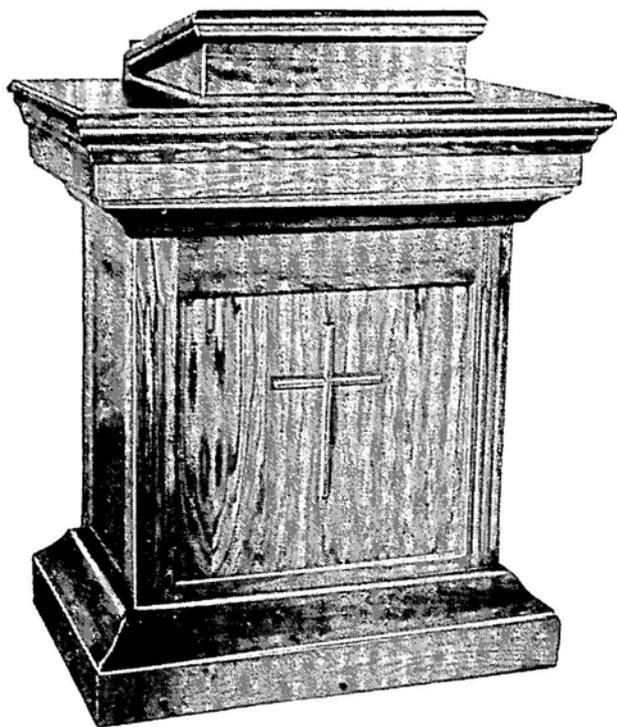


# World Outlook



AUGUST 1961

# Solid Red Oak PULPIT FURNITURE

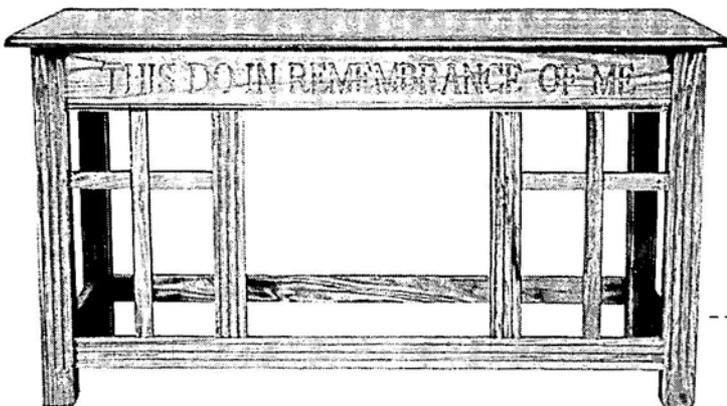


**Solid Oak Pulpit**

(Illustrated above.) Your choice of either light or dark finish—please specify. Raised wooden cross design on front panel. Bible rest, 20x19 inches. Double doors in back of pulpit conceal two shelves. Pulpit height, 45 inches; depth, 24 inches; width, 36 inches; base, 33x22 inches. RU-1000. Transportation extra; specify truck or rail shipment. Shpg. wt., 125 lbs. .... \$119.00

## Communion Table

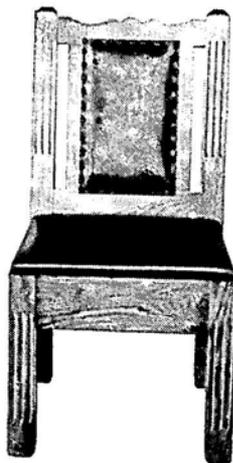
(Illustrated below.) Front panel of this handsome table has skillfully carved inscription "This Do in Remembrance of Me." Solidly constructed of red oak in either light or dark finish—state your choice when ordering. Size of table, 24 inches wide; 54 inches long; 30 inches high. RU-4000. Transportation extra; specify truck or rail shipment. Shpg. wt., 90 lbs. .... \$70.50



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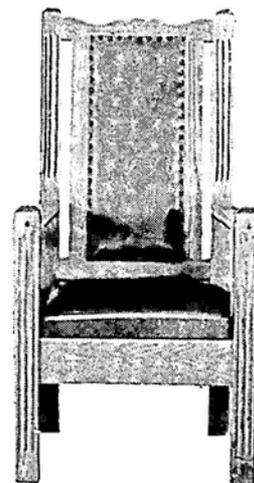
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(Illustrated above.) A sturdy chair to place at both ends of your communion table. Made of solid red oak in your choice of light or dark finish—specify. Seat and backrest are padded and covered with tan U.S. Naugahyde. This chair does not have arms. Height, 36 inches. Seat, 18 inches high; 16 inches deep; 18 inches wide. RU-5000. Transportation extra; specify truck or rail shipment. Shipping weight, 33 lbs. . . \$60.50



**Pulpit Chairs**

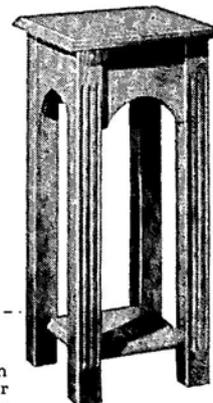
Solid red oak, light or dark finish—specify. Tan U.S. Naugahyde seat and backrest. Chairs have arms. Seats, 18 inches high; 19 inches square.

**Center Chair.** (Illustrated above.) Height, 48 inches. RU-2000. Transportation extra; specify truck or rail. Shpg. wt., 51 lbs. .... \$71.00

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(Illustrated at right.) Clean, simple lines distinguish this small table. Appropriate for use as either a flower or Bible stand. Sturdily constructed of solid red oak in your choice of dark or light finish—specify when ordering. Table stands 30 inches high; top size, 14x14 inches. RU-3000. Transportation extra; specify truck or rail shipment. Shpg. wt., 30 lbs. .... \$25.50



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# LETTERS

## Mobile Clinic Restored in Sarawak

I have been given the privilege and responsibility of re-starting the Mobile Clinic of Christ Hospital.

The rivers serve as highways, roadways, and paths. In the Third Division, the Iban people live along the river, so that a portable clinic can be of great help.

Upriver from Kapit the people have built what we call "clinic houses." The nurse (myself) and her clinic travel by boat to each of the clinic houses. We make a stay of about a week, so that the local people can come in for treatment.

Many of the illnesses are caused by intestinal worms, and by the drinking of un-boiled river water.

In Sarawak health lessons are in pioneer stages. We have to make our own charts.

Along with treating patients we of the Mobile Clinic try to show God's love through our own lives and acts.

The Mobile Clinic is young. We have much to learn of the best ways to help people. With each trip we grow a little. We ask your prayers that God will guide us.

EDNA FLOY BROWN

Kapit, Sarawak, Borneo

## Literature for the Congo

Recognizing this time of "exile" as an excellent opportunity for the development of literature, our Bishop has appointed a number of missionaries to give a part of their time to the production of literature.

As one door closes another opens wide.

Those of us who were working on text books are continuing that work. When we left the Congo in January (after a quick visit) we were happy to leave three books (in manuscript) for the Home Economics School.

We recognize the challenge for accelerated participation in the strengthening of the church, and in the training of leaders for the future.

Let us be diligent in our united effort for Christ in the Congo.

LORENA KELLY

P. O. Box 1316  
Kitwe, N. Rhodesia, Africa

## Hungry Korea

According to the *Korea Times*, a daily newspaper, the government Ministry of Health and Social Affairs reports that the number of abandoned babies is double that of last year.

We see diseases that come from lack of food. Some country pastors report that they have not seen so much hunger in many years.

Before the first crops come in the people in the mountains live on acorn soup.

Both our Christian medical schools—Ewha [East Gate and Sinchon Hospitals] and Yonsei—need your prayers, that ad-

ministration and staffs may be strong in Christian faith and action.

DR. ROBERTA G. RICE

Seoul, Korea  
(Furlough address, 1961:  
3501 Robinwood Ter., Hopkins, Minn.)

## Deaconess in Brazil Seeks Wayfarers

Our Brazilian missionary-deaconess of the Methodist Church in Brasilia spoke to our children in the morning, and in the afternoon to the high school students, on an April day.

She is an alumna of our Normal School in Lin, Sao Paulo, and of the Methodist Institute in Sao Paulo.

This dedicated worker, Ruth Prates, feels a deep sense of the need of the wayfarers in the temporary city of the construction workmen at the new federal capital. She gives of her own talents to the utmost. To us she brought a message that held everybody spellbound.

As you pray for your missionaries in Brazil, remember to pray also for our Brazilian co-workers and friends.

IRENE E. HESSELGESSER

Rua Rivadavia Correa, 188 Saude  
Rio de Janeiro, Brazil

## Dorcas Society Members Mark 49 Years of Service

On March 9, 1961, the Dorcas Woman's Missionary Society of the Methodist Church of Monterrey, Mexico, celebrated its 49th anniversary.

There were 75 women present at the observance, including representatives of the *Legion Blanca*—as the Wesleyan Service Guild in Mexico is called.

The Dorcas Society, organized in 1912, was composed of women who desired to love and serve their neighbors. Their first service was to do sewing for the Hospital. The first president was Srta. Fabita Huera.

The Society has grown in grace, knowledge, and service. It continues to serve the local church, the Federation of the Border Conference, and the Confederation of the Border and Central Conference (union of Protestant women).

LILLIE F. FOX

275 Robincroft Drive., Pasadena, Cal.

## Schools in Pakistan

The government of Pakistan is attempting to reorganize the whole educational system, in an effort to improve the quality of education, and to extend to more people an opportunity to attend school.

Mission schools stand in a strategic position. In the past, the mission schools were the pioneers, convincing people of a need for education. Now the schools are looked to for leadership in the new venture.

As a group, we have well-trained teachers. We have also certain attitudes not found in other schools.

Trinity is a new school and thus better able to begin in a new direction. Pray that we may fulfill our calling.

SANDRA FOLEY

74 Garden Road, Karachi, Pakistan

## Memories of Earl Bauer Stilz

I have never seen any notice in *WORLD OUTLOOK* about the life work of Earl Bauer Stilz, who passed away at his home near Lexington, Virginia, on September 14, 1960.

Mr. Stilz went to the Belgian Congo in 1916, and rendered valuable service as a missionary for thirty-five years.

For most of those years he was at Wembo Nyama Station. He was in charge of the industrial work at that station, and he constructed some of the permanent buildings there.

Mr. Stilz directed the mission printing establishment for many years, and was the editor of a quarterly journal *Dikendji*, which means messenger. For a number of years he served as the legal representative of the Mission.

His most outstanding work was in the field of translation. With the assistance of several Atetela he translated the New Testament into the native dialect called *Otetela*. He compiled two dictionaries; he collected fifteen hundred proverbs.

Mr. Stilz was held in high regard by his fellow missionaries, and he was loved by the Congolese, who will long remember his kindness and patience.

MARSHALL W. LOVELL

2503 21st Ave., S., Nashville, Tenn.

## Splendid School of Missions in Alaska

I am thrilled with this School of Missions in Anchorage, Alaska. There are fifty young women representing all Societies. [June, 1961.]

The planning has been splendid, the faculty is excellent, the facilities of the new Methodist University are flawless. And the enthusiasm is unbounded.

ANN BROWN

(MRS. PORTER BROWN)

475 Riverside, New York City

## Young Christians in Argentina

In February we were inspired by a group of young people who met in our school for ten days of study, play, and worship.

From Waldensian, Methodist, and Disciples of Christ churches in Argentina, these young Christians represent hope for the leadership of the church of tomorrow.

JOSEPHINE S. LASKEY

Colegio Americano, Rosario, Argentina

## Christian Concern in North Africa

Emmy Gisler and Laura Chevrin are occupied in visiting in the homes—mostly refugees, or people who have chosen to come to the city. Mostly, they minister to those who are sick.

Carolyn Langille is doing a splendid work amongst the children of this neighborhood, in handwork classes and Bible study.

