

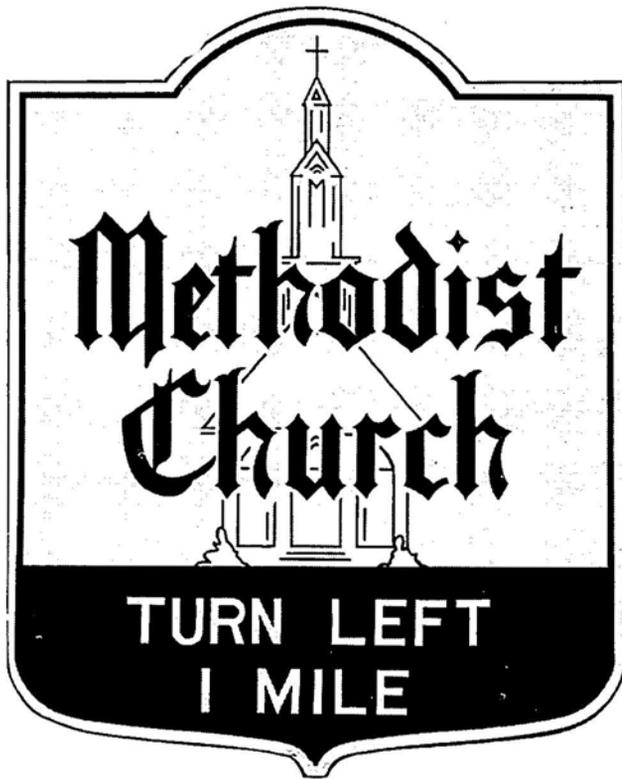
# World Outlook



JUNE 1961

*Latin America Issue*

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# LETTERS

## Deaconesses in Brazil

The last General Conference decided that the deaconess shall be a member of the conference, will receive her appointment from the bishop, and her salary will be included in the annual budget.

A Brazilian woman (wife of a Methodist pastor) is the newly-elected director of the deaconess order. She is very enthusiastic about the work, and we are hoping soon to see more young women interested in serving the church.

Of the nine girls who graduated from the Institute in December, four are becoming deaconesses.

SARAH BENNETT

C. P. 12681, Instituto Metodista  
Santo Amaro, Brazil

## Next Assignment: Mexico

The Cuban church people are so dear to me that it was with heartbreak that I left them.

The years of revolution and of social upheaval have left their mark, but the Methodist church of Cuba is going forward in a most remarkable way. Remember the work there in your prayers in a very special way.

My new appointment is to the Seminary in Mexico City. In addition to responsibilities for the Seminary library there are ideas for the development of a lending library for churches and schools in Mexico City. Also, for the training of librarians, a project in which I am deeply interested.

LOIS M. DAVIDSON

Apartado 117 bis  
Mexico City, D. F. Mexico

## People of Rio

We have 980 children in the school. There are 196 children and adults enrolled in the clubs and classes of the Social Service Department.

From eight in the morning until ten-thirty at night, five days a week, we have activities at the Institute.

On Saturdays there are still groups out using the Institute's sports field. On Saturday nights there are often parties or programs put on by the Institute or by the church.

Jacqueline [Skiles], with her artistic touch, could paint for you a picture of a little neighbor boy on the hill above us. As Ernando looks out from the fence above us toward the ocean where the big ships come in, what future does he see? Will the Institute help to make a big difference in his life?

IRENE E. HESSELGESSER

People's Central Institute  
Rio de Janeiro, Brazil

## Pfeiffer School of Nursing in Bolivia Offers Special Training

Our School of Nursing has a three-year program. After the girls graduate they spend one year in the provinces in order to become registered nurses. Were it not for this requirement many rural areas would have no medical service.

"In the provinces" may vary in meaning from the cold of the *altiplano* to the heat of the jungle.

Our school was the first school of nursing in Bolivia, founded in 1935 by Dr. Beck. There is only one other school of nursing, and it is a government school.

During their second year of training the girls work in the operating room and in obstetrics. They have special training in the diet kitchen, the laboratory and in the clinic.

Public health is highly stressed in Bolivia, as the need for public health information and service is great.

A new nurses' class entered in February. We have forty students now. Twenty of these girls are in the first-year class. There are three girls from Peru, one from Panama, and one from Chile.

KITTY ROCKEY

Pfeiffer Memorial Hospital  
LaPaz, Bolivia

## Japanese Woman Cabinet Member

Mrs. Masa Nakayama is the first woman to be a member of the Cabinet. She was graduated from Kwassui College and studied at Ohio Wesleyan in the United States.

We became friends in the years that we both taught at Kwassui and I have watched her develop and come into this place of leadership.

She is the mother of four fine sons who are leaders in various capacities.

To have a Christian woman as Minister of Welfare portends a new day for Japan and for the place of women in this country.

CAROLINE S. PECKHAM

International Christian University  
Mitaka, Tokyo, Japan

## April Issue Goes Over With a Bang

April issue—bang! Champion grade. Congratulations!

BISHOP HERBERT WELCH

520 West 110th St., New York City

## Value in April

I have just read the April issue of *WORLD OUTLOOK*, and wish to express my appreciation to the editors.

This is a valuable issue; it contains helpful information attractively and skillfully done.

HORACE W. WILLIAMS

Board of Education  
1901-19th Ave. S.  
Nashville 2, Tennessee

## Cuban Refugee Committee In Miami

I have been in Miami working with the Cuban Refugee Committee since December, 1960. The work has grown with each passing hour. We now have about all we can take care of. Last week from Monday through Friday we gave out food for 1,313 persons. A large number of persons received clothing. After Mrs. Stewart arrived, Dr. Stewart decided to take all the paper work, so now the Stewarts do all the registering and making out of the food and clothing slips.

We receive, record receipts, unpack, hang or shelve the clothing or food, attend to the people who come, make up the bags, check what is going out, etc. Since there is a constant stream of people, we often do not get a breathing spell for lunch until two or two-thirty. The Cuban people come to us with every conceivable problem. Since most of them know little or no English, there are so many occasions where they cannot take care of themselves.

The people bring me ads from the papers and ask me to write letters of application for jobs, as they have to be in English. They ask me to intervene for people who are caught without their visas because of the closing of the American Embassy. People come in looking for overcoats, suitcases, baby beds, electric hot plates, pots and pans, sheets, layettes. They ask me to make phone calls for them in English. The fact is that we have an immense family to take care of. But I enjoy it all. When one of the refugees finally lands a job, I feel like singing the *Doxology*. Insofar as we can, we try to help the Cuban people in any way they need our help. Sometimes that means a fifteen-hour day. Then the English classes and preaching services come at night. But I feel well and so far am able to keep up the pace! "As thy day, so shall thy strength be."

We have been having to buy all the food, practically, and it is so expensive that we are glad that we are to have some donations this week.

All the clothing we give out has been donated, most of it used clothes, but we have received a little new clothing from certain textile mills. One thing the Cuban women have appreciated is receiving new nylon hose sent us by a hosiery mill. Their faces just light up when they get their new hose! There aren't enough to give more than one pair to each woman.

Reports from Cuba make us sad, and we wonder how long this will go on.

There is so much needless suffering.

FRANCES GABY

Miami Latin Center  
1200 N.E. Miami Court  
Miami, Florida

## A Visit to Christian Leaders In the Caribbean Area

1960 was one of the most glorious years the Methodist church in Cuba has ever known. The Advance Movement, express-

ing the genius of the indigenous church, reached every congregation. Our less than 10,000 members contributed over \$25,000 beyond the regular budget during this first year of the campaign.

Big new rural areas were opened up at strategic points, special work with industrial laborers was undertaken with outstanding success; new popular-style Christian literature was written and published. It found a wide appeal.

Volunteer missionaries were recruited, leadership training programs reached many different groups, and a great revival broke out in the summer youth camp.

As for the Union Seminary, it had its largest enrollment, including representatives from eight countries besides Cuba. The Department of Rural Work was getting more firmly established, with new courses, a travel seminar, and a special summer course in the Agriculture and Industrial School.

At the same time 1960 was a year of heart-breaking disillusionment for many, and for everyone strange new problems appeared. It became increasingly clear to our fellow Cuban workers and to us that the time would come when we who are citizens of the U.S.A. could best serve the church in Cuba by leaving it.

It was amazingly true that the ties which bound our hearts had never been so tender, nor the sense of the universal church more real than in those days of decision and separation. So we took our physical bodies out of Cuba. But nothing can separate us from our beloved family in Christ there.

Some have asked: "What are you doing now?" Before I left Cuba two suggestions about my work were sent to the Board of Missions. One was from Dr. Rodriguez, President of the Seminary in Matanzas, the other came from the Bishop Branscomb Fund for the production of simple literature. I was asked to visit the graduates of the Seminary who are at work in the Caribbean and Central American countries, at the same time studying the rural work and introducing the new simple Christian literature.

Beginning on December 20 in Santo Domingo, I have visited our nine former students in that country. I spent a week in Puerto Rico, then visited Haiti, Jamaica, Colombia, Panama (and the San Blas Islands). In Costa Rica where I attended annual conference and taught a short course in the Methodist training Institute.

I plan to visit briefly Honduras, Guatemala, El Salvador, and Mexico, returning to the States probably in June. My future plans are in the hands of God.

The world is lost spiritually and physically unless we seek new spiritual depths, and join in an all-out aggressive missionary movement is the name of Jesus Christ. Prayer is a powerful weapon. Let us pray!

EULALIA COOK

Address: % Miss Marian Derby  
Methodist Board of Missions  
475 Riverside, New York City

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# World Outlook

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Cover: Brasilia, new capital of Brazil, under construction  
Methodist Prints by Fujihira

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AUTHORS ONLY AND NOT THE EDITORIAL POLICY OF  
WORLD OUTLOOK

WORLD OUTLOOK

# The World of LATIN AMERICA



SHOWING SOME OF THE MAIN CENTERS OF METHODIST WORK

THIS ISSUE of WORLD OUTLOOK is devoted to the countries of Latin America where Methodism is at work.

We obviously cannot hope to cover all phases of work in all of these countries. There are some omissions, however, which require explanation. There is nothing on Methodism in Puerto Rico, the Dominican Republic and Cuba. Puerto Rico is considered as part of the United States and outside the scope of these studies. For historical reasons, the Dominican Republic is also considered "home missions" and therefore not included. Cuba does fall in the field of study and we consider it extremely important that Christians in the United States understand and support their fellow Christians in that troubled land. Unfortunately, we were not able to secure recent information on Methodism in Cuba and therefore this country was omitted. We would strongly reiterate that there are Methodist or United churches in these three places whose work goes forward.

As for the other nine countries—Mexico, Costa Rica, Panama, Argentina, Bolivia, Brazil, Chile, Peru and Uruguay—it is almost a measure of our arrogance that we try to lump them all together. Latin America is a land of sharp and amazing contrasts—contrasts between cities and countryside; between countries; between rich and poor, old and new. Economically, Latin America is in what is called the "take-off stage" between being an underdeveloped country and a mature economy. Its politics might be de-

scribed in a similar fashion. Culturally, it is rich and inclined to look down its nose at the barbarian *Yanqui*.

And so forth and so forth. All these preliminary remarks can do is suggest the richness and variety of Latin America. What we Americans of the United States can and must do is approach these people openly and with love rather than with the slogans

and stereotypes of paternalism, exoticism or mere sterile anti-Catholicism. In short, we must approach them as true "good neighbors" and brothers. The parable of the Good Samaritan is useful here. Jesus asked: "Which of these three do you think was neighbor to the man who fell into the hands of the robbers?" The lawyer replied, "The one who showed him kindness." Jesus said, "Go and do as he did."

THE EDITORS

This comprehensive introduction to Latin America today is adapted from *Latin American Lands in Focus*, the church-wide study book for 1961-62. Dr. Ellis and Miss Derby are the Latin America secretaries for the Division of World Missions and the Woman's Division of Christian Service.

# LATIN AMERICAN LANDS *IN FOCUS*

by JAMES E. ELLIS and MARIAN DERBY

**G**EOGRAPHICALLY SPEAKING, there is no such place as Latin America. Map makers show South America, Central America and North America, but the term "Latin America" does not properly speaking belong on a map. It refers to the Spanish and Portuguese speaking areas of America, and is used more correctly to define the culture that is found in these areas.

Actually, the emphasis should be placed more on the "America" than on the "Latin," for these lands are part of the new world, sharing with the United States and Canada the rich heritage that comes from a mixture of ethnic and cultural backgrounds and with large expanses of land and resources still unexplored and undeveloped. Dr. Galo Plaza, former president of Ecuador, described this fact when he wrote, "It can be said without exaggeration that we are now looking upon the birth of a new type of human being, the man of the New World, the master of a new era, the

dawn of which we are now contemplating."\*

It is true that the early colonists came from Spain and Portugal, and the cultural influence of these countries, together with that of France and Italy through later immigration, is evident today. But in Southern Brazil and in Southern Chile, there are whole towns made up largely of the families of German immigrants of the last century. A decidedly British influence is seen almost everywhere, for the railroads, street car lines, water works, and other public utilities were mainly the work of British companies, and English, Scotch and Irish engineers, cattle ranchers and business men early brought their families to form a part of the life in the new countries. In Brazil, before 1941, 189,000 Japanese had entered, and as late as 1957, they were still coming in at the rate of 6,000 per year. Re-

\* "Problems of Democracy in Latin America" by Galo Plaza, Chapel Hill—University of North Carolina Press. 1955, p. 19.

cently established colonies of Okinawans and Japanese in Bolivia bring an Asian influence to that country. The contribution of the large percentage of Negroes in Brazil and in the Caribbean area cannot be overlooked. Of course the dominant racial element and a distinctive part of the cultural pattern of many of the countries, especially Bolivia, Peru, Ecuador, Guatemala and Mexico is the Indian who, though he has lived in this so-called Latin-American culture for five centuries, still maintains many of his own customs and his own languages.

There are twenty independent Latin American countries, each with its own constitutional government, monetary system, importation and immigration laws, and border controls. Each also has its own national pride. Citizens of these countries often

(Opposite page) *Latin America today, vibrant and growing. This is Sao Paulo, Brazil.*

resent being thought of as Latin Americans. They are Cubans, Mexicans, Brazilians, Uruguayans, Chileans. Each country has its own national heroes, national holidays, and hopes for an even brighter national future. This does not mean that it lives in isolation. Each is aware of its economic interdependence and of the advantages of cultural and social exchanges.

Questions are often asked about the political instability of these countries. This can be traced back to the

days when colonies were governed in a manner that precluded any experiences in self-government. Independence did not mean that all authoritarian traditions were replaced immediately by democratic ideals. Military dictatorships in the middle of the twentieth century reflect these traditions a century and a quarter after the wars of independence had been won. In each of these twentieth-century dictatorships the pattern has been the same. A strong leader, supported by the army, has taken control

of the government. He has built up the army and spent vast sums on spectacular public works to impress the people. Such a program can only result in economic and political collapse. The history of many of the countries shows a succession of such dictators, some paternalistic, some ruthless, some who have been overthrown only to be replaced by others better or worse. Many such "revolutions" have merely meant a change of faces at the top.

There have been a few real revolu-

Methodist Prints, by Kofod



tions, however. These have affected the position of the church, the land holding system, conditions of the lower classes, the role of foreign capital. Such a revolution in Mexico from 1910 to 1930 made great changes, and it is just such a revolution that fired the imagination of Cubans who overthrew their dictator, Batista, at the end of 1958.

In 1959 the total population of these countries was approximately the same as that of the United States. About one-third of it was north of the Panama Canal, one-third in Brazil, and one-third in Spanish-speaking South America. Large, modern cities are to be found in every country. Buenos Aires and Mexico City rank in size next to New York and Chicago among Western Hemisphere cities. Sao Paulo and Rio de Janeiro in Brazil have a population of about three million each, and Santiago in Chile over a million and a half. Lima, Peru; Montevideo, Uruguay; and Havana, Cuba, are each about the size of Washington, D. C.

In most cases—the notable exception is Brazil—both population and power are concentrated in the capital cities. Thus, about forty per cent of the Uruguayan population lives within a radius of thirty miles from Montevideo, twenty per cent of the Cubans live in the Havana area, and one-fourth of the people of Argentina live in greater Buenos Aires. Control of railroads, road building, school systems, health programs, police inspection is usually centralized in the national government and in the capital city. This helps one understand the ease with which dictators assume power. It also explains why so many visitors or foreigners who live for a short time in these cities exclaim over the modern conveniences, beautiful buildings, and well-kept airports. These cities have more in common with cities in the United States than with the more remote parts of their own countries.

Christianity came to these lands when a colonial system was set up by an absolute monarch who ruled in the name of the Catholic Church. The story of the enforced conversion of the Indians and the exchanging of early religious fetishes and festivals for Catholic images and processions is a familiar one. From the first, the

church played a large part in politics, and today the Catholic Action party is a strong political force in most of the countries.

Roman Catholicism is considered the state religion in several countries, with a tax-supported clergy, required religious instruction in public schools, nuns staffing the nursing positions of city or state hospitals. Definite concordats with the Vatican give the Catholic Church special rights in governments, and to governments special favors in the Church. However, the constitutional laws of all of the countries guarantee religious liberty. In recent years there has been little open opposition to Protestants or to Protestant churches and institutions except in the strongly Catholic country of Colombia, and for sporadic incidents in other countries where a fanatical priest may stir up the local congregation against a local Protestant group.

During the nineteenth and early part of the twentieth century, many political, social and educational leaders, were greatly influenced by the French philosophers and their humanism. This usually meant open hostility to the church or to any form of religion. Latin Europe experienced no great Protestant movement, and it passed on to Latin America its medieval traditions and religious concepts. The Catholic clergy was often weak and numerically inadequate. As late as 1955 reports showed as many as 17,000 Catholics per parish and 6,000 per priest in the Caribbean area. There was no Latin American country where there were less than 3,000 Catholics for each priest.

In recent years the Maryknoll Fathers have begun an intensive missionary effort in these countries, sending hundreds of priests and nuns to develop community programs in both rural and urban areas, distribute Bibles and portions of the Bible and bring a new missionary emphasis to the Church itself. While we rejoice because of this increased spiritual ministry to the people of these lands, history shows that a strong Roman Catholic country can only be religiously healthy where there is also a vigorous Protestant Church.

Protestantism came to the Latin American countries early in the nineteenth century with businessmen and

with Bible colporteurs working with the British and American Bible Societies. The first churches were organized to serve European congregations. Only gradually did they move into Spanish and Portuguese speaking work. It was much later before any attempt was made to take the Gospel to the Indians in their own languages. For many years the work has centered primarily in the large cities, and even today the strength of Protestantism is in these cities. For example, greater Sao Paulo boasts fifty-three organized Methodist congregations, and Mexico City and its immediate vicinity has thirty-seven.

At the end of the first fifty years, there was only a small number of indigenous Protestant churches for the growth of the movement was very slow. Most of the missionary impact was from the well-established denominations in the United States. In a famous agreement, signed in Cincinnati in 1914, these denominations divided up the area, deciding where each would put its major emphasis, thus eliminating overlapping and competition. These agreements are still more or less in force. The churches cooperate in literature publication and distribution, Sunday school curriculum, evangelism programs and youth and student work in both Brazil and the Spanish-speaking countries. The last fifty years have seen an amazing growth in the organizing of new churches, in indigenous leadership, and in the Protestant influence in these countries. The churches themselves are reaching out in home and foreign mission projects and in the establishment of humanitarian institutions, schools, hospitals, and orphanages.

Along with the growth in the already established churches has come a phenomenal influx of missionaries from the independent, non-denominational missionary societies, the small new denominations, and the different Pentecostal churches. In 1957 it was estimated that there were more than 4,500 missionaries from these groups working in the Latin American countries—75 per cent of the total Protestant missionary force there. In some cases they are divisive, making the work more difficult, but often they cooperate with local church councils



Methodist Prints—by W. F. Fore

*Latin American tradition is a blend of Christian and pagan Indian. Here Indians in Ancoraimes, Bolivia, visit graves on All Saints' Day.*

or in local Associations of Christian Workers.

Many Protestants feel that the word "Protestant" is too negative and prefer to be called Evangelicals. However, others are going back to the original meaning of "protest"—to solemnly affirm—and feel that this rightly describes their mission. In general, the Protestant Church in these countries is evangelistic in nature, with an emotional warmth evident even in the

larger churches. This is not surprising when one thinks of the artistic, poetic Latin temperament, and of the strong emotions often evinced in the home, at business, or among friends. Emphasis is placed on the fact that Christian experience is personal and that the Christian truth must become incarnate in a person if it is to have meaning. This gives special importance to Christian standards of morals and ethics. It also means that the mes-

sage of Protestantism is profoundly Christ-centered in contrast to the emphasis on the Virgin Mary and the saints given in the Roman Catholic Church.

The Methodist Church is found today in ten of the Latin American countries. On Argentina, Bolivia, and Chile, annual conferences elect delegates to the General Conference which meets in the United States. These three, together with the four

provisional annual conferences of Uruguay, Peru, Panama, and Costa Rica elect delegates to a quadrennial central conference where two bishops are elected for four-year terms. Both Brazil and Mexico have had autonomous Methodist churches since 1930. Each has its own general conference, which is the highest law of the church, elects its own bishops and works together with the church in the United States through a Central Council or Committee of Cooperation. Cuba's annual conference is a part of the Southeastern Jurisdiction and is headed by a bishop of that jurisdiction.

