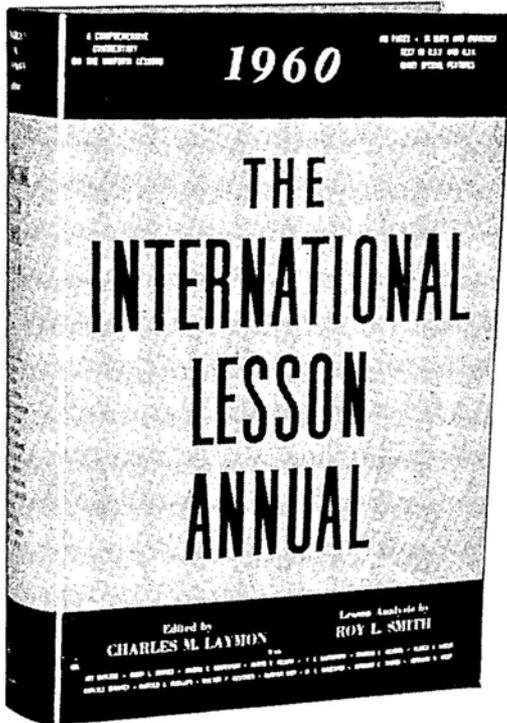


World Outlook



NOVEMBER 1959

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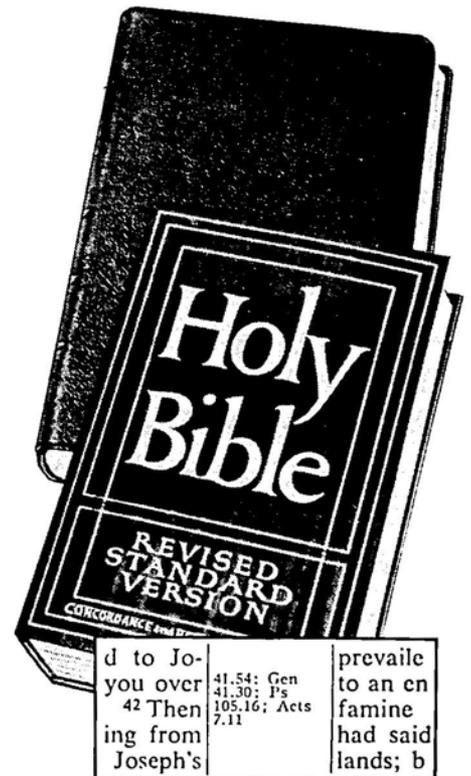
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LETTERS

"A Christian Girl in Japan Faces Many Difficulties"

Last summer I was sent to Keimei Girls' School. Keimei was opened by the women of the Methodist Church in 1918, and since that time, except for the war years, they have provided missionary teachers for the school. It is a junior and senior high school originally built for about two hundred students, but the enrollment is now well over seven hundred. You can imagine the cramped quarters.

Teaching Oral English daily and a Bible class weekly provides only a few of the many opportunities to work with and know the girls. Each Wednesday morning before classes begin, a voluntary group gathers in the small chapel for prayer. Japanese people seem to feel no hesitancy in praying aloud. As these girls stand to pray, I can't help but wonder what kind of future life holds for them. I know that a Christian girl in Japan faces many difficulties. Non-Christian parents are not likely to choose a Christian husband for her. For many, the prayer meetings and Bible classes they attend while in school will be the only ones they will ever attend.

Five hours each week I teach at Palmore Institute. The students there represent all walks of life. They come to Palmore to study English at night after working or going to school all day. It doesn't take a second look to see how tired they are.

Won't you remember the Keimei and Palmore students, the beggar on the corner, the tiny children with empty rice bowls, and all the Christian work of Japan in your daily prayers?

BOBBIE BARRETT

Keimei Jogakuin
35 Nakayamate dori, 4-Chome
Ikuta ku, Kobe, Japan

Young People at Camp in Japan

Every summer the people of Ehime prefecture in Shikoku have English camps near the city of Uwajima.

First, there was a week's camp in the mountains for high schoolers. A second week of camp was for junior high students, and was held at an elementary school building in a small farming village.

Eight J-3's shared in these camps. We taught folk dancing and English songs. We came to know a Christian fellowship between students and teachers, boys and girls, Japanese and foreigners, that was new and wonderful. Each student and each teacher found the camp time to be a time of learning, sharing, and thinking.

The high school camp was concluded with a campfire, around which sat seventy people. The students chose a Senior boy

to give a talk in English on this occasion. He said (in part):

"Through this period we learned many things which we shall never forget. . . . We must learn their [the foreigners'] good points. I hope many students may have this kind of opportunity. This experience is the most valuable one in my life. . . ."

SUSAN R. SMITH

16 Higashi Yamate, Nagasaki, Japan

Evangelistic Meetings in Japan

Dr. Thomas Carruth and Mary Webster were with me in the first part of a round-the-world tour of evangelism, February to June.

I was especially anxious for Dr. Carruth to plant the Prayer Life Movement in Japan. I felt that prayer groups in each church would give new converts fellowship and oversight by laymen who would feel a responsibility for them.

Through Dr. Carruth's excellent work, a Prayer Life Movement has been started in Japan, under the National Christian Council, with the Reverend K. Tsukahara in charge.

In one public meeting in Tokyo there were 1,246 decision cards signed. In Kobe, 1,026 cards were signed—and an admission of 30 yen had been charged. Charging admission to get into an evangelistic meeting!

Why is the evangelistic opportunity still open in Japan? . . . The old is dead, the new has not been born. . . . This constitutes the evangelistic opportunity.

We held six *ashrams* in Japan. I have never seen a people take to anything new as the Japanese have taken to *ashrams*. The *ashrams* fit their need.

E. STANLEY JONES

% Methodist Board of Missions
475 Riverside Drive
New York City 27

Young Leaders in Japan Meet At a Christian Center

We are happy to have our Center used very much as church camps are used in the United States, by district young people. Young leaders have come together here for retreats and conferences on village evangelism and other projects.

We can offer a definite challenge to Christian service here as the young people observe the needs of the many children who come to the Center.

Thanks to *Cash for Supply Work* this Center has *futon*s and *tatami* mats that enable groups to sleep on the floors of assembly hall and classrooms.

Our well-equipped home economics kitchen gives the young people a place

to prepare their own meals at small cost. Our sewing room serves as a dining room. Such free space is hard to find in Japan, and is much appreciated.

MRS. CLETA K. TERRILL

Hiroshima Christian Social Center
Minami Misasa Machi
Hiroshima shi, Japan.

Protestant Missions in Japan, 1859-1959

Various Protestant groups are bringing many outstanding world leaders to this country to participate in the One Hundredth Anniversary of the coming of Protestant missionaries to Japan.

In February, March, and April, the Stanley Jones evangelistic team of five held 134 meetings in 40 cities. In some instances non-Christian mayors and governors welcomed the team to their cities.

The Anglican churches celebrated the Centenary year by bringing the Archbishop of Canterbury and other notables here for great gatherings.

Dr. Bob Pierce of World Vision, and a large number of associates who came from America with him, held a great evangelistic campaign in May in Osaka. An aggregate attendance of 96,200 was reported, while an additional 39,000 persons were reached in outside daytime meetings in schools, factories, and stores.

In July and August the Lacour evangelism team served in 34 evangelism centers of the United Church.

The United Church of Christ in Japan has held various types of meetings throughout the year, and its plans will culminate in a week of special celebration in November.

MARY SEARCY

11 Konno-cho, Shibuya Ku
Tokyo, Japan

"One Corner of the Pacific"

Japan is the sparkling blue-green of a sun-touched bay; it is the delicate young feathery-green of swaying bamboo; it is the aged velvet-green of mountain pines. It is a string of rough emeralds set in one corner of the Pacific.

Tokyo is a city of contrasts, from the frantic hurry of rush hour in Central station to the quiet solemnity of a Shinto shrine. There are the quaint little shops spilling wares into narrow streets, and the tall, sleek department stores of the Ginza. This is Tokyo, center of government, education and finance, traditional and modern, earthy and sophisticated.

In Aoyama Gakuin, a Christian school, I have listened to the clear, bright voices of boys and girls singing hymns in chapel. . . . My living room has seen groups come and go—to study Bible, to read poetry, to play games, or just to talk. My students and their country have given me much of beauty and of value.

JOHN W. KRUMMEL

Aoyama Gakuin, 22 Midorigaoka-cho
Shibuya-ku, Tokyo, Japan

Island Trip in Korea

We set off at eleven o'clock on a beautiful morning. The wind was just right for our thirty-foot sail boat, and the four-hour trip was a pleasure.

Sap-si Island has a lovely little church which the people prepared. There we talked, held our meetings, and slept. Most of the members are young people. These are educated young people, who are anxious to begin literacy classes on a nearby island where there is no school.

The next day we had another four-hour trip to another island.

We reached the tent church just as the district superintendent was closing a service. I was exhausted, but the young people stayed up for an all-night prayer service.

The next morning was a misty morning, but twenty young people took the walk with us. As they stood on the bank, and we stood on the boat, they sang: "God Be With You Till We Meet Again."

EDITH SIMESTER

Methodist Mission
Taejon, Korea

Harvest Festival
In Central Texas

By sun-up the odor of wood smoke and barbecue sauce filled the air of a ranching community. Pickup trucks pulling trailers loaded with fat calves and lambs made their way to the church grounds in early morning.

Close behind the trucks came the church women, their cars loaded with cakes, pies, jellies, and gifts for the bazaar.

The occasion? The second Harvest Festival for the dedication and sale of the produce of a "Lord's Acre."

About a month before the Festival a severe hailstorm had broken windows and damaged the church roof. As church members cleaned up, somebody suggested that no repairs be made, but that the insurance money be applied to a building fund. "If the Festival reaps a bounteous harvest, let's build," the people said. And nine days after the Festival the church building was on its way to being torn down—to make way for a new church.

Mrs. NAN WRIGHT

Rural Worker
Central Texas

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Cover: Japan's Mt. Fujiyama Viewed Across Lake Hakone
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EDITORIALS

Expressing Our Thanks

Most of the Christian virtues have their first roots in thankfulness: thankfulness to God for "his wonderful gifts to the children of men"; thankfulness to men for the meanings of association and fellowship, and for the long line of good that we have inherited from unknown generations.

Indeed, sans the spirit of thankfulness and the human activities that stem from it, there could be no "Christian civilization" as we envision it. And this thankfulness is more deeply imbedded in our common life than we at first may realize.

The early Christian church seemed to be more minded to the giving of thanks than we are apt to be in these busy years. The ancient hymns were full of thanks and gratitude to God.

The Epistlers commended thankfulness: "Thanks be to God who giveth us victory"; "thanks be unto God who always leadeth us into triumph"; "thanks be unto God for his unspeakable gift"; "what thanksgiving can we render unto God?" "I thank God whom I serve"; and many more expressions of gratitude for *spiritual blessings and well-being*.

Of course, the Psalms and other parts of the Old Testament are replete with songs and poems of thanks.

It is interesting to note that there is no record in Scripture of any "lullaby" being sung by Mary to get Jesus to sleep—so that she could do the household chores.

The Christmas lullabies are a relatively modern literary accomplishment. But Mary did sing her thanks and praise to God for the wonderful Child he had given her.

And we possess to this day the beautiful *Magnificat*. The Church of England does have a service, "The Churching of Women," to be used when a child is born. But not many of us use it today—and it is more thankfulness by the woman that her life has been spared than that God has given her a precious gift.

It may well be that in America, where Thanksgiving Day grew out of—and away from—the very sincere thanks of our fathers for a good harvest after some years of real hunger, we have a rather warped idea of "thankfulness to God." In most of our prayers and sermons, and in too many of our songs, we thank God for *things*, even for the wealth of things that, in better moments, we may sense as hindrances to our spiritual good.

Who has not heard sermon and prayer begin with thanks for the bumper crops ("safe in our barns") and ending with smug satisfaction in our liberties ("enjoyed by no other nation") and in our armaments ("that make our enemies quake")?

Perhaps this year would be the time to consider for what we *should* be most thankful to God—and to express that gratitude.

Someone has pointed out the real dearth of "hymns of thanksgiving" and the narrowness of field for thanksgiving in the current *Methodist Hymnal*. There are only six that are definitely written as "thanksgiving hymns"—though the theme does get some attention in some of the other 600. But only one of the six—Dr. Merrill's "Not Alone for Mighty Empire"—was written within the past hundred years. This hymn, like Kipling's "Recessional," is a warning for our day, as well as a prayer of thanks.

The two best-known hymns of the group, "We Plough the Fields" (from the German) and "Come, Ye Thankful People, Come" are harvest hymns, and limited to the ideas of America's first Thanksgiving.

The sentiments of Joseph Addison and of Christopher Wordsworth are more universal in their thankfulness—and should be better known to our Methodist people.

Perhaps this area of "thanksgiving hymns" is one of several to which the compilers of the next book of hymns for Methodists should give closer attention.

Share Our Surplus

At this season of the year Methodists are asked to rethink their Christian responsibility in the light of two accepted facts:

Our increasing farm surpluses and the appalling needs of underfed millions overseas.

Our government has tried determinedly in recent years to sell, barter, and give away considerable amounts of farm commodities. The surpluses remain, and some items are steadily increasing.

It is authoritatively estimated that the 1959 wheat crop alone will add one hundred million bushels to the present surplus.

During his recent trip to Great Britain, President Eisenhower said:

"There are 1,700,000,000 people without enough food, clothing, and health facilities." He described aid to these peoples as the "biggest cooperative job of all the world."

The Methodist Committee for Overseas Relief invites members of our churches to join in a successfully tested program to feed some of the neediest people mentioned above. The government provides the food without cost from surplus stocks. In most instances it provides also transportation across the ocean. The agency, in this case the churches, pays for the handling, stamping, and distribution overseas.

Let us look at the record. Since 1954 Church World Service, which is our interdenominational instrument for this activity, has shipped over 976,391,121 pounds of farm commodities.

In 1958 alone some 340 million pounds were distributed, an almost unbelievable 434 pounds for every dollar expended. This is called the S.O.S. or *Share Our Surplus* program.

Methodists who care, who want to do something about our abundance, and who seek to share it with those in need, may send their gifts, marked "S.O.S. Program" to M. C. O. R., 475 Riverside Drive, New York 27, N. Y.

Japanese Christianity Then and Now

(Guest editorial by Charles A. Iglehart)

To one who arrived in Tokyo as a newcomer missionary just in time to observe the celebration of a half-century of Christian work it is an arresting experience to be present at the centenary exercises this year, and to compare the state of things then and now.

The nation, itself, has undergone vast changes. In 1909, flushed with victory in the war with Russia, it rode on the crest of the tide of World War I to a place of international power, with swift industrialization and modernization at home in every aspect of its life. On to expanding empire, with the hegemony over the Far East within its grasp it found itself locked in a life-and-death struggle with the West. Shattering defeat, ruin, a long tutelage under alien military occupation, and now a national rebirth to a modest future under rigid limitations—this has been the experience of discipline which has wrought a miracle in the New Japan of today.

Everywhere there is a dynamic zest for living. The nation is throbbing with industrial construction. A mood of creativity holds the people. Yet the controlling motivation from top to bottom of Japanese society is a passionate desire for peace, which promises well for the spiritual leadership of Japan in the Asia that is coming to birth.

During these five decades the Christian community has moved with the nation through all its vicissitudes to a new place of solid influence and strength. From a tiny, tolerated minority, its numbers have grown to three-quarters of a million; people now recognized by those of other faiths as of high personal quality with a mission to help guide the course of the nation in perilous times. The direct evangelistic witness goes out unceasingly from five thousand local churches dotting the entire land. Christian schools, some of them numbering their students by the tens of thousands, are permeat-

ing the character-formation of the oncoming generation. Batteries of Christian scholars and writers are continually pouring a purifying current of literature into Japan's thought-streams. Christian social centers, relief agencies, and national organizations for moral reform have wide recognition and responsibility.