My work is mostly visiting in the homes of the parents of children who come to our church center, and in the homes of women who come to the women's meetings.

A Circle for Muslim women which I

began last year is flourishing. The women come regularly, and are eager to hear the Bible message. These women have chosen as a project the making of baby clothes for those in need.

Fifteen girls who came to Carolyn's classes knew no French, could not read, and had no future which held any assurance of happiness. It was arranged that they should come to me every morning to learn to read, and to learn French. What a joy it is to see the change in these girls! At the end of a year of study their faces were bright, alert, intelligent! And this year most of them were admitted to the government schools.

GWEN NARBETH

83 Avenue Marechal Joffre  
El Biar, Algeria

### Concerning Pictures

I feel that the beautiful cover pictures on **WORLD OUTLOOK** help to make the magazine welcome in homes each month.

I sincerely hope that these attractive covers will *not* be replaced by pictures of people, as was suggested by one of your readers.

GLADYS ERB

5442 Shifter Avenue, Oakland, Cal.

The picture section is always superb and I use it in posters and for added interest in program material.

GLADYS KIRK

Cooleemec, N.C.

### Change at Sibley Hospital

On May 30, 1961, the entire operation of the old Sibley Memorial Hospital was transferred to the new Sibley Hospital, at Washington, D.C.

The Hospital is located near the American University, and the University is planning a collegiate or degree program in nursing education to replace the hospital school of nursing.

The name Lucy Webb Hayes will be continued in the new school.

EMMA BURRIS

Executive Secretary for  
Social Welfare and Medical Work  
Woman's Division,  
Methodist Board of Missions  
475 Riverside, NYC27

### "A Little Dedicated Building"

Japan is a land of children, and my work has to do with children as well as with students and adults.

You who are working for the extension of the Kingdom can be praying with us that 1961 may see this work taking another significant step forward.

We are looking toward the erection of a small building that can be used as a House of God, a day nursery or kindergarten, and a place to work with children and young people—a little building dedicated to the service of God.

GERTRUDE M. BYLER

51 Nishi Yohano Cho, Fukuoka, Japan

New Series  
Vol. XXI No. 12

# World Outlook

Whole Series  
Vol. LI No. 8

Henry C. Sprinkle, *Editor*

Dorothy McConnell, *Editor*

Arthur J. Moore, Jr., *Associate Editor*

Elizabeth Watson, *Editorial Assistant*

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COVER: Twelfth Century Wooden Stave Church, Oslo, Norway  
Credit: Lanks, from Monkmeyer Press Photo Service

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# EDITORIALS

## Suburbia Is Still Urban

At a rather unusual conference held in Wilton, Connecticut, during the summer, suburban and urban laity and clergy met to talk about common problems.

They discovered that the urgent urban problems were the urgent problems in the suburbs, too—from "where to park" on to "shifting populations" and "influx of foreign-speaking residents."

It was harder, the attendants at the conference said, to get the suburban church members underneath the load of these problems than it was to get the urban members.

The conference felt that no matter if the suburban commuter had left the city behind him he was still responsible for the moral atmosphere in the city in which he worked.

The recognition of the similarity of urban and suburban problems is a forward step in a year when the study will be on "New Churches For New Times." The recognition of the commuter's responsibility for the morality of the city in which he works is also a forward step.

We hope that similar conferences will be held between urban and suburban churches in the months ahead.

## Rome and Unity

At a recent meeting of some 250 ranking Roman Catholic theologians there was evidence of "very rapidly growing concern" for creating new understanding between the Roman Catholic Church and the World Council of Churches.

The conference was an unofficial conference on Christian Unity, held at the Graymoor Friars Seminary at Garrison, New York. Every major United States Catholic religious order was represented at the three-day session.

One theologian said that the object of conversations between Protestants and Roman Catholics is not "convert-making" but "mutual understanding . . . the removal of ignorance and misconception."

It will be far harder to move toward such conversations with Roman Catholics than with Russian Orthodox. There is too long and bitter a history in both Protestant and Roman Catholic churches on relationships.

But the possibility of such conversations with perhaps some sort of working unity is one of the most hopeful proposals to be brought into ecumenical discussions.

## The Church and Survival In a Marxist Society

The application of the Russian Orthodox Church to become a member of the World Council of Churches, commented on in these pages last month, has brought all sorts of reactions from churches around the world.

One in which we were most interested came from Bishop Hans Lilje of Hanover, Germany, who has had experience with a Communist-controlled East Germany.

He said that the Russian Church's decades-long struggle to maintain its existence in a Marxist society could prove instructive for the experience of other churches.

"The struggle with Marxism," he states, "is one of the greatest and most difficult spiritual problems of our age. The Russian Church has stood up to this conflict in its own way. It has had to maintain its faith in suffering and in witness. Other churches are bound to learn from such religious experiences and may perhaps even be blessed by them."

The Paris daily, *Le Figas*, added a new (possible) benefit from the inclusion of the Russian Church. It stated that it is the general view in religious circles in Paris that the membership would enable the World Council to play an important role in reconciliation in the cold war.

Both these benefits may result from the Russian Church's membership. We doubt if they will result in a way in which we can immediately recognize them. But that does not lessen the possibility.

## Teenagers and Work

A year ago New York state initiated a Youth Employment Service dealing specifically with teenagers who want summer employment, part-time jobs, and, in the cases of those who had dropped out of school, full-time employment.

At the time when the Y. E. S. was started it was estimated that in New York City alone there were 20,000 seventeen- to nineteen-year-olds looking for work. The Service was successful in placing only 1,200.

According to *The American Child*—publication of the National Child Labor Committee—the 1,200 placed (many of whom were hired on only a temporary basis) received jobs only after 13,000 phone calls were made, and hundreds of hours were spent in interviews.

"Employers," say the job-placement persons, "today prefer to hire an adult—any adult—rather than a teenager."

There was a time in the depressed thirties when the slogan "give a man a job" was effective in keeping teenagers out of any sort of job. The result was that young men and women stayed economically dependent on their parents long past the normal age of inactivity.

"Years of stagnation," says Helen M. Harris of the United Neighborhood Houses of New York, in writing of that period, "meant losing work habits and attitudes as well as skills, and some young people were already past retrieving."

It is easy to plead for job opportunities for young people to "keep them off the streets." Such a plea does not help the teenage image in many employers' minds.

Jobs are not, primarily, to keep young people from economic inactivity on the one hand, to actual delinquency on the other.

Jobs for young persons, suited to their time for work and their ages are for the purpose of using human resources for the good of the country and of the young persons.

This is not a problem for the labor bureau of federal or state governments alone. It is a problem of the community in which the church can play a leading role.

### **More Than Fellowship?**

This month more than two thousand Methodists will gather in Norway for the Tenth World Methodist Conference. There they will listen to a well-planned program of speeches, worship together, and "fellowship" with all the relentless affability of which Methodists are capable.

Beyond these personal encounters, however, lie a number of unanswered questions that can make this one of the most significant Methodist meetings ever held. These concern the future of the World Methodist Council, the degree of unity between Methodist churches in various countries and the relative emphasis upon world Methodism or the ecumenical movement. These questions are inter-related and they keep turning up at ever more frequent intervals.

It should be clearly understood that the World Methodist Conference has no power to make decisions binding upon its member churches. For example, only the General Conference can legislate for The Methodist Church. The Oslo meeting can only suggest and recommend. But it can serve as a proper forum for discussing questions of world Methodism.

One problem that will come before the Conference is the future of the World Methodist Council (the continuing organization between World Methodist Conferences and the sponsor of such conferences). A new constitution for the body will be proposed which would, among other things, make the Council a federation and provide for its members being directly named by the member churches. This would tend to give the organization a more formal status than it has had before.

A second area of problems that will arise is the amount of unity between various Methodist churches in the same area of service. Missions is an apt example of this. There is now consultation and cooperation between various Methodist boards and a growing amount of joint work (as in Southern Rhodesia). There is a feeling that even more cooperation may be needed. Mr. Charles Parlin has proposed a single international

mission board. Other suggestions include a federation of mission boards from various countries. There will also be a definite proposal to unify standards for the deaconess movement around the world.

The fate of any one of these proposals is involved in the larger question of church unity. Does strengthening a world denominational body conflict with the ideal of church union across denominational lines? Is it possible that a stronger awareness of Methodism and its heritage may contribute more to the ecumenical movement than a mere sentimental hankering after unity? Can we Methodists work for both a stronger world Methodism and a stronger world church without the efforts cancelling each other out? These are big questions and they deserve hard thought. We hope that the delegates to Oslo will wrestle mightily with them. If they do, perhaps we can begin to understand what fellowship truly means.

### **The Peace Corps And the Churches**

The announced plans of officials of the new Peace Corps to sign contracts with religious groups for projects in various countries raises the church-state question in a new context and has elicited differing responses from different groups. The question is a complicated one and requires examination.

To begin with, Methodism has never enshrined church-state separation as holy writ as other groups (notably the Baptists) have done. It is part of this country's heritage and a sound one and we uphold it. In other countries, the situation is different and Methodist mission schools in such countries as Rhodesia and Malaya receive large sums from the governments of those countries.

This being so, it might be argued that there is no valid distinction between accepting money from the government of a country and from the United States government to undertake work in that country, particularly when the money is to be used for a general humanitarian program.

From the point of view of the U.S. government, we can see why con-

tracts with religious groups would be appealing. In some countries, the most efficient hospitals or schools now in operation are those of church bodies. To utilize these facilities would not only save organizing a project from the ground up but would take advantage of the reservoir of goodwill attached to these institutions. Again, the question might be asked, can the churches refuse to cooperate in a program of general humanitarianism?

Nevertheless, it seems to us that church agencies must reluctantly refuse to participate in this program directly.

There are several reasons for this refusal and they vary in importance. First, and less significant, is the historical fact that many of these Christian missions and churches in new countries are already too closely identified in the popular mind with the United States and to lend substance to this stereotype would be a real disservice. This is a historical accident but the facts remain that to many these institutions are known as the "American" school or hospital and to encourage this identification helps to obscure the Christian witness and to serve as a stumbling block.

Closely related but of deeper import is the fact that the state and the churches act for different motivations in these matters and to confuse them will not advance the cause of either. The church acts to proclaim the Gospel and the love of God. This is its only reason for doing anything from direct evangelism to running experimental farms. When a church loses that motivation it ceases to be a church and becomes a social agency.

For historical reasons, we tend to fear church control over the state. The actual problem today, in our secular societies, is of state control of the church not through evil plotting but through carelessness and drift.

All of this does not mean that the Peace Corps is an idea which should not be heartily endorsed by Christians and participated in by individuals of various churches. It does mean that churches must once again remember that their primary obligation is to witness to their risen Lord.

# Announcing

THREE WINNERS

OF

World Outlook's Essay Contest

ON

*The Philosophy  
of Missions*

The editors of WORLD OUTLOOK are pleased to announce the winners of the Philosophy of Missions Essay Contest, sponsored by the magazine in connection with its Golden Anniversary Celebration in 1960.

A word of explanation is in order about response to the contest. Both the volume and quality of entries exceeded our expectations. Entries were received from countries around the world and from a variety of religious affiliations. This response was heartening to the editors and to the judges in that it indicated a widespread and intelligent interest in this vital subject. Unfortunately, this response also complicated the work of the judges and lengthened the time required before the winners could be announced.

The three prize winners and the four writers who received honorable mention are as follows:

FIRST PRIZE OF \$250.00:

*Richard C. Bush*

Hong Kong

Dr. Bush is currently acting secretary of the Christian Study Center on Chinese Religion in Hong Kong. A missionary of The Methodist Church, he has served as Protestant chaplain at the University of the Philippines and as a member of the faculty at Union Theological Seminary in Manila. He taught at Perkins School of Theology and has served pastorates in the North Texas and Rock River Conferences.