Delegates from The Methodist Church in Peru, Uruguay, Argentina, Bolivia, Chile, Costa Rica, and Pana-

ma, meeting in the Latin America Central Conference in Lima in August, 1960, sent a message to the churches of that area and to the Latin American world in general. In part, this message read:

"Jesus Christ is not indifferent to what is happening to our people in the Latin American countries. He is the sovereign Lord over all of human history; our America has not been left outside the orbit of this rule. Today, as yesterday, and as always, He is the one who determines her destiny, who governs her history, who fixes her times and her seasons. This is, in truth, the most important thing that can be said about our America: Jesus Christ is present in her as Lord and

Savior. The tragedy is that she does not recognize her Lord. . . . The Church of Christ has been planted in Latin America by the Holy Spirit to make known the meaning and the power of Jesus Christ for all of life for each man and each nation on this continent. Latin America is seeking a new way, a new day, a new truth. We know the only one 'who can make all things new.' America is seeking the road to true freedom. Our people cry for justice; we know the only just Judge, Him in whose presence all human discrimination crumbles."

Such a faith would compel the church in the Latin American countries to move out from any complacency it might feel.

*"There have been a few real revolutions, however. . . . It is just such a revolution that fired the imagination of Cubans who overthrew their dictator, Batista, at the end of 1958." Supporters of Fidel Castro enter Cuban military headquarters after Batista's downfall.*



# PREACHING the WORD in *Latin America*



Methodist Prints, by G. B. Harvey



Methodist Prints, by Kofod

*Methodism in Latin America preaches the Word in many different settings and to many different types of hearers. Here the Rev. Mr. Castro, pastor of the Central Methodist Church in Montevideo, Uruguay, preaches in the chapel of the handsome new Goodwill Industries building there.*

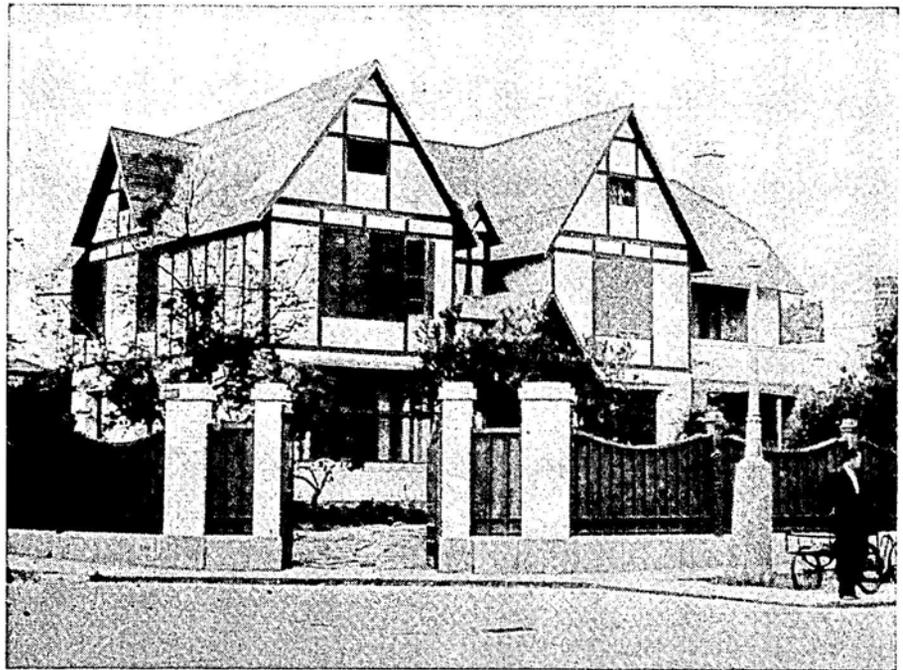
*The church building may be new and serve an urban middle class as does Central Methodist Church in Lima, Peru.*

*It may serve more rural areas, as this church in Nueva Imperial, Chile.*



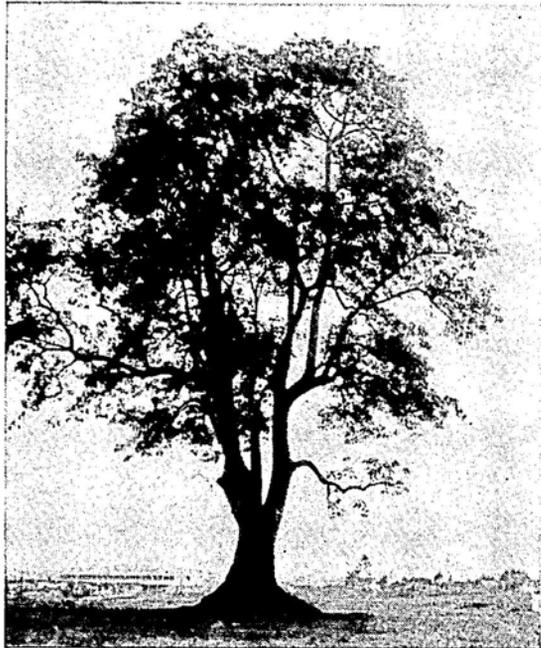
Roy S. Smyres Photo

*The church may be located in a house. It is rare indeed that such a fine residence as this one used by the Miraflores Church in Lima, Peru, is available.*



Roy S. Smyres Photo

Roy S. Smyres Photo



*On occasion, the church may even be under a tree. Weather permitting, an outpost congregation meets under this tree in a suburb of Curitiba, Brazil.*

Roy S. Smyres



*This Sunday school in San Jose, Costa Rica, looks much like its counterparts in the United States.*

Roy S. Smyres Photo

*This congregation of Mapuche Indians is more exotic but they seem to be singing like the Methodists we know.*

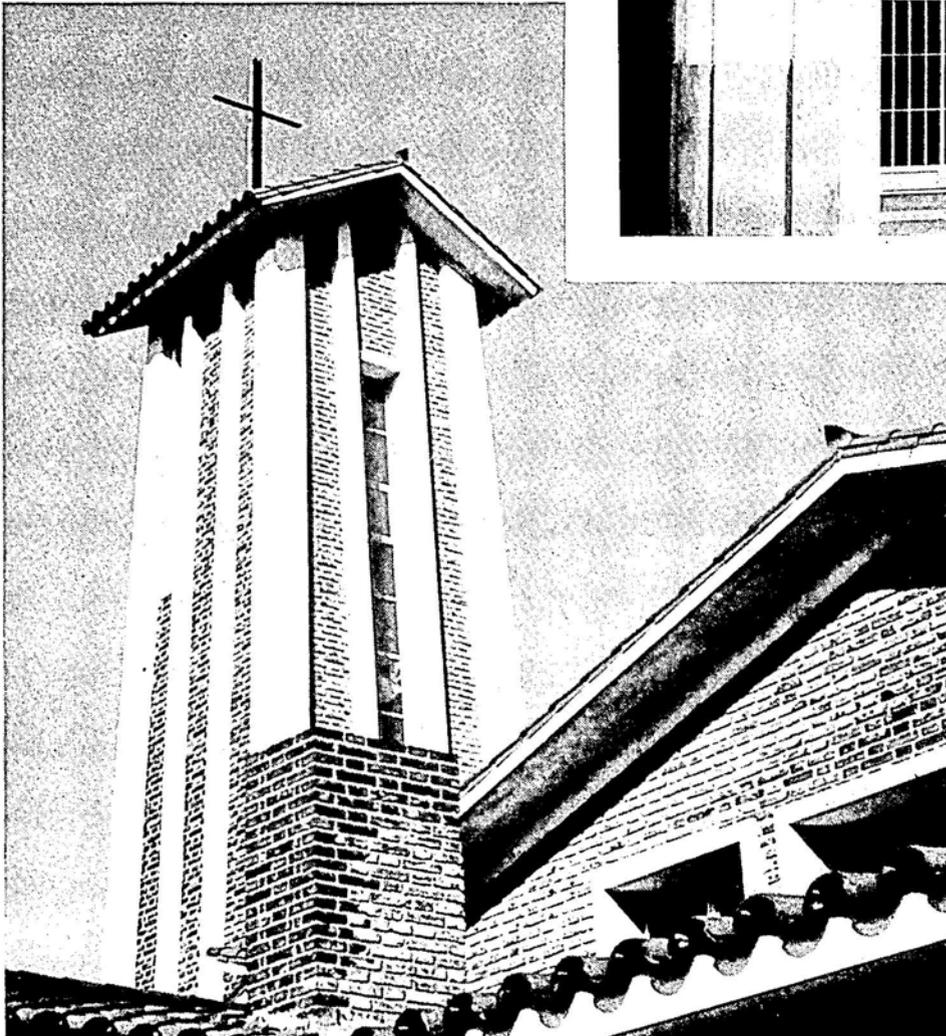




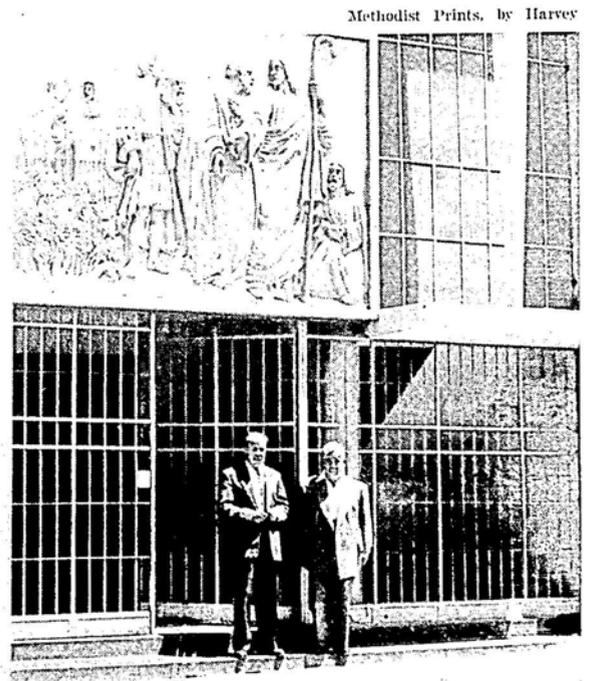
Roy S. Smyres Photo

In La Paz, Bolivia, Rev. Keith Hamilton and his associate pastor give out Sunday school prizes.

First Methodist Church in Chincha, Peru, combines a contemporary style and traditional sculpture to produce a building in the Latin manner.



Methodist Prints by Kofod

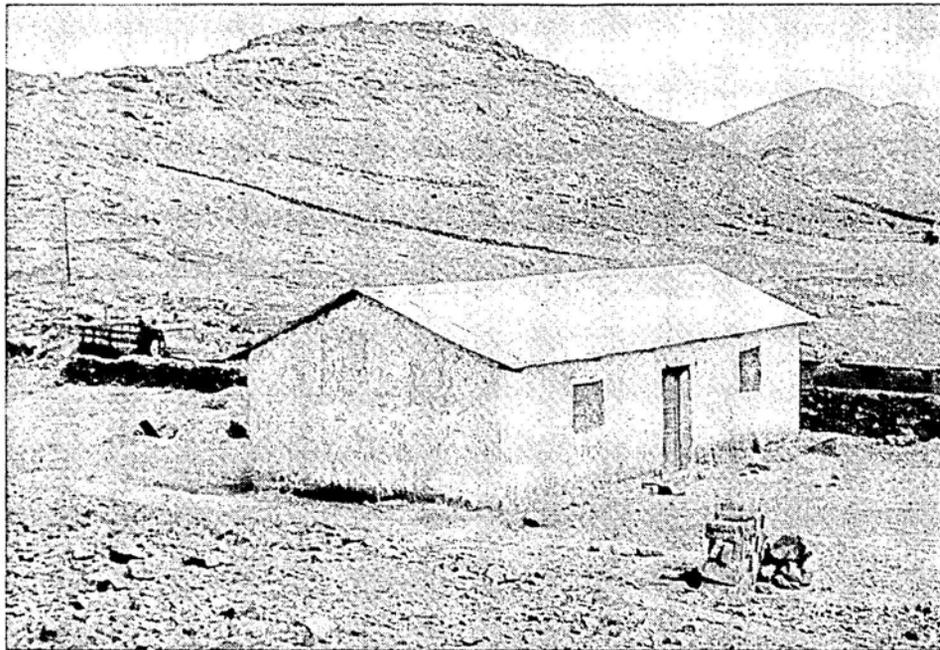


Methodist Prints, by Harvey

Old or new, traditional or modern, The Methodist Church is in Latin America to stay. This church at Ramos Mejia, Buenos Aires, Argentina, is a symbol of the need for new churches in that Land of Decision.

# EDUCATION-

## *A Christian Task*

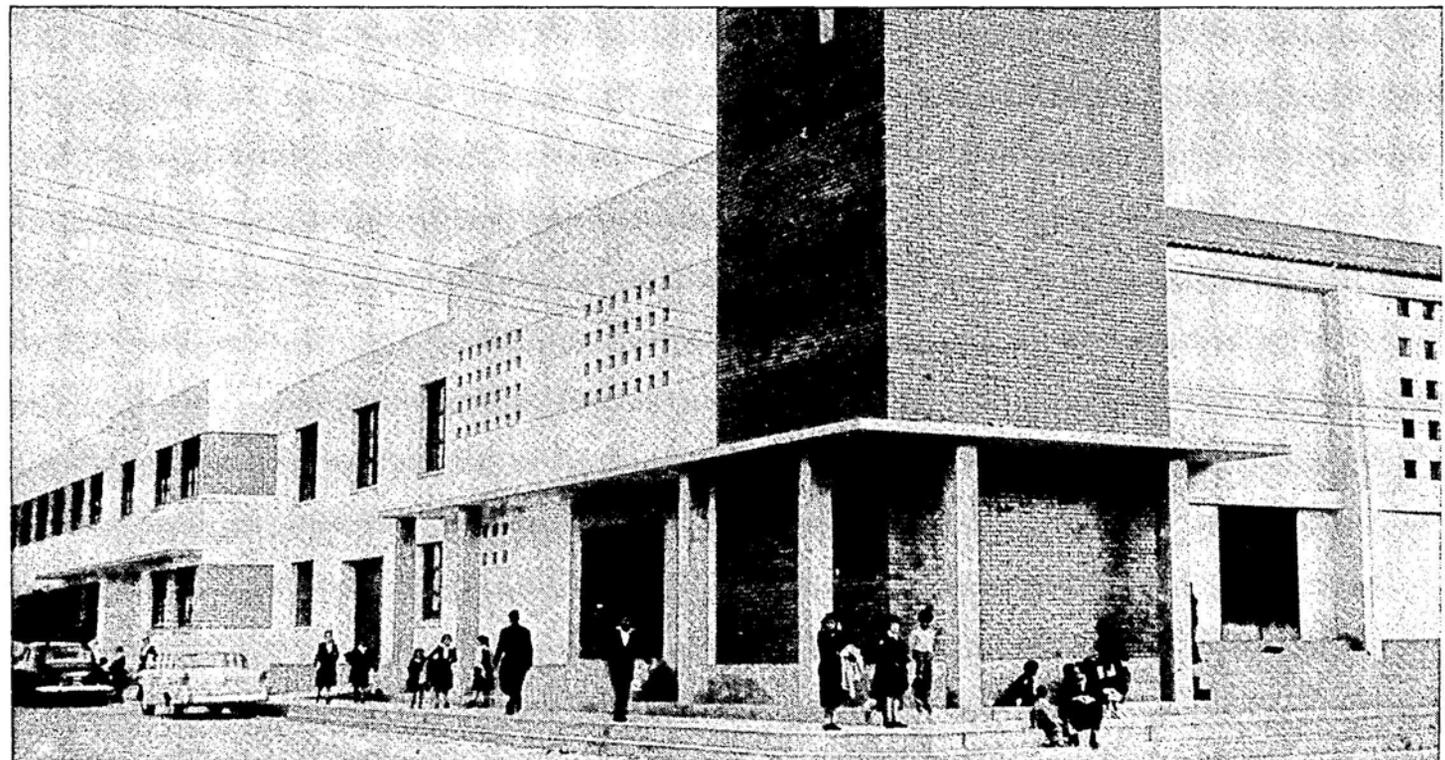


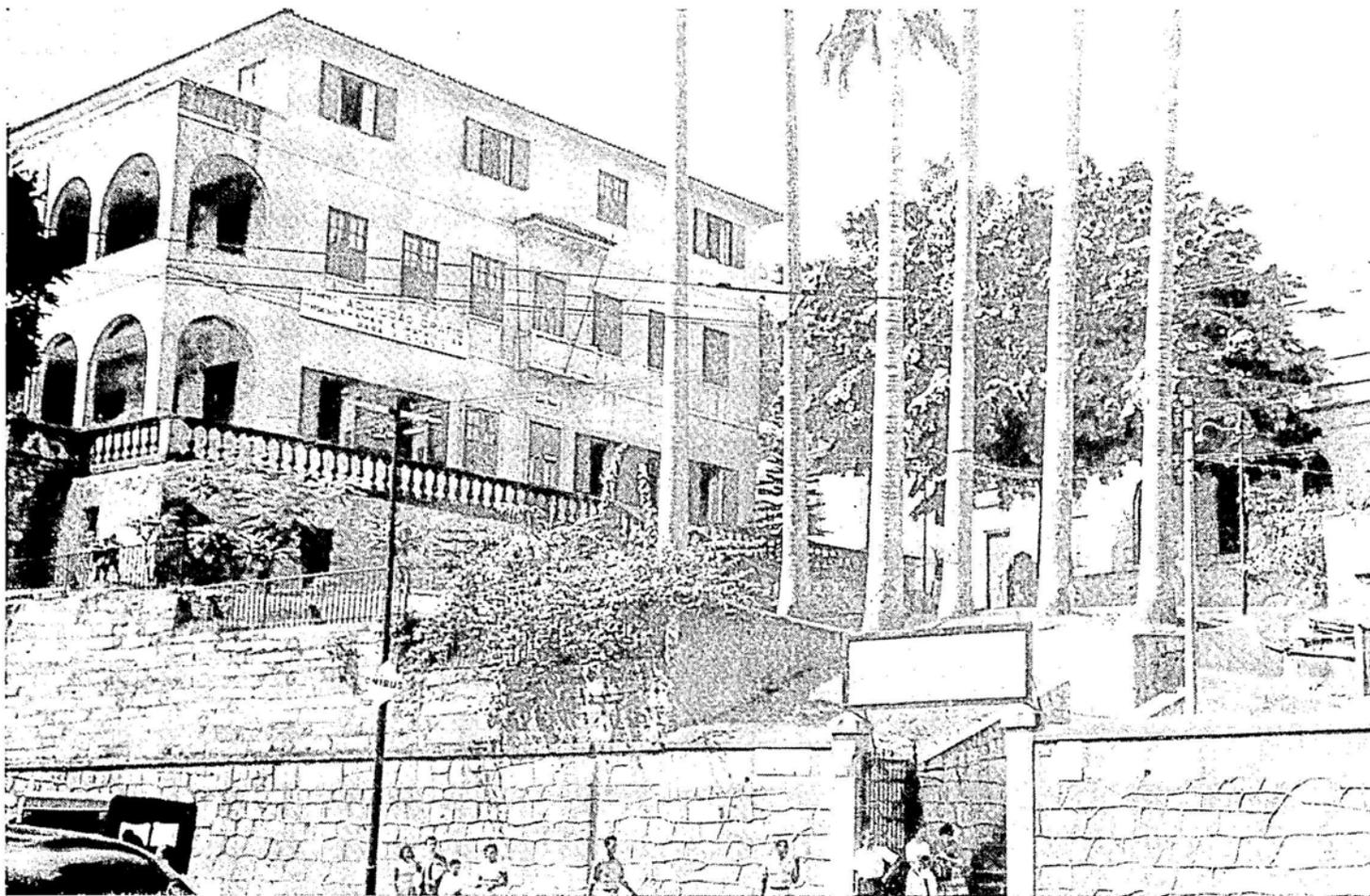
Roy S. Smyres Photo

EDUCATIONAL INSTITUTIONS have long been a strong feature of Methodism in Latin American countries. Traditional academic courses, business courses, agricultural schools and demonstration farms, music schools, etc.—the range is wide and reflects the Protestant conviction of ministering to all of life. Here are some of the many schools run by Methodists in Latin America.

*Latin America is a place of sharp contrasts and these are reflected in its schools. This adobe hut on the altiplano near Ancoraimes, Bolivia, is a rural school built (except for the roof) by the Indians it serves. This modern high school serves students in Callao, Peru.*

Roy S. Smyres Photo





Roy S. Smyres Photo

Methodist Prints, by Kofod



Roy S. Smyres Photo

(Top of page) The large sign, "Admissao Gratis" (Free Admission), marks the school at the People's Central Institute in Rio de Janeiro, Brazil, serving a slum area.

(Above) This animal husbandry class is at Duncan-Mangum Rural Life Center at Nueva Imperial, Chile. Demonstration farms and cooperatives help train farmers at such schools.

(Right) In a culture where university students are leaders, work at secular universities is important. Rev. Raymond Valenzuela is shown with a group of students on the campus at the University of Concepcion, Chile.





Roy S. Smyres Photo

Schooling starts early. Here is Miss Florence Prouty with a kindergarten class at Sweet Memorial Institute, Santiago, Chile.