Yet, notwithstanding the maturity and native leadership of Japanese Christians, it is poignantly realized that the evangelizing of their ninety million fellow countrymen is beyond their strength. For this task they earnestly request and welcome the cooperative assistance of the churches of the West. With a conscientious sense of stewardship they are making effective use of the persons and gifts sent them from overseas. They, in turn, rejoice in feeling themselves to be a living member of the world body of Christ, and they are already beginning to send missionaries to other countries.

It is significant that in all preparations for this centenary celebration the central emphasis seems to be upon the enlarging opportunities and obligations for Christian witness and action in the century ahead.

On Shooting the Moon

At the present writing only one official claim has been announced that a man-made missile has made the flight to the moon. Others will undoubtedly follow soon, however; and it seems not at all impossible that human beings will be making flights through outer space within a matter of months.

Who can resist contemplating the possibility that earth-born folk are destined to colonize the habitable planets in this solar system and eventually perhaps throughout the universe?

This prospect lends new urgency and a fresh challenge to the mission of the church in our swiftly moving times. Are we keeping pace spiritually with scientific advances? Is ours really a universal outlook, a world-embracing faith, a cosmic mission? Are we better equipped to do for Mars or Venus what European Christians tried to do for the

New World when it was discovered in the 15th century?

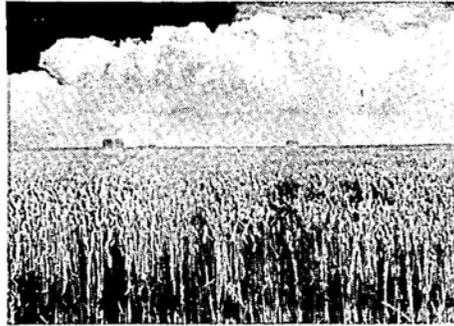
The colloquial expression "to shoot the moon" is not unfamiliar. It has different meanings in a number of different contexts, some of which are not ecclesiastical; but these meanings add up to the idea of putting all one has into an all-out effort to accomplish the biggest conceivable result. Was there ever a time when followers of Jesus Christ needed more to "shoot the moon" in their efforts to reach the un-reached, to teach the untaught, and to win people everywhere to a saving faith and a supreme loyalty?

The Interchurch Center— A Symbol

The Board of Missions of The Methodist Church is moving its main headquarters to the new Interchurch Center, at 475 Riverside Drive, New York 27, New York, early this month. For the first time the masthead of *WORLD OUTLOOK* carries in this issue the new address for its editorial and executive offices. The handsome new building on a height overlooking the Hudson River will afford many advantages. It will be the headquarters of the National Council of the Churches of Christ in the U.S.A. and many of the boards and agencies of member denominations. It will be near Columbia University, Union Theological Seminary, and across the street from the Riverside Church. The atmosphere will be congenial, the prospect stimulating.

The inconvenience of the move, the abandonment of a historic and well-known address, and the considerable expense involved have been considered by the responsible committees of the Board. We are not in position seriously to question their decision; but whatever misgivings may be felt about making the move, the completion of this building is a cause for general rejoicing. Its opening marks another step toward fuller fellowship between Protestant groups. The building is a symbol of unity without uniformity and cooperation without compulsion among Christian communions.

I Thank Thee, Lord, For Golden Grain in Store



Philip Gendreau, N.Y.

I thank thee, Lord, for golden grain in store,
For food and shelter 'gainst the winter's roar:
But let me never mark my thanks complete
While any man in hunger walks my street.

I thank thee, Lord, for chapel, school, and home,
Those sacred ties from which at pain we roam:
But may I never rest content while child
Of thine is wand'ring, lonely, down the wild.

I thank thee, Lord, for gen'rous love and care,
For beauty, hope, and knowledge thou dost share:
O let my thanks in double portion rise
And lift my brother's vision to the skies.

I thank thee, Lord, that peace enfolds the land,
Our youth not sacrificed to war's demand:
But let there be no idle rest for me
While yet one brother struggles to be free.

I thank thee, Lord, that Christ has shown thy Way,
That he has given hope for better day:
O may my gratitude, in deeds expressed,
Be writ in neighbor lives to thee confessed.

—W. W. REID

MEDICAL WORK MOVES FORWARD *in Southern Rhodesia*

by RUTH SCHEVENIUS*

IN APRIL, 1958, the governor of Southern Rhodesia, Sir Peverill William-Powlett, officially opened the doors of the new Washburn Memorial Hospital. In the crowd of people who were at the ceremony were many who had worked hard to achieve this. Some, who had played as significant a part, were missing. They had either gone home to America or had passed away.

It was still only a dream thirty-six years ago when Dr. Samuel Gurney, pioneer medical missionary to Rhodesia since 1903, looked through this area for a place to put a hospital. For fifteen years the faithful doctor-preacher and his donkey Nig had traveled up and down the northern districts of Mtoko and Mrewa minis-

tering to the souls and bodies of the Mashona people.

During the first difficult years nobody wanted him. One European government official, on hearing that Dr. Gurney had come to this area, remarked, "Hitherto we have been spared two evils—cattle sickness and missionaries."

The people did not want him either. They did not trust him, and feared his medicines and his sharp scalpel which they thought he used to obtain meat for himself. The undaunted missionary refused to give up. After years of faithful and persistent labor, with little besides his skill and the help of his African assistant, Job Tsiga, Dr. Gurney became the first white man and missionary to gain the ap-

proval of the chiefs of these districts.

Then came the opportunity that Dr. Gurney had been waiting for with the arrival of a gift from Mrs. Esther Washburn of Illinois. The days of treating his patients in a mud hut or under a convenient thorn tree were over. No longer would he be forced to rely on the barest of medical supplies which he was able to carry with him. There was going to be a hospital at last.

It was decided to build the hospital at the new Nyadiri Mission, which was located in a populous areas far

*Washburn Memorial Hospital at Nyadiri in Southern Rhodesia is a fine example of expanding medical mission work in Africa. Mrs. Schevenius is bacteriologist at the hospital and her husband helped build the new plant.

An aerial side view of the new hospital buildings. In the foreground are the "lines" where patients' families stay.

John Schevenius





John Schevenius

Doctors Marvin Piburn and Bennett Horton perform an operation, assisted by nurses trained at the hospital.

from other medical help. A committee was appointed to locate the site and they chose a spot above the Nayitenga River, with a view of the beautiful hills surrounding the valley. When the site had been decided upon, Dr. Gurney demonstrated that spirit of enterprise for which he was known, by taking an axe and chopping down a sapling with one blow, announcing enthusiastically, "The work has begun!"

With a man like Dr. Gurney spurring on the work it did not take long to build a dispensary, a doctor's residence, and about twenty mud huts to house patients. Dr. Gurney was never to use the hospital he had dreamed of for so long. He died just after its completion in July, 1924. But he died happy in the knowledge

that his successors would never have to labor under the hazards and handicaps he had endured.

This is the story of the establishing of the Washburn Memorial Hospital, named after the lady whose gift made it possible. That first dispensary still stands today, housing patients suffering from tuberculosis. The rows of mud huts, dubbed the "Lines," are still occupied by out-patients and relatives of the ill. Soon the "Lines" will be only a part of history as the growing hospital spreads out over the ground where they now stand. About nineteen years ago another hospital building went up to accommodate the growing number of in-patients. The people were learning that it was not dangerous to stay inside the hospital and they came in increasing numbers

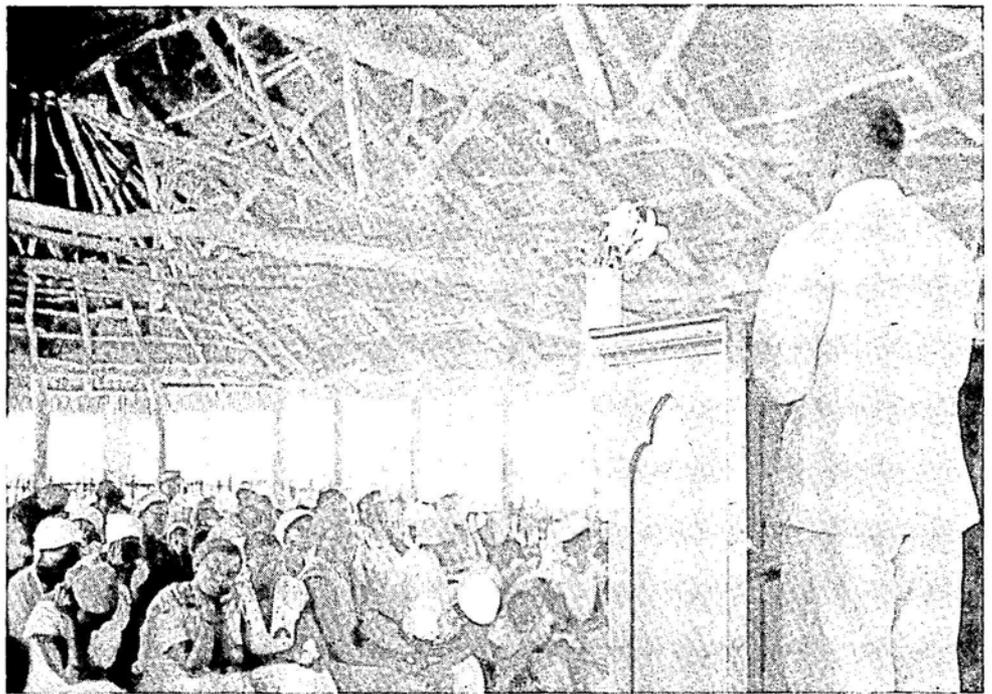
to take advantage of the personal and effective care they received there. This building had only sixty-five approved beds and at times some patients still had to sleep on the floor.

A new day in the hospital's history dawned with the opening of the Tsiga (Wards) and Gurney (Administration) wings. Among the long-needed facilities in the Gurney wing are a large out-patient clinic, temporary operating theater, laboratory, and X-ray and physiotherapy rooms. This year a fifty-five bed tuberculosis unit and a modern laundry and diet kitchen will be put into operation. Plans have been drawn for a permanent chapel which has been made possible by a generous gift. Still in the future are the pediatrics, surgery, and maternity units. The possibility of raising the

present post-eighth-grade nurses' training program to a fully-accredited R.N. program is being studied. Already several Africans are sharing positions of responsibility in the hospital, and there are several qualified African nurses on the Staff.

Hand-in-hand with the ministry of healing the body, however, is the ministry of healing souls. Every morning at nine o'clock, staff, patients, nursing students and relatives of patients gather for devotions in the mud-and-pole chapel. During the day the hospital's full-time chaplain ministers to the spiritual needs of the sick. On Thursday afternoons the Staff meets for a devotional period, and many a prayer has arisen to the effect that each member be a bearer of the Gospel to those amongst whom they work.

Within a short time Washburn Memorial has grown from a bush hospital into a small medical center. But there are many things it still



Ruth Lind

Services are held each morning in the mud-and-pole chapel on the hospital grounds.

needs to function at its best. The Southern Rhodesian Conference is grateful to God for this opportunity

to serve Him, and to those whose vision and obedience to that vision has made this hospital a reality.

Patients in the tuberculosis ward display their handiwork. These items were made from yarn and remnants sent from the United States.

Ruth Lind





Oscar L. Simpson Photo

The more than eight hundred delegates to the Conference are shown in small discussion groups in the S.M.U. Colosseum. The conference, first of its kind on a national scale, was sponsored by ten general boards or agencies of The Methodist Church.

Let Christ Answer Cain

By BISHOP RICHARD C. RAINES

MURDER mars the sacred pages of the Bible almost at the beginning. Creation, rebellion and disobedience, then murder. Human relations at their very worst, fratricide. Cain kills Abel.

God is concerned and acts. He questions Cain as to his brother's whereabouts. Cain answers, "I know not, am I my brother's keeper?"

It is a long, long difficult upward climb from the tom-toms of the jungle to the symphony orchestras of today; from the mud huts of primitive worshippers to the cathedrals of Europe and America or from the witch doctors of the jungle to modern scientific medicine. But it is an even greater distance and costlier climb in the realm of human relations from Cain's individualistic denial of his obligation to his brother when he said, "Am I my brother's keeper?" to the command of Christ to us, His disciples: "A new commandment give I unto you that ye love one another as I have loved you."

We are here at this Methodist Conference on Human Relations because we have been called together under the aegis of a number of our Boards and under the direct guidance

The first national Methodist Conference on Human Relations was held in September on the campus of Southern Methodist University in Dallas, Texas. The keynote address at this important and timely conference was given by Bishop Raines. We reprint it here because of its unusual interest to all Methodists today.

of the Board of Social and Economic Relations. We have come because we are disciples of Christ and He has awakened in us a sensitive and determined concern for right human relations. We believe profoundly that when we know the mind of Christ, when we fully understand His teachings and are possessed by His spirit, and have the sociological facts we will know what is involved in right human relations. We also believe that when the power of the Holy Spirit has full and unimpeded sway in our lives and we have faced the sociological facts He will give us the wisdom to see what ought to be changed and the courage to participate in that change so that right relations, human relations as He would have them, might glorify God in whose will is our world's peace.

In an endeavor to understand and fulfill his commandment that we

should love one another as He has loved us, I ask you to consider with me three questions: First, who is my brother? Second, what does it mean to love my brother? Third, what can I—we—do in the present circumstances to bring about better human relations?

Who Is My Brother?

Who is my brother? Cain is in all of us. His self-centered individualism moves into our swept and garnished house whenever it is not occupied by Christ. Cain was a liar. He knew where his brother was. We, too, know enough about our brother's plight and his hope to act far more sympathetically and decisively than we do. But with Cain we desire evasively to step out from under our responsibility to our brother, particularly when our obligation to him calls a halt to our selfish desire, threatens

to invade our comfort, security, or traditions. Every day we are insidiously tempted to answer in a specific tension the question "Am I my brother's keeper?" with a determined, "No—not here, not in this case."

Beginning with Cain's completely individualistic denial of obligation to any man (which is condemned in the opening chapters of Genesis) we can trace God's revelation to man and man's gradually awakening conscience through the books of the Old Testament. Man senses that he is obligated to the members of his own family and then to those of his tribe whom he must treat with a measure of justice and kindness. Next he becomes aware of an obligation to the members of his nation, his people, particularly because they are the chosen people of God. God leads him to see that he should be merciful, in a sense hospitable, to the alien who is dwelling within or traveling within the confines of his nation. At its noblest the Old Testament gives us mountain peaks of revelation of God's will in human relations.

But it is only when God spoke at last to us through His Son that the ultimate revelation is given answering the question, "Who is my brother?" Christ answers and includes everyone. His mission is to the world. His message is for everyone in the world. He says, "Come unto me ALL YE that labor and are heavy laden." And again, "If ANY MAN would be my disciple. . . ." The writers of the New Testament caught His spirit and asserted, "If any man sin we have an Advocate. . . ." and again, "God so loved the world that He gave His only begotten Son." In the first years after the resurrection of our Lord there was still a struggle to understand and accept Christ's all-inclusive love and concern. Peter was led to see that he must not call common or unclean anything God had cleansed, and was led to baptize Cornelius. Paul said, "Lo, we turn to the Gentiles" and thus Christianity broke away from the shackles of a class or national religion and was set free to minister to all mankind.