SECOND PRIZE OF \$100.00:

*Gerald H. Anderson*

Manila, the Philippines

Dr. Anderson is currently serving as Professor of Church History and Ecumenics at Union Theological Seminary in Manila. He edited the recently-published and widely-acclaimed symposium, *The Theology of the Christian Mission*. Before becoming a Methodist missionary, he served as a minister in Providence, Rhode Island, and as an interim minister in Alaska.



THIRD PRIZE OF \$75.00:

*Gertrude M. Feely*

Kobe, Japan

Dr. Feely has served as a Methodist missionary in Japan since 1931, with the exception of 1941-49 when she served in the Philippines and was interned there for the duration of World War II and took an extended health furlough at the close of the war. She is the director of the Kobe Christian Youth Center and teaches at Seiwa Junior College. Dr. Feely is an ordained minister of the United Church of Christ in Japan.



The honorable mention awards of \$50.00 each go to: Earl Herbert Cressy, Claremont, California; W. Cecil Findley, Manhattan, Kansas; Mrs. Walter E. Glasser, Port Washington, New York; Cecil Northcott, Bromley, Kent, England.

In our next three issues, we will print the prize-winning essays, beginning with Dr. Feely in this issue. Our sincere thanks to all who participated in the contest.



Methodist Prints, by L. V. Kofod

*"We share the truth of God and our understanding of that truth broadens and deepens in the sharing. As we give we are enriched."*

# The Philosophy of Missions

THE whole concept of missions is based on the idea of sharing, a sharing of the wondrous knowledge of God's love for men as expressed in the life and teachings of Jesus. Sometimes we scorn this concept of sharing because we accept a meaning for it that limits its scope.

On the human level, sharing ordi-

By GERTRUDE M. FEELY

narily involves giving away something or a part of something we have. Thus we lessen our portion, be it of food, clothing, money, books, or other things. The sharing involves a decrease in our possessions. Like the

small child, we are often torn between the desire to share and the desire to keep.

On God's level, sharing is a wonderfully different process. We share the truth of God and our understanding of that truth broadens and deepens in the sharing. As we give we are enriched. "Such as I have" is from

God's storehouse. That storehouse never shows scarcity. There is always ample as long as we are using the resources for God's Kingdom and in accordance with His will.

The human concept of sharing often causes us to let error creep into our missionary thinking. That error is based on tolerance. We say in effect, "I'll tell you about my religion and you tell me about yours. We'll try to find a common ground." Some people criticize mission workers because they are inflexible, they see no good in any but their own religion. A subtle point is involved in this argument. Unconditional criticism, unnecessary attack was not Jesus' way. He recognized the good in others, He saw that they were doing the best they could under the circumstances. But He never once compromised His position that God is the one God, that He Himself was God's messenger, that God ruled all the world and those in it, that there was no other God except the Heavenly Father. As people with a mission we cannot compromise on that point either. It does not mean an unbending, cold insistence on the very letter of the Bible but a conviction that Jesus' message is the message of salvation for all men. Unless we *know*, as Paul knew, we are only engaging in disputation. We are not witnessing to the living God who has power to change men into instruments of power unless we clearly present God's call and challenge men to choose. Men cannot serve God and Buddha, men cannot serve God and the numberless man-made gods of the world.

In this sharing of a living, dynamic faith in God the method must be one of love. "Make love your aim . . ." (I Cor. 14:1). The whole movement of missions finds its truest and only adequate basis in the two great commandments: ". . . Love the Lord your God with all your heart, and with all your soul, and with all your mind . . . Love your neighbor as yourself . . ." (Matt. 22:37-39).

Only as love for God so fills us that we cannot contain our love and gratitude; only as love for men makes its imperative that we share the source of our greatest peace, happiness, and power with each one of them does

missions come into true perspective. It is when we are not filled to overflowing with gratitude to God that we somehow mislead ourselves into the false comfort of thinking we should not "disturb the religions of the people in other lands." If we truly know God and God alone is the Father of all, we dare not, we cannot, bear for even one not to know Him, not to experience His gracious mercy. When we talk ourselves out of that sense of responsibility we have also talked ourselves out of a "sense of what is vital." We no longer are fully, unconditionally committed Christians.

Our "sense of what is vital" is also at stake in the criteria we set up for judging missionaries and mission work. The true criterion of success in mission work is a deep love for men, a concern for their greatest growth and development, a desire that they be enabled to use their full potentialities. Individuals and mission boards sometimes get confused and substitute other criteria: statistics, efficient organization, the number of nationals on staffs, self-support, the number of talks made, the up-to-dateness of techniques. To some degree, these things all indicate what is being done in an objective way but they cannot measure the heart that has been quickened, the hope that has been given, the hurt that has been healed. "God is spirit, and those who worship him must worship in spirit and truth" (John 4:24). "I want to be a Christian because my friend is such a fine person. I want what he has." The gentle, loving person may be the one who turns the world upside down through touching the life of a fiery future prophet.

Through the years our mission philosophy has gone from extreme to extreme. From the pole of the infallibility of the missionary and his ideas we have rushed to the pole of the infallibility of the national worker and his ideas. The day of the national church is here. But the source of an idea is not the basis for judging it worthwhile or useless; the organization of a church is not the only basis of its effectiveness. Substituting one form of intolerance for another will not end in perfection. The missionary makes mistakes and may, at times,

really impede the cause but to blame him for all the shortcomings of the program points up the false standards by which we judge progress. Size and acceptance by the world have never been the Church's true tests nor will they ever be. The same is true of her mission work.

The missionary enterprise is the life and breath of the living Church. She must share or lose the treasure she holds. Hoarding of it will cause its sheen of glory to pass. The cause of missions is a challenge to adventure for God and with Him. Loving God and trying to share His love is a flame that consumes the heart and cannot be put out. That adventure makes life worth living.

The ideas of sharing and loving are the basis of all effective mission work. It is the deep love for God, the urgency of sharing His love with others that sends men and women into service. If the heart is fully possessed of God and His love overflows the life, the lesser problems will solve themselves. The houses we live in, the salaries we receive, the clothes we wear are, after all, secondary. To paraphrase Paul's famous passage:

"If I live in a house smaller than that of my neighbor and daily use the outdoor faucet to wash my face, but have not love, my witness is empty.

"If I wear the rags of the slum dwellers and eat in their company, but have not love, they know my acts are counterfeit.

"If I refuse to take a salary larger than my co-worker and send my children to the national school, but have no love, it is only ostentation.

"Though I use the latest in audio-visual aids and answer every call for help, but have no love, I do not know the true love of God."

God entrusted His message of reconciliation to us; we are His ambassadors, carrying Christ's message to the peoples of the world. We are not to please the world but preach Christ and show His spirit. Only as we recapture this vision will youth hear the call and march out to the great adventure with God in company with the disciples down through the centuries.



A group portrait taken at the Centennial Synod in Rome in May. Center are (left to right) the author; Rev. Edward Rogers, president of the Methodist Conference of Great Britain; Rev. Mario Sbaffi, chairman of the Italy District. Standing behind Mr. Rogers is Bishop Ferdinand Sigg of the Zurich Area.

# ITALIAN METHODISM

## *Celebrates Its Centennial*

By REGINALD KISSACK

IN the hall of one of the Methodist churches of Rome there hangs a faded photograph of a group of one of the uniformed boys' organizations of sixty years ago. A note appended points out that four of them were grandchildren of Garibaldi. In origins, the Italian nation and Italian Methodism were very close. In fact, they are both celebrating their centennials now.

Italian political exiles in New York and London had indicated the need,

*Italian Methodism with a joint heritage from British and American Methodism has recently celebrated its first hundred years of existence. The Rev. Mr. Kissack is uniquely qualified to bring us this story as he is the representative in Italy of the Methodist Missionary Society of England.*

and, returning in triumph, created the atmosphere of expectancy and sympathy necessary for the sowing of the gospel seed. All too often it sprang up too fast in negative polemics

against the church of Rome. They still term the hot-heads of the Church "Garibaldini" and "Mangiapreti" (priest-eaters). But there would be no church today if there had not been also the good soil. One of the first converts in Rome sired the first Italian Chairman of the District, and was grandfather to the second, and has now a great-grandson in the ministry.

If it was British and not American Methodists that arrived first in the field, that was no doubt because of

an event in the United (and Confederate) States that also has its centennial this year. That issue settled, Leroy Vernon of the U.S.A. came to Italy. Designated by the Board of Foreign Missions in 1871, he reached Genoa in 1872. He preached his first sermon at Modena, held his first district conference at Bologna in 1874, and by 1881 had formed the work into a conference. Thanks to him Methodism can claim to have raised the first building erected to be a Protestant Church at Rome. It can still be seen, serving as a theater within a few yards of the famous Trevi Fountain.

Yet the real beginnings of Methodist witness in Italy was the arrival of Henry Piggott from Britain in 1861. He was for long uncertain whether to seek to form a Methodist Church in the land at all. Might it not be better to serve as a fraternal worker with the Waldensians, or the Brethren, such native Italian agencies being already at work? Indeed he did hand over to the Waldensians the first little community he founded. By

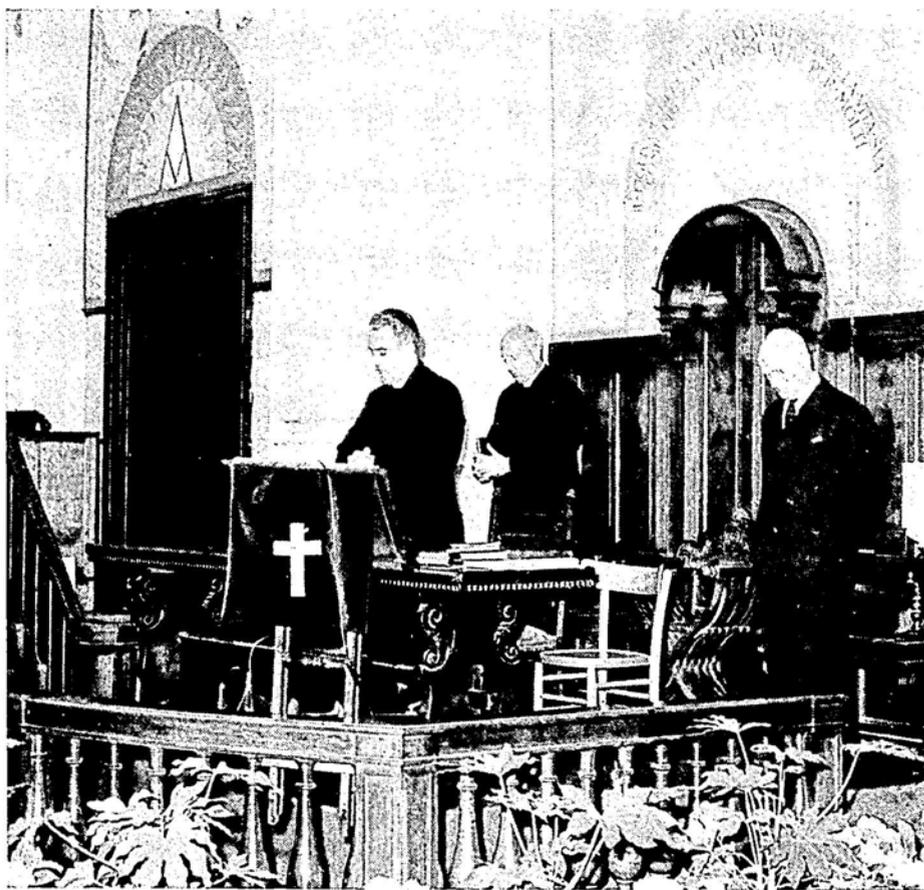
1869, however, his mind was made up. As he put it: "Our work has come to present itself to us, more and more, under the modest twofold aspect—first, of creating small centers of Christian life—true churches of two or three, minute lamps of pure, living light all over the land, sufficiently numerous for any individual soul whose spiritual needs can no longer find satisfaction in the church of the country, to find Christian fellowship in another; secondly, of shooting out rays of light into the darkness beyond, fostering religious inquiry and unrest, undermining superstitions, shaking false security, getting people to read the simple Gospel story and apply it to themselves . . ."