Methodist Prints, by Kofod

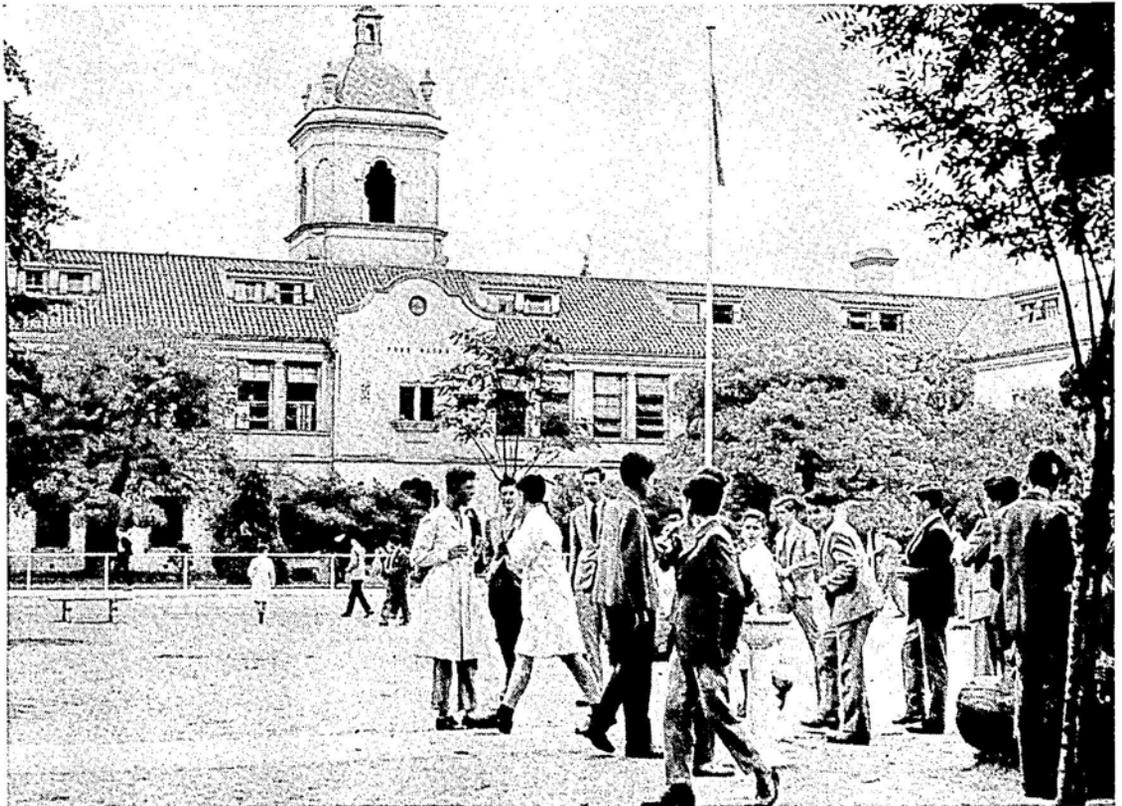


Roy S. Smyres Photo

Typical leaders of the future are these honor students (brother and sister) at the PanAmerican Institute in Panama.

Education must serve all needs, particularly in a changing society. This is a literacy class in the shums of Lima, Peru, at a Methodist social center.

This is Colegio Ward in Buenos Aires, Argentina, a well-known and respected Protestant school. It is a long way from the literacy class shown above. Both are essential parts of Christian education in Latin America.



Methodist Prints

# Communicating

## THE GOSPEL

IN a broad sense, all Christian activity from preaching to social work communicates the Gospel. In modern times, the "age of communications," the phrase is more often restricted to the use of the printed page, the mass communications industries. In countries of such vast areas and such difficulties of travel as are often found in Latin America, these techniques are of great value. Here are some examples.

*This is the Methodist Bookstore in Rosario, Argentina, featuring a display of Bibles. Book stores are a primary source of getting a message across to the general public.*



Methodist Prints, by W. F. Fore

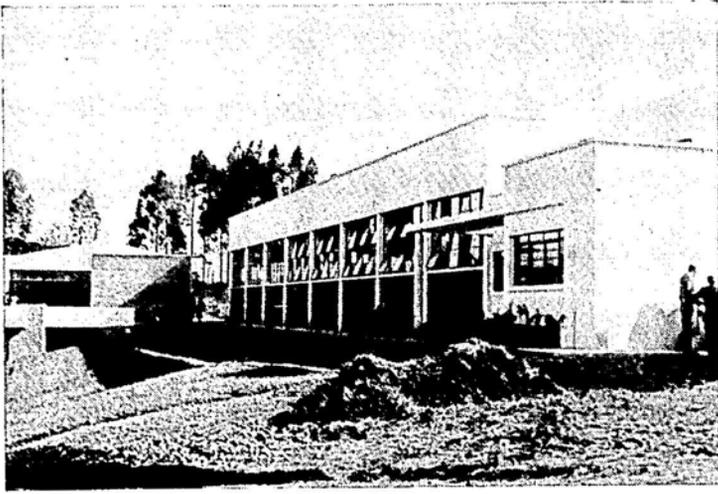
Roy S. Smyres Photo



*In the book store in San Jose, Costa Rica, workers check over the stock.*

*In countries where even inexpensive books are beyond the reach of many, libraries are important. This is in Mexico City.*





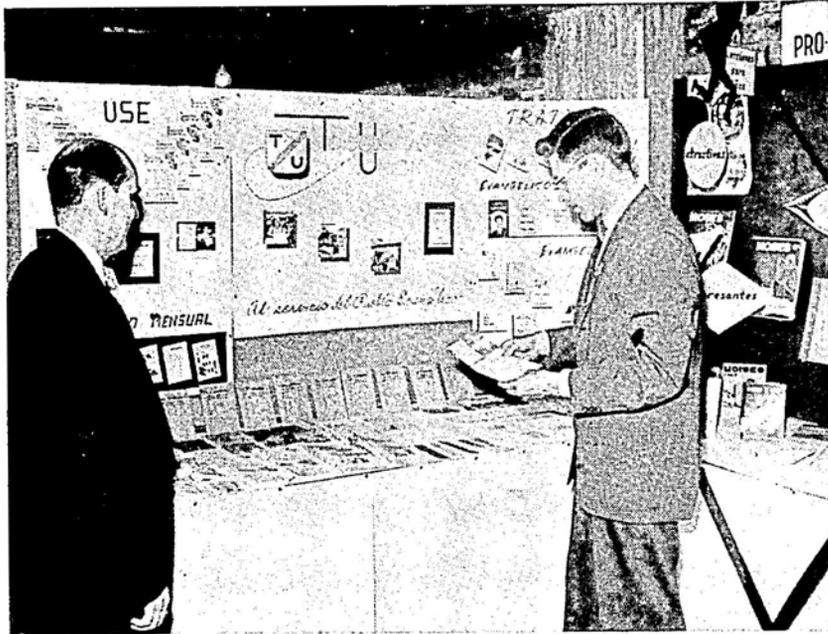
To produce these materials, plants and trained workers are needed. This is the new plant at Imprensa Metodista in Brazil.



Roy S. Smyres Photo

Manager Eduardo Gattinoni stands in front of a press machine in the printing plant at Buenos Aires, Argentina.

Roy S. Smyres Photo

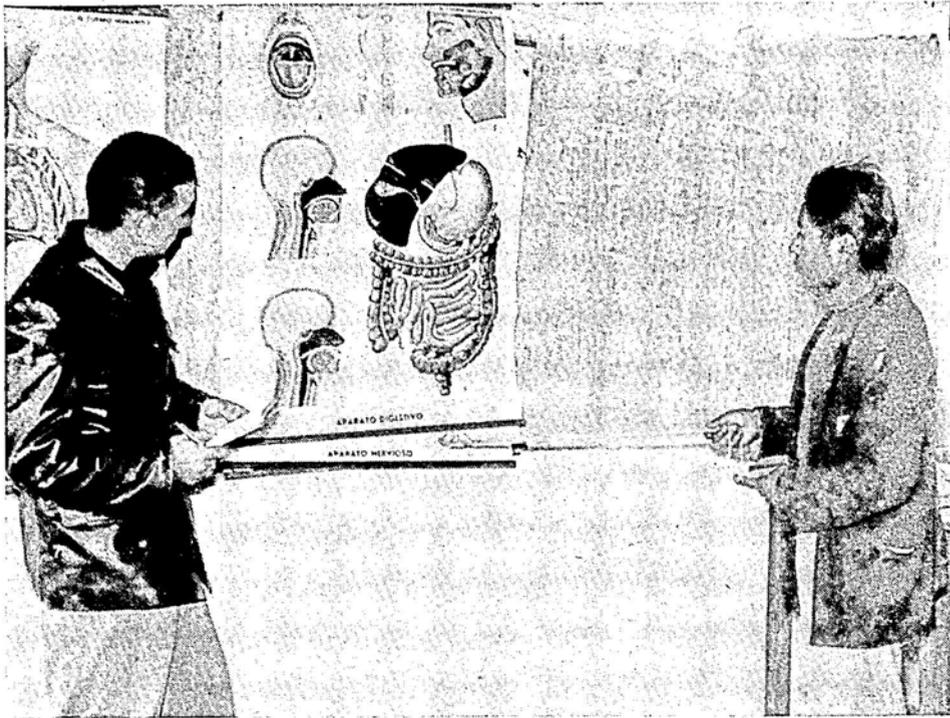


Not only books are produced. This is a display of some materials produced by CAVE, the Christian radio and audio-visual organization in Brazil.

Roy S. Smyres Photo

Miss Beverly Chain, formerly of CAVE, displays a chart prepared by that group.





Roy S. Smyres Photo

*All types of helps come in handy. Here Dr. Pablo Monti, Argentine missionary to Bolivia, utilizes an anatomy chart to explain a point.*

*More modern techniques are also used. Here is a record being demonstrated in the Methodist Bookstore in Sao Paulo, Brazil.*

Roy S. Smyres Photo



Methodist Prints by Kofod

*Missionary Eugene Stockwell broadcasts in Salto, Uruguay. From posters to films to scholarly works, all techniques are utilized to communicate the Gospel.*





Mrs. Dail (left) and missionary Adele Phillips talk things over. Mrs. Dail carries her trusty bolsa.

# A LESSON FROM A BOLSA

by  
HILDA LEE DAIL

Missionaries to Latin America often have their glimpse of the culture they will encounter during their studies at language school in Costa Rica. Mrs. Dail, now a missionary in India, studied at this school for a time.

IT was the last Saturday morning in August. I stood in the middle of what is called the Closed Market, in San Jose, Costa Rica. In one direction was the meat stall. Whole sides of freshly slaughtered animals hung beside strings of sausages. Pans of

shrimp, liver, chickens, ground beef, and eggs were lined up on the counters underneath. And behind all stood the butcher, his white teeth shining as brightly as the sharp knife he held in his hand.

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tomers were the vegetable and fruit vendors, surrounded by strings of green and red peppers, bunches of bananas, baskets of oranges, stacks of purple and white cabbages, carrots, tomatoes, potatoes, green beans, corn, and exotic foods whose names—like *chayote* and *frijoles*—I did not then know.

In front of me were stalls filled with stuffed and mechanical toys, table linens, cooking ware, sun hats, aprons, and brightly embroidered skirts. I was "delirious." It was a shopper's paradise.

"First, you must buy a *bolsa*," Ed, my temporary "Big Brother," said, as he pointed to the dozens of gayly colored straw bags hanging over our heads in every stall. "You know they don't have paper sacks here to put your goods in. So everybody carries a *bolsa*," he explained.

Our family had just arrived the day before to enroll with about two hundred other North Americans in the Spanish Language School. We were among the thirty-three Methodists who had come to study Spanish in preparation for serving the church in Argentina, Chile, Mexico, Peru, Bolivia, and Costa Rica.

As we bought our *bolsas* and stuffed them full of groceries, we met students from some of the forty other church groups also recently arrived in town. They, too, were following in bewilderment their "Big Brothers" assigned by the school. On their arms were also bright *bolsas* bulging with food stuffs.

In the excitement of the new experience of shopping in a foreign country, nobody was longing for the supermarkets of the United States. But since we still brought with us our buying habits, we left the market with massive loads. However, no one could bring his American car to Costa Rica on the airplane. So we all either boarded the temperamental city buses or hailed a midget taxi. We were completely oblivious that people on all sides stared at us, the quaint North Americans who carried their own *bolsas*.

On Monday morning the same two hundred North Americans left the rented furnished homes, after packing school-aged children off to the Methodist School for classes. The smaller

ones came to the Language School with their parents. There, lined up on the sidewalk at Avenida Central (San Jose's main street), these nursery and kindergarten children stood, each with a miniature *bolsa* in his hand. Inside were his mid-morning snack and his sterile water jug. Soon an "autobus" picked up the children and *bolsas* to deposit them a safe distance from their mothers and daddies who must concentrate on speaking in Spanish.

From Aulden Coble, the director, we learned that the school had its beginning in 1942 in the city of Medellin, Colombia, by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. But in 1950 it was moved to San Jose, the capital of the "Land of Eternal Spring." Here in this democratic country—the crossroads of communication between North and South America—studying Spanish seemed to be the "natural" thing to do. Known as a country with more school teachers than soldiers, Costa Rica has the highest literacy rate of any of the Central American republics. And even though the Roman Catholic Church is the state religion (the constitution saying that the president must be a Roman Catholic) there is religious tolerance.

When I went to my first class, I realized how much "religious tolerance" I must have, also. For assigned to sit at the same table with me for four hours every day were people from five different denominations. There was a Southern Baptist doctor from Oklahoma who could and would sing "In the Sweet Bye and Bye" at the least encouragement. Across from him was a tall Texas Episcopalian who, being single, was unencumbered by family responsibilities and able to lead the class. Later we were joined by a Conservative Baptist, a graduate of Nyack Bible College, who carried a pocket full of tracts that he distributed between classes. Next to him was a radio technician's wife who belonged to the United Evangelical Brethren. One day, after one of my more uninhibited remarks, she asked me, "What kind of a missionary are you going to make? Half mischievously I answered, "A human one." But I was joined in my humanity by another Methodist—a Woman's Division mis-

sionary preparing to go to Bolivia.

During the daily chapel services followed by *refrescos* our class joined the other groups in worship and fellowship. We got acquainted with the two varieties of Mennonites, the six branches of Baptists, the Quakers, the Pentecostals of numerous affiliations, Evangelical and Reformed, Presbyterians and a group of Germans from the Lutheran World Federation.

Since its first year the school has been interdenominational and completely self-supporting with the exception of the salary of the director assumed by the Presbyterians. But the nature of its heterogeneity has been different from any other kind of cooperation the modern Protestant church has experienced. In 1959 only one-third of the students were sponsored by sending bodies affiliated with the Division of Foreign Missions of the National Council of Churches. This fact was an indication of the "Babel" of Evangelical witness that has been increasing in South America in recent years. And with so many different agencies represented a wide divergence of training had been required. Some Ph.D.'s sat side by side with Bible college graduates or others who had no special educational training.

The doctors, nurses, teachers, technicians, airplane pilots, agriculturists, evangelists, and even the one actress-producer shared a common plight—ignorance of the Spanish language. As the days wore on the "Tower of Babel" shook and finally came tumbling down when the total group began to speak the same words.

The fundamentalists looked at the liberals and discovered that they did not *really* have horns after all. (The distorted foreheads were only from the strain of listening to new sounds from tape-recorders for four hours each day.) The legalists, on occasion, laid down their rule books and accepted as brothers some who had stopped flaunting their freedom from law in the struggle to conquer Spanish.

However, in our reflective moments, some of us were aware of the terrible distortions of the gospel this variegated witness could present to a continent already immune, in a measure, to Christianity through long years

of acquaintance with Spanish Catholicism. We were sure that we had to find ways to work together on a deeper level than before. We were glad that we had the common experience of studying Spanish, but we were looking for some common message to communicate to the people of South America with this newly acquired language. The question was, "Where could we begin?"

I received a clue one day as I was sharing a cup of coffee with another student during *refrescos*. She told me that a prominent Costa Rican had publicly criticized the Language School students for carrying *bolsas*.

He had said, "Nobody but servants carry *bolsas* here. You people are breaking down our customs."

We knew this attitude toward work was a hangover from the days of large landholders when there were only two classes of society—the rich and the poor who served them. Through the years the church had not always been outstanding in its identity with the workers, but had often sought its security among the landholders.

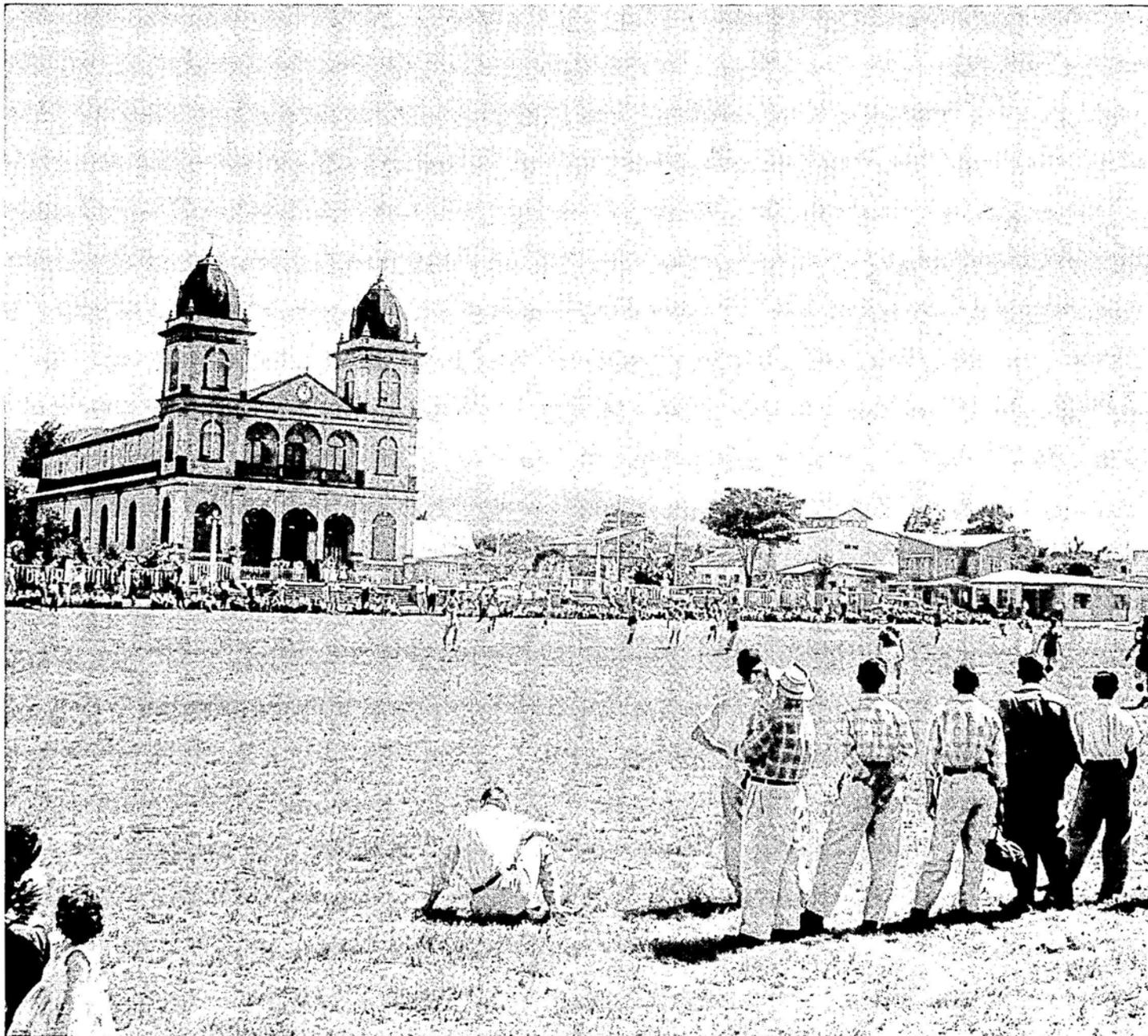
I looked around me. Most of the people there had *bolsas* over their arms, for this was the day that the bakery truck from the Seventh Day Adventists Bakery made its deliveries to the students. The women from the

Union Church were also selling pies, jams, and pickles. And I will have to admit that on this day I had bought a puppy from one of the servant's boys who was selling a litter. So in my *bolsa* was a new pet for the family.

Give up my *bolsa*? I suddenly realized that this *bolsa* in my hand was a symbol of one of the first things all the Language School students could agree on—our attitude toward work. We all believed in the responsibility of each individual to society. In carrying our *bolsas* we were exemplifying this unity. With our *bolsas* on our arms, we would at least give a united witness that "every man shall bear his own load."

Scene in San Juan, Costa Rica, on a Sunday morning outside the Catholic cathedral.

Roy S. Smyres Photo



# Old Believers



Out in the fields. The colony has built four villages and subdivided the land. They grow rice and buckwheat, raise livestock and keep bees.

## in NEW BRAZIL



Photographs from the  
WORLD COUNCIL OF CHURCHES

L ATIN AMERICA, like the United States, is made up of diverse strains of peoples from many lands—the native Indian, Negroes from Africa, Spanish, Portuguese, Germans, Irish, immigrants from many lands. This process continues today, with Oriental groups prominent.