Frankly this embarrasses us. It is high. We cannot attain unto it, at least not by ourselves. We have the innate desire to bolster our ego by

looking down on other people, by having a scapegoat group to whom we may condescend. The Bible said it first for many centuries but science also says it now with equal certainty, that the human race is one; that God hath made of one blood all nations; that all of the differing characteristics of height, shape of body, head and pigment of skin are but surface and superficial variations. The bodies of all men need nourishment and receive it and use it in the same way. Our minds obey the same universal laws. Men all over the earth have the same basic temptations, desires, hopes, dreams.

There was a time when this was denied but today only those who have a point of view to defend, and are willing to shut out large areas of fact and testimony deny that we are one. In creation God made us one. For those of us who are gathered here in the name of Christ, we know that all men, including ourselves, are sinners, and that redemption is one, forgiveness is one. Eternal life is to be had by one and all from the same source, under the same conditions. All of us owe Christ an unspeakable debt of gratitude. Being made new men in Christ we desire to obey His commandment to love our brother in Christ, of whatever place, condition or circumstance, as Christ loves us. Who is my brother? Cain replies "No man." Christ answers: "Every man."

What Then Does It Mean To Love My Brother?

What then does it mean to love my brother? Am I to feel the same way toward a primitive African witchdoctor, a Buddhist monk in Burma, and Mr. Khrushchev who murdered thousands of innocent people, as I do to my older brother with whom I played and slept as a little boy, who fought the neighborhood bully for me, saved my life once on a canoe trip? The answer is—no. One cannot feel the same toward strangers and people of completely different background as he does toward the members of his own family.

Unfortunately the English language, very flexible and rich in most instances, is poverty stricken when it comes to expressing differentiations of meaning of the word "love." Ro-

mantic attraction for one's sweetheart, affection and gratitude to one's mother, honesty and loyalty toward one's friend, must, in English, all be expressed by the one word "love."

But in Greek, as we well know, there are three words which cover different meanings of the English word "to love." There is "eros" which usually denotes affectionate or romantic attraction. "Philos" describes what we usually mean as friendliness, friendship. "Agape" has come to be filled with Christian meaning and expresses the love which prompted God to send Christ to suffer death upon the cross for our redemption. Love, or agape, toward our brother means that we see him through the eyes of Christ. We will then have and express outgoing good will, undiscourageable friendship, concern for his welfare and happiness and a willingness to suffer for his sake because he is one of those for whom Christ died.

One can have eros for only a limited group of people. With a larger number he may experience philos or friendship. But agape one could—can—and should have for all mankind.

But loving my brother does not necessarily mean that I agree with him in all matters, that I approve of him or that we are congenial in our tastes, or that in this sense I like him. It does not necessarily mean that I would choose him as one of my intimates, desire to invite him into my home, want to spend a great deal of time with him. Similarity of interests, taste, avocations, psychological temperament, propinquity, age, income, type of work impel us to choose certain individuals to share with us in the intimate fellowships of our homes, and others we would not choose for this close ingroup relationship.

However loving my brother would mean that I would not use my personal right to make social decisions about who would come into my home, as an excuse for denying him his civil rights. We may not desire members of another race as close friends or members of our family but this personal preference must not be used to exclude members of another race from freely using hotels, restaurants, churches and other public fa-

cilities for this gives him less than justice to say nothing of Christian fellowship.

In right human relations we are dealing with a matter which is central and absolutely vital to us personally. For example the New Testament says we cannot worship God in spirit and in truth if our relations are not right with our brother. Concerning this Christ said, "Therefore if thou bring thy gift to the altar and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar; first be reconciled to thy brother and then come and offer thy gift." Bad human relations frustrate our worship of God. They also prevent our being forgiven and reconciled to God. Our Lord indicated our sins would be forgiven only if we forgave our brother his sin against us.

So central is right human relations in our Lord's mind that he makes it fundamental in determining our eternal destiny. He divides in his picture of the Last Judgment the sheep from the goats, not in terms of their church connection or their declared faith. He rather says, "Come ye blessed of my father, inherit the Kingdom prepared for you from the foundation of the world for"—for what? For you were church members—you were rich—you were poor—you were educated—you were an American—you were white or black or brown or red. Christ continues "For I was enhungered and ye gave me meat, I was thirsty and ye gave me drink." The righteous are amazed and asked, "When saw we thee enhungered and fed thee or thirsty and gave ye drink?" Our Lord replied, "Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me." And again, "Inasmuch as ye did it not unto one of the least of these, my brethren, ye did it not unto me." Our eternal destiny in Christ's judgment is dependent upon the extent to which we are sensitive to the hurts and troubles, the dreams and the hopes of our brothers. And, being sensitive to them, the extent to which we are willing to inconvenience ourselves, find and carry our cross daily by helping our brothers to bear his burden and to realize his dream.

Right human relations are funda-

mental to our own spiritual soundness, our own right relations to God, our own happiness. They are also fundamental to democracy. We cannot continue to deny by our conduct the Declaration of Independence that all men are created equal and endowed by their creator with certain inalienable rights and not poison in the long run the democracy by which our own freedoms have come into being. Nor can we continue to deny our Christian faith by failing to love our brother, treating him unjustly, discriminating against him without poisoning the life of the Church, destroying its power to witness, making it impossible for it to become the salt of the earth, the light of the world and the leaven of the Kingdom. And only as we in America achieve right human relations under the spirit and power of God can God use us effectively in the achievement of world peace. The two-thirds of the world that is colored will not trust nor respond to the declared high ideals of the United States of America unless they are embodied not only in our laws but exemplified in our private and public life. Our Lord said, "By this shall men know that ye are my disciples because ye love one another."

What Can I Do?

Now to the third question, What can I—what can we—do in the present circumstances to make progress toward better human relations in our neighborhood, our city, our nation and the world? First, we can take a good square look at ourselves. We can recognize that race prejudice is in all of us. All of us who are members of the white race and all of us who are members of other races. We are not born with race prejudice, we acquire it. We pick it up from our home, our neighborhood, our school, our social environment. I thought that I was free from race prejudice, but a missionary journey to Africa proved to my shame that I was not. The irresistible warm hearted friendliness of the wonderful African people plus the grace of God set me free. But again when our children were about to buy a home I found I was guilty of race prejudice and had to go to my knees.

If we are among those who say, "I have no race prejudice" my conviction is we do not know ourselves very well. We may have freed ourselves from some aspects of it but we should stand not with the Pharisee but with the publican, saying, "Lord, be merciful to me, a sinner."

But below, even deeper in our personality than acquired race prejudice, is prejudice itself. Prejudice is innate and yet sinful, self-centeredness of the human soul. William Temple once wrote, "When we open our eyes as babies we see the world stretching out around us; we are in the middle of it. . . . I am the center of the world I see; where the horizon is depends upon where I stand." What I like is judged good—what I dislike is bad. So each of us takes his place in the center of his own world. But I am not the center of the world, or the standard of reference as between good and bad; I am not, and God is. "In other words, from the beginning I put myself in God's place. This is my original sin. I was doing it before I could speak, and everyone else has been doing it from early infancy."

So Kyle Haselden in the best single book I have read on this subject entitled, *The Racial Problem in Christian Perspective*, asserts, "Self-centeredness is the essence of all sin and prejudice is a specific expression of that sin; prejudice is prideful, willful and inevitable self-centeredness: prejudice is universal. It arises from the inmost center of personality, the human will, and is at home in every human being." It is the Cain in us, the will to be the center, to be superior, to dominate, to make ourselves the center of the universe. The white man has it. The Negro has it. The red and brown men have it. We must all repent of it and be forgiven and cleansed by God as we yield Him his rightful place in the center of the universe and in gratitude for His forgiveness and the love expressed in His Son come to love one another as He loves us.

In the conclusion of this article to be printed next month, Bishop Raines turns to specific steps in the field of better human relations.

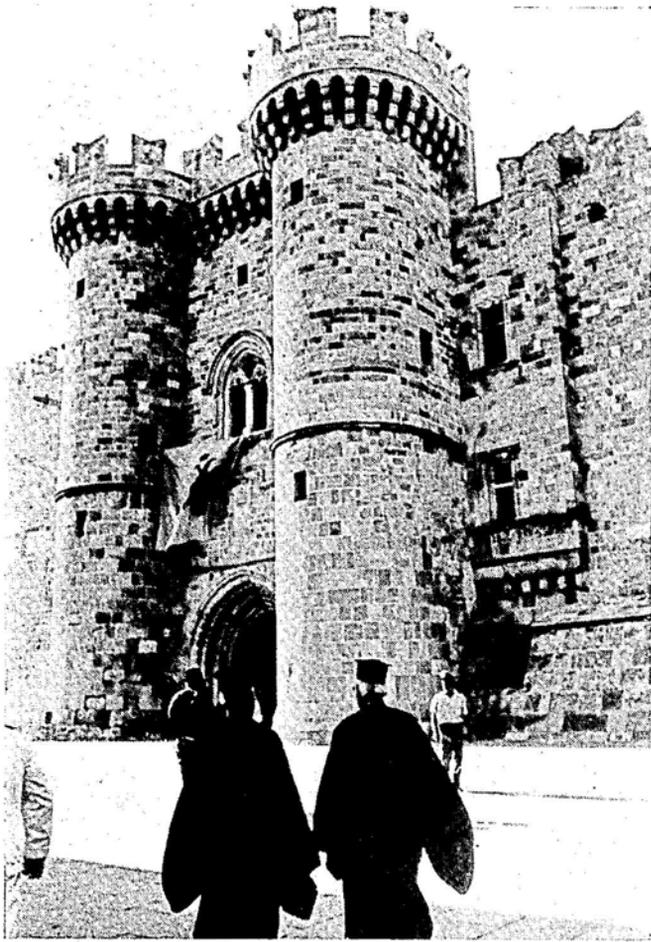


Delegates reached the island by boat. Man seated is Pastor Marc Boegner of France, a former WCC president.

The World Council at Rhodes

Photographs by JOHN P. TAYLOR

EACH SUMMER the ninety-member Central Committee of the World Council of Churches meets to transact business. This year, for the first time, the Committee was the guest of an Orthodox church when its meetings were held on the Greek island of Rhodes. In a picturesque crusaders' castle, members of the Committee discussed such items as the proposed integration of the World Council and the International Missionary Council, a study on religious liberty being made by the WCC, relations between the Council and the Moscow Patriarchate, and the testing of nuclear weapons.



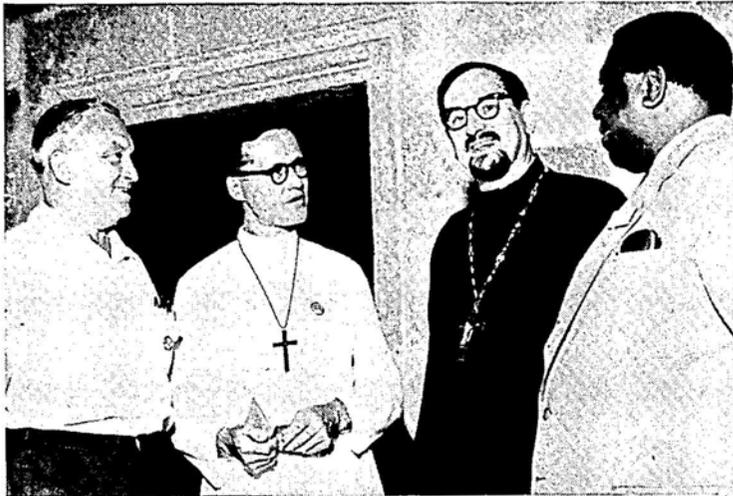
This castle of the Order of the Knights of St. John, built during the Crusades, was the scene of the meetings.

The report of General Secretary W. A. Visser 't Hooft dealt with, among other things, conversations between the World Council and the Russian Orthodox Church. Russian observers were present at Rhodes and a trip to Russia by a WCC delegation is planned. Russian church is not a member of the Council.



A meeting of the Committee. Council presidents are in center section. Second from right in front row is Methodist Bishop S. U. Barbieri of Buenos Aires, Argentina, one of the six presidents.

Between sessions, delegates stroll in the courtyard of the castle.



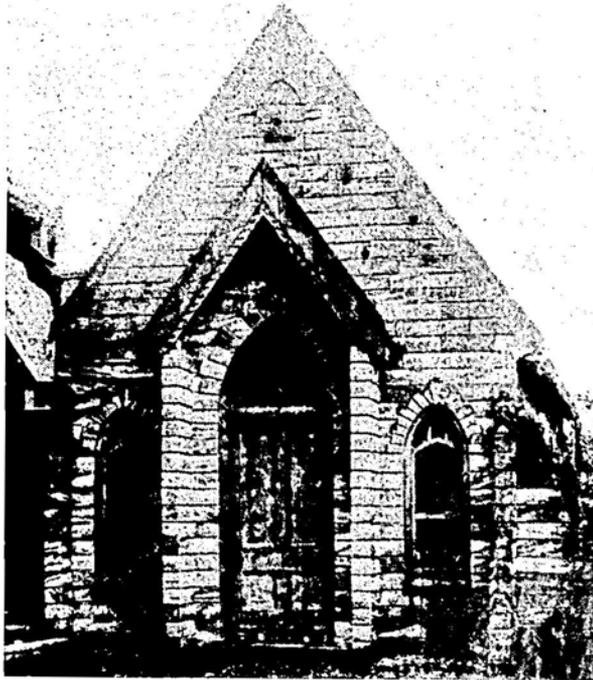
Shown in an informal conversation are (left to right): Methodist layman Charles C. Parlin of the United States; Bishop Lesslie Newbigin of the Church of South India, general secretary of the International Missionary Council; Archpriest Vitaly Borovoy, one of the two Russian observers at the meeting; and the Rev. Peter K. Dagadu, Methodist minister from Ghana. Mr. Dagadu asked the Council to join in protesting nuclear tests in the Sahara desert scheduled by France.

Committee members participated in the Divine Liturgy celebrated in the Cathedral of Rhodes on Sunday. Sermons were preached by Spyridon, Metropolitan of Rhodes, and Professor John Baillie of Edinburgh.



Celebrating

Protestantism's Centennial in Japan



Japan NCC

The first building of the first Protestant church organized in Japan. It was located near the pier in Yokohama.

NOVEMBER will mark the high point of the year-long celebration of Protestant work in Japan. Here are some of the programs planned for that month and some statistics on churches in Japan.

Constituent churches and organizations of the National Christian Council of Japan include the following: United Church of Christ in Japan; Episcopal Church of Japan; Evangelical Lutheran Church in Japan; Japan Baptist Convention; General Assembly of the Korean Christian Church in Japan; Japan Baptist League; Education Association of Christian Schools in Japan; Japan YMCA; Japan YWCA; Woman's Christian Temperance Union of Japan; Japan Bible Society; Japan Christian Cultural Society; Japan Christian Endeavor Union; Japan Church World Service; Friends of Jesus; Christian Medical Association of Japan; League of Christian Social Work Institutions in Japan.

STATISTICS BY CHURCH ORGANIZATIONS

Church	Churches	Ministers	Members	Schools Church	Teachers Church School	Church School Students
United Church of Christ in Japan	1,548	2,621	175,506	1,866	10,792	89,656
Episcopal Church of Japan	355	417	16,237	300	1,242	15,092
Evangelical Lutheran Church in Japan	106	164	9,162	112	612	10,332
Japan Baptist Convention	165	217	12,419	115	1,167	15,566
Korean Church in Japan	57	36	2,190	28	159	1,670
Japan Baptist League	46	101	3,503	39	298	2,660
Japan Salvation Army	122	201	5,480	54	157	4,605
Japan Nazarene Church	101	76	2,876	48	300	4,314
Others	1,515	1,987	94,229	1,368	2,534	78,608
TOTAL	4,015	5,820	321,602	3,930	17,261	222,503

When the ship *Morison* sailed into Tokyo Bay in 1837, one of the passengers was a missionary named *Guzloff*. He learned some Japanese from castaways and made the first translation of any part of the Bible into phonetic Japanese.



