had been bishop the last four years.

The Methodist Church of Mexico has a membership of about 32,000 and a constituency estimated at more than 60,000. The two annual conferences comprise an estimated 200 churches.

Bishop Guerra was first elected to the episcopacy of the Methodist Church of Mexico in 1938 and was re-elected in 1942, 1946 and 1950. Born of Methodist parents in Mexico, he was educated in church schools in Mexico and at Southern Methodist University, Dallas, Texas.

Ordained a minister of the former Methodist Episcopal Church, South, Bishop Guerra served as pastor of Methodist churches in both Mexico and the United States, including pastorates in Dallas and San Antonio, Texas. It was while he was pastor at Saltillo and presiding elder that he was first elected bishop. From 1954 to 1958, Bishop Guerra was secretary of evangelism of the Mexican church.

In other actions, the General Conference elected the Rev. Gasper Garza as secretary of evangelism and re-elected the Rev. Alejandro Ruiz as secretary of Christian education and the Rev. Dr.

Juan Pascoe as secretary of Christian social relations.

Bishop W. Angie Smith, Oklahoma City, Okla., and the Rev. Dr. James E. Ellis, secretary for Latin American fields of the Division of World Missions of the Boards of Missions, represented The Methodist Church in the United States.

NEED FOR EDUCATION SEEN BY WILLIAMS

PROBABLY a majority of Methodists have only a vague, and often erroneous, conception of the work of Christian missions, said the Rev. Horace W. Williams, Nashville, executive secretary of the Interboard Committee on Missionary Education of The Methodist Church.

He made the statement in his annual report to the committee, which had its annual meeting October 21-22 at the Methodist Board of Education building in Nashville, Tenn.

"We feel that interest in missions through mission study is increasing," said Mr. Williams, "but it becomes more and more apparent that we are not reaching enough people with the story and facts about the church around the world."

Mr. Williams said that when he was in the Orient this summer he met persons from The Methodist Church in America who were surprised at what they saw and heard about missions. He said also that personal contacts and field trips in the United States have convinced him that many Methodists, as well as other Christians, do not have an accurate understanding of missions and peoples in other countries.