One such group of new settlers in Brazil is a rather special case. They are Russian "Old Believers" who left the Russian Orthodox Church in the seventeenth century when the liturgy was reformed. They left Russia at the time of the Revolution and had been living in North China until the Communist takeover there. They have very strict rules and will not separate from each other. Through the World Council of Churches, they have been resettled in Parana State in Brazil.

*Two younger members of the Community work in the vegetable gardens.*

*Erecting a water mill. Old Believers insist on running water near villages. All woodwork is done by joining or use of pegs.*



*Members of the community line up in their finery to receive visitors.*



*World Council General Secretary W. A. Visser 't Hooft and members and staff of the Council visit a village and discuss conditions.*



*Three elders confer together. A new life in a strange land begins for them. They, in turn, become part of the mosaic of life in Latin America.*



ALL PHOTOS IN THIS SECTION BY THREE LIONS, INC., NYC

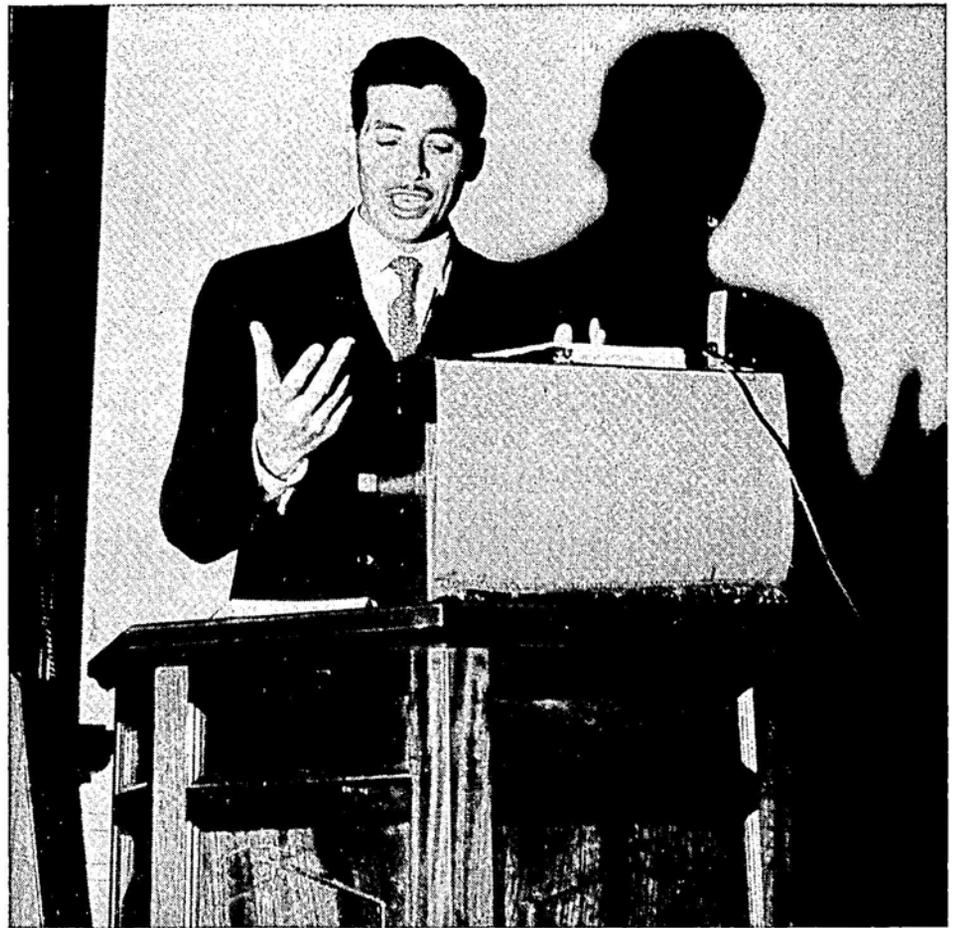
*At the Union Theological Seminary in Buenos Aires students talk between classes. This Seminary is an interdenominational one preparing both men and women for work in Spanish-speaking churches.*

PICTURE SECTION

# *Training* **FOR** **THE CHURCH** *in the Argentine*

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

Jose Araya Guerrero, a student from Chile, practices preaching from the chapel pulpit.



PICTURE SECTION

A young preacher-in-training reads the lesson while a local pastor and fellow student supervise.





*Women trainees of the Seminary visit the poorer sections of the city of Buenos Aires.*



*Adeline Gonnet, a graduate of the Seminary and a student at Scarritt College for two summer terms, visits a family in La Boca section of Buenos Aires. She is accompanied by a student from Peru.*



◀  
*Calling in the "field" by the Seminary students must at times be accomplished by water route.*

*Before field work comes intensive study in classrooms.*  
▼



One of the most important services rendered by the Seminary is advice on what books to read. The librarian here shown is Miss Josephine Abrams from South Carolina.



The Seminary Library is quiet, spacious, and well-stocked.





Future missionaries and pastors get practical experience for future church suppers as they help with the service in the Seminary dining hall.

The dining hall brings different South American citizens together. Through the international and interdenominational atmosphere a unity is built up for Protestantism in the continent to the South.



◀  
*The practical experience with the needs of the people is added to the more orthodox ministry.*



◀  
*Great care is taken to reach listeners in a way they can be sure to understand. Here a tape recorder catches a student's voice and words so that they may be studied later.*

**PICTURE SECTION**



*The sessions after class and field work are important in the training of students.*

**PICTURE SECTION**

*From the Seminary missionaries go to all parts of South America; and preachers, with excellent training, lift the level of the local churches.*

By MARIAN DERBY

# Women's Organizations in LATIN AMERICAN PROTESTANTISM

*Nurse Francisca Cariques at Nueva Imperial in Chile. She is supported by the Federation of Methodist Women in South America.*

Togo Fujihira



THE traditional role of the woman in Latin American society has been in the home. The woman has been expected to carry the main responsibility for rearing the children; she has devoted considerable time to the entertainment of her husband's friends; and she has usually kept in contact with the various members of what are often extensive family connections. In short, even though she may have one or more servants to help her perform these various functions, she has been expected to spend most of her time and energy in her home.

Now this pattern is changing in Latin America. Many women are no longer satisfied to fulfill their traditional role of homemaking and entertaining. Younger women especially are finding employment outside their homes in increasing numbers.

Leaders of the church in Latin America as well as those in secular society have become aware of this trend, but so far women's organizations within the churches have not kept pace with the changing times. These organizations continue to draw their membership almost entirely from among women whose chief in-

terest is their homes and families. A very small beginning has been made in Uruguay, Argentina, Chile and Mexico to organize church groups made up of women employed outside the home, but they are not yet a significant force in these places.

It must be said that although these church women's organizations are made up of homemakers, they have had from their inception as their aim the opening of doors of understanding and service outside the home, both in the local community and in the far corners of the earth.

In most cases the women come together in weekly meetings. These may be held either in the church or in a home on a weekday afternoon. A devotional emphasis is central to the program. Frequently, the pastor leads in this, but it is often the case that the women themselves prepare and deliver devotional messages or present Bible studies. These groups elect their own officers who provide responsible leadership for various activities within the church and in the community. These activities may range all the way from practical matters like buying new dishes for the

church kitchen or providing milk for underfed children to the distribution of tracts.

Many specific examples can be given of the activities of these local groups. Baptist women in Chile take full responsibility for the vacation church schools for children in their local churches. Women of a Swiss Reformed Church in Uruguay started a day nursery some years ago for the children of working mothers which is now administered by the government.

Methodist women in Brazil have adopted as their motto, "*vivir para servir*"—"live to serve." Their local Woman's Societies are organized with four departments. These are spiritual life, missions, social action, literature and recreation. They have set up goals for every member which include daily reading of the Bible, personal prayer, attendance at Sunday school and worship service, efforts in personal evangelism each week and liberal contributions of money to the church and the Woman's Society. Presbyterian women in Guatemala have provided sewing machines to establish sewing centers in local

Preparing copies of *Voz Misionaria* at the Publishing House in Sao Paulo, Brazil.

There are only 40,000 Methodists in Brazil (including men) but this paper has a circulation of 80,000 among women of Brazil.



Fujihira: Methodist Prints

churches in poorer communities. These centers where women can earn an income to help with family expenses may be the first contact they have with a Protestant church.

National women's organizations have assumed special responsibility for homes of various kinds. National organizations of Lutheran women in Argentina, of Methodists in Chile, of Waldensians in Uruguay have established homes for the aged, and continue to maintain them. In some cases the organization is directly responsible for the administration of these homes, either through a board of directors or through the naming of the director who reports to the organization. In other cases, the group raises funds for the support of the home and provides food and equipment.

Similarly, student homes have been established for girls from rural areas. These are located in large towns or cities where girls must come if they wish to have more than the most rudimentary education. Methodists in Brazil and Baptists in Chile have accepted responsibility for children's homes. These homes provide Christian love and care as well as meet the physical needs of children who come from homes broken by death, divorce or desertion.

Latin American women in many cases have a vital missionary concern for those in other parts of the world. Presbyterians in Brazil have shared in supporting the work in Portugal, and those in Colombia are raising funds to send a missionary nurse to Ecuador. Uruguayan Methodists give scholarship aid to a school for girls in India.

Most of these national federation

or unions of denominational societies have annual meetings to which local societies send delegates.

Time may be given also to intensive study as was the case in 1958 in Argentina when Mennonite women held a one-week retreat to study social problems related to children, youth and the family.

Week-long leadership training institutes for women held in some of the larger cities are part of the program of Presbyterian women in Brazil.

In some cases, regularly appointed secretaries for women's work or visitors to the societies in local churches help in the training of leaders and in carrying out the plans and activities which have been agreed upon at the delegated annual assemblies or conferences.

Some of these national women's organizations publish magazines designed to aid in leadership training and to strengthen women's work in other ways. *El Fanal* (The Lighthouse) of the Uruguayan Baptists, *La Ventana* (The Window) of the Chilean Baptists, *Con Vosotros* (With You) of the Chilean Methodists are three magazines printed in Spanish for the women of these churches. They include reports on activities of particular interest, furnish

program planning suggestions for the weekly meetings of the societies and also carry inspirational material and articles of a general nature.

Probably the best-known woman's magazine in Brazil at the present time is *Voz Misionaria* (Missionary Voice). This is edited and published quarterly by Methodist women and distributed largely through the local societies of Methodist churches. However, its influence extends much farther, for in 1959 the circulation of this publication reached 80,000. Official figures show that there are about 40,000 members in the Methodist Church of Brazil (this, of course, includes men) and some 10,000 members of Women's Societies. Thus, *Voz Misionaria* is serving as a missionary to many homes where families are not members of a church.

In Mexico and Argentina women's magazines are published under the auspices of interdenominational groups. The *Guia del Hogar* (Guide for the Home), published in Argentina, is prepared by Protestant women of Uruguay, Argentina and Paraguay. It serves the women's organizations of all three countries.

This magazine is designed to furnish program planning help and news items of interest to the women of the Disciples Church, the Meth-

odist Church, the Waldensians, Mennonites, Lutherans and other groups. In 1958 it had a circulation of 4,000 copies, distributed to women in 25 different countries.

The *Antorcha Misionera* (Missionary Torch), published in Mexico, serves the Protestant women of that country in much the same way. It is also sent to groups in other Spanish-speaking areas so that its influence extends beyond Mexico.

Women in Argentina have been instrumental in seeing that the mission textbook studied by Protestant women in the United States is translated and published each year in Spanish. These books on Africa, the Near East, Burma, Japan and so forth are widely used for mission study by women's organizations. They serve to give women (and men of the church, too, on occasion) a knowledge of the growth and development of the Christian world church.

Mention has already been made of national *denominational* organizations. In several countries there are also *interdenominational* organizations of women, usually referred to as confederations because they are made up of national federations of various church groups. The organization in Argentina known as L.A.M.E. (*Liga Argentina de Mujeres Evangelicas*) is one of the most active. In 1958 nineteen denominations were represented on its board of directors.

The *Liga* is related to the National Board of Child Welfare and has representatives on this board, which deals with such matters as censorship of television programs and movies, supervision of recreational centers and inspection of children's literature.

The *Liga* sends representatives to non-governmental organizations related to the United Nations. Through one of these representatives a plan was suggested for public schools to celebrate the national holiday of another country in order to increase knowledge and appreciation of other nations.

L.U.M.E. (*Liga Uruguaya de Mujeres Evangelicas*) in Uruguay serves much the same purpose in that country as the *Liga* in Argentina, conducting activities which have served to unite Protestant women in Uruguay.

The *Liga* has been working recently to provide and equip a room in the new Protestant hospital. This will mean not only equipping but also maintaining a room with four beds.

The *Liga* cooperates in the fight against cancer and with the temperance movement. It has four teas a year for the presidents of the various societies in the local churches in Montevideo and once a year it holds a two-day congress to which delegates come from all over the country. It has its own insignia on an attractive pin which proclaims to all that the wearer is a Protestant woman. The words on the pin, "United to love and serve," give the real purpose of the organization.

In Mexico the interdenominational organization is officially known as the *Union Nacional de Sociadas Femeniles Cristianas* (National Union of Women's Christian Societies). It has as its theme, "That all may be one in order that the world may believe." In addition to publishing the magazine, *Antorcha Misionera*, the Union has recently been preparing a book on missions and publishing a yearly program guide.

Perhaps the newest interdenominational organization of women is that of Peru. In that country the first interdenominational Congress of Evangelical Women was held in July of 1958. Fifty-seven official and two fraternal delegates representing eight denominations, four independent groups, two Baptist missions and more than one hundred others from all parts of the country, met for four days to discuss the theme, "With Christ in the Home."

One of the tangible results of the Congress has been the formation of the Peruvian League of Evangelical Women and the expressed purpose to convene a similar congress every two years. This league has as its slogan, "United in Christ."

Methodist women in the Latin American countries have formed the Latin American Confederation of Methodist Women. This organization held its fourth quadrennial meeting in Rio de Janeiro in January, 1959. The fifty delegates from nine countries as far distant as Mexico and Argentina listened to addresses and discussed subjects based on the cen-

tral theme, "Resources and Strategy for a World in Crisis."

Of special significance was the fact that the three missionaries currently supported by the Confederation were all present. This enabled the delegates to hear at first hand about their activities in Chile, Bolivia and Peru. A missionary budget of \$10,000 of United States dollars was adopted for the quadrennium and the group voted an annual quota of ten cents (U.S.) per member to cover the general expenses of the organization. Resolutions calling for active support of the United Nations, for programs stressing racial equality, and for local measures to combat juvenile delinquency were adopted.

Many of the denominational groups are part of a world organization or fellowship within their own confession. Presbyterians, for example, in all six Latin American countries where their church is found form a part of the Woman's Department of the World Presbyterian Alliance. They share in the Fellowship of the Least Coin, each giving the smallest coin of their money every month, to be set aside for a common project.

It is a hopeful sign for the future to be able to state that at the present time an increasing number of qualified young women are being trained professionally for full-time service in the church or institutions which are related to the church. This kind of training is being given in the Union Theological Seminaries of both Cuba and Argentina. In other countries, special schools have been set up by various denominations for this type of preparation.

As a larger number of young women emerge from these schools to assume places of leadership in the church and the community, the women's groups and the church itself will be strengthened. At the same time it should be stated that there is a need for a broader program of leadership training for laywomen, for more and better study materials, and for an effective approach to the business and professional women and other employed women within the church who are not at present being reached by the program of the women's organizations.



Centro Social, Monterrey, Mexico

Miss Dyck and Miss Trewyn pause outside the doorway of the Tennessee cabin at the Centro Social Camp-ground.

THE idea of a peace corps is not new. It is a hopeful expanding of a program which has been tried and proved by Christian missionary boards for more than a decade.

Short-term missionaries — college graduates, carefully screened and intensively trained — have gone into many foreign lands, as well as into needy areas at home, carrying the friendliness, skill and enthusiasm of Christian youth. *Caravaners* and *Work Campers* have given brain, brawn and empathy during the summers, working, studying, and playing, shoulder to shoulder with weary and embattled people at home and abroad.

During the summers of the past ten years, hundreds of United States college students have paid their own transportation to Mexico where, twenty-five miles out from Monterrey, they have helped Mexican youth develop a camp site. Cabins were erected, a swimming pool, a lodge and many other facilities were built which make this "Sierra Linda" the only equipped campground in all of northern Mexico. The camp is used for spiritual retreats, institutes, and conferences.

"The Work Campers have come from California, Minnesota, South Carolina, Louisiana, Illinois, Texas, and other states. They work and study with our Mexican young people. This is a forceful international friendship venture," says Miss Helen Hodgson, who is Director of *Centro Social*, a Woman's Division project in Monterrey, Mexico.

"The MYF-ers of the Trinity Methodist Church, which is near the *Centro*, finish the projects started in the summer work camps. They do this on holidays and week ends. Our missionary, Miss Anna Belle Dyck, is in charge of this camp project. Under her creative leadership the camp has become a power for enriching many lives."

It was in 1926 that Helen Hodgson went to Mexico as a missionary for

the Woman's Missionary Council of the former Methodist Episcopal Church, South. As a teacher, she went through that discouraging period when all foreigners were prohibited by Mexican law from being leaders in schools or churches.

But as has happened so frequently when one door is closed, Christian workers find a way to open another door and, by the help of God, make an even better way to demonstrate their love and concern for people. The Methodist Mission Board opened more social centers in cities. Located close to the Methodist churches, the workers in these centers help the Mexican pastors to push forward their program.

"The work has grown through the years," says the Director of the Monterrey Center. And because, for twenty years, she has served as treasurer of funds expended in Mexico by the Woman's Division, she refers to the work by way of the projects to which she mails the monthly checks. These have included: five Christian Social Centers—at Chihuahua, Durango, Saltillo, Reynosa, and her home base, Monterrey. There are several missionaries doing rural work, a large hospital in Chihuahua (Sanatorio Palmore), student hostels in Chihuahua, Monterrey, Guanajuato and Puebla.

Scholarships are sent to Mexican Methodist-sponsored schools, among which are a Deaconess School, the Industrial School in Mexico City, and girls' schools in Pachuaca and Puebla.

A close-up of the work being done in the Monterrey *Centro Social* will give a clear idea of "the new frontier" in Christian missions, which is predominantly a helping program. Well-trained and consecrated Christian workers stand ready and willing to assist people.

"In 1947 a group of men from the American Smelting Company was

sent by the company to study English in our evening school," says Miss Hodgson. "They had been studying for only a few weeks when they asked if I would meet with them outside of class time to explain about our religion."

"Their questions were searching. We had profitable times in these informal discussions, which continued as we read together such books as *I Dare You*, by William H. Danforth, and *They Dared to Live*, by Robert M. Bartlett.

"Two of the members of this class, with their families, joined Trinity Church. One family had fourteen children and I had the pleasure of helping to educate the two older girls. They are now teaching school, and are helping their parents to educate the younger children."

Giving aid to young people who want an education has been a special interest with Miss Hodgson during her thirty-five years in Mexico. "We assisted several girls through the State Normal, and in getting teaching positions. In this way they have been able to help their families. One young man is now studying to be a minister. We are constantly looking for opportunities to help people to a finer Christian life," the missionary states.

"Senorita Maria Gonzales, our Mexican expert in club work has been a staff member almost as long as I have," says Miss Hodgson. "At present [1961] she is taking graduate work in the School of Social Studies in the University of Tennessee, while living at Scarritt College, where she has studied during previous leaves.

On the staff of the *Centro Social* are five Woman's Division missionaries. Besides the Director, who is from California, there are Miss Iva Conner, Miss Annabelle Dyck from Kansas, Miss Naomi Hare of Texas, and Miss Mary Trewyn of Wisconsin. Miss Trewyn is a short-term missionary ("LA-3").

There are seven full-time and several part-time Mexican workers who help in the many activities of the Center.

By  
EUNICE JONES  
STICKLAND *International*

We will be glad when she returns. There are 175 girls enrolled in the clubs. They learn all sorts of constructive things under the leadership of Christian women, whom Maria meets weekly to train and help keep up on efficient methods and crafts."

All the missionaries help in the ever-popular English classes, and in the many other activities which lead people into a fuller knowledge of the abundant life which Christ offers.

"Our English classes attract lawyers, doctors, engineers, and other professional people, while the literacy classes for adults reach representatives of the lower-income and laboring groups," continues Miss Hodgson. "All the workers in the Center assist in various departments of the Methodist Church, and we help to train leaders for the religious program."