Japan NCC

Japan NCC



Japan NCC

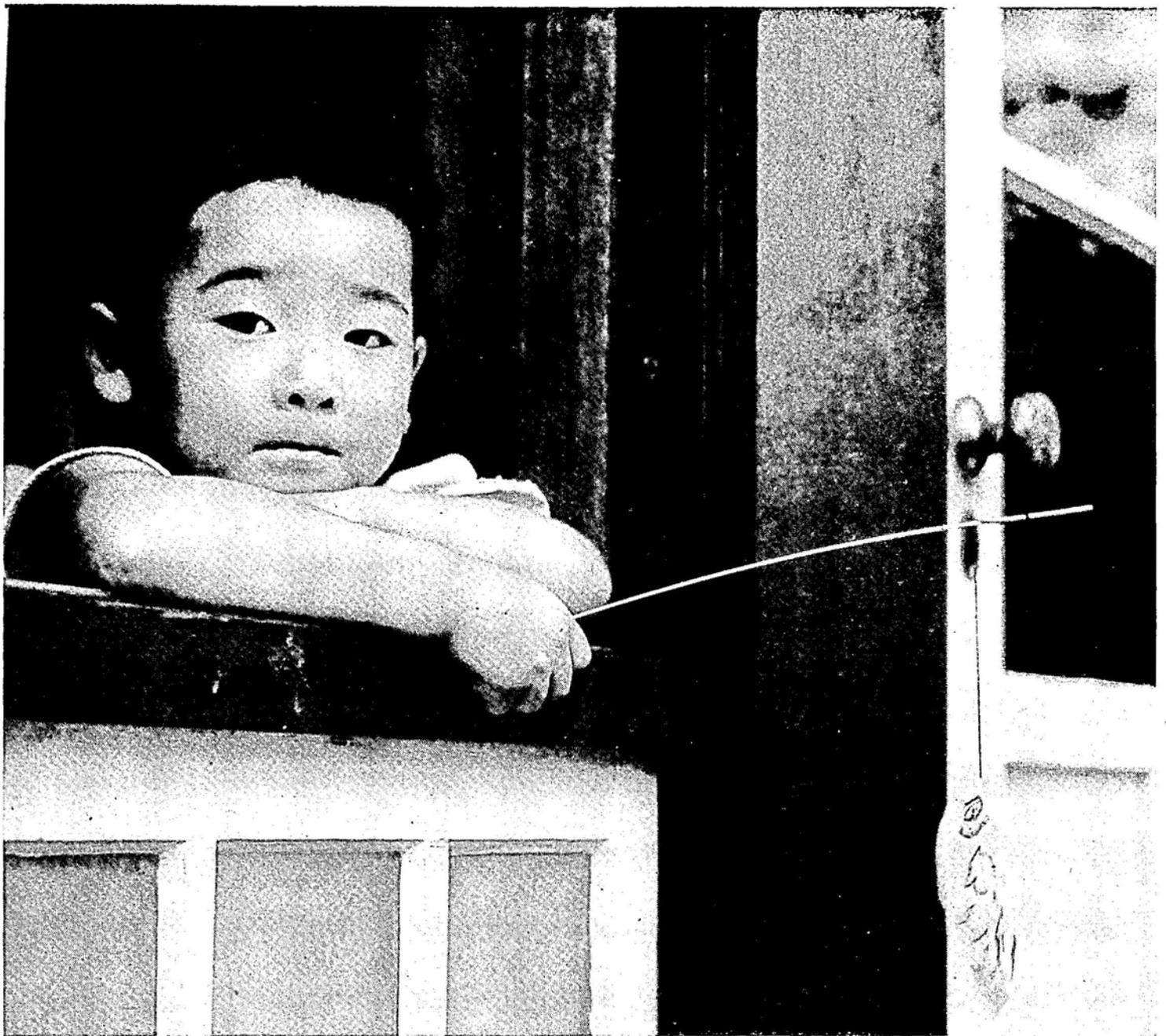


Dr. Muto is the present chairman of the Japan National Christian Council.

After treaty rights allowed Christian missionaries to enter Japan, the first to arrive were Bishop C. M. Williams (above) and the Rev. John Liggins, both Anglicans.

● SPECIAL EVENTS DURING CENTENNIAL CELEBRATION

- Sunday, November 1—Morning, commemorative church services will be held at churches across the nation; afternoon, church school student's convention.
- Monday, November 2—Afternoon, reception for ministers and laymen from Japanese churches overseas and for retired missionaries; evening, lecture by Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches.
- Tuesday, November 3—Afternoon, joint worship services and commemorative ceremony; evening, dinner at the Japan Youth Hall and meeting at the Metropolitan Gymnasium.
- Wednesday, November 4—Youth Evening at the Metropolitan Gymnasium.
- Thursday, November 5—Morning, tour of historical sites in the Tokyo-Yokohama area; evening, Overseas Evangelism night.
- Friday, November 6—Afternoon, Women's Convention; evening, evangelistic meetings in seven different locations in Tokyo, Chiba and Kanagawa.
- Saturday, November 7—Afternoon, hymn singing convention; evening, concert, featuring Handel's *Messiah*.
- Sunday, November 8—Special prayer services in Tokyo churches.



All pictures in this story by TOGE FUJIIIRA

Waiting for the Center to open.

Aikei Gakuen Social Center

■ THE IMPORTANCE of social centers throughout the world is becoming more and more stressed. Aikei Gakuen in Tokyo is perhaps the best-known Japanese social center to the church constituency. Partly this is due to the fact that it is in Japan's largest city—indeed, the largest city in the world. Partly, it is due to the presence and leadership of Miss Mildred Anne Paine, a beloved missionary, and a special friend of the Wesleyan Service Guild.

PICTURE SECTION



The nurse at the Well-Baby Clinic examines a baby while the mother at Aikei Gakuen looks on.

This baby seems very well indeed!





A young Center enthusiast swings his lunch basket. His napkin is securely pinned to his suspender.

The slide is most popular. Note the cowboy boots.





Rest, after strenuous play, for the kindergartners.

A little girl, just beginning to read, consults with the librarian.





An older girl selects her own book.

Some of these girls are reading for pleasure, but others are preparing their home work.





A child from a rag-picker's family expresses her creative impulses in arts and crafts.



Miss Mildred Anne Paine inspects the new Center gate.

A notice is put up by the caretaker announcing a drama program.



A little grandmother, bringing lunch to a loved child, watches the activities with wistful interest.



Day is over for the small children. The mothers call for them at the gate.



FROM the first off-stage beat of drums, insistent, compelling, to the last onstage note, the music of the Ambassadors' Quartet* of Rhodesia spells excitement and blazing talent.

This is the first time these young African men have sung together as a quartet, although two are choir-masters, one is an assistant choir-master, and the fourth "just sings," as he says. All grew up in Methodist mission schools in Rhodesia and are active in Christian work.

Dennison Nyamarowa, first tenor, was trained as a teacher, but is now a student at Epworth Theological Seminary at Salisbury. This institution is under joint sponsorship of the British and American Methodist Churches.

Daniel Kasambira, second tenor, is assistant director of the Christian Social Center at Umtali, and director of the choir at Hilltop Methodist Church in Sakubva. He is the son of a Methodist minister.

Ben Jambga, first bass, teaches in the schools at the Nyadiri Mission Center, and directs the church choir there. He is a lay delegate to the Rhodesia Annual Conference.

Josiah Njagu, second bass, teaches at the Myamazuwe Mission Center and is vice-president of the Rhodesia Conference Methodist Youth Fellowship. He is also a Boy Scout leader.

In a Volkswagen Microbus ("We're taking something of Germany with us," Mr. Miller observes) the troupe is rolling over the turnpikes and less-high-speed roads of America to fill one of the most impressive string of one-night stands ever devised.

In true American traveling-band style, the singers pile into the bus with drums, a big suitcase full of native costumes, and a blow-up mattress. "They sing and sleep as we go," says Mr. Miller, a missionary from Southern Rhodesia who is tour conductor.

From New England and New York the quartet moves into Pennsylvania, West Virginia, Ohio, and Indiana. "That will bring us about up to Christmas," Mr. Miller says. After time out for the holidays—and Mr.

The "Ambassadors"

SING TO AMERICA

Miller hopes to lodge the quartet members where they will see snow—the Volkswagen and its crew will push west and south into Kansas, Louisiana (Central Jurisdiction churches in Baton Rouge and New Orleans), Texas (Central and North-West Texas Conferences), New Mexico, California (Southern California-Arizona Conference, California-Nevada Conference), Oregon, Washington (Spokane), Montana, North Dakota, Wisconsin (West Wisconsin and Wisconsin Conferences), Illinois, Iowa (North Iowa Conference), and Nebraska, winding up the tour with an appearance at General Conference, at Denver, Colorado, next May.

The quartet divides its program into two parts. For the first part, the young men, dressed in handsome animal skins, sing the powerful and poignant songs of their home land to the accompaniment of N'Goma drums and the *mbira*, a small stringed box-like instrument which they call a small piano. There are tribal war songs, which were sung in the days of tribal wars before the coming of the Christian gospel; there are songs of the harvest; songs of irony and pathos—like the one about the youngest boy in a family where there never seems to be enough food and his brothers always get what there is. Then there is one song about a boy who has no relatives and whose mother has just died, and his sadness. The music of one song once used in honor of a tribal chief has new words that praise and glorify Jesus.

The beauty of the singers' voices, the haunting harmonies and artful counterpoint of these African songs, sung spontaneously without written

arrangements, will not soon be lost in listeners' minds and hearts. The varied rhythmic patterns, the intonations and shadings the quartet members produce on the N'Goma drums evoke admiration and the inevitable question, "Can this be learned?" One quartet member had this answer: "Not all Africans can play drums. Some of us played them in our home villages. But it is having talent that helps."

For the second part of the program, the singers come on stage dressed in Western clothes to sing Christian gospel songs and hymns. The selections were chosen by the Field Committee of the Rhodesia Annual Conference, and the quartet practice sessions for these songs were supervised by Miss Marcia May Ball of Chicago, Illinois, director of Christian education for the Rhodesia Conference, and holder of an M.A. degree in music from the American Conservatory of Music in Chicago.

While in New York the African youth took the boat around Manhattan Island, rode on the subway, ate in the Automat, attended "Song of Norway" at the Marine Theater at Jones Beach where an exhibition of ice-skating amazed them completely ("No one will ever believe this at home, how can we tell them?"). They were impressed with the friendliness and hospitality of the American people. "This is a good thing," one commented.

Their own friendliness is spontaneous and genuine, and is expressed to all in generous smiles. To someone who thanked them for those smiles, they replied, "When we look out into the faces of all you people smiling at us, we can't help but smile back!"

* A record of the "Ambassadors" called "From Darkness to Light" is available from the Board of Missions, 475 Riverside Drive, New York 27, N. Y. for \$3.00

PROTESTANTISM in Japan has reached its centennial this year, 1959. A group of the earliest missionaries—Guido Verbeck, Williams, Brown, and others—arrived in Japan in 1859 with the Bible message. They kindled a fire in the hearts of men like Niijima who became the pillars of the Protestant churches.

In February, 1873, the Japanese government proclaimed religious freedom. Many denominations in the United States began to send their own missionaries to different parts of Japan.

In 1882 there were 86 ordained, and 59 single men and women lay missionaries. They walked through a long and thorny path with very little sign of fruit-bearing out of their hard work; for during the first thirteen years only twelve Japanese people became baptized Christians.

However, their prayers were answered slowly by a gradual increase in converts, among whom some joined in the ministry to work with the missionary teachers. Thus, a long line of men and women who grew under these workers' guidance and teaching stand as a living memorial to their work in evangelistic, social, and educational fields related to the church.

Christianity came to Japan with the Western civilization and culture. It brought with it many new ways of life, ideas and knowledge which helped the Japanese people to understand the outside world.

The old Japanese morality based upon the Confucian teachings had helped Japanese to learn a sense of honor, respect, and duty. Buddhism had helped them to see the spiritual element in the life after death, and it taught mercy as saving power. But Christianity taught the fatherhood of God and the brotherhood of all mankind.

This faith brought a new sense of human worth and dignity for both men and women. As a result, it was the early Christians who first started the movements for woman's suffrage, and for prohibition, in the early period of the Meiji era.

Various kinds of social work were started by Christians. Several years ago, the French government gave recognition of high honors to the four greatest Japanese social workers rec-

One Hundred Years of Christian Work in JAPAN

commended by the government of Japan. These four were all Christians.

Maybe the greatest contribution of the early missions was in encouraging higher education for women. The missionaries made preparations in the early years to raise the status of women through higher education based upon Christian teachings. There are many women leaders in Japanese political, educational, medical, and social work who are graduates of Christian schools. Besides these, there are thousands of Christian mothers and Christian lay workers who became Christians while they were in Christian schools.

Christianity made a big contribution to Japanese life by giving people true understanding of the value of service to others. Christians number only about 323,000 in the total Protestant church. But the role they are playing in the making of the history of modern Japan must not be forgotten.

During the Second World War, Christians in Japan had a very trying experience. But, on the other hand they learned to stand together by forming the United Church of Japan, which is now called the *Kyodan*. The Christians of Japan were eager to invite former missionaries back to their fields to receive their strong help again. A new day of hope dawned when these helping hands were extended at the close of the war.

Japan has gained a new light through the political, social, and economic revolution.

Christianity has won new interest and attention. At times, some churches were crowded by young people who sought spiritual security. But strong traditional ties with Buddhism and Shintoism in their family backgrounds bind these young people in a very conservative social pattern. Many of them have deep appreciation of the Bible, but they are usually too weak to break away from these bondages. Only those who have awakened minds, and the courage to accept Christ above all other interests remain to follow Him.

There are seventy-seven Christian schools related to the Protestant churches now, and these schools are trying their best to lead young students into Christian faith through various religious education programs.

Up to the present, Protestant evangelism has been carried on largely for the middle-class people, and very little has been done among the laboring classes and the farmers. The gospel has to be preached to these people also in order to make this nation into a nation with true freedom. Democracy without the basic foundation of faith in God is unsafe. Christians should acquire new evangelistic means to spread the gospel on the level of the common man, and take the gospel to every Japanese home until it will become a more

* Dr. Hirose is president of Hiroshima School and College, Hiroshima, Japan. Readers of *WORLD OUTLOOK* will recall her life story in "Christian Missions Changed My Life," pages 36-37, October, 1957, *WORLD OUTLOOK*.

indigenous religion in this land. This will be our great task for the coming century.

In the new educational practice, the basic spiritual and moral education for character building is not satisfactory in many schools. A teacher with no religious affiliation often has nothing to go by to train young pupils, except whatever he knows as his teaching subject. We fear that there is a great danger if these young intellectual people, with a strong sense of self-realization and freedom, but without a knowledge of the spiritual values of life, become the leaders of the future in Japan. The church must not forget to approach these teachers and try to open their minds to a more constructive and spiritual perspective, as opposed to a purely materialistic or communistic solution.

Problems we find in Japan may not be problems unique to Japan at present. Christians all over the world are being challenged to work together. We need to cooperate in one united spirit and prayer to make the way of Christ known to every soul. Japan may not be called a "mission field" when the church grows much bigger, stronger and self-supporting in the future. But, there will never be a time when Christian witnesses from other lands are not urgently needed to assist in all the fields of Christian work. God send us more workers who can be true witnesses for Christ Jesus!