Although there were two Methodist Churches at work in Italy until 1946, they were neither copies nor competitors of each other. They collaborated in a way that could well be imitated even today. Only in the great cities would each have a church. Under the successive leadership of William Burt, Walling Clark and Tipple, Leroy Vernon's initiative

developed steadily, outstripping the British Wesleyan effort until the advent of Fascism brought the Concordat which Mussolini signed with the Vatican, ending religious liberty. It was recognized that no church in Italy was so well founded as the Methodist Episcopal. It had magnificent plants, strategically placed—at Rome, for instance, in the same street as the Quirinal Palace, there were, under one roof, two churches (one was for English work), a printing press, a theological college, headquarter offices, and apartments for the American and Italian staff. It published several journals and a steady outflow of books. It controlled the best International School in Rome, as well as Italian institutions and orphanages at Venice, Trento, Florence and Naples. Such was its reach that it had work in Italian-speaking Swiss cantons and among Italian emigrants in South America; such its zeal, that it had established itself after 1919 in the territories ceded by Austria; such its activism, that it had dispensaries and Emigration Aid bureaus; such its evangelism, that membership approached 4,000; such its scholarship, that among its ministers were leaders of Protestant thought, like the Tagliatelas. The Church had moved far from the days of "priest-eaters."

Yet it was just the strength of its prestige and its ability to dispose of tremendous American resources that made The Methodist Episcopal Church an obvious and all too vulnerable target for Fascist hate; fierce nationalism and anti-Americanism went together even then. The Wall St. crisis and League of Nations Sanctions in the 1930's left the American mission board helpless in a campaign of propaganda and forced sales. When war came, the Church had to be left to its own resources, stripped of many of its churches and of all its institutions, save Casa Materna, which lives on gloriously even today. In 1946 what remained of its patrimony joined with that of the Wesleyan Church to form the Chiesa Evangelica Metodista d'Italia.

The tale of the Wesleyan Mission is a more sober one. It did not neglect the educational and social side, but it concentrated mainly on raising mod-



Rev. Mario Sbaffi leads the Synod in prayer before its opening session. Bishop Frederick Wunderlich of Germany preached at this session, held in the Via Ventiseptembre Methodist Church in Rome.



*A group of ministers sing heartily during a synod session.*

est churches. It too lost all its institutions, was compelled to let go some of its workers and saw a decline in membership, but on a smaller scale. The united church of 1946 hardly numbered as many as the Methodist Episcopal Church in its best years, but the liberal Italian Republic gave it ground for hope. Slowly the restrictions of the Fascist regime have been relaxed, and life has begun to move again. Now, after fifteen years under the tutelage of British Methodism, the same Synod that celebrated the centennial has submitted a formal request to become an autonomous Conference.

This request is documented by a fine record of recovery. In 1947 the Church subscribed 2 million lire for the support of the ministry; in 1960, 20 millions. The wise policy of building money-earning floors above churches now brings in a surplus of thirteen millions a year, where there was a deficit in 1947. Since that year, eleven young men have offered for the ministry; before that date, there had been none since 1933. There are sixty communities from Trieste

to Southeast Sicily. Three new churches have been built; another is in building. A Centenary Church is needed and a fund for fifty million lire to build it has been started. Membership hovers around 4,000. There are some twenty-five ministers. With the exception of one American (Emanuele Santi of Casa Materna) and one British citizen, all ministers are Italian. Indeed in all the century, hardly a score of Americans or British ministers have served in Italy.

This may be reflected in the fact that Italian Methodism is much closer in ethos and spirit to the historic Italian Waldensian Church than to the Methodist world. All the riches of Methodist hymnology are denied it, because of the language barrier. There is an increasing collaboration between the two churches: the Waldensian Seminary trains Methodist pastors, Waldensian pastors are entrusted with Methodist communities, and vice versa. Yet this very closeness is reawakening a Methodist interest in their own heritage. To this end, they were greatly impressed by the preaching at their Centennial

by the heads of Methodism in Britain, Germany, Scandinavia and Switzerland. They found in all the same note, urgent, direct and simple.

The Italy of 1961 is different from that of 1861. Then Roman Catholicism seemed doomed to fall and an apocalyptic millennium begin. Now we even dare to hope for an ecumenical millennium, when Christians seek no more victories over each other, but that of Christ over them all. Then, Italy was synonymous with liberty and democracy; now, she is the "most communist" country of the West. The leader of Italian Methodism, the Rev. Mario Saffi, said, recently; "Communism is a phenomenon that occurs when the Church ceases to serve, and tries to dominate." Methodists go into their new century knowing that their witness is needed alongside the voice of the Vatican. Their mission is still "to shepherd the sheep that are not of the Roman fold; to build cities of refuge for souls who cannot abide in peace in Rome; to be a voice crying testimony to gospel truth, forgotten or denied."

by  
*Fanny Maude Evans*

# FROM THIS SMALL SEED

Work with migrants is a responsibility that more local churches are taking seriously in the United States. Mrs. Evans tells a story of what happened in one California community.

“HEY! Humberto! Margarita! Eva! Get that ball!” Bob yelled, batting at the volleyball which sailed just out of reach over his head. As a member of the Migrant Ministry he had been coming out every Tuesday and Thursday evening during the summer, with others from his church youth fellowship, for games and worship with fruit workers in the camp outside Los Altos, California.

“Ho, Bob!” Margarita called, jumping high to tip the ball across the net. Arms tanned by the summer sun, or the natural brown of their Latin heritage, mingled in a wild scramble. Dark eyes smiled at blue as the young people laughed and shouted in the excitement of the game.

“Mrs. Proctor—you come—back—next Tuesday?” Margarita asked, half-choking from the curtain of dust swirling up from the ground.

“No, I’m afraid not.” The sponsor of the Migrant Team ducked as the ball bounced against the weathered wall of the cabin. “School starts next week, Margarita. But we’ll be back next summer,” she added, as the girl’s face clouded.

"Oh, Mrs. Proctor, you are going to forget us." Margarita twirled the one button left on her faded blouse.

"I'll come out and see you, and we certainly won't forget you." Mrs. Proctor reached over to squeeze her hand. "Now, help me round up the little ones. It's almost time for the movie."

Beckoning to a boy leaning shyly from a window framed only by jagged slivers of glass, she stepped carefully around a puddle of dishwater and went to help Bob set up the movie screen.

The sun sank low behind the prune orchard, and the long shadows crept quickly over the camp. The children found empty fruit crates and rough benches, or sat cross-legged on the ground between two rows of cabins to watch the antics of Mickey Mouse flickering across the screen.

"Mrs. Proctor, *when* will you come see us?" Margarita whispered.

"You are not going to come on Tuesday?" Her sister leaned back from the bench in front.

"No, Beatriz. Our young people have to go to school."

"Aw, Mrs. Proctor. What will we have to do all the winter? There is nothing." Hunching her shoulders, she threw out her hands to emphasize the bleak setting of the camp, which even the soft moonlight could not hide.

"How many of you permanent people stay here?" Mrs. Proctor asked when the cartoon ended and Bob rewound the film.

"We are about twelve families, I think. We stay for the work at the plant, but the winter, it is too long." Beatriz let her thin shoulders sag as she turned back to watch the picture.

The tall figure of the Sower strode, with purposeful steps, onto the screen. As he scattered the seed first on the rocky ground and then on the good soil, Mrs. Proctor wondered about the small seed of friendship her young people had been able to plant, here in this camp. Had it fallen on barren soil? Or was the ground fertile enough for it to sprout and grow?

During the fall she came often, with Mrs. Harro, the wife of the minister of her church, to visit the camp. Each time they were haunted by the loneliness of the girls. Although most of them were in school, they were as isolated from the usual teen activities as prisoners in some castle tower, for their parents clung to the old customs, allowing the boys their freedom but keeping the girls close at home.

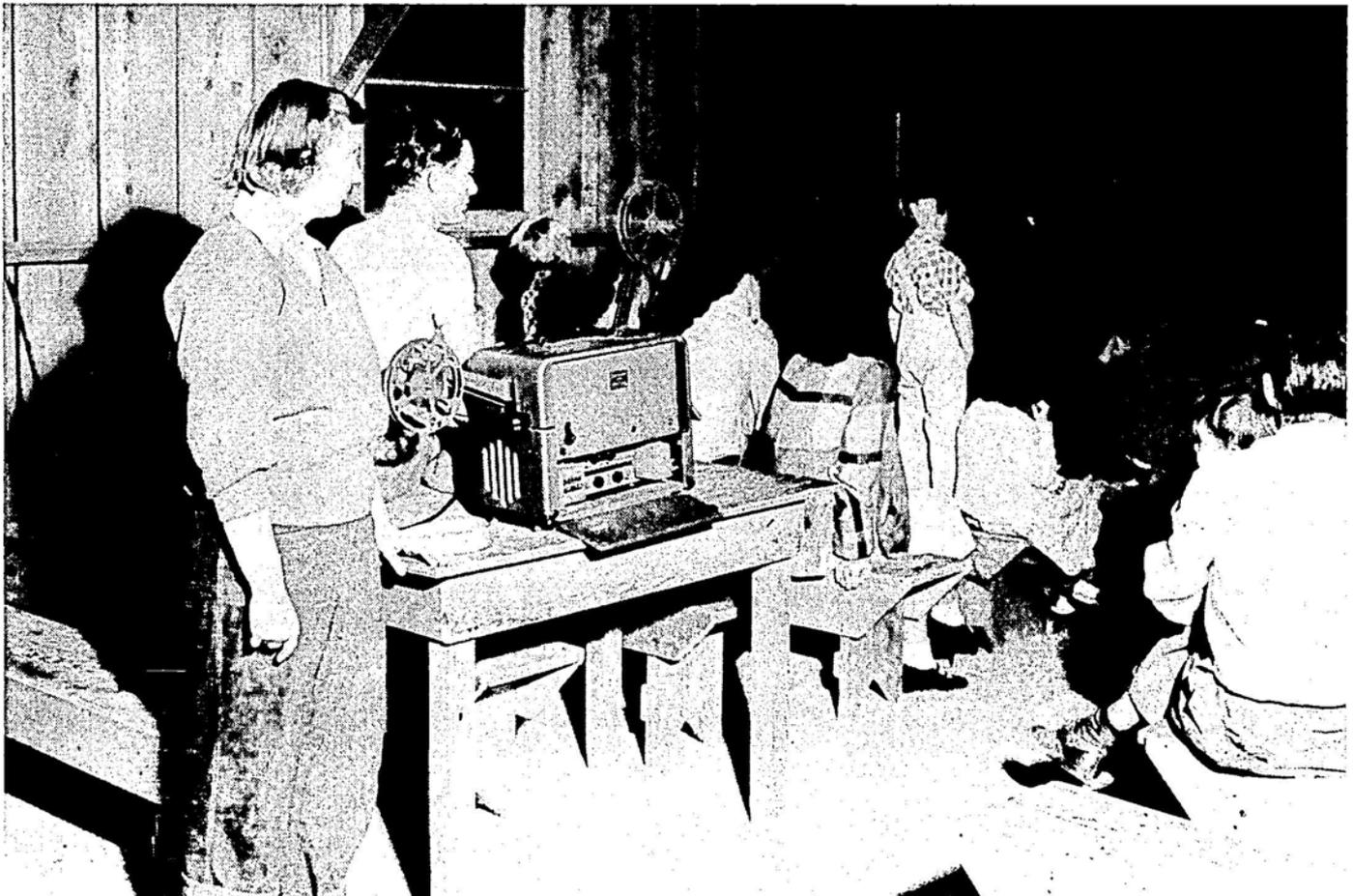
Margarita was especially lonely. She had graduated from high school and now spent her days helping her mother, in their crowded one-room cabin.