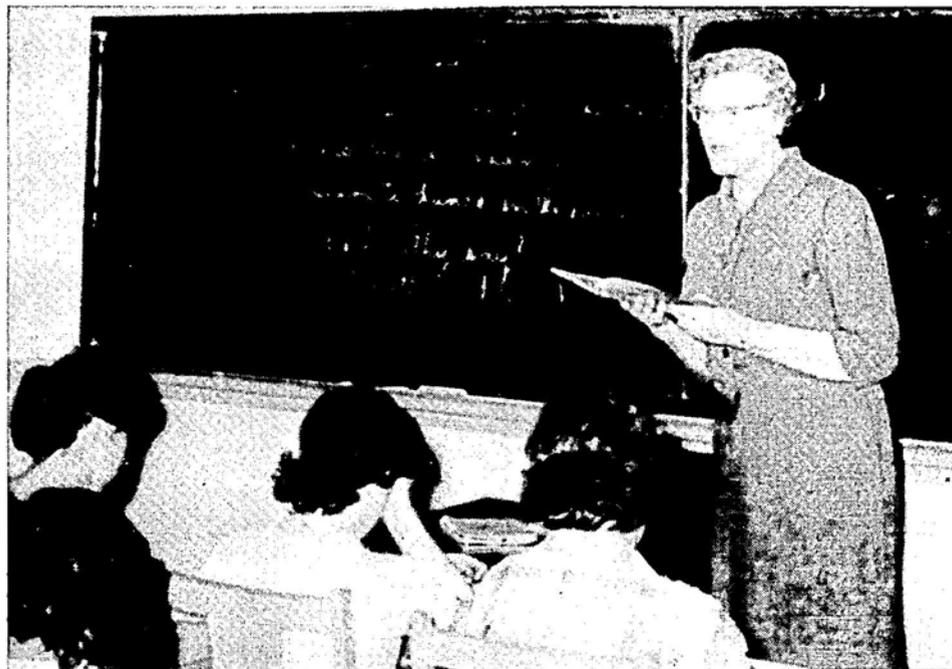
The latest and most encouraging growth has been in the gymnasium. In 1958 the Board of Missions, Division of World Missions, sent the Reverend Mr. and Mrs. Robert H. Connerly from Danville, Virginia.

"It is inspiring to see what Mr. Connerly has done," said Miss Hodgson. "He has completely renovated the building. Four rooms have been added. We now have over one hundred young people coming to the gym each day.

"There are thirty outside teams using our facilities, besides the many groups that Mr. Connerly trains. In January and February he organized a Good Neighbor Tournament in the public schools. The gym was filled every night."

Almost all the social activities of Trinity Church are held in this gymnasium building, and the property is lent for wedding receptions, programs, and parties.

The members of the church, including the staff at the *Centro*, are now busy in fund-raising to help build a new church on their present



Centro Social, Monterrey, Mexico

Miss Helen Hodgson, director of Centro Social, instructs an English class.



Centro Social, Monterrey, Mexico

location, as well as in helping to start a new church in a residential district.

Parents call at Centro Social to take kindergartners home.

# Friendship Venture IN MEXICO

"I have reached the age of retirement, but the Woman's Division has granted me the privilege of staying here until the summer of 1962, to serve as treasurer for this field and as head of the Monterrey Centro Social," concluded this veteran in God's peace corps, with a sparkle of ever-youthful enthusiasm.

THERE are church members in the United States who hold the view that the countries of Latin America are already Christianized and that other countries that have not heard the gospel should have priority when it comes to missionary expansion.

The Catholic Church does not hold this view. From the sixteenth century on Catholic priests have been sent to the countries of Latin America.

All the countries call themselves Catholic countries, no matter what the individual may call himself. But in recent American Catholic articles and books—some of them prepared by Maryknoll missionaries—the authors raise the question: "How Catholic is Latin America?"

Albert J. News in *The Sign* (Sept. 1956), a national Catholic magazine, says that South America is the best missionary continent in the world—but it needs missionaries. He pooh-poohs the idea that South America is Catholic—or even Christian.

Out of the total population of more than 157 million more than 136 million persons claim to be Catholic, he states. But—by the most generous estimate—not more than ten per cent of these millions could be called practicing Catholics.

The author quotes a Brazilian priest who says, "We have many baptized Catholics—yet for only a few is Christ a living reality."

John J. Considine in his book *New Horizons in Latin America* gives considerable space to an analytical report



Jacobs from Three Lions, NYC

## The Catholic Church in LATIN

of the work of the Protestants as over against the Catholic work in Latin America.

Dr. Considine is a priest and a professor at Fordham University in New York City. He has been especially imaginative in preparing priests for work in mission fields. It is interesting to read of what we call (arrogant as we are) "our work" from the pen of a Catholic priest.

"What an extraordinary sight," he quotes a visitor to Buenos Aires as say-

ing when he passes the Methodist La Aurora Bookshop. "Side by side are books by Bishop Fulton Sheen and the Spanish mystics and Protestant literature from both North and South America."

Dr. Considine praises a young lawyer friend who has made an analysis of the practical efforts of Protestant work in such a way that many in Catholic circles were stirred "out of their complacent disdain of Protestant efforts."

Dr. Considine surprises the Protestant reader by suggesting that the Catholic church in Latin America does not have the contacts with the great masses of population that the Protestant church is coming to have.

This is neither a criticism of Catholic missionary endeavor nor praise for our own endeavor. Here we are marshalling opinion from qualified Catholic leaders that Latin America is not Catholic in any very vital sense of the word.

But the Catholic missionary movement is not content to let the situation remain as it is.

Priests are being prepared in the United States for strategic places in the church in Latin America.

An attempt is being made to make the local Catholic church a more inviting place.

The successes of Protestant institutions and conversions are being analyzed to find what lessons they may have for the Catholic missionary.

There is stress on the use of laymen

and laywomen for expanding the church's program.

Such specialized agencies as those of the United Nations or of the United States technical assistance programs are welcomed. The church stays close to them and is willing to work for them in any way possible.

A marked attempt is being made to reach the working men and women of Latin America through their trade unions, their rural associations, and through providing schools for their children.

In Chile where the trade union movement is strong—and also the number of non-churchmen is great—there is special study of how to get close to the people. It shows a hold on reality that one of the first points is a vital workers' movement where Christian leaders, non political, offer social and economic study and guidance.

The second point is even more realistic. It calls for a social education of the clergy.

There is a demand that the missionaries coming to Latin America know the precise social needs of the precise country in which they are to serve.

The day of the local Catholic church rooted in tradition and slumbering in the assurance that its community is Christian is going. The more aggressive and progressive of the missionary leaders recognize that the church, to have its place in modern Latin America, must be a church of the people.

Whether the various programs will succeed—who shall say? Certainly Catholic studies have shown as rife a field (perhaps even more so) for Protestant expansion as for Catholic.

There are two superb gifts that Catholic priestly strategists have. They have a sure instinct for the important place to work. And they have a recognition for the type of person in that place to make the work succeed.

Protestant strategists may well watch their studies and programs.



Almasy

Rachel Colvin from Monkmeier, NYC



# AMERICA

*(Opposite page) Parish priest of the old style.*

*(Above) The people whom the Catholic church wants to reach.*

*(Right) Can the Catholics provide for lay participation like that of Protestants? Photo shows: A father and his daughter provide leadership in church music.*



# Church Women of Mexico

## AT

## WORK

By  
MARJORIE  
VANDERVELDE

**B**IG PLANS are astir in Mexico as the groundwork is being laid for the Latin American Congress of Methodist Women, to be held in Mexico City in 1963. Nine countries will be represented. Invitations have been issued also to South Texas and Puerto Rico.

As I visited recently with the friendly and gracious Señora Celia Osuna de Hernandez, president of the Frontier Federation (Conference) of Methodist women, in her Monterrey home, I asked how plans for the meeting were progressing.

"Very well," she answered, "although to prepare for guests from so many countries will take much arranging. But let me give you an example of how our women are supporting this project, by telling about the group in the small village of Terán (see Nov. 1960 *WORLD OUTLOOK*). I am so proud of those ladies!" My hostess beamed as she told this incident.

She had explained the 1963 Congress in a meeting with the *Sociedad Femenil* (Woman's Society of Christian Service) of Terán, and had asked for prayers and financial support. The members of the small society seemed a little concerned about the latter.

"We've given pesos to so many things," they worried, "till we have hardly any left."



Vandervelde

*Sra. Celia Osuna de Hernandez is president of the Frontier Federation's Sociedad Femenil—Conference Woman's Society of Christian Service.*

Señora Hernandez knew how true this was. And a glance at the little stone church so in need of repair told of still other demands—though a shining new tile floor gave evidence of a big and recent accomplishment. The president knew, also, that every member of the *Sociedad Femenil* in the whole country should feel she is part and parcel of the coming Latin Ameri-

can Congress. How could she wisely handle the situation?

"I'm not suggesting you give a big amount," she explained. Then she asked one of the members, "Can you, señora, give one peso?"

"I will give at least one peso," was the cooperative answer.

"Will you? And you? And you?" She went down the row.

*A village woman of Mexico, Srita. Victoriana Gomez, works with a flat stone which is used for grinding corn and making tortillas.*



Vandervelde

Everyone agreed. One peso is eight cents in U.S. currency. But it can mean a lot if one's husband earns only about ten pesos a day—if and when there is work to do—and there is a family to support.

So it was that, very recently, Señora Hernandez received in the mail an envelope from Terán which held a hundred pesos for the Latin American Congress!

The *Sociedad Femenil* of Mexico supports many projects, among which are the following:

Deaconesses in rural Mexican churches. [Four in Frontier Federation]; scholarships for girls to the Mexico City Deaconess School; Deaconess retirement fund; missionary to South America; translation of Bible for Indians of Mexico; church building fund. [Last year, built church at Tampico]; newly opened orphans' home started with seven children.

From where do the funds come for all these things? Each local society has its own means of raising money. In Chihuahua the Trinity Methodist women have "blessing boxes" and they sell *tostades* to pupils of Colegio Palmore, a Methodist school. Most societies have bazaars, where they sell their own handwork, tortillas and other favorite foods, and brightly-colored caged birds which bedeck, and contribute a flood of melody to, courtyards of Mexican homes.

As Señora Hernandez and I visited in her home, she was crocheting a necktie for a bazaar. I would gladly have bought several to show my home bazaar committee, if there had been any finished. And I know our committee would have enjoyed the señora's touch of humor as she remarked, "Sewing for the bazaar sometimes seems rather like forced labor."

Señora Estela Contreras de Morena, president of the Durango *Sociedad*

*Femenil*, reported a Christmas project. "Our Society held a white Christmas observance and, with the goods collected, was able to distribute to several underprivileged families a store of food to help tide them through the cold days. This was done in loving service to Him who said, 'It is more blessed to give than to receive.'" The motto of this group is *Prayer and cooperation*.

The *Legion Blanca de Servicio* (Wesleyan Service Guild) is also active in Mexico. Following are two of their very worthwhile projects. The chapter at Durango recently sponsored a bazaar featuring handmade articles. This sale enabled the group to pay its full quota toward the Latin American Congress of Methodist Women in 1963. Monterrey's *Legion Blanca de Servicio* has been holding monthly church services at rural Proteros, where there is no church. A thousand people live in this primitive settlement in a sub-tropical setting with pecan trees where gaily singing mocking birds nest. There is a backdrop of mountains. The picturesque setting doesn't keep the peo-

ple from feeling there is something missing. One put it this way, "We didn't know Sunday from any other day, until the *Legion Blanca* came to us."

Women of Mexico were represented in New York at a United Nations seminar held under the auspices of the Christian Social Relations Department of the Woman's Division. The representative was Señorita Dolores Gomez of Saltillo. When I met this lady, I knew that this facet of the work was in good and capable hands.

There are two Methodist Federations (Conferences) in Mexico. This article has, necessarily, been confined to one; space does not permit me to report all its very fine and active women's groups. The ones I have reported are, however, typical of the entire country.

I want especially to mention two personal goals of the president of the Frontier Federation, Señora Celia Hernandez. She is currently writing a book of instructions for those presidents who will follow her. There is no such publication available now, and she knows what a struggle it has

been for her to fill this office with no printed instructions. She hopes to have the book ready when her term of office is over.

In another field, she wants the Centro Social Roberts, at Saltillo, to be entirely self-supporting by the time her term is completed. At present it is supported in part by the Woman's Society of Christian Service.

Self-support, she thinks, can be achieved. And she theorizes, "It is better to stand on one's own feet."

As we discussed the various women's activities which I've mentioned, my hostess said, "Of course all these money-raising projects are secondary; the primary purpose of the *Sociedad Femenil* is to minister to the spiritual needs of women and to help the needy, in the name of Christ."



Vandervelde

*Sra. Olga Aparicio Gonzalez, an officer in one of the Woman's Society Circles of Monterrey, Mexico.*

*(Right) President of the Sociedad Femenil of Durango, Mexico, Sra. Estela Contreras de Moreno.*

*(Below) Wesleyan Service Guild (Legion Blanca) of Monterrey, Mexico.*



Vandervelde

Vandervelde



# 10 METHODIST

FROM its place over the mantel of the tawny brick fireplace in the lovely paneled study of the Bolivar, Missouri, Methodist Church Holbein's portrait of Erasmus seemed to take a meditative part in the Polk County Group Ministry meeting.

But there was little meditative about the lively discussion going on under his thoughtful eye.

Five ruggedly individual Methodist preachers, one of them a woman, and the Woman's Division rural worker, Deaconess Katheryn Kuhler, were expressing themselves freely on several concerns of their churches.

Who would conduct the sunrise service at Aldrich? How could the choir be there and at Fair Play at the same time? When could the next staff meeting be held? What about the meeting to plan the next leadership training course? Much consulting of calendars, shaking of heads, juggling of engagements.

And when would the newsletter be out? The Reverend Richard White, pastor of the Bolivar church, directed the question to Miss Kuhler. She said she was waiting for last-minute news from Mt. Gilead.

Student-pastor Roger Wreath reminded his colleagues he had to leave on time to get to Fairview to conduct the next part of the Luke study for the Woman's Society. Meeting adjourned to continue informally over lunch at a new highway restaurant.

For nearly two years Miss Kuhler and the five ministers of the Polk County Group Ministry have been addressing themselves to the task of revitalizing fellowship and purpose of the ten Methodist churches of Polk County.

The Group Ministry's first steps have been to build up the strengths in each church, whatever they may be—young people's groups, the Sunday school, the Woman's Societies.

Since her arrival in September 1959 Miss Kuhler has visited each church regularly, attended Official Board meetings, Sunday school classes, the four MYF's, and the five

Woman's Societies. She has organized a sixth Society.

As director of the Group Ministry Mr. White has a better than bird's-eye view of its accomplishments and these are some of the things he notes that it has done:

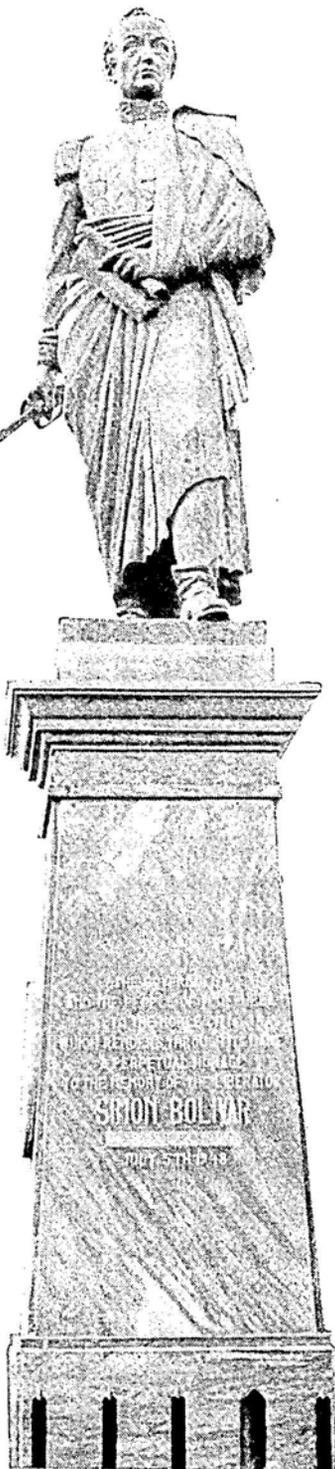
"Educated the rural churches to know they are connectional churches and not going it alone. Built up the MYF and given it a broader scope and meaning. Strengthened the woman's work. Helped the small churches to see that Bolivar is not 'snooty' and, in turn, helped Bolivar to find a new outreach. It has been observed that the Bolivar pastor and others can walk through a barn without getting their feet muddy—that they are not 'educated fools' or 'city slickers.'"

This is more than ordinarily significant for there are features of Bolivar which might foster a superiority complex—the statue of Simon Bolivar, South America's famed liberator, for instance, which greets motorists as they enter the town from the south; and the striking modern Polk County Bank Building, filled with paintings and exquisite pieces of sculpture and ceramic art.

A visitor observes another unusual feature. There are no taverns in Bolivar. The reason seems clear: the area's strong religious heritage. Mitchell Camp Ground, a few miles out of Bolivar, was for many years the scene of revivals and evangelistic meetings. Bolivar itself is the home of Southwest Baptist College, and of the Dunnegan brothers, Benton and John. They manage the bank, they have helped to bring art and music to the town, and are devoted members of the Bolivar Methodist Church.

The absence of taverns was attributed by Mr. Benton Dunnegan to "the character of the people" in a conversation in his quietly luxurious office at the bank. On the walls were paintings by Joe Jones, Peter Hurd, Millard Sheets, and William Ward Beecher.

"The people from the 'Old Sod' moving west from North Carolina



Amy Lee

Statue of Simon Bolivar, famed South American Liberator, commands entrance to Bolivar, Missouri, on the south. It was presented to the people of Bolivar by the people and government of Venezuela in July 1948.

# CHURCHES of POLK COUNTY

and Tennessee," he said, "found several springs here, enough water for man and beast.

"People named towns and children for men they admired," he added, a fact corroborated in the commemorative booklet issued in 1948 at the time of the presentation of the statue of Simon Bolivar by the people and government of Venezuela to the people of Bolivar.

It states, "Those pioneer Missourians who named their city for the great Liberator knew little of South America. But they knew much about freedom and justice, and they recognized the valiant service which he had rendered to those principles. . . ."

Mr. Dunnegan discussed the changes taking place. "Until the present, Bolivar and Polk County were part of an agricultural economy, but now a garment factory has moved in. A wreath-making industry has been developed by a local nursery. It employs mostly women."

From the board room of the bank, graced by still more paintings, furniture by Danish designer Jene Risom, and ceramics by Jade Snow Wong, to historic Mitchell Camp Ground, with its mellowed one-room brick church, seems a far journey though the miles are few.

Yet each has bearing on the work of the Group Ministry. Some even see a similarity in the quiet of the bank, where depositors make out checks beneath a water color, and the quiet of the old camp ground, where visitors wander under spreading branches of ancient trees to the churchyard and find names of pioneer Methodists on the graying stones, or see through the

church door hymnals in the racks, and a vase for flowers on the altar table.

The spirit of those early camp meeting days was revived when the Group Ministry, with the encouragement of the district superintendent, sponsored an evangelistic mission.

Mr. White says of it, "We brought in ten of the best ministers in the area and services were held for five nights in each church."

He adds, "For Laymen's Sunday the Group Ministry had a layman in every pulpit, and publicized it. For World-Wide Communion Sunday the Group Ministry had communion in every church, and publicized it.

"Nine churches now use Methodist or Cokesbury hymnals and Methodist literature. Last year the Bolivar church had all the study classes and the church-wide study and Fairview had two studies—their first."

The Group Ministry has put spe-

cial effort into leadership training schools. One such school, directed by Miss Kuhler, was taught by Miss Sue Mann from the Board of Education in Nashville. Topic was "Education in the Small Church." It was held at Aldrich and average attendance at the six sessions was sixty-five; most of the churches were represented.

People then requested that leadership training schools be given on a departmentalized basis: one on children's work, one on youth work, one on adult work, plus a general course in Methodism.

These courses were held at Bolivar for three nights. Average attendance at each session was thirty-five, with nine of the ten churches represented.

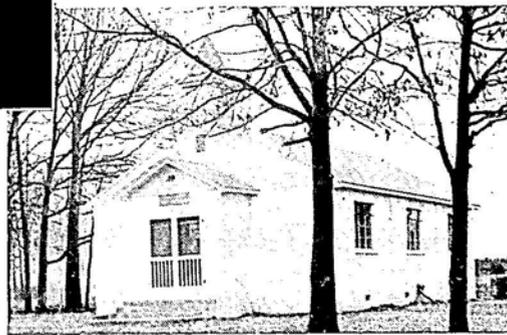
Last fall Miss Kuhler conducted courses in the teaching of children. A series of classes was held in each local charge to help teachers with teaching methods and the use of literature.



Amy Lee

Rural worker Katheryn Kuhler (standing). At right is the Reverend Richard White, pastor of the church and director of the Group Ministry.

Historic church and cemetery at Mitchell Camp Ground in Polk County.



Amy Lee

## BOLIVAR in BOLIVAR

Names are forever fascinating, whether of people, or towns, rivers or lakes, and Polk County in Southwest Missouri has its share.

The county itself is named for the eleventh president of the United States, and its county seat, Bolivar, is named for the famed South American Liberator, Simon Bolivar. His statue commands entrance to Bolivar on the south.

The churches and communities served by the Polk County Group Ministry and Deaconess Katheryn Kuhler of the Woman's Division of Christian Service add their own special names to the historic tapestry: Besides Bolivar there are Mt. Gilead and New Bethel on the Bolivar circuit; Brighton, Pleasant Hope, and Fairview on the Brighton circuit; and the two-church circuits of Morrisville and Wishart, and Aldrich and Fair Play.

# Latin American

## Protestantism and Progress

THE PROGRESS of Protestantism in Latin American countries is highly encouraging, according to Dr. Howard W. Yoder, executive secretary of the Committee on Cooperation in Latin America of the Division of Foreign Missions of the National Council of Churches.

As evidence of this progress he cited seven points during a recent interview in his office at the Interchurch Center, New York City.

"First, the evangelical church is becoming indigenous in Latin America," he said. "It is now accepted as a part of the people, and not as a foreign institution.