On a September day in 1886, Dr. J. W. Lambuth, an American missionary, received a call by a young Japanese man who had come all the way from Hiroshima to Kobe to see him. His name was Teikichi Sunamoto.

He was an ambitious sailor who wanted to study Western navigation in England. When his steamer was anchored in San Francisco Bay, he was invited to Dr. Gibson's mission in San Francisco. There he heard the call to still greater adventure, and he gave himself to Christ as wholeheartedly as he had previously surrendered to the spell of the sea.

Burning his pilot's license lest he should be tempted back to his worldly ambition, he made a strong decision to become a follower of Christ. His first thought then was of his widowed mother back in Japan. He sailed back home in order to share his joy with her and bring her to Christ. This was why Sunamoto called on Dr. Lambuth in Kobe—to ask him to come and help.

Dr. Lambuth, having been appointed to a new mission field, after serving twenty full years in China as a medical and evangelistic missionary, was waiting for God's call to open a new mission work around the Inland Sea in the western part of Honshu. He felt sure that this call from Sunamoto was like the vision of the Macedonian call which St. Paul saw. He immediately assured Sunamoto that he would do his best to help him.

In the year following this, Dr. Lambuth, accompanied by Dr. Dukes, set out on the arduous journey to Hiroshima. They travelled on a small coasting steamer and reached the port of Ujina, near Hiroshima city. They found that there were already, in addition to Sunamoto's own family, several persons interested in Christianity. These included a literary man who taught a school of 160 boys, and

a Buddhist priest in charge of 250 pupils.

It is said that the Lambuths have always been pictured as "flaming evangelists." But just as truly, they were educators. While in China Dr. Lambuth wrote in his report: "May God Almighty speed the day when Christian mothers may be found in every province, village, and hamlet of this, the greatest of all heathen empires."

Sunamoto never knew the role he was playing when he begged Dr. Lambuth to come to Hiroshima to help bring his mother to Christ. God was using these men to prepare the way for a girls' school; for two years later, their urgent appeal to the home Board of the Methodist Church for a lady missionary to take full charge of an infant school was answered by the coming of Miss Nannie B. Gaines as the first principal of the Hiroshima Girls' School.

During the past seventy-three years of its history, over ten thousand young girls have entered Hiroshima Girls' School. Miss Gaines taught as principal and teacher for forty-five years. Other men and women succeeded her and carried on the school. By the helping hand of God, young Sunamoto's dream for his mother was magnified and strengthened until today, almost two thousand young girls are under the influence of the gospel.

About forty years ago, Miss Gaines helped me to enter this school. My high school and college days in Hiroshima were a most exciting and eye-opening experience. In this school, I first knew about the Bible, and here I found Jesus as my master. I found true friendship among people from other lands, and learned that we are all one in Christ. Also, I have learned that the happiest and most worthwhile way of life is to serve God and men, not myself.

My daily prayer, as president of the Hiroshima Jogakuin, is to ask God's help, that our students may have the same exciting experience that I had as a student here, and that they will become home-makers and mothers with faith in God.

Thus may we build better homes and society for a new Japan with wider visions and higher ideals in a better world.



Dr. Hamako Hirose, president, Hiroshima College and High Schools, Hiroshima, Japan



Graduating class of Lambuth Memorial Bible School, Kobe, Japan, 1909.



Japan Mission meeting, 1916. Seated in the center of the front row is a special visitor from the United States, Miss Belle Bennett, a beloved leader in the M. E. Church, South.



On Thanksgiving Day, 1917, the Reverend and Mrs. W. R. Weakly invited the members of the Mission in the Kobe District to a dinner for Captain Hardy (seated, front row center). Captain Hardy, a survivor of the Peary expedition, was an earnest Christian who went to Japan to preach the gospel to the people. Captain Hardy was the first "common man" with whom the Emperor and Empress shook hands.



DR. BROWN

The First Hundred Years



DR. HEPBURN

A MOSAIC OF
PROTESTANT MISSIONS IN JAPAN*

1859-1959 Protestant missionaries entered Japan in 1859. Early that year the mission board of the American Episcopal Church appointed the Reverend John Liggins and the Reverend C. M. Williams to open work in Japan.

The same year Dr. and Mrs. J. C. Hepburn of the American Presbyterian Board went to Japan; also the Reverend Samuel Brown and Dr. D. B. Simmons of the Reformed Church in America.

The Methodists were a bit late in getting to Japan. The Methodist Protestants arrived in 1880, and the Southern Methodists in 1886.

The Methodist Episcopal Church got to Japan earlier:

"The General Committee at their last session in November, 1872, consummated in part a cherished purpose of the Church, by appropriating \$25,000 to establish a mission in Japan.

Before the adjournment of the Committee, Bishop Peck handed Dr. R. S. Maclay his commission as Superintendent of the Missions of the Methodist Episcopal Church in Japan."¹

Methodist women, of course, were alert to their missionary opportunities, and on October 28, 1874, Miss Dora Schoonmaker (later, Mrs. Henry Soper) arrived in Japan as the first representative of the Woman's Foreign Missionary Society of the M. E. Church.

In 1884 the Japan Mission was organized into an Annual Conference. At that date there were 13 foreign missionary members, 19 native preachers, 12 representatives of the W. F. M. S., 907 church members, 241 probationers, and 1,203 Sunday school scholars.

In 1907 the Japan Methodist Church was organized, with its own General Conference.

In 1940 the mission work of most Protestant churches in Japan was merged into the United Church of Christ—known in Japanese as the *Nippon Kirisuto Kyodan*. This is the largest Protestant body in the land.

At its very first meeting, leaders in the Japan Mission, in August, 1873, mapped out four Methodist circuits—representing thirty million people, with outside stations thirteen hundred miles apart. These circuits [in general] were Yokohama, Tokyo, Hakodate, and Nagasaki.

From the first, the lines of work were educational and evangelistic.

As to progress, our readers will find indications of that in the photos and information given on these pages.

¹ From the 54th Annual Report of The Missionary Society of the M. E. Church, for the year 1872. 805 Broadway, New York. (page 121)

* Resource material for this article:

A History of Christianity in Japan, by Otis Cary, Fleming Revell, N. Y. 1909.

The Japan Mission of the M. E. Church, published by the Open Door Emergency Commission of the Missionary Society of the M. E. Church, 150 Fifth Ave., New York City (booklet in Board of Missions Library).

Leaflet: Christianity and the New Japan, by T. T. Brumbaugh, WORLD OUTLOOK and The Missionary Voice.

* Compiled by ELIZABETH WATSON of the World Outlook staff.

ALONG THE CENTURY ROAD

BIBLE SCHOOLS AND BIBLE WOMEN:

"This year's summer Bible school, conducted in Divinity Hall, Kwansai Gakuin, by Dr. T. H. Haden and his able colleagues in the theological faculty, was the best ever held here. . . . Evangelists and pastors went back to their fields greatly stimulated and edified." From: *The Missionary Voice*, October, 1916, p. 468.

"Among successful ways of reaching Japanese women, I am convinced that no other method is quite so effective as calling upon them in their homes with an efficient and tactful Bible woman." By Mrs. W. J. Callahan—from: *The Missionary Voice*, January, 1912, p. 51.

CHRISTIAN ADVOCATE: In 1891, the *Gokyo* (Christian Advocate) was published by a joint force of the M. E. Church, the M. E. Church, South, the Methodist Protestant Church, and the Mission Methodist Church of Canada.

CHRISTMAS: "Do the Japanese keep Christmas? O yes, in various ways. . . . The shops are brilliant with Christmas trees, Santa Claus toys, and tinsel. . . . Every mission school and Sunday school has its Christmas entertainment. I have known a Sunday school Christmas entertainment to last from 5 to 11 P. M. . . . Christmas is still a church observance, however. It has not yet come into the homes. . . ." By Miss Nellie Bennett, from: *The Missionary Voice*, December, 1916, p. 554.

DECORATIONS TO EDUCATORS: "Nothing illustrates more signally the growing influence of Christianity in Japan than the fact that at the recent coronation of Emperor Yoshihito, distinguished honors were conferred upon many well-known Christians. . . . Seven of the fourteen decorations conferred on educators fell to Christian Japanese connected with mission schools." From: *The Missionary Voice*, March, 1916, page 132.

EPWORTH LEAGUE: In 1891-92 a chapter of the Epworth League was organized in Japan.

FIRSTS: First Methodist church in Japan was at 224 Bluff, Yokohama, with two of the first Japanese ministers in charge: Sogo Matsumoto and Tenju Kawamura; First converts: Mr. and Mrs. Kichi, baptized Oct. 4, 1874; First deacons: On Aug. 28, 1881 Bishop Bowman ordained as deacons six Japanese men, the first deacons converted in the Methodist church; first 4 graduates of theological school, 1884; first Methodist Hymnal translated into Japanese, July, 1877; it contained 27 hymns and doxologies; first great Protestant revival year: 1884; first school for girls occupied at Tsukiji, Jan., 1877.

GOSPEL SOCIETIES: Around 1885 the Gospel Societies were begun, first in Tokyo, then in other cities. There were night classes, lectures, evangelistic meetings, and reading rooms. The Gospel Societies were influential in interesting young Japanese men in Christianity.

LOVE FEASTS: "The year 1875-76 was marked by the organizing of church classes, and the beginning of love feasts, and quarterly meetings."—*The Japan Mission of the M. E. Church*, p. 29.

LOVE TO THE JAPANESE PEOPLE: "It is not hard at all to love the Japanese. Every day I think I love them more. They

are so intensely intelligent and eager to learn. . . . The missionary who wins their respect is the one who is well-read and abreast of the times."—Miss Annette Gist in *The Missionary Voice*, Aug. 1916, p. 370.

MIDWAY: "Modern missions in Japan date back for fifty years—our own mission for half of that time. What is the outlook today? The Church, including Catholics and Greek adherents, numbers probably two hundred thousand. . . . Christian ideals and standards of morals have exerted a large influence on New Japan. . . . The Church is earnest and aggressive, due largely to the splendid native ministry."—By the Rev. T. J. Meyers—from *The Missionary Voice*, May, 1912, p. 297.

POETRY: *Behold the Man*

From a lowly manger bed	Knew he too the pinch of want
Raised he up his baby voice;	Full well e'en as that one can
In a home of carpentry	Who himself tastes life's
Grew he up to manhood's	distress.
choice,	Look ye well upon that Man!

—First stanza of a hymn which appeared in the Japanese hymn book. It was written by a Japanese and translated by a Methodist Episcopal missionary. *WORLD OUTLOOK*, October, 1936.

PROPHECY: "Her [Japan's] acceptance of Christ would inevitably mean the spread of the Gospel throughout Asia, while it seems almost certain that her rejection of Christ would retard the work of the Church for generations. . . ."—By the Rev. R. S. Stewart in *The Missionary Voice*, Jan., 1916, p. 26.

SUNDAY SCHOOLS: "The Japan Sunday School Association was organized seven years ago. It now affiliates over sixteen hundred schools, with an enrollment of over one hundred thousand."—From *The Missionary Voice*, Sept., 1916, p. 393.

SUPPORT: "Trinity Methodist Church, Waycross, Ga., under the pastorate of the Reverend W. F. Quillian, agrees to raise a surplus of \$150, which, when added to its assessment of \$150, will afford \$600 for the support of a single missionary."—News item in *The Missionary Voice*, July, 1916, p. 314.

WOMEN AND THEIR STATUS: "Woman's education is one of the important themes of the Orient. . . ."—Miss Nannie B. Gaines, Hiroshima Girls' School, in a letter to the editor of *The Missionary Voice*, July 7, 1928.

" . . . We begin to realize that the stronghold of Buddhism really lies in the hearts of the women. The women of Japan won for Christ would mean a Christian Japan."—By Mrs. W. J. Callahan—from *The Missionary Voice*, Jan., 1912, page 49.

"The complicated question of ordination for women evangelists was taken up, and a forward step was taken in making it possible for them to be ordained deacons on the same basis as local preachers."—"The Eighth General Conference," by John B. Cobb, in *WORLD OUTLOOK*, Feb., 1936.

"The women of Methodism may well point with wonder to what God has enabled them to accomplish."—By Miss Dora Schoonmaker [first Methodist woman missionary to Japan] in *The Woman's Missionary Friend*, Nov., 1934.



Staff of workers, 1926-27 at Social Evangelistic Center, Oita, Japan.



Kindergartens have played a prominent part in the Protestant missionary enterprise in Japan. Pictured here: Kindergarten pupils and leaders of the Frances-Virginia Memorial Kindergarten at Fukushima Cho Church, Osaka, Japan, 1927.

1. Women are moving into the workaday world in other parts of the globe, as well as here in this country. Miyoko Kadokawa is one of them. She was very much interested in a Life magazine article last year about the life and times of a New York office. She is conscious of kindred problems, aims, and aspirations with her New York counterpart.

2. She waits for the street car. Beside her the sign says: "Let's keep from rushing onto the cars."

3. At the office where she works on a paper, Miss Kadokawa meets with the staff for a discussion on layout.

4. She has luncheon furnished at the office to save money. Her luncheon consists of three rolls and tea, and costs about ten cents.

5. She shops in odd moments. Her monthly salary is 7,500 yen—or about \$15 at conversion rates. She must watch for bargains.

6. After work she goes to an art class called "the Churchill Art Group," after Mr. Churchill's love of drawing without regard to special talent.

7. On week-ends Miss Kadokawa and her father work in the little vegetable garden back of their house.

8. At night she catches up with her reading while her younger sister sleeps.



All photos in this picture story are FROM THREE LIONS

Young Woman of



3



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7



8

JAPAN

"Suffer the Little Children"

By Maeanna Cheserton-Mangle

IT was a chilly morning in Haifa on February 19, 1934. But the sun shone brightly to welcome 43 German boys and girls from 15 to 17 years of age. They were the first children to be taken to Palestine by Youth Aliyah—rescued from a fate too horrible to contemplate. In the last 25 years 91,000 youngsters have been gathered from 71 different countries.

It all started with the vision of Recha Frier, a motherly Jewish woman who saw the "hand writing on the wall" in Germany, for all non-Aryans. It was hard for the parents to let the children go; but time proved that Recha Frier was right, and many of those same parents met death in gas chambers shortly after. Prayers for their children's safety, future, guidance and protection all were answered in the person of Henrietta Szold who stood on the shore that February morning to greet the boys and girls as they arrived on the "S. S. Martha Washington."

For all the love and patient understanding that surrounded each child, this was not merely a fanciful, sentimental journey. A concrete plan had been set up—a two-year program modeled after child welfare agencies the world over. Briefly: the children lived in a group on a collective settlement under conditions similar to those described in the history of the early Christian church. There they learned to work and play and study together; to share with each other; to accept responsibility for each other individually and for the group as a whole. Four hours a day they worked on the soil. Four hours they studied formally. This first group, located at Ein Harod in the Jezreel Valley was an experiment and yet was what has been

termed a "known quantity." Miss Szold and the Youth Aliyah staff members who worked with her, were familiar with the background and culture of these children. In fact they corresponded, at first, with their parents in Germany. But other days were ahead—days full of "unknown quantities" and problems. In the years that followed, came the holocaust when almost six million Jews in Europe were murdered, including two million children. During that period ten thousand children were rescued from the jaws of death and taken to Palestine. They differed from the first group in that they left behind them no parents, no homes, only uncertain cultures, and they brought with them memories often too horrible to repeat.

There was little Sarah who spoke only in a whisper, after two years of hiding in a room behind a trap door in the home of a Dutch Christian family. When the war was over her "adopted family" arranged through Youth Aliyah for Sarah to be sent to what was by that time Israel. There she found many girls and boys who had had similar experiences to hers; but Sarah spoke only when questioned and then in a whisper. But one day when spring had come to the land and a soft green haze settled over the brown soil, Sarah found herself caressing the warm earth and listening to the birds with a new thrill. Suddenly the spell of spring seemed to enter into her entire being and she laughed. She laughed out loud. Then, as if new life had come to her, she chased gaily after some children who were on the other side of the field. Sarah had found her voice. She had found . . . and been found!