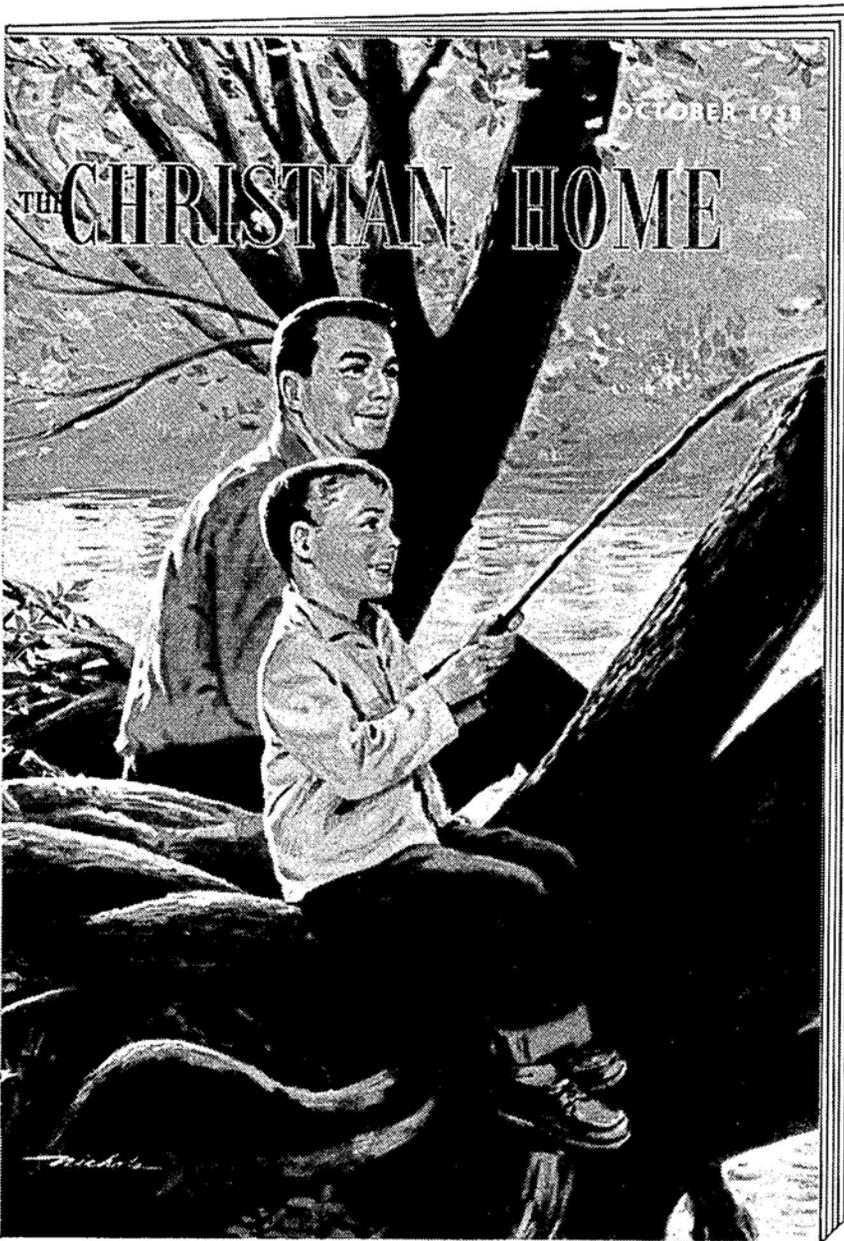
"One of the church's great needs in missionary education is more people with a wider knowledge of the mission of the church in this country and abroad," he said.

He recommended that during the coming year the staff of the interboard committee join with staffs of some other Methodist boards and agencies and review present procedures to try to discover how to give more extensive guidance in missionary education to Methodists.

"Along with this, we need to make a study of what we are telling people about missions," he said, "and what interpretation of the missionary enterprise they are getting."

A high point of the interboard committee's annual meeting this year was a dinner in honor of Miss E. Mae Young,

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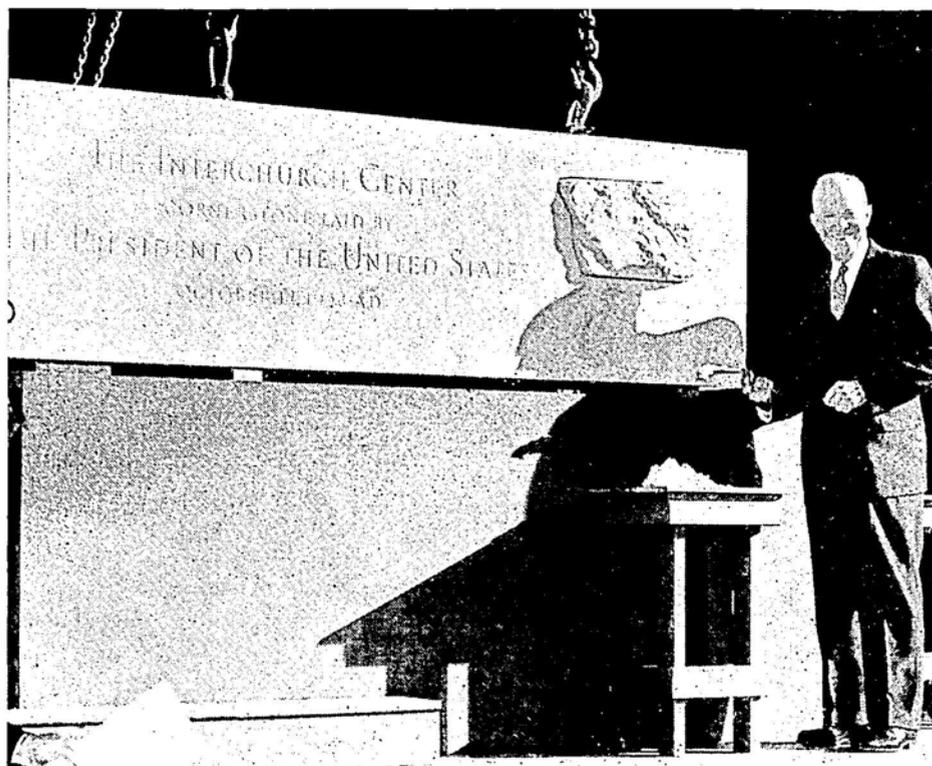
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National Council of Churches