"The Roman Catholic Church now recognizes it as such and is setting out to surpass it. At the 1955 Roman Catholic Eucharistic Conference, held in Rio, it was agreed that the Protestant movement could no longer be considered the enemy of Latin America, together with secularism and communism, but that it was necessary to recognize it as a dynamic force whose every program should be surpassed by the Roman Catholic Church."

Dr. Yoder added, "The churches are becoming self-supporting, and recognizing the need to be. The formation of a Board of Missions at the Central Conference of The Methodist Church last July was very encouraging. It shows a spirit of sharing instead of just receiving.

"Second, we can say that trained leadership is coming to the fore—dedicated, intelligent church leaders who are being received as professionals along with doctors and lawyers.

"Third, the Protestant church is a vigorous, growing movement with fervor and dynamic spirit. It is said to be the fastest growing of the younger churches. For example, in Latin America Protestantism claims three per cent of the people and in Japan, where missions are older, it has only one half of one per cent.

"Fourth, the Protestant groups are building beautiful buildings. The sanctuaries are very worshipful. For-

merly many of these groups held services in rented buildings. Dr. Yoder suggested the worshipful buildings would have an effect on the worshippers themselves.

Dr. Yoder turned to the role of the denominational institutions in promoting Protestant Christianity.

"The influence of our institutions is strong," he said, "especially the educational institutions. In the past these institutions were under the guidance



Toge Fujihira

Young mother pauses at door on the Huancayo Methodist Church in Peru. "The evangelical church is becoming indigenous in Latin America."

of missionaries, but more and more the national workers are assuming the leadership. Because of this fact, the schools are becoming more a part of the evangelical movement—they don't 'belong' to the missionaries—or to New York," he added with a smile.

He spoke of growing evidences of the "very large influence" of the schools on the non-Protestant part of the population. "The Roman Catholics claim ten per cent, Protestants three per cent. Our schools are reaching out to the other eighty-seven per cent."

He continued, "We could double our enrollment if we had the capacities and facilities. Our schools are in

great demand and appreciated by the so-called upper class, the professional class, as well as the middle and working classes.

"Our hospitals, social centers, and rural centers are also continuing their influence and service, though they are not as widely acclaimed as the schools."

Greater responsibility on the part of Protestants in community life was noted as a sixth point by Dr. Yoder. He mentioned the Church and Society Departments in the Uruguay, Argentina, and Brazil Confederations of Churches.

"There is greater emphasis on Christian citizenship," he said, "em-

phasis on what it means to be a Protestant doctor, a Protestant lawyer—and the responsibility of a Protestant in the economic life of the country. Thus our influence is being felt in government. This is a new trend."

He stated that the conference on Church and Society to be held in Lima, Peru, July 24-29, 1961, will be for all countries.

The seventh point in his list of Protestant "plus" signs is the growing appreciation between so-called historical groups and denominations, and the sects and pentecostal groups.

"There exists now a much greater mutual appreciation," he said. "Each has a special emphasis and a unique



Pickow from Three Lions, Inc., NYC

*Students at the Theological Seminary in Mexico City. "We have trained leadership . . . who are being received as professionals along with doctors and lawyers."*

contribution to make to the total movement. We hope that both will be well represented at Lima.

"I am encouraged about the whole Latin American mission field," he affirmed. "It is coming into its own. It is now recognized together with Africa and Asia. Africa, Asia, and Latin America now have equal place in the thoughts and prayers of our church people."

He added, "The Latin American area is also being recognized by the Roman Catholic Church as one of the biggest mission fields of the world. That church now has one-third of its whole mission force there. As I mentioned earlier, the Roman Catholic Church has now set out to surpass Protestantism."

A factor in the mission work, pointed out by Dr. Yoder, is the Latin American population growth, greater than anywhere else in the world—an annual increase of two-and-a-half per cent. The population now is 188,000,000.

Among goals of Protestant Christianity in Latin America are increased student and youth work, and an increased number of national secretaries for the cooperative programs related to the councils and Confederation of Churches.



Pickow from Three Lions, Inc., NYC

*Crandon College, Montevideo, Uruguay. "Schools are becoming more a part of the evangelical movement—they don't 'belong' to the missionaries or to New York."*

*(Below) Women in an outdoor evangelistic meeting in Brazil. ". . . the Protestant Church is a vigorous, growing movement with fervor and dynamic spirit."*

Toge Fujihira



# Neighbors Get Together

WALK into the YWCA in any one of 14 U.S.A. communities these days and you are likely to find a Latin influence.

These are the YWCAs in Buffalo, New York; Wilmington, Delaware; New Bedford, Massachusetts; Elkhart, Indiana; Zanesville, Ohio; St. Paul, Minnesota; Hamilton, Ohio; Corpus Christi, Texas; San Antonio, Texas; Houston, Texas; New Orleans, Louisiana; Phoenix, Arizona; San Diego, California, and Bisbee, Arizona, where Latin American women leaders have been assigned for study and observation in connection with the YWCA's Latin America-U.S.A. Exchange.

While these communities are learning first-hand what Latin Americans think about this country and are getting tips of life south of the border, in

hundreds of other cities, both large and small, YWCA members are engaged in special study on the setting, the culture, and economics of Latin American countries, as well as in the inter-American idea.

Pretty 22-year-old Edel Jabif, a teacher of health education in the YWCA of Montevideo, Uruguay, is in Wilmington, Delaware, seeking not only to learn more about the United States, but also to help her neighbors to the north know that hers is a city also humming with activity.

It's not the kind of city a boot-and-spur clad North American pictured when he went into a hotel in Montevideo, asking to be provided with a horse to carry him to a hacienda, Miss Jabif says.

"Riding horseback through the streets of Montevideo is just like rid-

ing horseback down Fifth Avenue in New York City," she is telling her new-found North American friends.

All 14 of the Latin American women, comprising, with eight from the United States, the first exchange program of this kind by a voluntary agency, have something special they want to learn about the United States. At the same time there is much they want people of the United States to know about their countries.

Of South America, they would have U.S. citizens know that there is great development, particularly in Brazil, as well as in other areas; that South Americans want to be real friends in other ways than just through economics; that Chileans, for example, are especially proud of their democracy; that customs and language of South America may be different but ideals of equality, fraternity and liberty are the same.

As they travel in the United States, they would, among other things like to be able to contradict the general picture of the U.S. that is held in their country—as "imperialists," a word Mrs. Graciela Sander Alvarez de Izzo, a volunteer community leader, president of the YWCA in Santiago, Chile, and a former concert singer, says is bandied about.

"It is necessary," she asserts, "that at this important time in history when Latin America is in danger from alien influences that the people of Latin America get to know the people of North America, not as political adversaries, 'Yankee imperialists,' but as friends. Women are psychologically oriented to peaceful relations and consequently the interchange between women of the two countries can have far-reaching effects on the relationship between the two Americas."

Of the project, which is under auspices of the YWCA of the U.S.A. in cooperation with YWCAs in South America, Mrs. Maurice T. Moore,



Public Information Dept., National Bd. YWCA, NYC

Mrs. Eleanor Roosevelt talks with the Latin American exchangees during a reception at her house.

chairman of the Foreign Division of the National Board of the Association, says:

"At a moment in history when the United States is taking a new look at our neighbors to the south and proposing vast new cooperation, especially in the economic field, we the people must be more imaginative in finding ways to strengthen individual ties. I believe this YWCA project is particularly constructive because it is a genuine two-way exchange of people,

through which we can learn from each other and find the solution to common human problems."

Miss Lilace Reid Barnes, national president of the YWCA, emphasizes that the project is a small but concrete example of the YWCA's belief in mutual service, that aspect of the organization's program which makes it possible, through the World YWCA, for Associations in 70 countries to

share funds as well as skills of staff and volunteers.

"As we learn about our differences we can appreciate them and deepen our intellectual and spiritual ties," Miss Barnes says. "In the new era that we are beginning, we look forward to stronger and firmer ties between the Americas and we are glad to be a part of this inter-American ideal."

*A Latin-America,  
U. S. A. team*

*Following individual visits by the Latin American representatives to local YWCA's U. S. A. representatives will join the Latin groups for team and individual visits in South America and Mexico.*



Public Information Dept., National Bd. YWCA, NYC

Public Information Dept., National Bd. YWCA, NYC



*A Musical Exchange. Moments of music give participants in the YWCA's Latin America-U. S. A. Exchange another road to understanding.*

## As We Go To Press:



Miss Eulalia Cook is traveling in the interests of Christian literature in the Caribbean area. She is now in San Jose, Puerto Rico



Miss Lois Davidson is working as librarian in Mexico City for both General Section and the Woman's Division of the Board of Missions



Miss Joan Goforth has been sent to teach in Lima High School, Lima, Peru



Miss Joyce Hill is working with the people of the Bocca (dockside) in Buenos Aires, Argentina

# RECENT MISSIONARIES TO CUBA\* STILL SERVE SPANISH- SPEAKING PEOPLES

*There has been no diminution  
of personnel because of withdrawals  
of missionaries from Cuba*

\*FROM THE WOMAN'S DIVISION OF  
CHRISTIAN SERVICE.

WORLD OUTLOOK FILE PHOTOS



Miss Juanita Kelly has gone to teach at the school at Rosario, Argentina



Miss Mattie Lou Neal is working in the student hostel, Chihuahua, Mexico



Miss Frances Gaby and Miss Lorraine Buck are working with Cuban refugees in Miami, Florida



Miss Leora Shanks is in Costa Rica, to work in rural areas



"The Sermon From the Boat" by Henry Hofmann. (Photo by Three Lions, Inc., NYC)

# CONSECRATION

by EFFIE SMITH ELY

1. "We have only two fishes, Master,  
Five loaves of bread:  
What are they for so many  
Who must be fed?"
2. "Bring them to me," said Jesus;  
With that scant store  
He fed the famished thousands  
Upon the shore.
3. "Only our meager talents,  
Weak hearts and hands:  
How can they help the hunger  
Of earth's sad lands?"
4. "Bring them to me," says Jesus,  
And as of old,  
Our small good He increases  
.. A thousandfold.

# THIS MONTH

THIS MONTH we present a WORLD OUTLOOK issue given over almost entirely to the countries of Latin America.

This issue is designed to accompany the study which is the interdenominational theme for this year, Latin American Countries; and for the church-wide study, *Latin American Countries In Focus*.

Our first article is an adaptation of the Introduction to the church-wide study. This study has been prepared by a joint team of authors, Miss Marian Derby and Dr. James E. Ellis. We had a discussion in WORLD OUTLOOK offices before we chose the article: Would such an article harm the book sales? Would it help? We finally decided that after reading the Introduction to *Latin American Lands In Focus* our readers would surely wish to read the rest of the book.

You may use this article as a true introduction to the church-wide study, or you can use it as an introduction to the interdenominational study. It lends itself to either use. In either case send for the book from which it has been adapted, and display it as a part of the church's mission program material for the coming year.

We have gone in rather heavily on pictures this month. But the readers of WORLD OUTLOOK should know how the church and its institutions in the countries to the south of us look.

We are particularly pleased that we can bring the story in pictures of the Union Theological Seminary in Buenos Aires, Argentina. We are pleased because the Methodists have played so big a part in its founding, because the school is interdenominational in character, because it has an Argentinian president after many years of North American leadership, and because it prepares both men and women for church leadership.

We have watched this school grow from a small school to one of the most important professional schools among the church-related schools of all Latin America.

Do not miss the opportunity of having the members of your Com-

mission on Missions, your Commission on Christian Education, and of your Woman's Society of Christian Service see the pictures of Union Theological Seminary.

The Latin American countries have been in the forefront of United States foreign policy since the President has asked for the immediate release of six hundred million dollars for a campaign of social progress in Latin American countries.

There has been so much discussion on the amount asked, how the money is to be used, and questions on whether the United States is to bear the burden alone that we have brought some facts on how the fund is to be used and who contributes. We do hope that it will answer the questions you have been asking, and that you will use the page to answer the questions raised by other people.

We have also brought the pages on Catholicism in Latin America to answer many of the questions that come to this office about our work in Catholic countries. It is interesting to see that the Catholics are aware of and give credit to the Protestant movement for its dynamic vitality. Another interesting fact is that in spite of all our attempts to call the church "evangelical" rather than "Protestant" in the Catholic countries the Catholics insist on using the word "protestant." It gives more meaning to a recent suggestion made by evangelical bodies that the word *protestant* be again used and used in the original sense of "I protest my faith."

Every once in a while we have two articles by the same person. Often it is because the person is a specialist in the field that is being emphasized that month. We have such a situation in this issue. Miss Marian Derby, the executive secretary of Latin America for the Woman's Division of Christian Service, did her part in preparing the Introduction to the church-wide study we have mentioned. But she has also written an article for us on the women of Latin American countries, which is very timely.

There was a time when the

churches did not expect great leadership from women with Spanish or Portuguese antecedents. There was a home-staying tradition among the women of a household. Miss Derby has shown in her article how different the situation is today—at least among Protestant women.

Here is an article that is apt supplementary material for a regular program of the Woman's Society of Christian Service, in any program it may have on the World Federation of Methodist Women, or for a discussion of the role of the laity by a young adult group or a Commission on Missions. It is a good article for a Wesleyan Service Guild program, too. Perhaps it could be used as a basis for a review and a discussion.

One of the affecting stories of refugee resettlement has been that of the hordes of refugees from the Orient and their resettlement in the new world.

Such a story is that of old believers resettling in Brazil. It carries with it an aura of high romance and it is an example of the change in the lives of people, which began in the early days after World War I and goes on until today. Do not miss this story.

We want to welcome the new readers we have this month. We ask you—as we have asked former new readers—to tell us what you like about WORLD OUTLOOK. And also tell us, if you wish, what it is that you do not like about our magazine.

Many readers have responded to this request. We have before us now a letter from a reader who asks for stories of "high courage" on the mission field, another that wants pictures of Christians in the young churches on the covers.

We cannot promise to give you exactly what you ask. But we can make an attempt.

Our June cover photograph shows one corner of Brazilia in the making. This new capital city of a great country is of interest not only to South America, but also to all the world.

In a way we think that the growth and development of Brazilia may symbolize the progress of Latin American countries today.

Do not overlook the letters on the June Letter pages as source material for your study on Latin America.

# BOOKS

**HUMAN GOLD FROM SOUTHERN HILLS**, by David English Camak. Greer, S. C., 1960: "Human Gold"; 290 pp., \$4.50.

The author of this book, David English Camak, while studying for the ministry at Wofford College, became interested in the poverty-stricken mountain people who were crowding down into the cotton mills of the Piedmont section. He resolved to build a school for the training of needy and deserving young people. The plan was for students to work for one week in the mill and study the next week in the school. Out of this dream has arisen an institution which furnishes ten per cent of the ministers of the churches in South Carolina and is represented all over the world by missionaries, doctors, lawyers, and business leaders who have received their start in Spartanburg Junior College.

Dr. Camak, who won the award for the best novel about Lake Junaluska, has told the romance of the South Carolina school in a narrative of compelling interest. It is full of spiritual insight and kindles resolve. Bishop Paul N. Garber has written, "This is one of the most thrilling stories of human uplift I have ever read." It is filled with true incidents, humor, imagination, and drama.

**EVERY TRIBE AND TONGUE**, edited by Elsie C. Pickhard and Louisa Rossiter Shotwell. New York, 1960: Friendship Press; 128 pages, \$1.00.

The subtitle of this collection of papers and comments is "Reflections from the Joint Assembly, Division of Home Missions, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A." The papers consist of addresses and statements of varying length and value by R. H. Edwin Espy, D. T. Niles, and William H. Lazarus on the unity of the mission of the church; by Jon Regier, Willard M. Wickizer, William Davidson, Perry L. Norton, and B. P. Murphy on home missions; and by Eugene L. Smith and Edmund Perry on foreign missions. Panel discussions on the mission overseas, led by ten distinguished spokesmen for churches abroad, are reported; and a series of questions for study and discussion are posed in the closing chapter. Such a book should be quite useful to those who wish to learn more of what is being said about missions in interdenominational gatherings today.

**BEYOND COTABATO**, by Curran L. Spottswood. Westwood, N. J., 1961: Fleming H. Revell Company; 256 pages, \$3.50.

Many of the spine-tingling and heart-warming adventures of this frequently air-

borne and always pioneering missionary to the Philippines are well known to readers of *WORLD OUTLOOK*. Though this is his first book, "Spotty" Spottswood has written and been written about frequently in this magazine and other periodicals, and he has told the story of his work in every part of the country. Gifted as a writer and speaker, the author is an exceedingly interesting person, known and loved by thousands for himself and for his devotion to the cause of Christ. In this book he tells of his latest and hitherto unpublished adventures in Mindanao, beyond Cotabato.

*Beyond Cotabato* meets a need for a readable account of how a present-day missionary tackles his job in new territories and in new ways. It is a book to be put into the hands of a young person who is deciding what to do with his life. Narrative in form, full of action, excitement and suspense, autobiographical and above all unashamedly Christian in a perfectly natural and almost Franciscan simplicity, these moving chapters will hold the attention of every reader. The author doesn't do any preaching as such until the closing chapter, and even that is good.

**CAN I KNOW GOD?** by W. E. Sangster. New York and Nashville, 1960: Abingdon Press; 176 pages, \$2.75.

These seventeen sermons, first published in England as *Westminster Sermons at Morning Worship*, are a rich legacy from a great preacher. "Even untutored minds appreciate form and progression," writes the author in his preface. "They . . . know when a sermon is without form and, therefore, void. They know, also, when it begins crisply, takes shape, and moves up to a climax which they sense to be sound." The reader of these sermons can sense, too, that there are, as Dr. Sangster also wrote, "times when the Holy Spirit seems to 'take over,' and the preacher has that sublime experience of being just 'spoken through.'" Dr. Sangster was wrong, however, in his fear that this quality of good preaching cannot show through the printed page. It is here.

**HOW CHURCHES GROW**, by Donald Anderson McGavran. London, 1959: World Dominion Press; 186 pages, \$3.50.

Friendship Press, organ of the National Council of Churches in the production of literature for missionary education, deserves commendation for promoting the distribution of this thought-provoking book. It is a study of missions by a former missionary to India, now professor of missions at Northwest Christian College, Eugene, Oregon, who has the old-fashioned idea that winning people for Christ is the most significant part of the mission of the Church. He is no "ecumaniac" and sees grave danger in some of the ideas that are current shibboleths among professional theorists of the church and the mission. The common sense, wide experience, and wholesome faith manifest in this book in-

vite careful perusal even by those who may not agree with its emphasis, often regarded as the special province of the "sects."

**THE ETHIC OF JESUS**, by John Knox. New York and Nashville, 1961: Abingdon Press; 124 pages. \$2.00.

The spontaneity, the living quality, of true goodness, as contrasted with the legalism or rationalism of pre-Christian and non-Christian ethics, is a major theme of this scholarly but clearly expressed and simplified treatment of the meaning of the Christian gospel for human conduct. Professor Knox has written another fine book on a vital theme based on his lifetime of New Testament study.

**THE FAITH OF THE CHRISTIAN CHURCH**, by Gustaf Aulén (translated by Eric H. Wahlstrom from the fifth Swedish edition). Philadelphia, 1960: The Muhlenberg Press; 403 pages, \$6.95.

Revised in 1956, this important compendium of systematic theology by Swedish Bishop Aulén, who is best known among non-Lutherans for his contribution to the ecumenical movement, has been widely read and studied for a decade. It is an excellent statement of Protestant faith with a Lutheran accent.

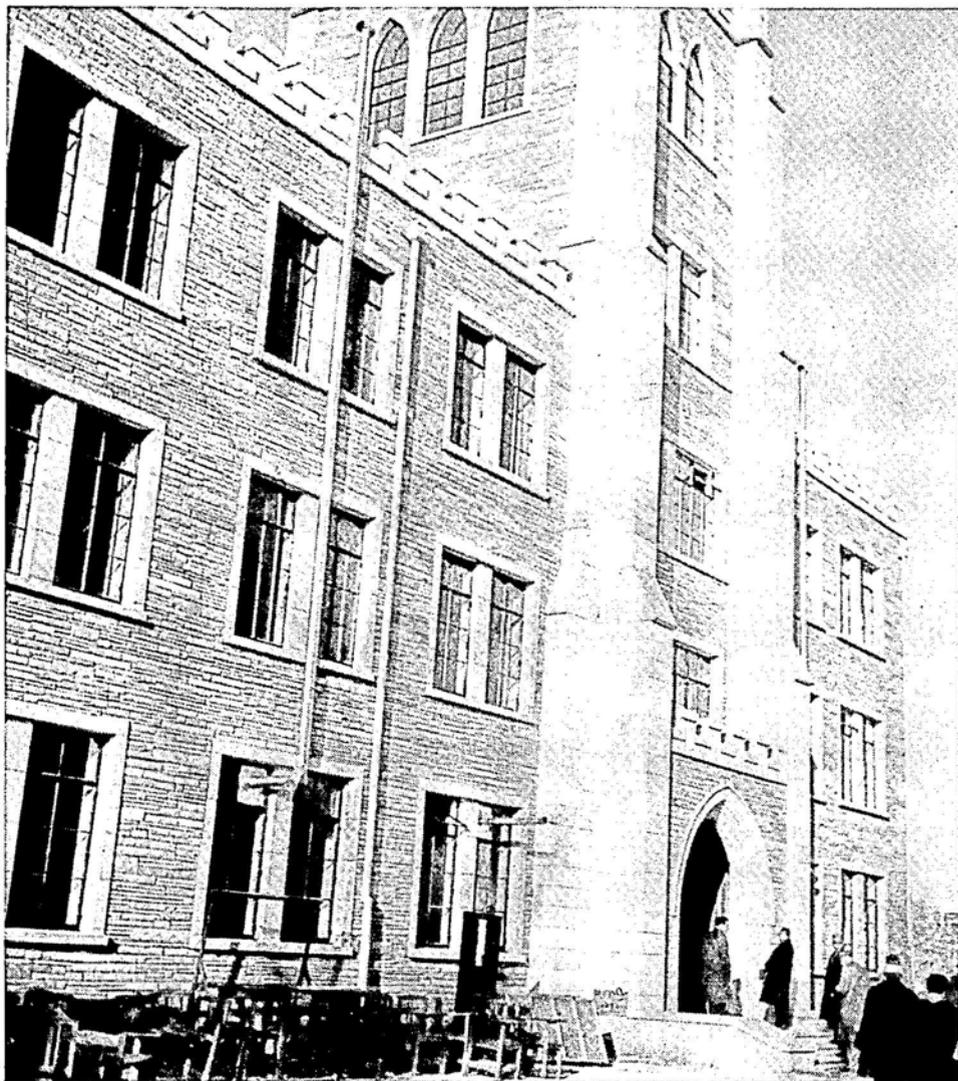
**A PSYCHOLOGY FOR PREACHING**, by Edgar N. Jackson. Great Neck, New York, 1961: Channel Press, Inc.; 191 pages, \$3.50.