"I wish we could have a club like your church young people," she said wistfully one gray rainy morning, "to be together and play the games and have the parties."

"Margarita," Mrs. Harro asked, "how would you and Beatriz like to come to my house for lunch? We could talk about this and maybe find some way."

"Oh. It will give us much pleasure

*Members of a Methodist Youth Fellowship group show movies in a migrant camp.*



to come." Margarita said, a smile brightening her face.

At the luncheon Mrs. Proctor told them of a club called the Diamentes, which had been organized in a nearby city by Dorothy Goble, a volunteer from the Migrant Ministry. She offered to find out about it and tell the girls. When she talked to the members of the Diamentes, they were so enthusiastic that they promised to come out to the camp.

Margarita and Beatriz were jubilant. Then their faces sobered.

"Mrs. Proctor," Margarita said, panic in her voice. "Our parents will not let us come to the meeting. They will be afraid for us."

"Don't you worry. I'll talk to each one of them, and explain that I'll be responsible for an adult to chaperon every meeting."

On March 8, 1957, Margarita and Beatriz, Humberto and Joe, Rosita, Vera, Eva, Lalo and the other young people in the camp gathered with some of the members of Diamentes in a vacant building loaned for this

one meeting. With dark eyes flashing and wide smiles lighting up somber faces, they began to organize The Friendship Club.

Margarita sparked in the excitement of electing officers. When she was chosen to be secretary, along with Humberto as president and Joe as vice-president, she walked with new pride to take her place before the group.

"There's just one more thing, everybody!" Mrs. Proctor had to shout above the chatter. "We have to find some other place to meet. This building is being remodeled for Nacionals, and we can't use it again, you know."

Gloom settled like the gray clouds of a winter storm over the room. No one spoke. Then the new president said slowly, "It is possible that you might meet at the house of my brother and me. It is very small. I do not—"

"Bravo. Yea, Humberto." Shouts from the floor drowned out his voice, and the members of The Friendship Club, shaking his hand and slapping his shoulders, brought

the meeting to a tumultuous end.

A week later twenty exuberant young people poured into Humberto's tiny house. It seemed, at first, that a new crisis had arisen. There simply was not room for them all. But their host and his brother, braving the threat of rain, gallantly moved their furniture out of doors to make room for their guests.

The main business of the evening was to consider the charter which had been drawn up during the week by the officers.

When each one had read the charter, and the group had unanimously agreed to accept it, Humberto soberly reminded them that they still did not have a place to meet.

"Why don't we ask Mr. Lawson?" Beatriz and Margarita suggested together.

Sam Lawson was student personnel director for the local school district. He had been accepted as a friend in the camp after Mrs. Proctor explained that he wanted to help their children. He was so impressed

*Migrant workers cutting celery.*



with the club's charter that he called in the superintendent, who agreed that a group with such a charter might well use the facilities of the schools for their meetings.

On the next Friday evening the gym of the Collins school rocked with shouts and excitement of a vigorous game of volleyball as the members of The Friendship Club gathered there. Later the gay music of "The Virginia Reel" echoed through the building as the couples found their partners. Just before ten-thirty, sipping kool-aid and munching cookies, they all agreed that the new club was really "the greatest."

Spring blossoms faded into the fruit of summer. The camp filled again with families arriving for the harvest. Lonely teen-agers went shyly to the meetings at the school to find, perhaps for the first time, a taste of fellowship and fun. With a larger group and a greater sense of responsibility, the members decided they needed a different name and The Friendship Club became The Pan-American Club.

There was still one more problem. The club had no money, and they wanted to buy sports equipment of their own to use in the camp.

"It is possible that we could have a thrift sale, if we could find some-

thing to sell," Margarita suggested.

"That's a wonderful idea!" Mrs. Proctor agreed. "And I know our church can help you."

She asked church members to bring in cast-off clothing and household articles. A closet in the church was soon overflowing with dresses, shoes, a broken chair, dishes and worn silverware.

"We have plenty of things for a sale," Mrs. Proctor reported to the club, "but there's a lot of repair work to do. How many of you can help?"

"We will! We will! I can, Mrs. Proctor!" came the enthusiastic shouts.

They sorted and pressed and mended until they were ready for the sale. Once again Humberto offered his little house, piling his own furniture into one small room. Everyone in the camp came to buy, delighted to find a plate for two cents, a dress for twenty-five, or a child's chair for fifty. The thrift sale was an overwhelming success.

At a later business meeting Humberto called for order. "We now have thirty-four dollars," he said. "How shall we spend this money?"

"Buy our own volleyball."

"Have a party."

"Get a record-player."

"I think we should do something for the Migrant Ministry." Eva said,

standing up so everyone could hear.

"What is this Migrant Ministry?" one of the boys, newly-arrived from Mexico, asked in Spanish.

"Let us ask Mrs. Proctor," Humberto said, motioning to their sponsor.

The members of The Pan-American Club listened quietly while she explained that the Migrant Ministry was made up of men and women from many different churches who wanted to be friends of the people who follow the harvest.

When she had finished, Eva translated her words into Spanish. Then she said, "I wish to make the motion that we give to the Migrant Ministry sixteen dollars, because we want what has happened in our camp to happen in other camps."

The motion passed, and the members of the club began to make new plans. They would hold more thrift sales, to earn more money to help needy families in the area; they would bring cans of food to store for those who might be hungry; and they would buy their volley ball and a record-player. As Mrs. Proctor listened, she remembered the figure of the Sower flashing across the screen on that last summer evening. She knew, now, that the seed sown in this camp, which had seemed so very small, had, indeed, fallen on good soil.

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Rural work in Latin America is an important field of Christian witness. Mr. Smyres gives us a personal glimpse of some of the work being done in Brazil.

# A Visit to Vila Marquis

Text and Pictures by ROY S. SMYRES

THE aim of the Christian mission is to make known to all the world the Lord Jesus Christ. This means that everything a missionary does has an evangelistic aspect.

It is true that humanitarianism alone is not a sufficient motive for being a missionary. At the same time, if the Christian mission should fail to be concerned with the everyday living and the day-to-day joys and woes of common human beings, it would fail in its essential mission. For all of us live in two worlds: the one we see and the one for which we hope. To be concerned wholly with either is to be only partly true to our calling.

The Gospel of Jesus is relevant to every facet of human life. Whether men live in the "inner city"—as so many millions do, with other millions gravitating in that direction—in the suburbs or in the open country, there the Christian has a message and a duty, as well as an opportunity, to minister to the needs of men as they are.

In rural Brazil, the Methodist Church is seizing this opportunity. The church—an autonomous Methodist Church—has appointed the Reverend Robert S. Davis to give general direction to the rural work.

One of the many commendable characteristics of the Brazilian Church is its strong layman's movement. And one of the most alert of the laymen is Dr. Warwick Kerr, a professor in the University of Piracicaba. A doctor of philosophy and a teacher of bee culture, Dr. Kerr is an extremely active Christian who is concerned with lifting the level of the countryside, recognizing the magnificent potentialities in land and people. He and Mr. Davis took Mrs. Smyres and me out to Vila Marquis, a wholly Methodist village about seventy miles from Campinas.



*Introduction of hybrid seed has helped the farmers of Vila Marquis. Compare old corn in foreground with hybrid corn in "Lord's Acre" plot behind. Pastor Birzeneck and a farmer discuss the difference.*



*New businesses and a credit cooperative are encouraged. The man in the doorway has started a chicken business; built this new house.*

Here live humble folk with many needs.

Of course their greatest need—in common with all of us everywhere—is to know Jesus Christ as Lord and Saviour. An ordained minister, the

Reverend Senhor Birzeneck, is able to visit only rarely; but worship services are held twice a week. Eight laymen, including Dr. Kerr who tries to visit once a month, take turns doing the preaching.

They need also to know better methods of cultivating the soil, which is not usually fertile in this place. But the introduction of hybrid seed does wonders. Dr. Kerr has also introduced diversified crops, instead of tobacco only.

They need to learn the simple facts of hygiene. Dr. Kerr had an architect draw plans for a model country home. One of the more able (financially speaking) farmers decided to build one of burned brick, and it was in the course of construction during our visit. A major innovation in the plan was an inside bathroom. To Dr. Kerr's dismay, the owner told us that his bricklayer thought the inside walls too complicated to lay up, and so he had omitted the bathroom. The habits of the years are not easily discarded.

Most of the people are poverty-stricken. A credit cooperative has been started, some of the tithers putting part of their tithe into a loan fund. Dr. Kerr had enabled one man to borrow money to set himself up in the



Inside the chicken grower's new house, coffee is served by Dr. Kerr. Pastor Birzenick is at right.

chicken business, and he was getting a good start. He had built a new brick home and he invited our party inside to drink coffee.

The leading layman of the place, Senhor Franklin Marquis—the village takes his name—is an energetic business man with several strings to his bow, the chief one being that of brick-maker. He also dispenses a few drugs—not that he has special training, but there is no doctor within a radius of many miles. He charges only for the cost of the medicines, and is much in demand, for there is considerable sickness.

We had an excellent supper in the Marquis home. Afterward, we inspected the brick plant. The drying shed is used on Sundays and special occasions as a church or hall. For this evening, all the bricks had been cleared from the floor and benches had been put in: this was the annual Christmas party. To be sure, it was



(Above) This brick-drying shed belongs to Senhor Marquis, after whom the village is named. It was used for Christmas church services.

(Right) Part of the congregation at the Christmas party and church services.





*Dr. Warwick Kerr chats with a family. Healthy appearance of the baby indicates the value of the soy bean flour Dr. Kerr introduced into the region.*

December 26; but it had not been possible to arrange it sooner. There was a Christmas tree. Japanese lanterns with candles and a few electric lights hooked up to a battery gave ample light.

Men, women and boys and girls came from all over to attend this important event. Some of them had walked for many miles.

The pastor presented the choir, made up of all ages and both sexes. They sang hymns which we knew, though they introduced some variations which were not displeasing, with beautiful harmony. One of the choir members sang with a baby in her arms.

I had the privilege of speaking briefly, then the pastor preached—on the birth of Jesus, I was informed. Two little girls gave recitations: an

old-fashioned custom which many in this country now frown upon.

Then, after the choir had sung again, a reverent pageant of the Virgin

and Child, with Joseph, was shown. The choir were the angels. This was followed by the appearance of the wise men.

As it was getting late, and we had a long journey to make over rough roads, we had to leave before the film was shown. But before we left, we learned that this church had thirty-seven members and that this was double the number of the year before. The average attendance at Sunday school was forty, with seventy at church services. It was their hope that the income of the people might increase so that they would be able to hire a truck to go out into other communities, carrying the choir along, to preach and sing the Christian message.

As we left, we carried with us at least a small insight into the needs and the potentialities of the simple, fine people, together with a very deep appreciation of what The Methodist Church is doing in translating the love of Jesus into everyday life.

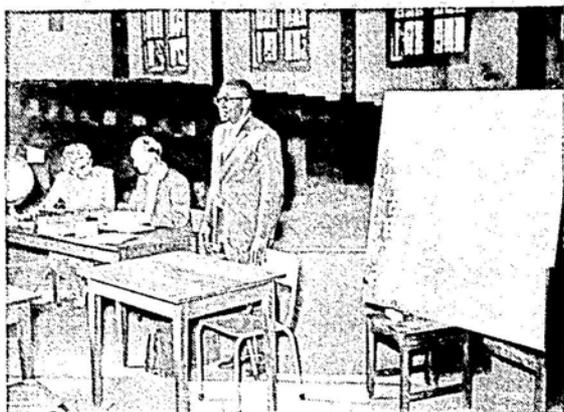


*(Above) The Christmas pageant. Mary, the infant Jesus and St. Joseph are shown in the foreground while the choir doubles as angels.*



*(Left) The approach of the wise men. With such simple means, these farmers of rural Brazil invoke the joy of Christmas.*

# The Church



Rev. Mark Richards of Liberia presides at an opening session when an agenda of problems to be discussed were drawn up.