President Dwight Eisenhower is shown with a trowel of mortar at the cornerstone laying of the new Interchurch Center in New York City. Irregular small stone is from the agora in Corinth, Greece, where St. Paul preached. The nineteen-story office building, to house many Protestant and Orthodox groups, is scheduled to be completed in 1959.

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a staff member who is retiring after nearly twenty-nine years of service to The Methodist Church in missionary education of children.

Miss Young has been a staff member of the committee the last eighteen years. This past summer, as she neared the close of staff service with The Methodist Church, she made a trip to the Orient. At her own expense, she visited Methodist missions and missionaries in several countries in that area.

Miss Young's retirement is effective immediately and she will move from Nashville to Indianapolis, where she has relatives.

As has been announced previously, Miss Muriel Coltrane, Johnson City, Tenn., will succeed Miss Young in leading missionary education of children for the interboard committee, which has its national headquarters in Nashville.

October 20-21, 1959, was chosen as the time for the next annual meeting, the place to be selected later.

The Interboard Committee on Missionary Education is charged with developing a unified program of missionary education for all age groups in the church and its colleges, universities, and seminaries.

Presiding officer for the annual meeting was Bishop Bachman G. Hodge, Birmingham, Ala., committee chairman.

LEONARD COLLEGE PRINCIPAL AT UNION THEOLOGICAL

THE REV. DR. GEORGE S. SAHAI, Indian Methodist scholar, pastor and seminary president, is engaged in advanced study at Union Theological Seminary, New York City, during the 1958-59 academic year on a special scholarship.

Dr. Sahai, who is the first Indian principal of Leonard Theological College, Jabalpur, is one of twenty-four theological scholars from around the world who are studying under Union's "Program of Advanced Religious Studies." This ecumenical international program provides a special one-year scholarship to each participant.

In April 1957, Dr. Sahai became the first national principal of Leonard Theological College, which has an enrollment of about 100. He succeeded the Rev. Marvin H. Harper, missionary of Atlanta, Ga.