In his introduction, Harry Emerson Fosdick writes, "This is an important book." It is certainly an interesting and helpful book, especially in the chapter, "How Jesus Preached." The man in the pew, as well as the man in the pulpit, could learn from this study much of value about the part the clergyman can play in dealing with personal problems too often taken hastily to the psychiatrist.

**SCIENCE AND PSYCHICAL PHENOMENA AND APPARITIONS**, by G. N. M. Tyrrell. New Hyde Park, N. Y., 1961: University Books; 551 pages, \$7.50.

This volume combines two classics in the study of unusual psychic phenomena, the first written in 1938 and the second in 1942 by G. M. Tyrrell (1897-1952). The author was a president of the English Society for Psychical Research, a hard-headed scientist trained in physics and mathematics who became a pioneer in the quantitative study of extrasensory perception, hallucinations, clairvoyance, and other mysterious phenomena. A comprehensive survey of evidence is clearly presented and acutely discussed. Though the skeptical reader may remain skeptical, and the author is not trying to sell anything, the reader can hardly fail to be convinced that the subject is important enough to justify the republication of these interesting volumes.

# THE MOVING FINGER WRITES



J. H. Moore Photos

*A new \$100,000 building at the Methodist Theological Seminary in Seoul, Korea, was dedicated in March, thirteen months after fire had destroyed forty-five-year-old Gamble Hall. Picture above was made at the dedication ceremonies; picture below shows the ruins of Gamble Hall following the fire.*



## Outbreaks in Angola Involve Methodists

In an outbreak of anti-American demonstrations in Angola Methodist mission stations have been attacked and damaged and two African pastors and two children of an African district superintendent killed and other pastors arrested.

According to reports received from Angola by the Board of Missions of The Methodist Church, a Methodist building in Luanda, the capital of Angola, was attacked by whites protesting the United States' recent vote in the United Nations calling for an investigation of the questionable treatment of Africans in Angola, by Portugal.

No Americans were injured, but some of the several hundred demonstrators broke through police lines and smashed all of the windows in the building. Africans, it was reported, collaborated with some whites in protecting the mission, which houses a medical clinic and serves as the center of activities of other denominations, including the Angola Alliance, an interdenominational group.

In the Dembos District, where Methodists have been at work since 1925, two young girls were killed during bombings of the region. They were daughters of the Rev. Santos de Costa Matoso, the first African to become a Methodist district superintendent in Africa.

Two other Africans were reported killed during bombings at Pange. According to the Board of Missions they were the Revs. Antonio Gonzalves Neto and Domingos Ambrosio.

Following attacks on the mission station at Luanda, which is owned by the Division of World Missions and the Woman's Division of the Board of Missions, protests to the Portuguese government were made by the U. S. State Department.

Despite strict censorship of dispatches concerning the trouble in Angola, scattered reports have managed to reach this country and have been turned over to the United Nations. Items included in the reports covered the breakout in Quela district where scores of Africans and whole villages were said to have been bombed out, and the uprising of Africans, which resulted in the deaths of scores of whites.

The Revs. Sabastiao de Souse e Santos and Antonio Francisco de Nascimento, both delegates to the 1952 Methodist

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Methodist Prints, by Rickarby

*Bishop Richard C. Raines congratulates Miss Allene Ford after commissioning her as a Methodist deaconess while her mother, Mrs. Milo W. Ford, looks on. The ceremony took place in New York's Interchurch Center during the April meeting of the executive committee of the Board of Missions. Miss Ford, former Associate Secretary for Youth Work of the Woman's Division of Christian Service, will now serve as a personnel secretary of the Board of Missions and will recruit and process deaconesses and other women workers in home mission fields.*

General Conference at San Francisco, among the Methodist pastors being detained by the Portuguese government in Angola, according to the Division of World Missions of the Methodist Board of Missions.

The exact accusations against the ministers are not known, the Division reports, but it is assumed that they are being detained on suspicion of participation in the general African uprisings in northern Angola.

Both men were serving in areas where massacres of colonists have been exceptionally heavy.

Angola is Portugal's Cinderella colony, fourteen times as large as Portugal itself. Methodist work started there seventy-six years ago, and now there are thirty-nine Methodist missionaries in service there.

Present-day Methodist work is divided into two major regions: Luanda and Malange, where fifty ordained and sixty-eighty supply pastors serve some 30,690 full and preparatory church members.

### Congo Attacks Reported by Booth

Bishop Newell S. Booth of Congo Methodism has revealed the attacking and looting of several Methodist residences and the imprisonment of an African district superintendent.

Shortly after returning to the Congo in February, Bishop Booth said that according to reports he received from the Central Congo, where Methodist mis-

sionaries were evacuated, looting of residences at Lodja and Wembo Nyama took place in recent weeks and his administrative assistant, the Rev. Moise Ngandjolo, was beaten, robbed and imprisoned with other Africans.

Writing from Katanga province in the Southern Congo, Bishop Booth said that despite difficulties Africans are carrying on the work of the Church and want missionaries to return when conditions permit.

### Bishop Paul Martin New Council Head

The Council of Bishops of The Methodist Church meeting in Boston, April 4-7, for its spring session elected and installed as its president for 1961-62 Bishop Paul E. Martin.

Bishop Martin, who lives in Houston, Texas, is the second president of the Council to come from that episcopal Area. Bishop A. Frank Smith, long of Houston, was the first bishop to occupy the office following its creation in 1939 as a part of the Methodist unification procedure.

The new president, who succeeds Bishop Gerald Kennedy of Los Angeles, was elected a bishop by the South Central Jurisdiction Conference of 1944. Until last July he administered the Arkansas-Louisiana Area.

Bishop Martin is also president of the Council on World Service and Finance, the body which controls fiscal policies

of the denomination and administers its central treasury.

The Council elected as its president-designate Bishop Marshall R. Reed of Detroit. During the year he will serve as vice president of the Council and, following custom, will succeed to the presidency in April 1962.

Bishop Roy H. Short was continued as secretary. Three bishops, with the three officers, compose the executive committee. The overseas member, Bishop Shot K. Mondol of Delhi, India, was elected for the quadrennium. The other two elected here are Bishop Richard C. Raines of Indianapolis, Indiana, and Bishop Charles F. Golden of Nashville, Tennessee.

The Council unanimously adopted the following statement regarding the diversion of tax funds to the support of private and parochial schools:

"The bishops of The Methodist Church reaffirm their position regarding the indispensable place of the public school in American education and their opposition to the diversion of tax funds to the support of private and parochial schools.

"In the Episcopal Address to the 1960 General Conference the church was reminded that Methodists 'have never looked with favor upon parochial schools designed primarily to serve denominational interests and to foster institutional control of the educational process.' It warned against the 'unabated efforts to breach the wall of separation between church and state by the diversion of tax funds for sectarian schools' and urged all Methodists to 'exercise constant vigilance in order to prevent the gradual, unthinking acceptance by many of our citizens of an alteration in our system (of public education) which would undermine its principles and destroy one of the pillars of our nation's unity and strength.'

"In response to the bishops' statement the 1960 General Conference of The Methodist Church adopted the following resolution. 'We are unalterably opposed to the diversion of tax funds to the support of private and sectarian schools.' In a short time this scattering process can destroy our American public school system and weaken the foundations of national unity.

"The proposal to use public tax funds for the support of primary and secondary sectarian parochial schools either in the form of subsidy or loans, has now been lifted and its supporters have avowed that they will bring their influence to bear upon the members of Congress to include this provision in the

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WORLD OUTLOOK Photo

Rev. Alfred P. Klausler (left), new executive secretary of the Associated Church Press, is shown with his predecessor, retiring executive secretary William B. Lippard, editor emeritus of Missions Magazine, during the ACP's annual meeting in Chicago in April. Mr. Klausler is editor of the Walther League Messenger. Edwin P. Maynard, editor of The Methodist Story, was elected president of the organization.

legislation granting Federal financial assistance to education.

"We deplore such action for the following reasons:

"It has been declared unconstitutional by the Supreme Court of the United States.

"It is in violation of the spirit and meaning of the separation of church and state as interpreted by succeeding generations of American citizens since it was enunciated by our founding fathers.

"It is a tactical attack on the public school system of our nation in its philosophy and in its service as a common instrument for the educational development of citizens in a democracy without denominational and sectarian prejudice.

"It brands falsely the granting of tax funds solely for public school education as discrimination. The parochial school is an arm of the church. The advancement of the church is the reason for its existence. The use of public funds for this purpose is a furtherance of sectarian ends.

"With one exception it does not have the support of major religious bodies.

"It would divert funds now needed for the support of the public schools charged with the responsibility for providing education to all children of school age and would open the door for a government-supported dual system of primary and secondary education which would be divisive, un-American, and would encourage a struggle for the religious control of American education.

"The bishops of The Methodist

Church call upon our ministers, lay leaders and agencies to acquaint our Methodist constituency with the Methodist position on this issue and the reasons which support it and to inform the legislators before whom such proposals shall come of their intention to work to maintain the separation of Church and State in the field of education as it has been interpreted from the founding of our Republic until the present time. We believe such expression of our convictions to be the right and responsibility of our citizenship in a free society."

**Kennedy Challenges  
John Birch Head**

Bishop Gerald Kennedy, of Los Angeles, has challenged Robert Welch, head of the controversial John Birch Society, to back up charges of communist infiltration of the Protestant clergy.

The episcopal leader invited Mr. Welch to meet at his convenience with the Board of Ministerial Training and Qualifications and a Committee on Investigation of the Southern California-Arizona Conference.

"I think it is about time that you get specific or else admit that you really do not know what you are talking about," Bishop Kennedy told Mr. Welch in a telegram.

In speeches in Los Angeles and Santa Barbara, Mr. Welch had said the largest single proportionate body of communists in America is in the Protestant clergy. He estimated about 7,000 or more than 200,000 Protestant clergymen are

"comsymps," a Welchism meaning a communist or a sympathizer with communist purposes. He summed up clergy infiltration by saying that "Protestant ministers do not become communists, but communists do become Protestant ministers."

In his telegram, Bishop Kennedy said: "If you are doing anything more than spreading slander and suspicion, I invite you to meet at your convenience with the Board of Ministerial Training and Qualifications of the Southern California-Arizona Conference of The Methodist Church. I would like this board to tell you how we screen all men coming into our ministry and have you explain to us how any communist could get through that screen. This board goes over a man's record from his birth with a fine-tooth comb. Furthermore, if you know of any man among the 734 ministers of the Southern California-Arizona Conference who are communists or as you like to call them 'comsymps' I would like to have you come before our Committee on Investigation and make your charge. The Methodist Church provides that any man who has anything against one of our preachers may make his accusation before this committee. The Methodist Church will act at once and if evidence is forthcoming, the accused will be brought to trial. If he is guilty, he will be dismissed from our ministry. I think it is about time that you get specific or else admit that you really do not know what you are talking about. Believe me, I am most anxious to have you come forth with any information you may have as I believe you will do if you are sincere."

#### Transvaal Church Withdraws from WCC

The Dutch Reformed Church of Transvaal, one of two Dutch Reformed bodies of South Africa affiliated with the World Council of Churches, has voted withdrawal from the world body. This decision was made because the majority of synod members disapproved of the results of the consultation of race relations conducted in December at Johannesburg, South Africa, under the auspices of the World Council of Churches. Seven delegates from the World Council along with eighty delegates representing the eight member churches from South Africa participated in the conference. Twenty-four of them were Negroes.

At the time, ten representatives of the Transvaal Church participated in drafting a statement condemning specific aspects of racial discrimination which

was approved by eighty per cent of the delegates present. The consultation statement, which was largely based on memoranda submitted by the Dutch Reformed delegations, was criticized later in religious and secular Afrikaans press as being too "liberal" and at variance with official governmental policy.

Commenting on the withdrawal of the Transvaal Church, Dr. W. A. Visser 't Hooft, General Secretary of the World Council of Churches, said, "We regret deeply that the Transvaal Dutch Reformed Church has decided to leave our fellowship but we do not regret the consultation in Johannesburg which has made a clear Christian witness about justice in race relations. And we will want to maintain fullest possible fellowship with all those in South Africa in member churches and other churches who are working for the realization of a truly ecumenical conception of the Church, and for a constructive, peaceful and just solution of the race problem."

The Transvaal Church, which also reaffirmed its "historical policy of differentiation" between races, is the second Dutch Reformed body in the Union to withdraw from the World Council of Churches. The Dutch Reformed Church of Africa, one of the smaller groups, severed its connection although an active minority in this church has constantly protested against racial exclusiveness of their denomination.

#### New Central Church Dedicated in Oslo

The new Central Church in Oslo, Norway, was dedicated by Bishop Odd Hagen, Sunday, February 26, 1961. It was financed partly by the Week of Dedication but most of the money needed for the project has been raised in Norway. The sanctuary has a seating capacity of about 600 people. Rooms for youth work, committees, etc., are excellent. The church will be the headquarters for the World Methodist Conference to be held in Oslo in August, though most of the official meetings of the Conference will be held in the neighboring Philadelphia Hall, which holds more than 2,000 people.

About twenty ministers from the Eastern District participated in the Opening Service as did representatives of the City Council, and the (State) Church of Norway as well as the free churches. The Minister of the Central Church is Rev. Kaare Lunde and the Chairman of the Building Committee was Mr. Ragnar Horn. The Central Church was the tenth church dedicated by Bishop

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## South America Tour Sees Methodist Work

Thirteen persons from ten states left Miami, Fla., April 4 on a 40-day tour of Methodist mission work in South America. The states represented are Wyoming, Texas, Kansas, Pennsylvania, Ohio, California, Colorado, Indiana, Iowa and New York.

The tour, sponsored by the Division of World Missions and the Joint Section of Education and Cultivation of the Methodist Board of Missions, is in anticipation of a mission study of Latin American Methodism during the fall and winter of 1961-62.

The group visited six countries of South America—Peru, Bolivia, Chile, Argentina, Uruguay and Brazil. They also made brief stops at two Caribbean islands, Puerto Rico and Trinidad.

In each country, the group visited Methodist churches, schools, medical institutions and other types of mission work. They conferred with bishops and other South American Methodist leaders, as well as with missionaries from the United States.

The tour included a stop at the capital of each of the six countries, including Brasilia, the architecturally ultra-modern capital of Brazil. They saw how buildings destroyed in the disastrous Chilean earthquakes of May, 1960, are being rebuilt. The group crossed the Andes mountains three times. The entire trip was by air, returning to Miami May 14.

The director of tour was the Rev. Dr. John R. Wilkins, New York, director of the Department of Missionary Education of the Board of Missions.

## Methodist Growth Reported in Taiwan

Methodist membership in Taiwan increased by fourteen per cent during 1960 and during the last four years by 118 per cent, a report from Mrs. Ralph A. Ward, Methodist news correspondent for Taiwan, shows.

Mrs. Ward, wife of the late Bishop Ward and now a Methodist missionary to Taiwan, said that the latest figures show 1,447 Methodists in Taiwan. Figures compiled by the Rev. Donald MacInnis of Woodmont, Conn., missionary and Taiwan district superintendent, show 1959 membership was 1,277, giving an increase of 170 or fourteen per cent during the year. Other statistics show a total of twenty-nine infants and 120 adults baptized, eight theological

students in training, two Chinese pastors serving churches and twenty missionaries under appointment.

In other Methodist news from Taiwan, Mrs. Ward wrote that a new faculty dormitory at Wesley Grove, summer conference grounds, was dedicated February 4. The building was given to the Taiwan Methodist Church by the Woman's Division of Christian Service of the Methodist Board of Missions. Participants in the dedication ceremonies were Miss Annie Liu, president of the Taiwan Woman's Society of Christian Service, Mrs. Ward and Mr. MacInnis.

Taiwan Methodists are looking forward to the opening in 1961 of the new Methodist Girls' Middle School on its campus in Taipei, Taiwan's capital, Mrs. Ward wrote. The much-needed school has been made possible by funds from the Woman's Division of Christian Service.

A Methodist woman leader, Miss Florence Chen, has recently been elected to represent Taiwan Methodist women at two meetings outside the country, Mrs. Ward wrote. She is the delegate of the Taiwan Woman's Society of Christian Service (of which she is the immediate past president) to the August meeting of the World Federation of Methodist Women in Oslo, Norway. She will also represent Taiwan Methodist women at a regional Prayer Fellowship conference in Hong Kong of the United Church Women in observance of the seventy-fifth anniversary of the World Day of Prayer.

## Veteran Indian Minister Dies

The Rev. Matthew Botone, 65, a long-time minister in the Oklahoma Indian Mission, died April 7 at his home in Anadarko. He was a member of the Kiowa tribe.

Since June, 1960, Mr. Botone had been superintendent of the Southwestern district of the Indian Mission. Prior to that appointment, he had been pastor of the Methodist churches at Wetseline and Samone, Okla., and had served numerous other churches in the mission.

Born in 1896, when Oklahoma still was Indian Territory, Mr. Botone received his education at a United States Government boarding school. His first occupation was farming, and it was in 1923 that he was licensed to preach.

Mr. Botone is survived by his wife, Mrs. Hazel Botone, and several children. In 1960 Mrs. Botone was elected president of the Woman's Society of Christian Service of the Indian Mission.

## Evelyn Berry Heads Dominican Board

A Methodist mission executive was elected president of the Board of Christian Work in Santo Domingo at its annual meeting April 5 in New York. The Board is the interdenominational United States agency which maintains cooperative relationships with the 3,000-member Evangelical Church of the Dominican Republic.

The new president is Dr. Evelyn Berry, executive secretary for educational work and residences of the Woman's Division of Christian Service, Methodist Board of Missions. She will serve two years and succeeds the Rev. Charles Parkin, director of the Advance Department of the Division of National Missions, Board of Missions, who was acting president.

Dr. Parkin resigned as a member of the Board for Christian Work and was succeeded by the Rev. Allen B. Rice, executive secretary of the Section of Home Missions of the National Division. Dr. Parkin had also been a member and chairman of the Board's administrative committee and was succeeded as member by Dr. Rice. The other Methodist member on the Board is Mrs. John M. Pearson, Newburgh, N. Y., a former national officer of the Woman's Division of Christian Service.

In addition to the changes involving officers and Methodist personnel, the Board approved two major new building projects of the Evangelical Church, to be started as soon as possible.

The first is a new church in the town of Villa Consuela to replace the present outmoded and inadequate structure. The new building is to contain facilities to house a medical clinic. The second project is a building to house the congregation of the Second Evangelical Church in Ciudad Trujillo, the Dominican capital. The congregation is now meeting in a rented home. A site for the new church already has been purchased.

The Board for Christian Work in Santo Domingo is composed of representatives of four U. S. Protestant denominations, which furnish missionary support to the Dominican Evangelical Church. The denominations, in addition to The Methodist Church, are the United Presbyterian Church in the U.S.A., the Evangelical United Brethren Church and the Moravian Church in America. It is through the Board that the denominations furnish all financial aid to the Evangelical Church and that all cooperative relationships are maintained.

The Evangelical Church has a membership of 3,000 and a constituency of about 7,000 in 67 churches and chapels, with 75 Sunday schools and eight day schools (with an enrollment of 1,300 children). The Evangelical Church conducts evangelistic, medical, social, educational and publishing work.

Two representatives of the Evangelical Church attended the annual meeting of the Board for Christian Week. They were the Rev. Luis A. Thomas, pastor of the Barahona congregation and president of the denomination's General Assembly, and Miss Beatrice Rymer, director of Christian education for the denomination.

## Doris Hess Chosen Literature Consultant

A young Hughesville, Pa., newspaper-woman and missionary has been named to coordinate a worldwide, four-year program of Christian literature development for the Methodist Board of Missions. Her office will be at Board headquarters in New York.