Edward F. Smith

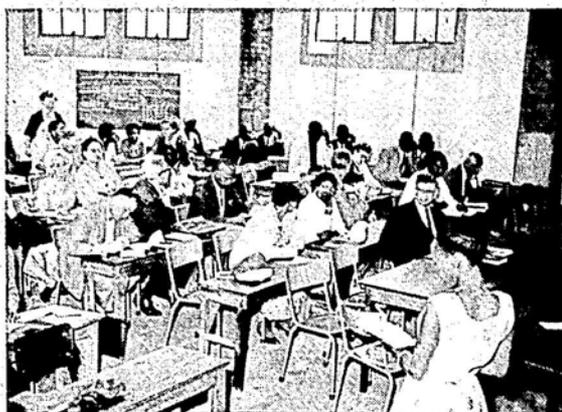
By EDWARD F. SMITH

THE first Interfield Consultation to be held outside the United States, held in Elisabethville, Katanga, May 8-16, underscored the critical nature of the events now going on in Africa and the growth of responsible church leadership to meet the crises of the future. The critical nature of things was most evident in the fact that no African delegates from the Portuguese territories of Angola and Mozambique were allowed to leave their countries to attend a meeting in an independent African state. The internal troubles of these two areas and the sufferings and persecution of Protestant Christians and pastors were ever in the foreground of the thinking of the members of the consultation. Likewise the delegates from North Africa were unable to leave their countries.

African members from the Central Congo Conference were unable to be present because the transportation system of their region had completely broken down as well as the administrative system through which such a trip might have been authorized. Three students from that area were seated as proxies.

President Moïse Tshombe of the state of Katanga, a Methodist layman, was scheduled to bring the greetings of his government. Because of his having been arrested at Coquillhatville, where he had gone to a meeting of Congo leaders trying to settle the Congo crisis, he was represented by his brother, Mr. Thomas Tshombe. Later in the conference, Mr. Valentin Ilunga, Minister of Justice of the Katanga, spoke briefly to the group in the name of the government. In part he said:

"The Katanga people are proud of the choice The Methodist Church has made in choosing Elisabethville as



Edward F. Smith

Mrs. Amon Dangaremba of Southern Rhodesia presents a report by a study group on Christianity and opposing factors in African life.



A meeting of the steering committee shows range of representation at the Consultation.

Edward F. Smith

At a tea for the Consultation members, Bishop Booth and Bishop and Mrs. Ralph E. Dodge of the Salisbury Area chat with Mr. Gaston Mwenda and Mr. Ezekiel Sana.



Edward F. Smith

# *in Africa* FACES ITS CRISIS

Methodism in Africa recently held a Consultation, the first of its kind, to plan for the future. Mr. Smith, a missionary to the Congo, reports on this meeting.

the site for their consultation. We are honored in this mark of confidence in us and happy in it.

"We do not forget and will not forget the Christian missionaries belonging to different groups who have brought us Christ and who sometimes have given their lives that the message of Christ may be among us. To these pioneers of the truth, and to you who take their place, our people and our government say, 'Thank you.'"

The developing maturity of African church leadership was seen in the way in which the African members of the consultation took leadership in fact as well as in word, and in the effective way in which they exercised their leadership. After Bishop Newell S. Booth, who was the organizer of the Conference, presided at the first plenary session, all meetings, both of the whole group as well as of the smaller working groups, which prepared reports on assigned subject, were presided over by Africans. Rev. Mark Richards of Liberia was chairman of the steering committee.

Ways were found by which representation was possible for the areas from which Africans could not come, either by seating Africans as substitutes or by seating missionaries. From the Africa Central Conference were present twenty-five African delegates and eight missionaries along with the two episcopal families. Liberia was represented by its bishop and two delegates. There were two representatives of African ecumenical organizations, Rev. Joel Bulaya, president of the Congo Protestant Council, and Rev. Ephraim Kayumba, secretary of the Katanga Protestant Organization.

There was present an advisory committee made up of ten leaders of The Methodist Church from nine non-

African countries. Three of them were women and three were laymen. Four members of the Board of Missions, including the President of the Board and the President of the Woman's Division, were present as well as six staff members.

There was no air of easy optimism about the task of the church. A most serious consideration was given, both in plenary sessions and in smaller working groups, to the factors at work in Africa today which confront the church—rampant nationalism, political readjustment, racial discrimination, lack of economic progress, paucity of educational opportunities, tribalism, resurgence of traditional ways and religions, and the challenge of communism. These factors were studied in the framework of the message of reconciliation in Jesus Christ of man to man and of man to God which it is the church's role to bring to bear on African life. The responsibility of the church for the education of its members, training for leadership, and the work of the church with young people were also among the problems seriously considered and vigorously debated.

It became clear early in the meeting that the widely differing conditions of the countries from which the delegates came would not permit a single simple solution to the problems. Differing economic conditions, varying levels of progress, differences in opportunity for education, differences in systems of government and of African participation in it, differences of custom and tradition—all these and others were cited as reasons for which the Church must be flexible in its approach, willing to experiment and to adapt its programs to the needs of the areas in which it works.

The very existence of the Consulta-

tion was threatened by one more in the long list of wild rumors which have helped to make interpretation of current events in Africa a difficult task. Five days before the Consultation was to begin, a person claiming to be a Belgian presented himself to the press and radio in Salisbury, giving a wild story of violence in Elisabethville, of a harrowing flight to the frontier, of having had to shoot his way through a group of heavily armed soldiers and of having crashed the barrier at the frontier. The denials of such a fabricated story by both civil and religious authorities in Elisabethville, including many cables by Bishop Booth, helped to assure the meeting of the Consultation.

Those who came to Elisabethville saw nothing to support such a story. The cooperation of the Katanga government went beyond the call of duty. Despite many serious problems in Elisabethville among which is a total lack of hotel space, the efforts of the personnel of the Methodist Church in Elisabethville and the cooperation of government, mining companies and many private individuals, made it possible to hold the Consultation in conditions of comfort and efficiency for completing its task.

The Consultation finished its work with a series of detailed recommendations to the Africa Central Conference, to the annual conferences of Africa and to the Board of Missions. These recommendations represent the considered judgment of the leaders of Methodist work in Africa, tempered with the wisdom and experience of their fellow Christians from nine non-African countries, on how best the Church in Africa today may fulfill its commission to bring the Gospel effectively to all men.



This painting in the Skallsjo Church was done in 1956. It shows (top and sides) the creation with God blessing Adam (right) and Eve (left) and fruits of creation. The center section contains the Chi Rho symbol for Christ and two angels trumpeting. In bottom center is the risen Christ with an ascending dove over his head and flanked by the three Marys (right) and an angel and a Roman soldier (left).



In this detail from the larger work at Skallsjo, an angel is shown with a trumpet and holding St. John 3:16 ("For God so loved the world that he gave his only Son, that whoever believes in him should not perish but have eternal life"). Below are people engaged in daily tasks.



This altar cupboard, in terra cotta relief, shows members of all occupations gathered around Christ the King.

## SWEDISH METHODIST ARTISTS WORK IN CHURCHES

THE Swedish painter, mosaic worker and ceramicist Joel Mila and his wife and co-worker, Hilma Mila, are responsible for many fine contemporary church interiors in their native country. The Milas have work in about ten Methodist churches in Sweden as well as those of other denominations and average work on about one church a year. He claims to be a member of no school of painters but to seek to "interpret the Gospel so that the people can see and believe." The Milas belong to St. Jakob's Methodist Church in Gothenburg. Here are some samples of their work.



Joel and Hilma Mila are shown during their painting of the last supper in Traslövs Church.

# S. O. S.\*



Eastern Publisher's Service, NYC

## how milk saved lives in congo school epidemic

By MRS. TINSLEY SMITH

ALL over Africa brilliant young men are in training to assume leadership of their newly independent nations. In another generation there will be educated clergymen, teachers, government officials—but what of the girls they will marry?

Educated women are still rare in Africa—and yet they will have a vital role to play in the history of their countries.

Christian missionaries in the Congo's Kasai Province, before political disaster struck, had looked into the future. They had established the Mutoto Boarding School for Girls. They had selected promising girls from surrounding villages to be given education beyond the three R's. At this school a solid intellectual grounding was planned that would make the girls companions for the husbands they would find in the ranks of Africa's young Jeffersons and Madisons.

But one day an epidemic struck the school. In America it would have been regarded as routine, and only mildly serious—an epidemic of chicken pox and measles.

In the Congo it was terrifying. Like most Congolese, the girls at Mutoto had from infancy been fed a diet dangerously lacking in protein. Their resistance was so low that the simplest childhood diseases would inevitably invite meningitis, encephalitis, pneumonia, middle-ear infections, and other potential killers.

There was one hope—supplementing their diets with protein. But the tiny budget of the school could not be stretched to buy milk.

American churches, through Church World Service, their cooperative overseas relief agency, came to the rescue. *Share-Our-Surplus* [S. O. S.] shipments of powdered milk from America arrived in time. From the foaming cups of milk served at every meal the girls at Mutoto gained strength to fight the

threatening illnesses. The epidemic passed without fatalities.

In hospitals, too, milk from America has proved to be a healer. In the American Presbyterian Congo Mission Hospital at Luebo two hundred children were fed and kept healthy with American milk during the opening months of tribal war between the Baluba and Lulua tribes in Kasai Province.

Because of this supply of milk powder many expectant mothers and patients in medical and surgical wards in Africa have tasted their first drop of milk since early childhood.

Tuberculosis victims, in particular, have benefitted from the addition of milk to their protein-deficient diets.

The generous hearts of American Christians would be stirred if they could see the faces of parents whose tuberculosis-haunted babies have learned to walk and have been strengthened and restored to health by the life-giving milk from overseas.

\* The Methodist Committee for Overseas Relief (offices at 475 Riverside, NYC) participates in the *Share Our Surplus* program.

# Church Union in Japan

IN 1907 the annual conferences of three Methodist churches at work in Japan (Methodist Episcopal, M.E. Church, South, and the Methodist Church of Canada) were merged into the autonomous Japan Methodist Church.

This was the first such national church to develop out of the evangelistic efforts of North American Methodism in so-called mission fields overseas. Thus there began in Japan a process of indigenization and interdenominational cooperation which has now become a world-wide "ecumenical" movement.

The early aspects of this process were concerned largely with church groups of similar doctrines and polity, but it soon went far beyond these likenesses and differences. To such cooperative enterprise within the family of Protestantism, Japanese Christians have contributed much.

No sooner had some of these smaller mergers occurred than missionaries, native pastors, laymen and various Protestant institutions related thereto began to think of and plan for a larger framework of interdenominational fellowship. The establishment of the United Church of Christ in Japan was the inevitable result of that development.

Evangelistic outreach has never been easy or phenomenally successful in Japan. Many factors contribute to this: Confucian family structure, Buddhist entrenchment and inhibitions, Shinto and other nationalistic sentiments, and the largely materialistic emphases that have gripped the

nation's thought and life in recent decades.

Even more than these unfavorable factors, the rapid spread of modern social and political ideologies, some of which take on a religious yet non-Christian and often anti-Christian character, has further demonstrated the ineffectiveness of denominational divisiveness.

Thus, just prior to the outbreak of World War II in the Pacific, Japan was ready for Protestant church union. It came into being on June 24, 1941.