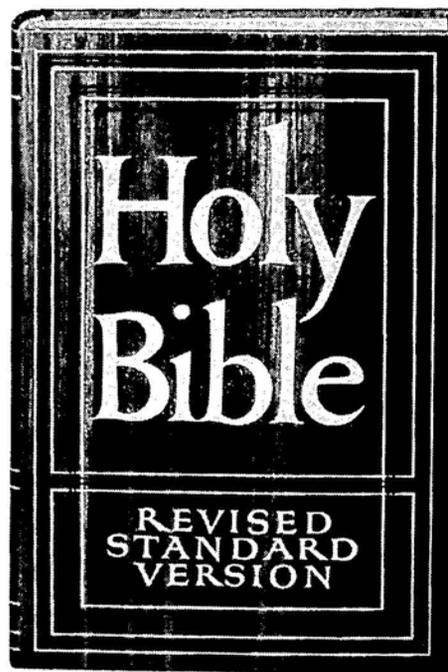
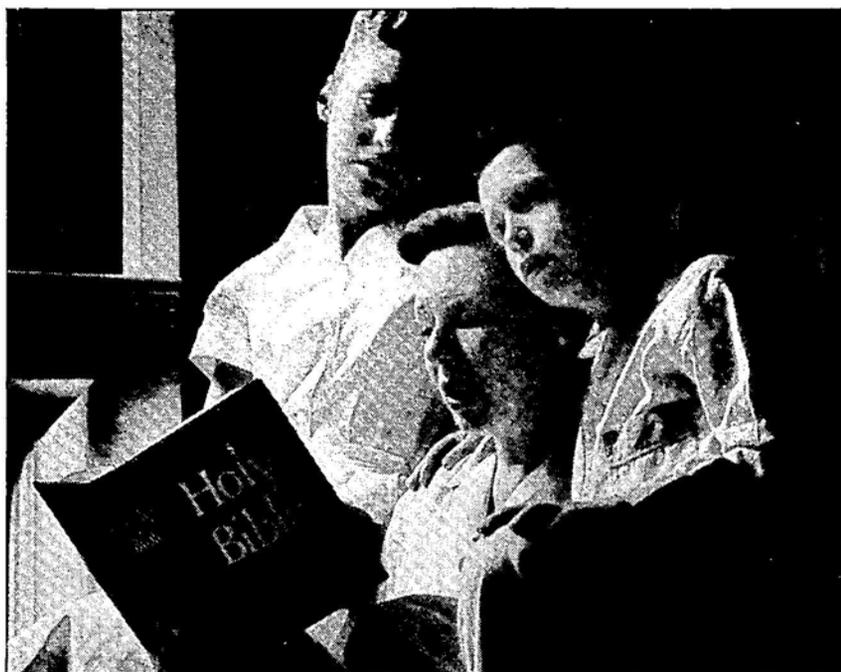
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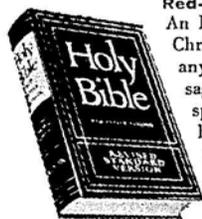
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Son of a Methodist minister, Dr. Sahai was born in Bareilly and attended schools in Lucknow and Allahabad. He holds five degrees from Lucknow Christian College (Methodist) and Lucknow University. They are bachelor of arts, bachelor of science in education, master of arts in history, master of arts in political science and doctor of philosophy in history.

For seventeen years, Dr. Sahai was professor and head of the department of history at Lucknow Christian College. From 1952 to 1957, he was pastor of the Central Methodist Church in Lucknow. For two years, Dr. Sahai studied in England as a *Crusade Scholar* of The Methodist Church.

CUBA METHODISM BUILDS 10 CHURCHES YEARLY

METHODIST church membership in Cuba stands at 9,340 in 1958, an increase of 13 per cent in the last three years and of 100 per cent in the last decade. There are now eighty-five pastoral charges in Cuba, an increase of eleven over 1957.

Those figures are given by the Rev. Dr. Carl D. Stewart, a missionary from Sylvania, Ga., who is the Methodist news correspondent in Cuba.

In a comprehensive report on Cuban Methodism in 1958, Dr. Stewart reports that fifteen mission outposts have been closed because of political unrest. None of them, however, were organized congregations.

The number of church members increased from 8,135 in 1955 to 9,340 in 1958, Dr. Stewart said. The increase from 1957 to 1958 was 240. In commenting on the reliability of the membership statistics, Dr. Stewart said:

"There is a conscientious effort on the part of pastors and laymen to report a true membership, not just a paper one. Rolls are gradually being put in order and the inactive members eliminated. Through no fault of their own, some members move to sections of the country where there is no Methodist church. Out of contact with the church, they are eventually placed in the inactive category. Our accelerated church building program will gradually remove this obstacle through the opening of Methodist churches all over Cuba."

Church extension is progressing at the rate of about ten new churches a year, Dr. Stewart reports. But, he says, "we should build even more rapidly to

house our many congregations now without adequate quarters."