Fear and shock also had been the lot of little Jacob, who jumped when even a door creaked. When a little tot the sound of guns in his town heralded a drastic change in his life. His mother had come to him in the middle of the night, put on the heaviest clothes he owned and hurried him and his sister out through a back garden, away from a home he never was to see again. It was not long before more guns and greater noise from planes were to be associated with the killing of his mother and his baby



Sarah caressed the warm earth.

sister. He had trudged along with other refugees through many a nerve shattering experience and by the time he arrived in Israel it was to be a major task to calm this brave little boy whose greatest fear seemed to be noise. Often he would clench his little fist and bite his lips just at the sound of an automobile horn. Gradually his fear seemed to subside until that day when an ear-splitting noise came just outside his window. The very earth seemed to shake. He hurried out and ran into the protecting arms of a madricha (a woman who is a house-mother, teacher, playmate, confidant all rolled into one). She made no reference to Jacob's uncontrollable shaking. She merely enthused: "You are just in time to see something wonderful! The men have come to drill a well. Soon the earth will be green with God's richness!" That horrible noise was to mean richness? God's richness? Jacob swallowed hard. He watched the machinery as it bore deep into the hard-packed ground with a sound that would set anyone's teeth on edge. But Jacob had



Jacob expresses himself through music.

stopped shaking. He was intent now on listening for that cry that would mean that water had been reached. He looked up confidently into the understanding eyes of the madricha who smiled as she held him close. He was beginning to win the battle against noise—against fear. He was ready for a new life.

Meanwhile thousands had fled from Poland to Russia, then to Siberia, walking the long way down to Teheran. They were all ages and all sizes even to the youngest just under two. But this was not the end of their journey. Although in the hands of responsible workers for Youth Aliyah by this time, Iraq refused to let special trains to pass through her territory. So the children were taken to India, then across the sea to Suez and then by train to Atlit where Henrietta Szold and "home" awaited them at the end of their four-year trek. The recording and settlement of these children is a long story of its own.

One not so long, is suggested by the history of Benu and his sister Rachel. They, like many others who came from the Arab lands, covered only a short distance but in that few miles stepped into an entirely new way of life. Benu and Rachel had been born in Iraq where their parents and grandparents had lived. Then, for reasons they could not understand, they suddenly had to leave their home and friends and go to Israel. They arrived with little more than what they wore. Their mother, seriously ill, was hospitalized under Hadassah care. Then, after only a few weeks of work in Israel their father met death in a border skirmish. This was a sorry plight for Benu and Rachel. But they were immediately taken to live in Ben Shemen, a Youth Aliyah Children's Village. There they found home and joy and a very special kind of education. It was discovered that Benu had a unique aptitude for music, which was brought out through study under Dr. Eisenstadt. Dr. Eisenstadt was the famous conductor whose right arm had been amputated by order of Adolf Hitler in the belief that he never again would conduct. Under ordinary circumstances that might have been true; but in Israel circumstances are not "ordi-

nary." There his superb musical talents are being inherited by his students, such as Benu, who have come from many parts of the world, each with a special problem.

With the advent of the new State, there was an ingathering from many countries where children had been cared for temporarily. In addition there were new oppressions, new problems, particularly in the Near and Middle East. In 1949 and 1950 the children came mostly from North Africa, Yemen—the land of the Queen of Sheba—Turkey, Iraq, Iran and India. They were children from varied cultures and experiences. Before final settlement some had to have extensive medical treatment for many kinds of diseases, or to undergo psychotherapy. Some had to have pedagogic therapy, which deals with special educational problems. But at the side of each child stood, as they still do, members of the Youth Aliyah who with tender understanding and instinctive compassion tried to make up to this future generation what it had lost by way of a normal childhood.

In February 1945, eleven years after she met the "first boat," at the age of 85 Henrietta Szold laid down her labors for eternal rest. In 1958, the Tenth in the country's history, Dr. Siegfried Lehmann, founder and director of Ben Shemen Youth Village died. Dr. Lehmann had been known and loved by many Christians who worked for the children of Israel through the auspices of Youth Aliyah under the name of Children to Palestine. Children to Palestine was organized in 1943 by a group of American Christians who desired in some small way to make up for what had happened at the hand of Germany, a so-called Christian nation. Now, although in the eyes of the world, the immediate emergency is over, Children to Palestine is working on Arab-Jewish scholarships, and is erecting an International Culture Center for Youth, which will be of lasting value in assuring at least a cultural cohesion for these children from 71 countries.

All this, and more, has been under the inspiration of the work of Youth Aliyah which is now celebrating its 25th Anniversary.

THE

STEPSITTERS*

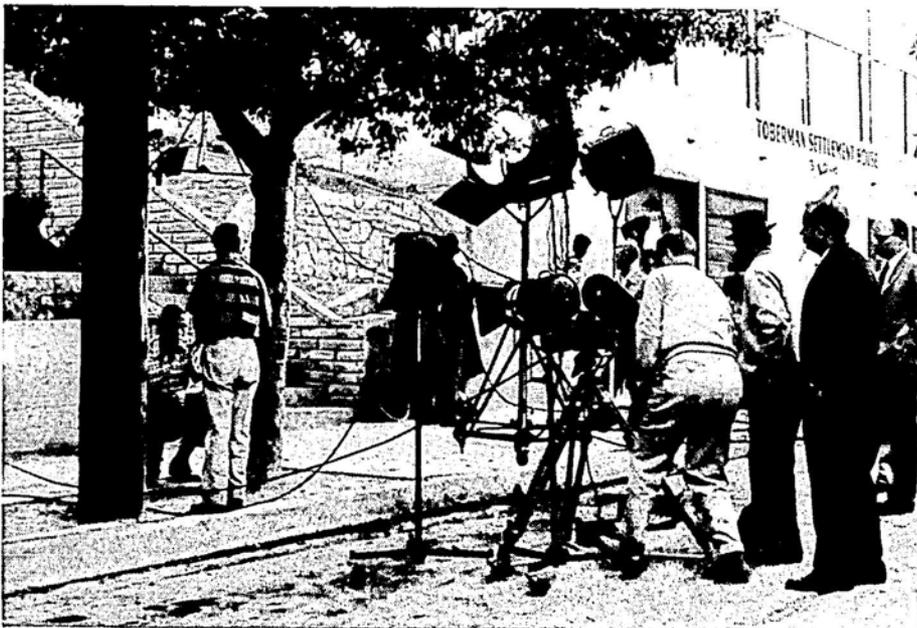


The stepsitters' natural leader was a boy named José.

These are the stepsitters. They sit because they have nothing to do—and because the girls on their way to a club (the Royal Doves) are passing by.

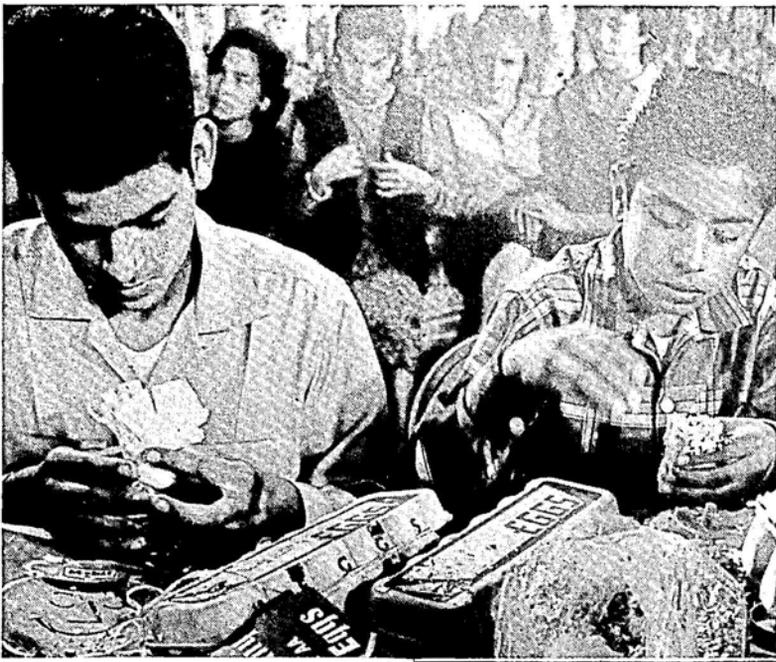


Director and camera-man catch a scene of Chuck, the boys' worker, talking with José about a mumblety-peg throw.



* Still pictures from the movie, "The Stepsitters," Methodist Youth Fund film produced by TRAFICO. It tells the story of how teenagers become active in the program of Homer Toberman Settlement, San Pedro, California, a project related to the Methodist Youth Fund. The Settlement is sponsored by the Woman's Division of Christian Service of The Methodist Board of Missions.

The movie is a 16mm. film, in black and white and may be ordered from your nearest Methodist Publishing House. Time: approximately 25 minutes. Rental, \$5.00.



The stepsitters, now united in a club of their own, the "Emeralds," help the Royal Doves, a teen-age girls' club, make cascarones for a carnival.

Film director, John Clayton, prepares for a camera shot of an apron booth at the carnival.



Chuck and one of the "Emeralds" close the gates at the top of the steps, following a busy and successful afternoon.

THIS MONTH

THE observance of Armistice Day (Veterans' Day) in November has, to some extent, slipped off the calendar of activities. There was a time when that day signified hope for a peaceful future. So much has happened since to set these hopes tottering. But November is still the month when we make special efforts toward a peaceful world and a world of brotherhood.

One of those efforts is the care of refugees whose lives have been changed forever by wars, and by what came after the wars. This month we bring the story of a Jewish refugee center for children: "Suffer the Children to Come." It is a pitiful story, but it ends on the right note.

Dr. Cheserton-Mangle, the author, has had long experience among Arabs and Jews in the Middle East. She knows her facts, and she can present them as they should be presented.

This story is a good one to read during this World Refugee Year when we are increasing our efforts for refugees. It also has an appeal for children. See that your teachers in the church school have a chance to see the story. Suggest to them the possibility of using it in their classes. Most children will like to see the picture of Sarah who learned to laugh, and of Jacob who stopped shaking.

In connection with this article read the editorial called S O S—Share Our Surplus. The World Refugee is being observed by Protestants throughout the world. Of course, it is hoped that Christians will go far beyond sharing a surplus.

November also sees the Centenary of Protestant missions in Japan. We have gathered several stories to celebrate this anniversary. It is no accident that many of them are picture stories. How can you know what Aikei Gakuin Social Center means to the persons who come to it, unless you see the Center? The cowboy boots worn by some of the children are mentioned in this story. In the last picture, rubber boots—direct imports from the United States, we guess—are also worn.

The picture section about a Japanese social center is another feature especially adapted for children and the church school. A church school with imagination will know how to use the pictures for "real" stories and for "pretend" stories. The pictures will also be of special interest to members of the Wesleyan Service Guild as the work of Miss Mildred Anne Paine has long been of very special concern to the Guild.

The "Young Woman in Japan" story is also designed for the Wesleyan Service Guild. It is the story of a working woman in Japan today. Some of it is very much like the day of an average member of the Wesleyan Service Guild. A suggestion for world unity brought forward by one of the agencies of the United Nations is for understanding between similar professional groups. This picture story may well be used toward that goal.

Of course the articles particularly related to the hundred years of Christian service in Japan cannot be passed by. Many readers of this magazine will remember Dr. Hamako Hirose. She was in this country in 1957. Our readers will feel that they are talking with an old friend. You may wish to re-read Dr. Hirose's story in October, 1957, issue of *WORLD OUTLOOK*: "Christian Missions Changed My Life." Dr. Hirose has been elected to be one of the Christian overseas representatives to the United States in 1960.

The excerpts from the past history of the work in Japan will send many readers back into special memories. That is good. Too often, the ones who have helped build the early mission structure are forgotten.

The spread on the Teen-age Stepsitters comes from the 16 mm. movie called "The Stepsitters" which was produced for the Methodist Youth Fund by TRAFICO.

The film can be rented from your nearest Methodist Publishing House. This is one of the excellent visual aids which you can use to publicize the work of the Board of Missions. It will help increase the church's understand-

ing of the role of a social center in a shifting population. It may help to show the relationship that teen-agers have with children and adults in the community.

The spread can be a preview or an advertisement of the movie. Homer-Toberman is one of our finest pieces of work. Its excellence should be known.

Many of you are expecting a visit from the "Ambassadors' Quartet" of Rhodesia. *WORLD OUTLOOK* has had one story about the Quartet (May, 1959), but because of the interest during this year of Africa study, we are publishing another Quartet story. The guide who goes with the young men from Africa says that to travel with them is an experience. They are all, he says, expert actors. When they set out on a long day's ride, over flat or uninteresting country, they will "hold" an annual conference. With exquisite mimicry, one man will take the part of a district superintendent, another the part of a pastor, while the other two will howl with mirth. Then the first two will become an audience, and the former audience will become the performers.

If you are expecting the Ambassadors to visit your church, use the article as an advertisement. If you have already entertained these young men, use the article as a reminder of an evening full of enchantment.

This month you are preparing for Christmas. We have in this issue reviews of books especially recommended for Christmas giving. Many readers have told us how much they have appreciated this page. We hope the reviews will be of real aid to you as you make out your Christmas lists.

We have mentioned several events that will be observed this month of November. The main one we have not mentioned is Thanksgiving Day. *WORLD OUTLOOK* is sure you will express your own feelings of thanks through support of the Board of Missions and its various Divisions.

We want to thank you personally and in a very special way for your subscription to *WORLD OUTLOOK*. These individual subscriptions are what make the magazine possible. We try to keep you—you, the one person who is reading this—before us as we go to press. Let us know how well we succeed.

BOOKS

On this page WORLD OUTLOOK recommends books for giving at Christmas time. Be sure to order your choices early from your nearest Methodist Publishing House.

A well-chosen gift book is a lasting delight to both donor and recipient.

Books for Children

A GIFT OF TURTLES, by Ella Mae Charlton. Friendship Press, New York. 1959. \$2.95.

Maida lived in Fairplace, Oklahoma, and she liked it. She had no desire to move away. But her whole family was moving, so she had to go along with her parents, her Grandma Pink, and her six-year-old brother Benny, to a strange place called Latrelle, in southern Louisiana.

The new place was full of water! And boats, and strange ways.

But there were interesting neighbors who came with welcoming gifts, as well as ideas. The church in Latrelle was a long, narrow one, and strange to say, it had no Sunday school for children. Maida and Benny could hardly understand that.

This is an easy-to-read story for boys and girls. It should be a popular story for a teacher to read to her class of youngsters.

THE GOLDEN BOOK OF BIBLE STORIES, Simon and Schuster, New York. 1958. \$1.95.

Children who receive *The Golden Book of Bible Stories* will quickly learn a goodly number and variety of stories from the Bible. Each story has a page to itself—a condensed story text, illustrated with a picture in color.

There are stories from the Old Testament, such as: "Elijah Fed By the Ravens"; "David and Goliath"; and "The Israelites Cross the Red Sea."

There are stories from the New Testament, such as: "The Good Samaritan"; and "Peter Walks on the Water."

BOLOJI AND OLD HIPPO, by Juanita Purvis Shacklett. Friendship Press, N. Y. 1959. Paper, \$1.50. 121 pages.

"How can I get a spear?" The question kept repeating itself in Boloji's mind.