Some persons may point out that the *Nihon Kirisuto Kyodan*, as the United Church is known in Japanese, was brought about by pressure from the heavily militarized government of Japan. There is much truth in this. However, those of us who were there as church workers at that time can testify that the movement for church union was only *accelerated* by these factors.

To be sure, the resulting United Church might have been constituted differently had it not been brought into being in war-time. But the *Kyodan* is now twenty years old, and is approaching maturity. For about ten years after the war it was naturally and properly concerned with excusing from its constituency those elements which did not wish to remain in such a union, with drawing more closely together those who felt at home there, and with girding the church and its related institutions for evangelistic outreach.

In a monograph prepared for the Commission on Institutionalism of

the World Council of Churches, Dr. Ken Ishihara, outstanding scholar and former president of Tokyo Woman's Christian College, gives some pertinent observations concerning the developments in Japan through which the United Church came into being.

After pointing out that not only the usually cooperative Protestant churches but even the Seventh-Day Adventist, Holiness and other non-conforming bodies had to adapt themselves to existence within the framework permitted by the Japanese government. Dr. Ishihara writes:

"This has sometimes been taken as submission of the church to the authority of the nation, but it was more a kind of adjustment carried out through concern that Christianity which had barely begun to take root in Japan might not be completely destroyed."

Dr. Ishihara, however, differentiates between this formal government-regulated federation of Protestant churches (to which there were counterpart *Kyodans* in the Roman Catholic and Greek Orthodox orders in Japan) and the oft-expressed desire on the part of a large number of Christian laymen and pastors who desired a genuine union of Protestant churches.

He further recalls that "at the All-Christian Conference held on August 17, 1940, the proposal was made to request the executive board of the Japan National Christian Council to perform the good office of bringing about the union of all Protestant groups."

This would have been a more in-

tegrated unity than the government was demanding. The impetus to such unity was both officially and unofficially an effort to secure an "All Protestant Union" by the time of the observance of the nation's 2600th anniversary on October 17, 1940.

In the declaration proclaimed on that occasion about twenty denominations signed and pledged themselves "to carry out the union of all the churches of Christ in Japan," including the Church of Christ in Japan (Presbyterian-Reformed), Methodist, Congregational, Baptist, Holiness, Kiyome-Kyodan, Evangelical Lutheran, Church of the Brethren, Methodist Protestant, Evangelical, Christian, Society of Friends, and the Japan Evangelistic Church of Christ.

It is significant that the Seikokai (Anglican-Episcopal Church), the Wesleyan Methodists, the Pentecostal Church, the General Evangelical

Church, the Seventh-Day Adventists, the Salvation Army, and certain other bodies did not sign the document.

This indicates that this declaration was regarded (at least for a time) by the government as something different from the federation of Protestant bodies in which all such groups were subject to governmental regulations.

All such distinctions, however, had disappeared by the first Assembly of the United Church in November of 1942. By April of 1943, says Dr. Ishihara, "the Kyodan represented the union of over thirty separate denominations, involving 1,534 churches and 344 congregations, with 2,697 ministers and 259,000 members."

These figures, however, were not completely reliable, as they merely totalled the statistics of thirty-four denominations without regard to standards as applied later by the United Church for church membership.

The end of hostilities and the occupation of the defeated nation by victorious armies and returning missionaries, brought forward three opinions concerning the Kyodan:

(1) The union was simply a government-ordered war measure regarding which every organization was by the outcome of the war freed to do as it pleased; (2) Pre-war church mission board relations were again in force, or should be; (3) The Kyodan, though a war product, was a God-given union of the churches in Japan and should be continued.

Accordingly, between 1946 and 1950 the following bodies either wholly or in part withdrew from the Kyodan and re-established themselves as nearly in their pre-war status as possible:

The Anglican-Episcopal Church (Seikokai);

The Southern Baptists, and later

*Methodist missionaries and families at (Kyodan-related) Workers' Retreat in Hakone Mountains, Sammaiso, April, 1961. This was the largest such gathering in Japan since the merger of Methodist missions in 1940.*



some churches of the Northern Baptist tradition;

The Evangelical Lutheran Church, related to various Lutheran bodies in the United States and Europe;

The Southern Presbyterians and one other Presbyterian group;

Most of the Holiness groups;

The Salvation Army;

The Nazarenes and one or two other Pentecostal bodies;

The Society of Friends.

All this quite naturally and seriously affected the Kyodan's statistics, and there were those who said the United Church was "on its last legs."

However, those who remained were those of much the same evangelical pattern, those who under stress of war and tragedy had learned to cooperate, and those who wanted to continue together in a bold effort to preserve Christian unity. In general these were the Methodists, most of the Presbyterian-Reformed elements, the Congregationalists, those who in the United States had become the Evangelical-United Brethren, the Disciples (Church of Christ), and fragments of the Holiness, Baptist, Episcopal, Lutheran and other bodies which preferred union and unity to diversity and division in the Body of Christ.

Since its most devastating period of post-war readjustment, the Kyodan has now had a decade of relative calm in which to resolve its inner problems. A comparative glance at the following statistics should, therefore, be instructive as to the present state of Japan's United Church:—

	1955	1959
Churches and preaching places	1,507	1,568
Ministers	2,036	2,292
Church members (Baptized and confirmed)	129,533	183,458

For purposes of further comparison the following figures are also given from the 1960 Japan N.C.C. Year Book:—

Total Protestant Church membership	376,357
Protestant bodies at work in Japan	71
Churches in the United Church	1,568
Churches in the Seikokai (Anglican-Episcopal)	363
Spirit of Jesus (Pentecostal)	247
Southern Baptist	174
Other bodies with no. of churches less than	100
Number of United Church members	183,458
Number of Seikokai members	46,317
Number of Spirit of Jesus members	36,443
Number of Greek Orthodox members	36,068
Number of Southern Baptist members	13,044
Others with congregations	less than 10,000
	less than 1,000

Now recalling that before the war the largest denomination was the Presbyterian-Reformed body called the Nihon Kirisuto Kyokai, and that

the next three in order were the Methodist, Holiness (all branches) and the Seikokai (Anglican-Episcopal), each with between 30,000 and 40,000 bona fide baptized members, it will be seen that, with the possible exception of the indigenous Spirit of Jesus Church, growth by denominations has been no more impressive than that of the Kyodan, if indeed as much so since the defections of 1946 to 1950.

Again a glance at the Southern Baptists who before the war numbered something under 10,000 indicates that even this aggressive body, with all its investment of personnel and funds, is not winning souls for Christ as rapidly as some think it possible for an old-time American denomination to do, working singly and alone.

With this latter question in mind, the writer recently had a visit with Dr. Yoshimune Abe of the former Japan Methodist Church. When asked whether the Church of which he was bishop in the years just prior to the war, and certain other denominations which might have reverted to pre-war status in these latter years, were more aggressively evangelistic, Dr. Abe was clear in his reply:

"We were far less vigorous in our outreach then than now. We Methodists had lost much of our evangelistic zeal." Although he is well past the usual retirement age, Dr. Abe is still vigorous in the cause of Christian education and in the establishment and development of Kyodan churches.

It will therefore be seen that after the Kyodan had recovered from its wartime psychosis, had lost various elements that were not at home in such an integrated union, and had correlated its remaining constituents into a unified body of churches, pastors and communicants, it began a period of growth which is quite remarkable.

One feature of this growing unity has been the acceptance of the Apostles' Creed as a Confession of Faith along with a statement of Principles for Christian living based firmly on the Bible. Although this gave the Kyodan a more rigid creedal character than the Baptists and certain others of the early constituents could possibly accept, it placed the United Church in theology, in faith and in order firmly within the traditions of the early

Christian church and of the Protestant Reformation.

Much of this process of unification and coordination had been effected by the time of the Centennial Anniversary of Protestant Missions in Japan in 1959. Many groups which had come to Japan later than 1859 (many, indeed, after 1946) joined actively in this celebration. However, the basic elements involved in this continuity of Protestantism in "the Land of the Rising Sun" were, with the exception of the Anglican-Episcopal order, the denominations which now make up the United Church.

At the Kyodan's anniversary convocation in the Municipal Gymnasium in Tokyo, the first hundred years of Protestant history in Japan were referred to as the *Century of Missionary Beginnings*. The *Second Century of Evangelical Endeavor* was joyfully hailed as an era of genuinely Japanese Christian advance both at home and overseas.

It was pointed out that already Japanese missionaries were at work in Brazil, Bolivia, Okinawa, Taiwan, Thailand, India, and even in Canada and the United States.

In the structure of the United Church and its related schools, social settlements and other evangelistic projects, seven American and Canadian denominations and the missionaries of an even larger number of mission boards cooperate.

From the Kyodan's inception, American Methodism has been a part of this enterprise. Out of the 140 Methodist missionaries thus related, 106 were present recently at a larger interdenominational meeting at Yumoto in the Hakone Mountains. Knowing that the Kyodan was not fully understood and appreciated in America, these Methodists formulated and signed a statement indicating their unanimous confidence and wholehearted participation in the United Church. After affirming their "belief in the activity of the Holy Spirit in the emergence and continued life of this church," and indicating many areas in which it is demonstrating its evangelistic zeal, these missionaries expressed it as their "conviction that God himself has led this church to proclaim the Gospel in a united voice."



Three Lions Photo

## **methodists MEET IN NORWAY**

*When the World Methodist Conference meets in Oslo, Norway, August 14-21 the delegates will gather in a country both picturesque and new; steeped in tradition and progressive in approach. These two sides of Norwegian society are symbolized by the kindergarten shown above. Its architecture is modelled on that of traditional country dwellings, with a turf roof, but the kindergarten itself is part of a new housing settlement in Oslo. This modern concern for the needs of people while refusing to give up the rich heritage of culture is typical of Norway and of Scandinavia in general. It is also an approach congenial to Methodism with its social passion and its emphasis on the individual.*



Three Lions Photo

*The Conference will meet in the capital city of Oslo. This modern city hall, built in 1950 and adapting medieval architecture, is a prominent sight in downtown Oslo.*

*Norway is world-famous for its colorful fjords and beautiful scenery. Seven Sisters Falls in Geranger Fjord is much admired.*



Three Lions Photo



Three Lions Photo

Three Lions Photo



*This marker, on the road to Narvik, indicates the Arctic Circle. Mount Nasa is in the background.*

*Among the greatest attractions of Norway are its friendly and handsome people. This family is shown in a country house.*



Ingvar Haddal Photo

*Methodism in Norway is a minority church but has made a social impact out of proportion to its size. Much of this is due to the church's ministry to society, illustrated by the Bethany Deaconess Hospital in Oslo.*

*A deaconess nurse runs a laboratory test. This combination of Christian devotion and a modern approach marks Norwegian Methodism as truly at home in this lovely country.*



Ingvar Haddal Photo



Henlo from Monkmeier, NYC

*The beautiful land of Norway.*

## **METHODISM IN** *Fenno-Scandia*

by ARNE-JACOB KRISTOFFERSEN

(Editor's note: The World Methodist Conference of 1961 will gather in Oslo, Norway. Dr. Kristoffersen here introduces Methodism in the Northern Europe Central Conference for readers, and delegates and visitors who will attend the conference August 17-25. Bishop Odd Hagen of Stockholm is the Methodist bishop, his area consisting of Fenno-Scandia and the Baltic countries)

SCANDINAVIA and FINLAND are known as Fenno-Scandia. There is a state church in each of the four Nordic countries, and these state churches are Lutheran. The Evangelical Lutheran Confession is thus the state-religion of Fenno-Scandia.

Norway, Sweden and Denmark have their own national languages which can be understood throughout Scandinavia. In Finland, however, there are two official languages, Swedish and Finnish. The Finnish language belongs to the Finnish-Ugric group of languages while Norwegian, Swedish and Danish belong to the Germanic group. So Finnish cannot be understood in Scandinavia.