To serve the eighty-five pastoral charges, there are thirty-six ordained Cuban ministers, nine accepted supply pastors and nine ordained missionaries. This means that many churches are served by local (lay) preachers under the direction of district superintendents.

Dr. Stewart gives credit to the annual evangelism crusade for its beneficial effects of Cuban Methodism. The crusade is conducted each year by ministers from Cuba and the United States under the leadership of Bishop John W. Branscomb, Jacksonville, Fla., and the Methodist Boards of Evangelism and Missions.

"All the results of the crusade are good. New people are reached; old members are stirred to newness of life. The net gain in membership may seem small considering the gross number making commitments to the church, but in the nine years of the crusades, Methodist membership has doubled and our influence in national life has trebled."

All the educational institutions of Cuban Methodism, except one, are reported in good health despite the unsettled political conditions. Only the Giles School in Manzanillo was unable to reopen this fall, Dr. Stewart says. A new school at Tacajo in Oriente province, center of the worst unrest, is flourishing in its second year.

"The greatest achievement in education in recent years has been the founding of Candler University in Marianao, the first full-fledged Methodist university in any Latin American country," Dr. Stewart reports. "The university's first year has ended with wonderful success, and the future is full of promise. Indeed, all our schools are growing, developing and exerting a wider influence on Cuban life."

H. P. ANKER DIES; CONGO MISSIONARY

THE REV. HARRY PETER ANKER, of South Holland, Illinois, for thirty-eight years a missionary-educator of the Methodist Church in the Belgian Congo, Africa, died in Clearwater, Florida, on October 15, after a lingering illness. He had reached his seventieth birthday two days before death.

Mr. Anker was one of the builders of the far-famed mission station at Wembo Nyama, where he had been in charge of the Trinity Bible School from its founding until his retirement in 1954. For some years he had served also as treasurer of the mission station. A

central station, it includes a school, teacher-training department, hospital with nurses training department, an industrial plant and mission press. The mission serves thousands of tribal groups.

Mr. Anker first went to Africa in 1916, two years after the opening of the Central Congo Mission work by Bishop Lambuth, of the former Methodist Episcopal Church, South. During his years in the Congo, Mr. Anker had taught hundreds of young men whose fathers and grandfathers were just out of heathenism and cannibalism. In addition to his work at the school, he had traveled through the vast Congo district to preach, teach, gather people into con-

CHRISTMAS HYMNS

... *Cont'd from page 46*

We suggest that no lovelier hymn than this could be found for a Christmas or a New Year service of praise and worship.

During Christmas week, 1865, Phillips Brooks, on a visit to the Holy Land, wrote, in a letter home:

"After an early dinner, we took our horses and rode to Bethlehem. It was only about two hours when we came to the town, situated on an eastern ridge of a range of hills, surrounded by its terraced gardens. Before dark, we rode out of town to the field where they say the shepherds saw the [Christmas] star."

Two years later, when he was only 32 years of age, Phillips Brooks wrote *O Little Town of Bethlehem*. This Christmas hymn, written for the Sunday school children of the Church of the Holy Trinity in Philadelphia, has become known and loved around the world. Phillips Brooks loved children, and to them he gave a large portion of his time and thought.

Dr. Brooks was a preacher of great power and influence; but it is quite likely that he will be best remembered throughout the years to come for his Bethlehem hymn, which closes thus:

We hear the Christmas angels
The great glad tidings tell;
O come to us, abide with us,
Our Lord, Emmanuel!

Source material for hymn stories in this article:
Lyric Religion, by H. Augustine Smith, pub. by Fleming, Revell, N. Y.
Famous Hymns, by Elizabeth Hubbard Bonsall, pub., Union Press, Philadelphia.



North American Indian grandmother



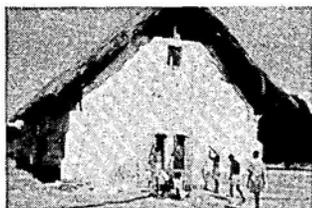
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gregations, and to supervise the work of his students.