Why should a very young boy in the Congo so long for a spear? Of course it was because of Old Hippo—a big, greedy hippopotamus that ate up the corn in the village gardens. How Boloji wished to have a part in capturing Old Hippo!

But Boloji's father was a worker at the

mission printing press, and, unexpectedly, he was given a chance to move to the city, where there was a larger press. But no hippopotamus!

Boloji, to his surprise, found many interesting things in the city. But he did not forget Old Hippo. And then along came Mr. Bergen from a zoo—

Young readers will enjoy this readable story of present-day Congo life.

RAISING CANE ON HUCKLEBERRY, by Alice Cobb. Friendship Press, N. Y. 135 pages. \$2.95. (Paper, \$1.50). 1959.

Teen-agers will enjoy this readable story of Dave Brown, of Chicago, who found himself unexpectedly set down at Huckleberry Hollow in the Tennessee mountains for six months.

Dave anticipated a dull time in his grandfather's old home; but he was quite wrong. Huckleberry mountain area was full of young people, and the young people were full of ideas and projects. A "Lord's Acre" was a brand new idea to Dave, but he soon found that it could be fun.

Books for Adults and Young People

LET US PRAY, Oxford University Press, New York, London, and Glasgow. 1959. \$2.00. 95 pages. Prepared by the Committee on Public Worship and Aids to Devotion of the General Assembly of the Church of Scotland.

The sub-title of this slim volume is "A Book of Prayers for Use in Families, Schools, and Fellowships."

There are prayers suitable for Easter, Christmas, evening and morning services, youth fellowship services, the hallowing of a house, and many others.

These are excellent prayers, dignified, reverent, thoughtful. We especially liked:

From a prayer *For One Leaving the Home*: "Give him courage, prudence, and self-control. . . . Raise up for him friends, and deliver him from the snares and sorrows of loneliness. . . ."

THE FAMILY AT PRAYER, A Guide for Family Worship. Compiled by Randolph. Published by *The Upper Room*, 1908 Grand Ave., Nashville, Tenn. 1958. 128 pages, 75 cents.

This slim volume is a treasure house of short prayers which a family or an individual may use on various occasions. There are prayers of gratitude, prayers for guidance, for travel, for school life, for the Christian life, for the world, and for special days.

An unusual prayer is "In Using Special Gifts," which refers to the wonders of the modern world. . . . An excerpt: "We thank Thee for men of science who have delved into secrets of Thy world, secrets hidden

since creation, but now brought forth and harnessed for our use. . . ."

THE YOUNG PEOPLE OF THE BIBLE, by Sara Jenkins. Appleton-Century-Crofts Co., New York. 1958. \$3.95.

Here is a good storybook for any young person, or for teachers or counsellors of young people.

Can you identify these young people from Bible stories? Isaac and Ishmael, Jacob and Esau, Joseph and Benjamin, Samuel and Saul, Salome, Daniel, Shadrach, Meshach, and Abednego?

WINDBREAKS, by J. Martin Bailey. Friendship Press, N. Y. 1959. \$1.50.

" . . . but Franc was not prepared for the way this youth rally began.

Shortly after five-thirty in the morning—before it was light—the cars from all over the parish began to arrive at the church at Nabb. As the dawn was beginning to break, the young people from the thirteen churches chose teams and set off across frozen corn fields, snow-swept woodlands, and around the edge of a small lake, on a treasure hunt.

After an hour and a half of exhilarating hiking and searching, the teams returned to the church, where the women of the church spread a hearty breakfast."

The author points out that rural churches are using their own unique "windbreaks" against the elements that would waste the vitality of town and country communities.

GREAT AMERICANS AT A GLANCE Vol. IV: Great American Women. Text by Monroe Heath. Pacific Coast Publishers, Redwood City, Calif. 1957. \$1.00. 32 pages. Art by R. Blanchard and H. Heath.

This is a wide paperback book, giving a page each to women who have had an outstanding part in the history-making news of the United States. This is one volume in a series entitled: *Portraits and Biographies*.

The author has chosen persons in several widely differing fields, such as: *Emma Willard*, educator; *Lucretia Mott*, preacher, abolitionist, and suffragist; *Harriet Beecher Stowe*, novelist; *Susan Anthony*, reformer; *Jane Addams*, sociologist; *Juliette Gordon Low*, founder of Girl Scouts; and others.

We found this booklet to be well worth a place in any library. It is a good gift for a community center. It also will be a valuable gift to the girls and women on your list—and perhaps to the men as well.

A POET PRAYS, by Violet Alleyn Storey. Abingdon Press, New York and Nashville. 1959. \$2.00.

This little book is sub-titled: 69 prayers in verse.

The titles of some of the poems:

"For a Very New Angel"

"For Those Who Mourn"

"For the Gifted"

THE MOVING FINGER WRITES



Methodist Prints, by Hickarby

Dr. Ho Seng Ong and Mrs. Ho (center) are congratulated by Bishop Arthur J. Moore, president of the Board of Missions, (left) and Dr. J. A. Engle, general secretary of the Joint Section of Education and Cultivation, (right) upon Dr. Ho's election as Associate Director of the Department of Field Cultivation. Dr. Ho, who will serve in the post for one year, is believed to be the first person from an overseas mission area to serve as an executive of a Methodist general board or agency. (See story on page 44.)

Methodists Establish "Ministry to Deaf"

The Methodist Board of Missions is launching a new program to reach with Christian ministry and service a specialized group in the American population—the deaf.

The new "Ministry to the Deaf" program was approved September 24 at a meeting of the Executive committee of the board's Division of National Missions in New York. The program will center in collecting information regarding the needs of the deaf, assisting local churches in setting up facilities for ministering to the deaf, and recruiting and training ministers and laymen to work in this specialized field.

The "Ministry to the Deaf" project will be administered as a part of the national office of Goodwill Industries, Inc., in Washington, D.C. Goodwill Industries is a Methodist-originated and

Methodist-related program for employing and rehabilitating the physically handicapped and the emotionally disturbed.

Persons selected for training under the new program will be trained at Gallaudet College in Washington, the nation's only college especially for the deaf, and through the Federal Office for Vocational Rehabilitation.

Services which would be furnished through the "Ministry to the Deaf" program are: providing preaching in the sign language, providing opportunities for Christian fellowship for the deaf, providing opportunities for participation in regular church activities (women's groups, church committees, etc.), supplying instruction for children and youth through Sunday school, weekday religious classes and vacation church schools, giving opportunity for participation in the sacraments of the

church, providing personal counsel and interpretative services, and ministering to the deaf in hospitals and institutions.

The scope of the program, as outlined by the Division of National Missions, will include:

Assisting churches, districts and annual conferences in establishing a ministry to the deaf,

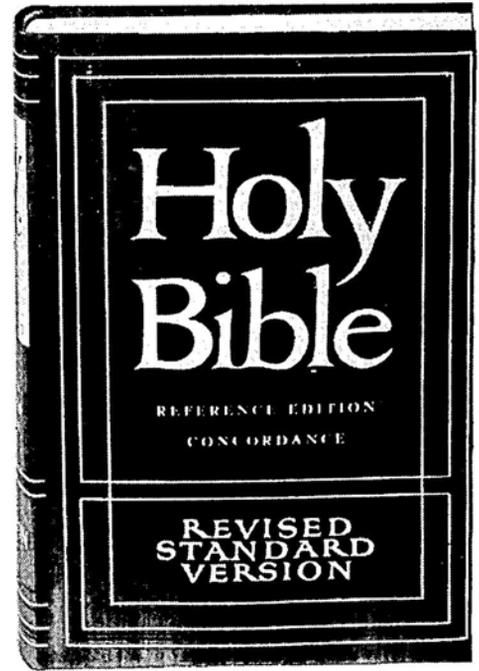
Providing a central office (Goodwill Industries) for collecting, correlating and disseminating data and instruction relative to all aspects of a ministry to the deaf,

Recruiting and screening personnel for this ministry,

Establishing approved training procedures and resources,

Providing limited financial assistance for inaugurating and initially assisting in the support of such ministries.

Giving specialized assistance in the general promotion of the ministry.



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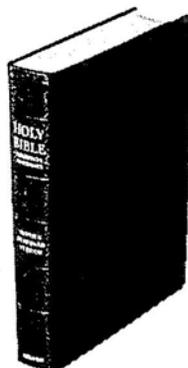
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Types of persons to be trained under the program include regular pastors who would seek through the training to enrich the ministry of their churches, regular pastors who would give full-time service to a ministry to the deaf, regular assistant pastors on the staffs of large churches who would undertake this ministry as a part of their work, local preachers and other laymen specifically trained for this ministry, deaconesses serving in community programs, and hospital and institutional chaplains.

The National Division appropriated \$5,000 for the "Ministry to the Deaf" for the remainder of fiscal 1960 (ending next May 31) and projected a budget of \$15,000 for the fiscal year ending May 31, 1961.

In starting the "Ministry to the Deaf," the National Division said:

Our best estimate of the total number of deaf persons in the United States, as supplied by the American Hearing Society and Gallaudet College, is from 175,000 to 200,000. Of this number, it is reasonable to assume that a substantial part have been able to make some acceptable adjustment to their handicap. A substantial number have learned the so-called sign language, and many are fluent in both reception and expression through this medium.

"The findings of various studies reveal there is a very substantial area of service from a personality, social, cultural as well as religious viewpoint which can be rendered by The Methodist Church. It is a reasonable and acceptable conclusion, therefore, that Methodism can enrich its ministry by developing programs which will seek to provide a religious service to those who have need of this specialized ministry."

The "Ministry to the Deaf" program was adopted by the National Division after a report by a staff Committee on Ministry to the Handicapped, composed of Dr. Philip C. Edwards, a director of the Department of City Work, and Percy J. Trevethan, director of the Department of Goodwill Industries.

In their report, Dr. Edwards and Mr. Trevethan told of ministries to the deaf already being conducted by city churches (especially the Methodist Church for Deaf in Baltimore, Md.) and by deaconesses and others in community centers and local Goodwill Industries.

The training program for Methodist workers with the deaf provides that trainees, as a part of their preparation, shall spend considerable time in an established ministry for the deaf for observation and on-the-spot consultation.

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It also provides that each worker, after completing his training, will be integrated into the ongoing program of an annual conference and be made a part of the fellowship of the conference.

D. D. Holt Elected Acting Scarritt Head

The Rev. D. D. Holt, director of financial promotion for the Methodist Commission on Christian Higher Education, has been elected acting president of Scarritt College for the 1959-60 school year.

He will assume immediately the duties formerly exercised by the Rev. Dr. Foye G. Gibson, who resigned to become administrator of Asbury Acres, Maryville, Tenn., the Holston Methodist Conference's new home for the retired.

Mr. Holt was elected September 14 by the Scarritt board of trustees, meeting at the Methodist Board of Education building in Nashville. Announcement of his election was made by Methodist Bishop Roy H. Short, Nashville, president of the board.

"We consider ourselves fortunate," said Bishop Short, "to have on loan from the Methodist Board of Education a man of Mr. Holt's caliber. This will give us more time to select a president for the school."

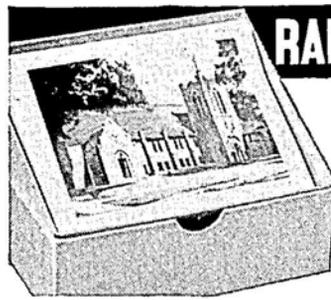
While he is acting president of Scarritt, Mr. Holt will continue to have certain commitments to the Commission on Christian Higher Education, and no successor will be named, said the Rev. Dr. John O. Gross, Nashville, director of the commission and general secretary of the Division of Educational Institutions of the Methodist Board of Education.

Mr. Holt, a native of North Carolina, has been director of financial promotion for the Commission on Christian Higher Education for three years. Before coming to the commission, he was for four years executive director of the Methodist College Foundation of North Carolina. Before that, he was for seven years pastor of Trinity Methodist Church, Durham, N. C.

He also has served as pastor of Methodist churches in Charlotte and Davidson, N. C., and in Charlottesville, Lynchburg, and Portsmouth, Va.

He holds bachelor of arts and bachelor of divinity degrees from Duke University, Durham, N. C.

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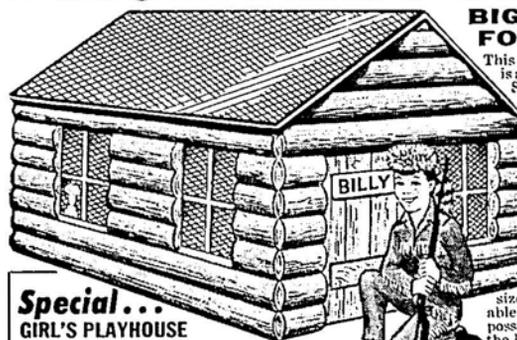


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Methodism's 1956-60 emphasis on Christian higher education.

As director of financial promotion for the commission, Mr. Holt has worked with Methodist annual (regional) conferences, conference commissions on Christian higher education, and college

boards of trustees in seeking better financial support of the colleges and universities related to the Methodist Board of Education.

Total Methodist giving for current operation of the schools in 1957-58, the latest year for which national totals are

available, was \$8,378,000, an increase of about \$1,300,000 over the previous year.

Scarritt College is owned by the General Conference of The Methodist Church and has a special relationship to the Methodist Board of Missions.

The college has provided some part or all of the training for approximately forty per cent of the Methodist missionaries. It also trains Christian education directors and other lay church workers. The college's graduates now serve in nearly every state of the union and in about fifty-five countries abroad.

Board Elects Ho Seng Ong

The Methodist Board of Missions, holding its executive committee meeting September 24 in New York City, elected to its executive staff a Malayan minister, who is believed to be the first person from an overseas area where The Methodist Church has mission work ever to serve on the staff of a Methodist general board or agency.

The Rev. Dr. Ho Seng Ong, a Malayan Chinese, was elected associate director of the Department of Field Cultivation in the board's Joint Section of Education and Cultivation. For

a one-year period, Dr. Ho will do general interpretative and promotional work for the Board of Missions, including speaking in colleges, seminaries and churches and writing for Methodist periodicals. His office will be in New York.

Born in Kuala Selangor, Malaya, Dr. Ho has been a Methodist educator since 1914 and a pastor since 1939. He is a graduate of the Methodist Boys' School in Kuala Lumpur, Malaya, and holds the bachelor and the master of arts degrees from the University of London and the doctor of education degree from Denver University (1949). He was awarded the honorary doctor of laws degree from the University of Malaya and holds the Order of the British Empire award.

Since 1952, Dr. Ho has been educational secretary of The Methodist Church in Malaya, administering the work of more than seventy-five schools with an enrollment of more than 50,000 pupils. He has been principal of Methodist schools in Malacca, Ipoh, Penang and Kuala Lumpur and a pastor and district superintendent in Malacca, Penang and Singapore. For a year, he was editor of *The Methodist Message*, the official Methodist publication for Southeast Asia.

Dr. and Mrs. Ho have two sons, one a professor of geography in the University of Malaya and the other the medical superintendent of the General Hospital in Singapore, and two daughters, one a doctor, housewife and mother near Chicago, and the other a teacher in Malaya.

Ashton Almand Elected A Mission Treasurer



Dr. Almand

The Rev. Dr. Ashland A. Almand, Macon, Ga., and Norwalk, Conn., was elected treasurer of the Division of World Missions of the Methodist Board of Missions at the board's executive committee meeting September 24 in New York City.