Miss Doris Hess, whose permanent home is 360 East Water Street, Hughesville, will begin her duties September 1 as literature consultant for the Interdivision Committee on Foreign Work of the Board of Missions. Her four-year assignment is a major step in the implementation by the Board of that phase of its quadrennial program entitled "Witness to the Minds of Men," which involves strengthening the Methodist literature and mass communications work in forty-four countries overseas.

In preparation for her new work, Miss Hess will leave the Philippines, where she has been a missionary since 1951, in May to visit Christian literacy-literature centers in Southeast Asia, Southern Asia, Africa and Europe.

The program, for which Miss Hess will be consultant, looks toward the strengthening of literature development and production in every Methodist mission field overseas. In virtually all the forty-four countries where Methodism is at work, literature work is now in some stage of development, though in some countries it is in only the beginning stages.

Under direction of the Interdivision Committee on Foreign Work, Miss Hess will work with Methodist literature councils, committees and secretaries overseas to assist in planning new programs and improving existing programs. She will work in the fields particularly of literature production and distribution and will have a close relationship to the Committee on World Literacy and

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Christian Literature of the National Council of Churches. She will visit many of the Methodist overseas areas to confer with literature workers, to study policies and program facilities, and to observe production facilities and equipment.

The literature program, "Witness to the Minds of Men," is one of four phases of the over-all quadrennial program of the Methodist Board of Missions, "Our Mission Today." The other phases are: a comprehensive study program about the mission of the church, a campaign to maintain the momentum of growth in all Methodist mission fields and special evangelistic efforts in four areas known as "Lands of Decision" (Argentina, Pakistan, Southern Rhodesia and the Chinese-in-Dispersion).

The Interdivision Committee on Foreign Work, to which Miss Hess will be responsible, is composed of certain staff executives of two divisions of the Board of Missions, Division of World Missions and Woman's Division of Christian Service.

Miss Hess will come to her new responsibilities with an extensive background of education and experience in journalism and literature work. From 1951 to 1956, she was secretary of literature for the Methodist Church in the Philippines, her responsibilities having included considerable editorial and publication work. In recent years, she has been the field treasurer and official field correspondent for the Philippines of the Woman's Division and Methodist news correspondent in the Philippines for the Board of Missions.

Before going as a missionary, Miss Hess had had journalistic experience on four newspapers and with the United Press in Harrisburg, Pa. Her reporting experience was on the *Muncy* (Pa.) *Luminary*, the *Hughesville* (Pa.) *Mail*, the *Syracuse* (N. Y.) *Post-Standard*, and the *Williamsport* (Pa.) *Sun-Gazette*.

Miss Hess holds a master of arts degree in journalism from Syracuse Uni-

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versity, which she received in 1950, and during a furlough from missionary service in 1956 worked toward a doctor of philosophy degree at Syracuse. Her undergraduate work was at Asbury College, Wilmore, Ky., where she received the bachelor of arts degree in journalism and social studies in 1949.

Miss Hess was born in Hughesville and is a member of the Hughesville Methodist Church, which is in the Central Pennsylvania Annual Conference.

#### **Gwenyth Hubble Joins IMC Staff**

The Rev. Gwenyth Hubble, prominent British missionary educator, has joined the staff of the International Missionary Council with headquarters in its New York office.

Dr. George W. Carpenter, head of the New York office of the International Missionary Council, in announcing the appointment stated that Miss Hubble would have special responsibility for missionary training.

Since 1945 the new executive has been principal of Carey Hall, Selly Oak, Birmingham, England, a college for the training of women for missionary service at home and abroad. Carey Hall is operated under auspices of Baptist, Congregational, and Presbyterian churches.

A minister of the Baptist Union of Great Britain and Ireland, Miss Hubble was educated at University College, London (B.A.), and at Bristol Baptist College (B.D.). She has been on the staff of the Baptist Missionary Society in London and was assistant general secretary of the Student Christian Movement from 1939 to 1945.

Miss Hubble is a former chairman of the Department of Cooperation of Men and Women in Church and Society of the World Council of Churches. She has served on important committees of the International Missionary Council and attended its world assemblies in Willingen, Germany, in 1952 and in Ghana in 1957.

Another appointment announced by the International Missionary Council was that of Dr. Paul Löffler of Germany. He has joined the staff of the Council in its London office. He is engaged in the research dealing particularly with questions concerning service of Christian laymen overseas.

Dr. Löffler, pastor of the Evangelical Church in Hesse and Nassau received his theological training in Marburg, Zurich and Bonn, and studied subse-

quently at Cheshunt College, Cambridge.

#### **Prize Essay Contest Sponsored by WCC**

"What does it mean for the local congregation to say: I believe in the Holy Catholic Church?" This is the theme of the third ecumenical prize essay contest, sponsored by the World Council of Churches. The competition is open to all ordained ministers under forty years of age on December 31, 1961, the date by which entries must be postmarked.

Purpose of the competition is to encourage young clergy and ministers in the study of some of the central Biblical and theological issues under current ecumenical discussion and to make available the best results of their work.

"Immediate experience in the parish or missionary field provides an opportunity for a fresh understanding of the relevance of Biblical truth needed to make such a discussion complete," a leaflet announcing the contest states. "At the same time it enables the younger generation of the Christian ministry to participate personally in the ecumenical conversation."

First prize in the contest is 1000 Swiss francs. (\$230). Essayists are asked to describe "the Biblical and theological basis for preaching and teaching in a local church regarding the relationship of that congregation to the *Una Sancta* which we confess in the creeds."

Details as to length, preparation of manuscript, and judges are available in a leaflet obtainable on request from the New York office of the World Council of Churches, Room 439, 475 Riverside Drive, New York 27, N. Y.

#### **F. W. Dieterich; Former Missionary**

The Rev. F. W. Dieterich, 76, for fourteen years a Methodist missionary to Japan and China and more recently a minister in Kansas, Nebraska and Iowa, died recently at a hospital in Iowa City, Iowa.

From 1915 to 1928, Mr. Dieterich served as a missionary in China, where he was an instructor in religious education at the University of Nanking. He and his wife lost their home and possessions in the Nanking political uprising of 1927 and were forced to flee to Japan, where he taught in Nagasaki and Tokyo before returning to the United States in 1929.

Mr. Dieterich served as a pastor of Methodist churches in Kansas from 1929 to 1951 and was a member of the Central Kansas Conference. He

later was associate minister of Methodist churches in Knoxville, Iowa, and Beatrice, Nebraska, and chaplain of the Nebraska Methodist Hospital in Omaha.

Born in Victor, Iowa, in 1884, Mr. Dieterich was a graduate of Oberlin College in 1912 and Oberlin Theological Seminary in 1915. He did graduate work at Columbia University in New York. He is survived by Mrs. Dieterich, two daughters, two sons and six grandchildren. The funeral was at the Emmanuel Methodist Church in Victor.

#### **Spencer New Chairman of NCC Broadcasting**

Dr. Harry C. Spencer of Nashville, Tennessee, was recently installed in New York's Riverside Church as chairman of the Broadcasting and Film Commission of the National Council of Churches.

The ceremony, conducted by the Rev. Dr. Roy G. Ross, top executive of the National Council of Churches, was held in connection with the annual meeting of the Board of Managers of the B. F. C.

Dr. Spencer, who succeeds Mrs. Theodore O. Wedel of Washington, D. C., is general secretary of the Television, Radio and Film Commission of The Methodist Church, familiarly known as TRAFCO.

The agency whose governing board Dr. Spencer now heads is the interdenominational instrument through which twenty Protestant and Orthodox church bodies cooperate to develop, produce and distribute religious broadcasting programs and motion pictures.

The B.F.C. also serves the churches as a liaison with the broadcasting and film industries. Another service rendered is training churchmen for more effective use of broadcasting opportunities.

#### **Southeastern States Launch Campaign**

A ten-year campaign to build 977 new Methodist churches in nine southeastern states has been launched by bishops and other officials of the denomination.

The building program, estimated to cost more than \$50,000,000 for land and initial units, was adopted by the executive committee of The Methodist Church's Southeastern Jurisdictional Council.

Bishop Paul N. Garber of Richmond, Va., council president, said the building needs were based on a survey of 150 districts in the jurisdiction's eight episcopal areas.

The survey findings, which Bishop Garber termed minimum needs, call for the purchase of sites and construction of buildings for 831 new congregations to be organized, and relocation of 146 churches.

The Jacksonville Episcopal Area, embracing most of fast-growing Florida, will need to organize 153 new congregations and relocate four churches in the next 10 years, the survey indicated.

The Richmond Area, comprising most of Virginia and Eastern North Carolina, is next with 130 new congregations and 31 relocations called for.

Estimates for the rest of the nine-state region, according to episcopal areas, are as follows:

Atlanta, 111-14; Birmingham, 95-13; Charlotte, 72-14; Columbia, S. C., 43-4; Jackson, Miss., 99-12; Louisville, 58-12; Nashville, 70-42.

Bishop Garber said the committee expects to draft a fund-raising campaign for the building program before adjournment tomorrow.

Also on the agenda are plans to boost church membership in the Jurisdiction to 3,000,000 by 1964. The jurisdiction, largest of six in The Methodist Church, now has 2,709,000 members in 12,161 churches.

Other bishops on the committee are James W. Henley, Jacksonville; Roy H. Short, Nashville, Tenn.; Marvin A. Franklin, Jackson, Miss.; John Owen Smith, Atlanta, Ga.; Nolan B. Harmon, Charlotte, N. C.; Walter C. Gum, Louisville, Ky., and Paul Hardin, Jr., Columbia, S. C.

Other members include lay and ministerial representatives of the eight episcopal areas.

### Leaders Attend Study Conference

About forty-five Methodist leaders from seventeen states gathered in Denver, Colo., February 13 to 15 to attend the last of three study conferences launching a nationwide mission study program.

The leaders, all deeply involved in mission work on either a local or national level, came from Methodist annual conferences from Washington to Texas. They considered in depth the four-year mission study program of The Methodist Church, designed to make the whole church know and be concerned for, and support its missionary enterprise.

The theme of the program is "Our Mission Today." It is under the auspices of the Board of Missions, which sponsored similar orientation conferences in Washington, D.C., February

1 to 3, and in St. Louis, Mo., February 8 to 10, for annual conference leaders who will direct the study on the local church level.

Bishop Charles F. Golden, of the Nashville-Birmingham Area, one of two church executives to address the study conference, commended the Board of Missions for organizing the study that will examine its own "motivation and purpose" as a unit within The Methodist Church.

The Rev. Dr. Jon L. Regier, executive secretary of the Division of Home Missions of the National Council of Churches, spoke on "The Factors that Confront Us," a second aspect of the total mission study. The other aspects involved are "The Frontiers that Call Us," and "The Program that Unites Us in Witness and Service."

The majority of those attending the three study or orientation conferences were chairmen of "Our Mission Today" study teams in Methodist annual conferences. Each study team is composed of eleven missions leaders.

Others attending were members and executive staff from the Board of Missions, pastors to students on college campuses, and Woman's Society of Christian Service officers.

### W. C. Finch Named Vanderbilt Dean

The Rev. Dr. William C. Finch, president of Southwestern University, Georgetown, Texas, will become dean of Vanderbilt University Divinity School next September.

Dr. Finch, 51, is a Methodist minister, and Southwestern is a Methodist-related school.

He succeeds the Rev. Dr. J. Robert Nelson, also a Methodist minister, who resigned last year and is now a professor at Princeton Theological Seminary.

Dr. Finch received his bachelor of arts degree from Hampden-Sydney College in Virginia, bachelor of sacred theology from Biblical Seminary in New York, master of theology from Union Theological Seminary in Virginia; and doctor of philosophy from Drew University, Madison, N. J. He also has studied at Oxford University in England and at the University of Zurich.

Dr. Finch is a member of the Methodist General Board of Education and has served eight years in its department of ministerial education.

He has been president of Southwestern, which now has about 650 students, since 1950 and a member of the faculty there since 1941.



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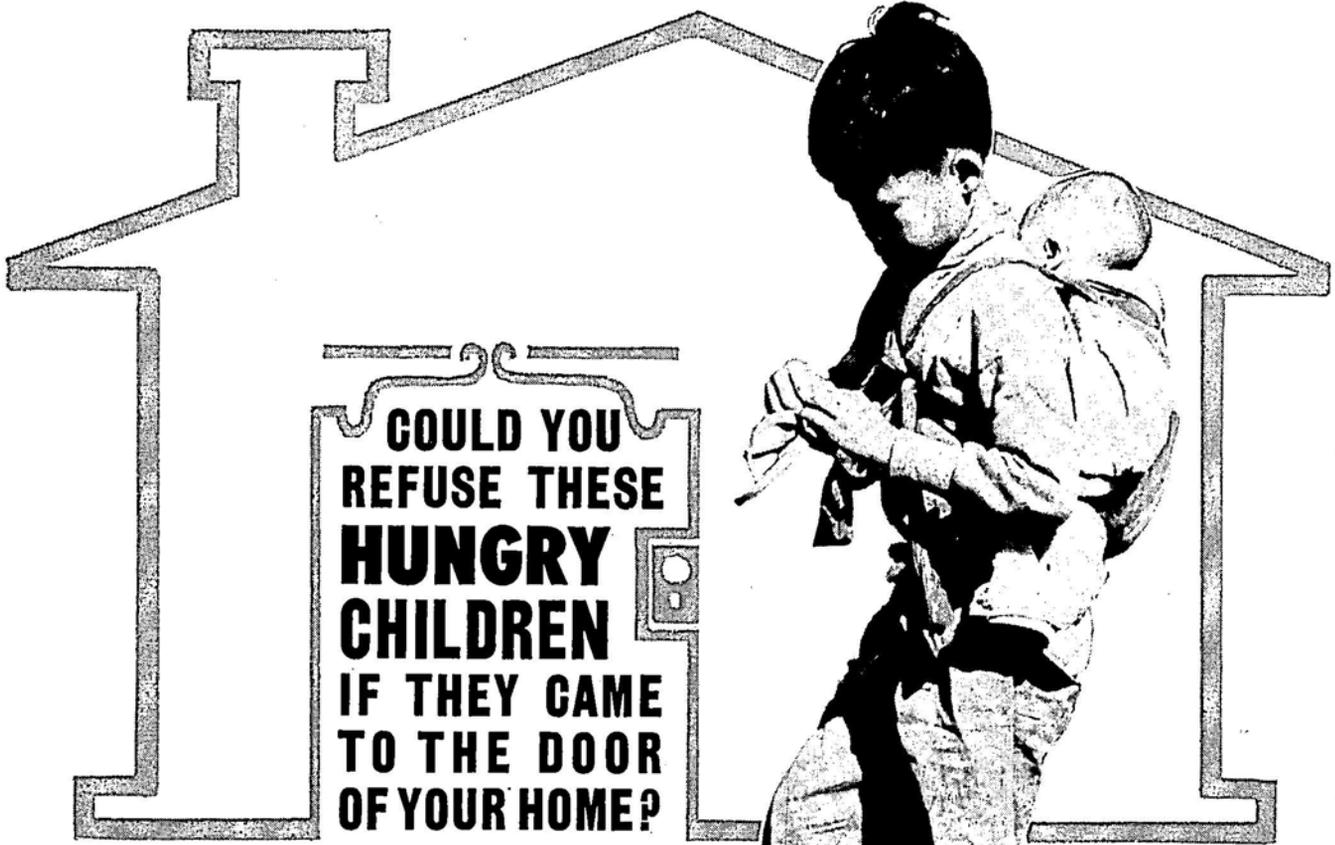
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Today they huddle together in the streets, ignored by all who hurry past because children are cheap in Hong Kong. Food is not. There is no one to give them a handful of rice... no one to dry their tears or heal their hurts. Fa Sing and his sister will surely die, as many have died before them, unless someone who cares extends a helping hand.

With your help these children can enter a world of freedom and Christianity such as the Faith Love Orphanage operated by the Christian Herald in Hong Kong. There these homeless, lost waifs will receive warm food and clothing. There, under Christian guidance, they will grow up so their voices may speak for God in China.

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If two lost children like Fa Sing and his sister rapped timidly

at the door of your warm, comfortable American home tonight, you would surely let them in. They are knocking at your door now.

For only \$10.00 a month you, or your church group, can "adopt" a little Chinese or Korean boy or girl and build a rainbow of peace and Christian charity — with one end in China, the other on the doorstep of your home. For only \$10.00 a month a child will be given food, clothing, shelter and faith.

When you adopt a child you will receive his or her picture and some background information. You can correspond with the child. You may cancel the arrangement any time. Nothing will bind you but the heart-strings of a homeless child.

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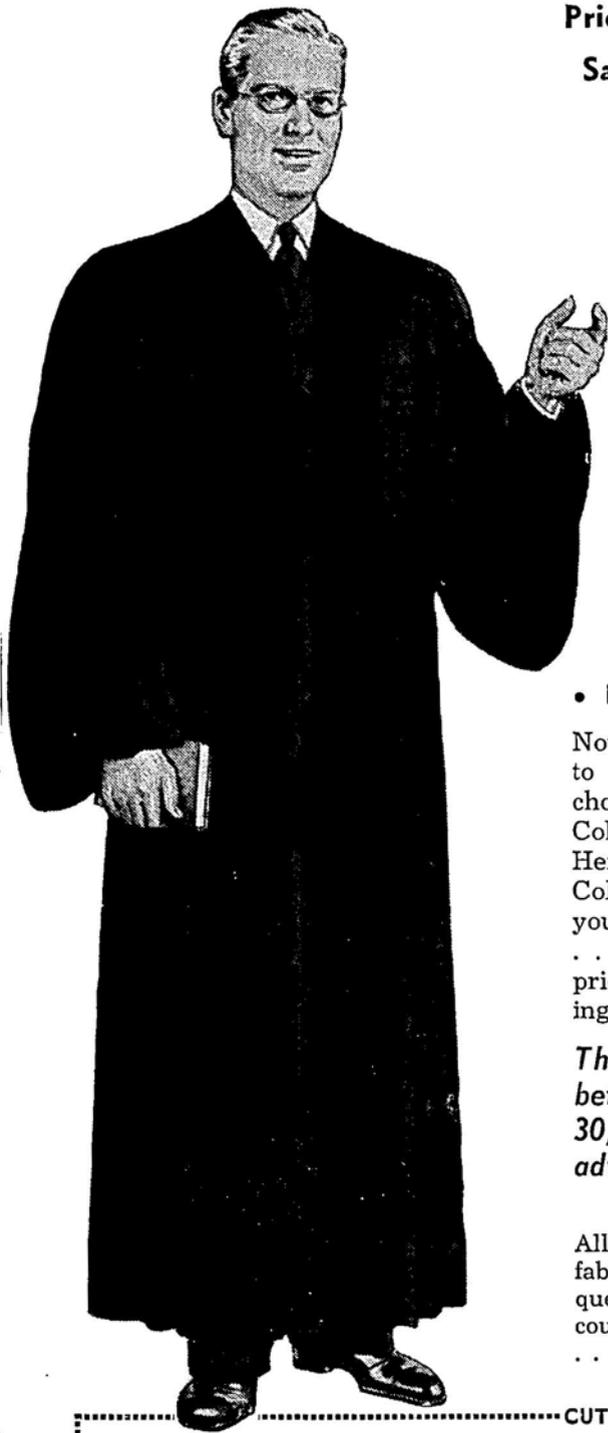
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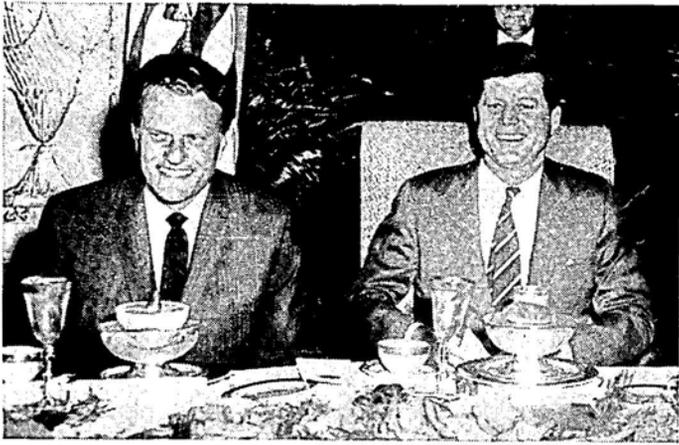
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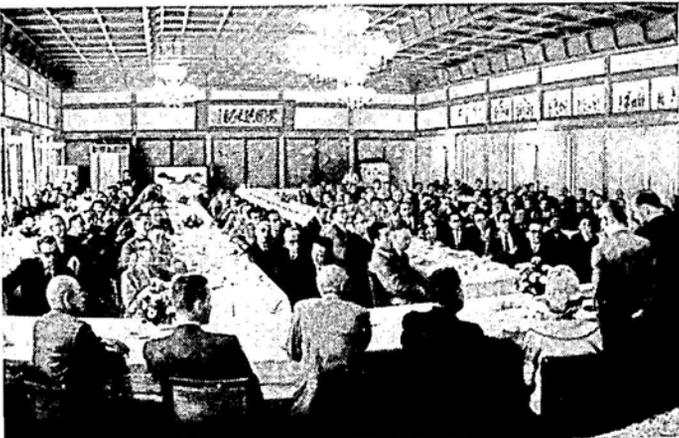
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