Mr. Anker and his wife, the former Eva Van Erden, who survives him, were both born in South Holland, Ill. He was educated at Hope College, Western Theological Seminary, Garrett Biblical Institute and Vanderbilt University.

ROBERT CUSHMAN HEADS DUKE DIVINITY SCHOOL

APPOINTMENT of the Rev. Dr. Robert E. Cushman, 45, as dean of the Duke University Divinity School, Durham, N. C., has been announced by Dr. Hollis Edens, president of the Methodist institution.

He succeeds Dean James Cannon III, who retired Oct. 1 for health reasons after thirty-nine years on the Duke faculty. He is the son of the late Bishop James Cannon, Jr., renowned leader of the former Methodist Episcopal Church, South.

Also the son of a Methodist bishop—Bishop Ralph S. Cushman, retired—Dean Cushman has been professor of systematic theology at Duke for thirteen years.

He holds the B.D. and Ph.D. degrees from Yale University.

INTERNATIONAL SCHOOL BEGINS FIRST YEAR

THE NEW School of International Service at American University in Washington, D. C., has officially opened with an enrollment of 160 students.

All of the students, half of which are part-time, are honor students, said Dean Ernest S. Griffith, prominent Methodist layman who resigned as director of the Library of Congress' legislative reference service to head the new school.

President Eisenhower broke ground for the school last year, and the building was rushed to completion just in time for the opening this fall.

Financed principally by a \$1 million appropriation of the Methodist General Conference, the school is designed as a Protestant training center for students planning foreign service careers in church, business and government work.

The school soon will have facilities for 300 fulltime students and as many part-time students as the government needs, Dean Griffith said.

The formal opening was observed jointly with the new Wesley Theological Seminary, also located on the university campus following its removal from Westminster, Md.

The inaugural speaker was the distinguished British historian, Dr. Herbert

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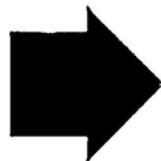
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Religious News Service Photo

Bishop Arthur C. Lichtenberger of Missouri (right), elected 21st presiding bishop (effective Nov. 15) of the Protestant Episcopal Church at its 59th triennial General Convention, receives congratulations from outgoing Presiding Bishop Henry Knox Sherrill of New York. Bishop Sherrill, who has served since 1947, reaches the compulsory retirement age of 68 this fall. Bishop Lichtenberger, 58, will be installed in January at the Cathedral of SS. Peter and Paul in Washington, D.C.

Butterfield, vice chancellor-elect of Cambridge University, who gave a series of lectures on "International Conflict in the Twentieth Century."

**YOUTH DEPARTMENT
NAMES JOSEPH BELL**

THE REV. JOSEPH W. BELL, Nashville, has been elected director of the Youth Department of the Methodist General Board of Education. He has been a staff member of the department for 13 years.

Mr. Bell was elected by the executive committee of the Board of Education and assumed his new position October 15, said the Rev. Dr. Leon M. Adkins, Nashville, general secretary of the board's Division of the Local Church.

He succeeds the Rev. Harold W. Ewing, who headed the department for eight years before resigning June 29 to become pastor of Union Avenue Methodist Church, Alliance, Ohio.

As director of the Youth Department, Mr. Bell will lead Methodism's Christian education program among approximately 2,000,000 young people.

As a staff member of the Youth Department, he has had general direction of its program of voluntary service, which includes Methodist youth caravans, work camps, and other projects.

Before coming to Nashville to join the Youth Department staff in 1945, Mr. Bell served as pastor of Methodist churches in Lincoln, Neb., Dundee, Ill., and Sonora and Chardon, Ohio.

Son of a Methodist minister, he was born in Lincoln, Neb., and has a bachelor of arts degree from Nebraska Wesleyan University there. He has a bachelor of divinity degree from Garrett Biblical Institute, Evanston, Ill., and master of arts from Northwestern University, also at Evanston.