In his new position, Dr. Almand will administer the financial operations of the World Division, which has an annual budget of almost \$10,000,000 and assets of \$28,000,000 and supports 1,100 missionaries in 44 countries overseas. He succeeds as treasurer the Rev. Dr. H. Burnham Kirkland, who resigned in May and is now pastor of the First

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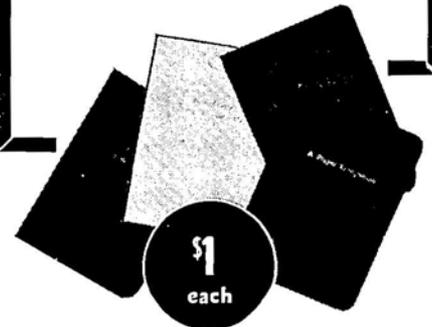
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Methodist Church in Middletown, Conn.

Dr. Almand, son of Mrs. A. A. Almand, 1185 Hillyer Avenue in Macon, and the late Mr. Almand, has been associate treasurer of the World Division since 1956. He previously had been pastor of the First Methodist Church, Pompano Beach, Fla., and the College Heights Methodist Church, Lakeland, Fla.

Born in Charlotte, N.C., Dr. Almand was educated in the public schools of Atlanta and Monticello, Ga., and was graduated from Mercer University, Macon, Ga., in 1931 with a bachelor of science in commerce degree. For twelve years after graduation, he was an executive of the C.I.T. Corporation in Decatur and Mobile, Ala., Jacksonville, Fla., and Nashville, Tenn.

Deciding he wanted to become a minister, Dr. Almand enrolled in the Boston University School of Theology and was graduated in 1946 with a bachelor of sacred theology degree. While a student there, he was pastor of the Methodist Church in Bath, Maine.

From 1946 to 1948, Dr. Almand was associate pastor of the White Temple Methodist Church in Miami, Fla. He was at First Church in Pompano Beach from 1948 to 1953 and at the Lakeland church from 1953 until 1956. He has been a district missionary secretary and secretary-treasurer of the Florida Conference Board of Missions. He is still a member of the Florida Methodist Conference.

Dr. Almand is married to the former Miss Bernice Belle Bassett of Macon, Ga., a graduate of Wesleyan College there. They have two daughters, Ann, thirteen, and Ruth, nine.

The Almands now live at 12 Barjune Road in Norwalk, Conn., and attend the First Methodist Church in Norwalk.

William F. Fore To Visit Africa

The Rev. William F. Fore of New York and Cresskill, N.J., a Methodist mass communications specialist, left the United States October 6 on a two-month assignment to develop an over-all mass communications and audio-visual strategy for Methodist work in Africa.

Mr. Fore, whose home is 66 Engle Street in Cresskill, is the first person to be sent overseas by The Methodist Church to develop a mass communications strategy for an area as large as Africa. His regular position is director of the Department of Visual Education in the Joint Section of Education and

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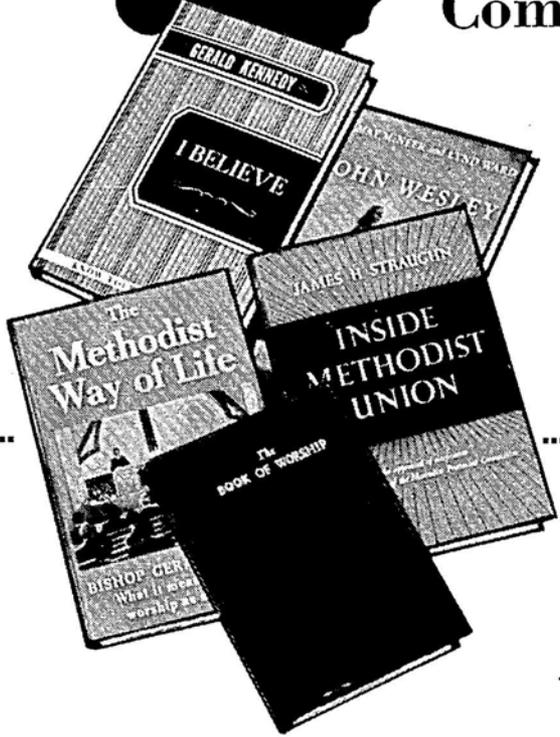
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Crusade Scholars from many countries are shown in a discussion during the orientation program recently held at American University in Washington, D.C. This year, the fourteenth of the program, 110 persons from twenty-five countries will study in the United States and seventeen others will study in other countries. The program is financed by the Lenten Week of Dedication offering and by an appropriation made by the Woman's Division of Christian Service.

Cultivation, Methodist Board of Missions. In Africa, however, he will be on special assignment by the board's Division of World Missions.

Mr. Fore's trip will take him to five countries where The Methodist Church is at work: Angola, Mozambique, Southern Rhodesia, the Belgian Congo and the Union of South Africa. He will meet with missionaries and nationals in each place to survey and discuss the need for mass media and audio-visual facilities, including radio, television, motion pictures, filmstrips, mobile units, recordings, flannelgraphs and picture sets. He will also study ways in which the church can do a more effective job in reaching non-Christians through the mass media.

In several places, Mr. Fore will meet not only with Methodists but with representatives of other denominations and of national Christian councils. He is representing not only the Methodist Board of Missions, but the interdenominational communications agency, RAVEMCCO (Radio, Visual Education and Mass Communications Commission of the National Council of Churches). On behalf of RAVEMCCO, he will visit Nigeria and Kenya, where The Methodist Church as such has no mission work.

A special assignment will take Mr. Fore to Ethiopia, where he will study the possibility of establishing a Christian short-wave radio station. He will also visit various Methodist and interdenominational audio-visual offices in England.

Mr. Fore spent his early life in Bev-

erly Hills, Calif., and is a graduate of Occidental College in Los Angeles and of the Yale Divinity School, New Haven, Conn. He is a member of the Southern California-Arizona Methodist Conference. He has been on the Methodist Board of Missions staff since 1956.

Evelyn Berry Heads Educational Work



Dr. Berry

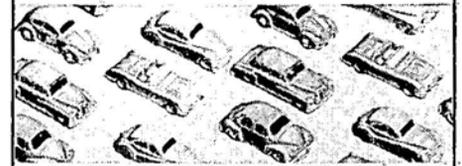
Dr. Evelyn Berry, Columbus and Augusta, Ga., will head the educational work of the Woman's Division of Christian Service of the Methodist Board of Missions in the United States, Puerto Rico, the Virgin Islands and the Dominican Republic.

Meeting September 24 in New York City, the executive committee of the Board of Missions elected Dr. Berry as executive secretary for educational work and residence halls of the Woman's Division. She will administer educational work, including elementary schools, secondary schools, colleges and student centers, and also will supervise residence halls for working women in various cities. She succeeds Miss Muriel Day, who retired, and Mrs. Iona S. Henry, who resigned.

The Board of Missions also accepted the resignation of Mrs. F. Roderick Dail of White Plains, N.Y., as associate secretary of the Department of Work in

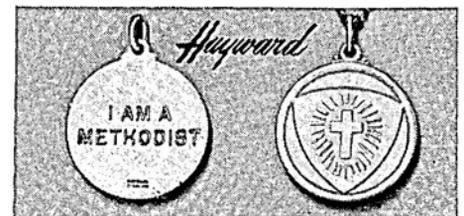
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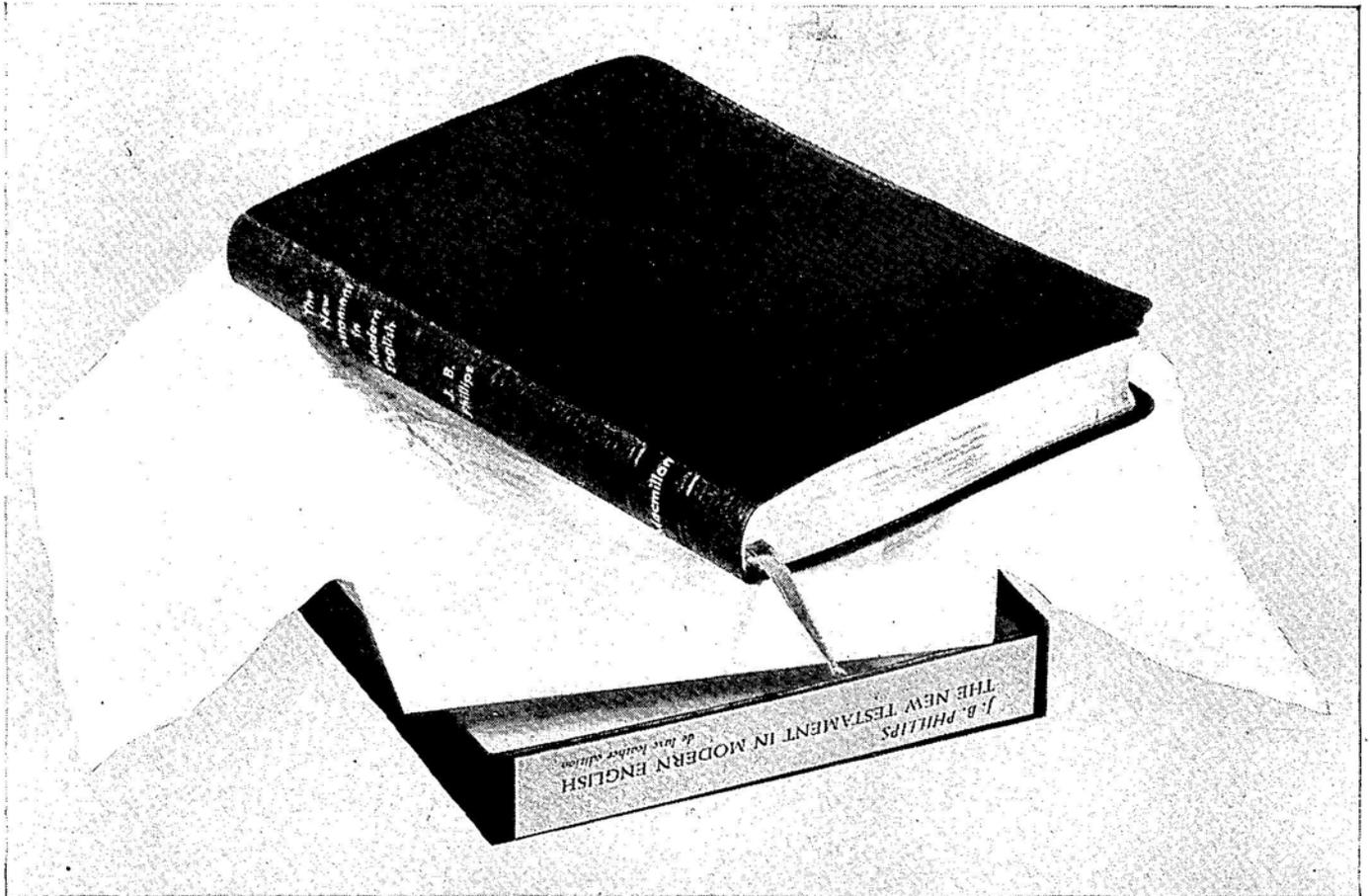
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Foreign Fields of the Woman's Division. She had served in that position five years.

Born in Henry County, Ga., Dr. Berry holds degrees from four institutions of higher learning—bachelor of science in physics from the University of Georgia; master of arts in sociology from Scarritt College, Nashville, Tenn.; bachelor of divinity from Union Theological Seminary, New York, and Doctor of philosophy from Lucknow University, Lucknow, India.

For almost twenty-five years, Dr. Berry was professor of philosophy at Paine College in Augusta, Ga., and was active in the American Association of University Women, the League of Women Voters and St. John's Methodist Church in Augusta. For three years, she worked with the American Red Cross in the Middle East and for two years taught at Isabella Thoburn College, a noted Methodist women's school in Lucknow.

During the 1958-59 academic year, Dr. Berry was the only American participating in the Program of Advance Religious Studies at Union Theological Seminary, to which only twenty-five persons from around the world are admitted each year.

Temperance Board Opposes Merger Now

The executive committee of the Methodist Board of Temperance has recommended that the agency oppose merger "at this time" with two other general social relations boards of the church—World Peace, and Social and Economic Relations—both of Chicago.

The action was taken at a meeting of the committee and will be considered by the full board at its annual meeting January 27-29, 1960.

The committee took its action "in view of the great progress now being made by the three boards toward the creative solution of many grave social issues" and because of "successful experiments currently in operation as individual and interboard projects."

The committee also voted "to oppose any program of merger at the national level until there can be a basic study involving the rethinking of responsibilities and program in the area of Christian social concerns."

It also favored separate and autonomous operation of the three general boards "until adequate support can be provided for an expanded program in each."

The Board of World Peace, opposing

a national merger, urged in June, 1958, that "separate divisions" be maintained should a merger take place.

At its annual meeting in June, 1959, the Board of Social and Economic Relations "approved with enthusiasm the prospect of a future merger."

At the meeting of the denomination's 1956 General Conference the Coordinating Council was ordered to "continue its studies on the General and Jurisdictional levels" in cooperation with the three boards, "looking forward to the presenting of a plan for uniting those agencies at the General Conference of 1960."

The Coordinating Council is expected to make its report this fall, in time for discussion and study before the General Conference meets in Denver.

A. N. Steward Dies; Pioneer Botanist

Dr. Albert N. Steward, for thirty years a missionary educator of The Methodist Church, and head of the botany and forestry departments of the University of Nanking, China, died in Corvallis, Oregon, on June 19. At the time of his death, Dr. Steward was professor of botany at Oregon State College. He was sixty-one years of age.

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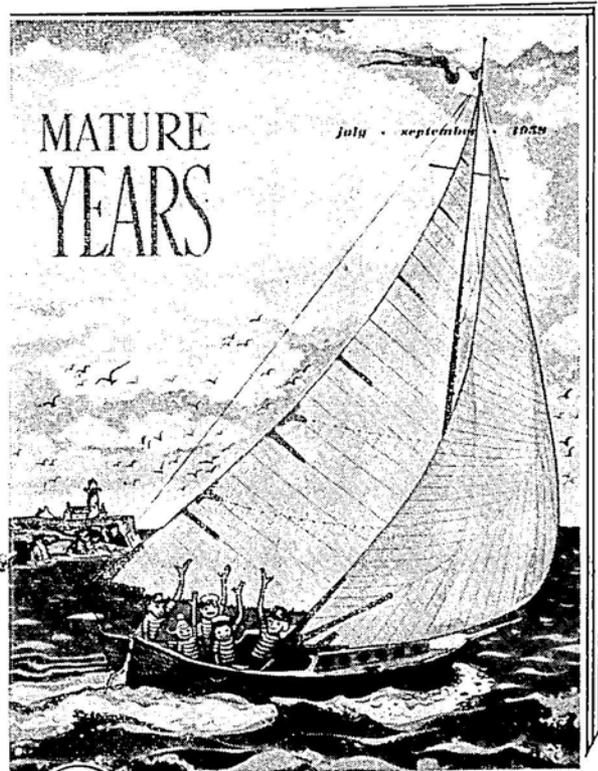
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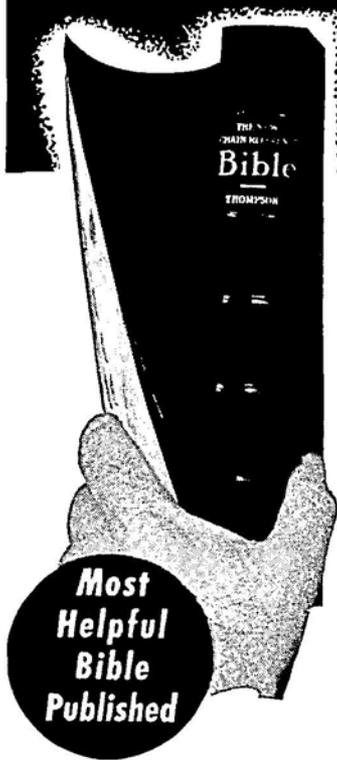
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