He and Mrs. Bell are parents of a son and daughter, both teen-agers.

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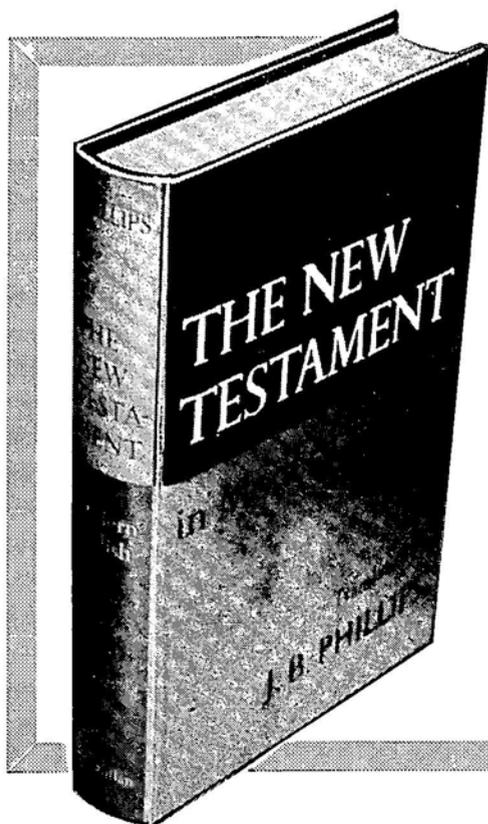
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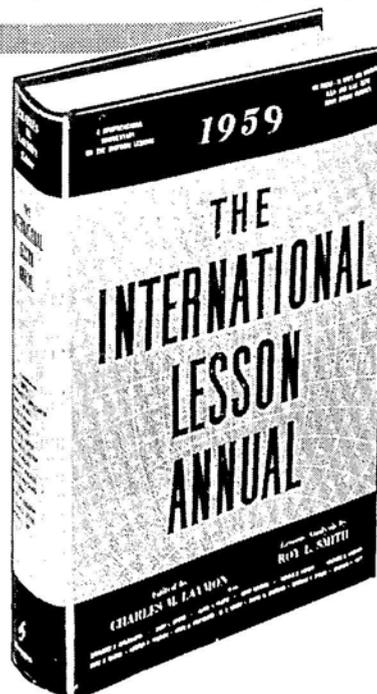
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No beautiful chamber, no soft cradle bed,
No place but a manger, nowhere for His head;
No praises of gladness, no tho't for their sin,
No glory, but sadness, no room in the inn.

Refrain:

No room, no room for Jesus,
Oh, give Him welcome free,
Lest you should hear at heaven's gate,
"There is no room for thee."

No one to receive Him, no welcome while here,
No balm to relieve Him, no staff but a spear;
No seeking His treasure, no weeping for sin,
No doing His pleasure, no room in the inn.

THE STAR OF BETHLEHEM

By Fanny J. Crosby

Star of Bethlehem, ancient star
Gem of the silent night,
Wise men followed thy beams from far,
Sages beheld thy light;
We are seeking the long foretold
Prince and Monarch proclaimed of old;
Lead, O star, in thy beauty mild,
We would worship the Holy Child.

Star of Bethlehem, radiant star,
Faith in thy light we see,
Faith that scatters along our path
Glory, inspired by thee;
Gifts that only the heart can bring
We would offer the newborn King;
Lead, O star, in thy beauty mild,
We would worship the Holy Child.

HOME FOR CHRISTMAS

By Ann Barcus Minga

Let us go home for Christmas:
Home to the manger of old,
Where God comes down to bless us
With love the angels told;
Home from our worry and fretting,
Home from our strain and care,
Into the peace of his presence
Where shepherds are kneeling there;
Into the wonder of Jesus
There where the wisest ones bow—
Let us go home for Christmas;
The manger is waiting now.

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