Scandinavia lies between 53° and 73° North. Despite being so far North the climate is relatively good.

In the field of social law and politics the countries in the North are among the leading in the world. Their social security is extremely developed.

It is in this cultural environment that the Methodist church in the North has to carry out its mission. In Norway, the Methodists are not permitted to teach religion in the state schools even if they are qualified. The teachers have to be Lutherans. In Sweden, however, qualified Methodists are allowed to teach religion in the state schools.

There is an Annual Conference in each country except for Finland where there are two, due to bilingualism. The Nordic countries together with the Baltic states build up a Central Conference under the leadership of one bishop. The Methodist bishop is Odd Hagen, of Stockholm. At the present, there is no free contact with the Methodist church behind the Iron Curtain. The Annual Conference in Sweden has had cable contacts as well as letters from Methodist leaders in the Baltic countries.

The Methodist church in Fenno-Scandia has a Union Theological School in Gothenburg, Sweden. The Union Scandinavian School, Overas, educates ministers and missionaries.

The Methodist church in the North is a minority church. There are about 60,000 Methodists out of the 18 million inhabitants in the North. While it is a minority church it carries out a great social work with hospitals and mental institutions which have their respective state approved training schools for nurses. The church has also children's homes, social centers as well as prison and social missions.

The Methodist church has been counted as a spiritually strong move-



View from Monkmeyer, NYC

*Oslo—where the World Methodist Council will be held.*

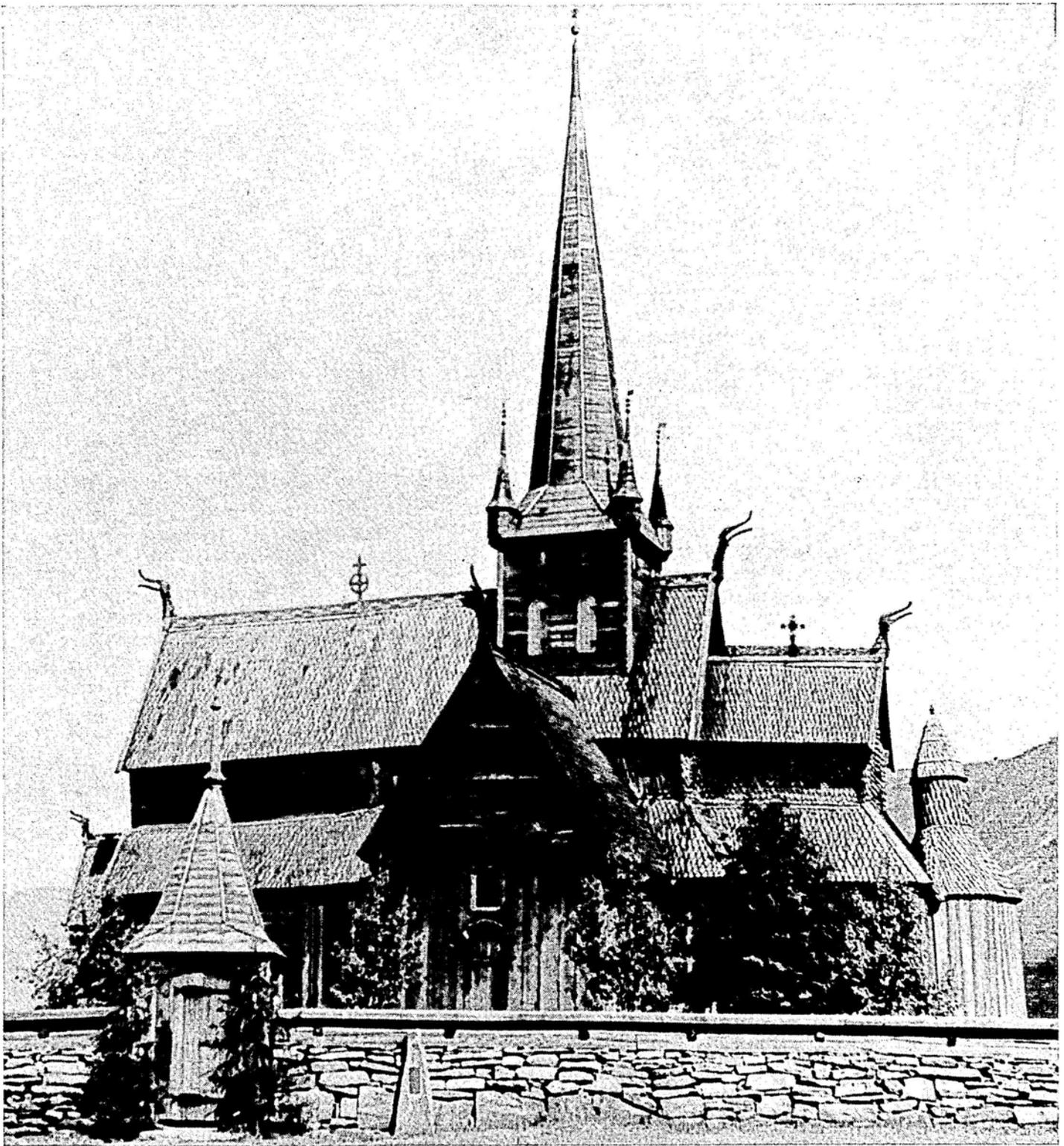
ment which brought with it a spiritual renaissance to the North. It has also put its force in the service of the world mission, and it has about 80 missionaries abroad.

Churches all over the North are being rebuilt and modernized. New churches are being built. One fifth of the Methodist churches which were bombed in Norway during World

War II have been dedicated by Bishop Hagen.

The Methodist church in the North has Sunday schools for children, but there are no Sunday schools for adults. The youth work is going through a re-organization and the church has put in a great force to reach the youth in the new social society which grows up. At present

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*The oldest church in Norway. It is in the city of Lam and was built in the eleventh century.*

there is a strong activity among youth. The Methodist church in the North has had consistent contact with the American Methodist church of the churches abroad, but the Methodists in Fenno-Scandia are interested in the work of the kingdom of God throughout the whole world and they send their greetings to friends in the faith in other countries. The Methodist

church is strongest in English-speaking countries, and the languages in Scandinavia are a barrier for contacts abroad. The ministers cannot exchange pulpits with ministers abroad if the ministers from abroad who speak English have to be interpreted. This is no difficulty, however, as most of the ministers speak English.

At the Annual Conference the

international character of the Methodist church is demonstrated through the many guests from abroad who always attend.

The Methodists in the North pray and labor that the kingdom of God may come, and they are united with all the children of God throughout the world in the task of doing the will of God in this present age.

By  
PEGGY  
BILLINGS



WHEN one is asked to write a story on Christian unity, or a union Christian project or institution, it is so easy to be blasé and say, "Well, so what is exciting about a group of Christians getting together?" And when the union taking place is among Christians of the same tradition, the attitude is often even more casual, and one wonders what interest such a union could possibly arouse. We should be more aroused by the fact of separation from each other than by our union, one is inclined to think.

But if one can be sympathetic to the many real problems which must be surmounted before meaningful communication can be established between groups so accustomed to going their own way, the real drama of Christian unity begins to unfold, often in ordinary undramatic ways.

The beginning of the Hong Kong unit of the World Federation of Methodist Women can be traced back to a conversation between two women in England in 1956. At that time Miss Alice Dickson was leaving England to return to her missionary assignment in Hong Kong. Miss Muriel Stennet, Secretary of the World Federation of Methodist Women, said to her, "I hope you will be able to get something started on a union of the Methodist women in Hong Kong."

Where determined and dedicated people are involved, ideas lead to actions, and actions lead on to affirmations. On May 27, 1959, in the Hong Kong Chinese Methodist Church,



# Methodist Federation in HONG KONG

three women representing the three uniting groups, the Cantonese-speaking Chinese Methodist Church, the Mandarin-speaking Chinese Methodist Church, and the English-speaking Methodist Church, repeated the following affirmation of their unity in Christ: "We, believing that Christ is Lord and that Methodists are one people, express our common faith and our unity in joining together. We dedicate ourselves to Christ; to know Him and to make Him known. We pledge ourselves in Christian unity to seek to aid in establishing Christ's Kingdom among all people and in all areas of life; and to seek with women of all lands fellowship and mutual help in

the building of a Christian world order."

Much hard work had to be done before such an inaugural ceremony could be held or such an affirmation stated. The picture is not as simple as outward appearances would indicate. The three churches from which this unit of Methodist women draws its membership, though the same in denominational background and tradition, and working side by side in the city of Hong Kong, are quite different in their composition.

The Cantonese-speaking Chinese Methodist Church was begun in south China more than a hundred years ago by British Methodists. Cantonese is

the dialect of Chinese spoken in Hong Kong, and the congregations of this branch of Methodism find themselves quite at home in this British colony.

On the other hand, the Mandarin-speaking Chinese Methodist Church was established by American Methodists, on the mainland, and today in Hong Kong its members are mainly settlers from the mainland, or refugees of recent years. Since they did not speak Cantonese, the local dialect, they were in many cases isolated from life around them and tended to stay with their own language group.

The division of a language into numerous dialects is a problem whose ramifications are lost on the average American. Although a lady from Georgia will declare in all sincerity that she cannot understand a word spoken by her counterpart in New York city, or London, if the truth be known, they really do understand each other remarkably well. But this is not true of the many dialects of Chinese; often a dialect amounts to a totally different language, and the Mandarin-speaking Chinese who live in Hong Kong have been faced with the necessity of learning to understand and speak Cantonese-Chinese.

The third group in the union, the English-speaking Methodist church, is composed largely of British or American people who knew little or no Chinese of either dialect! They are a small group, numbering less than 200 adults, whose members are mostly commercially employed Europeans or military personnel.

Thus, while one can speak of unity

and long for its accomplishment, the practical problem of language can loom as a great barrier. (*Point to Ponder*: What contribution could American Methodist women make to world Christian unity if so many women in other lands did not understand and speak English?) Especially blessed of God will be those dedicated Christian women who are able to interpret between various language groups, and facilitate the work of unity. In the Hong Kong unit one finds women who have a command of both the Cantonese and Mandarin dialects and English, and English-speaking missionaries who speak one or the other of the dialects. These women act as bridges between the women who speak only the language of their native place. When we think of unity, let us never fail to remember the great contribution of these people without whose talents we would all be lost in a tower of Babel.

Once people find a way to communicate and begin to relax and feel at ease with each other, there still remains a question of available time. Any woman who would have the interest to come out to a union meeting would naturally be an active member of her own church's woman's society, with all this means in demands on time and energy for work.

From the beginning it was agreed that the activities of the Association should not interfere with the activities of each member church, and meetings and projects of the Association have been planned accordingly. After the constitution of the group was

drawn up and approved by each uniting group, its membership in the World Federation of Methodist Women secured, Miss Dickison, the Chairman, and the other officers and members of the Executive Committee worked out a plan calling for two full meetings yearly, one always to come on Wesley Day, the day commemorating the conversion of John Wesley. This day is most appropriately regarded as the birthday of the Association.

In addition to these two meetings of the total membership, which now totals approximately 300 women, an annual meeting is held of the executive committees of local societies of each church in the three uniting groups. At these meetings, the officers discuss mutual problems, share ideas and gain encouragement through joint worship and fellowship. The Executive Committee of the Association meets often, tending to the interim business of the Association, and representing Methodist women in the various social welfare activities of the colony.

The group has found opportunity for united Christian witness through work in the re-settlement housing areas. Support is given to education, and one symbol of the cooperation to be found among these different branches of Methodism is a gift by American Methodist women of \$20,000 to the educational work of the Cantonese-Chinese Methodist Church.

Perhaps one of the greatest benefits to be derived from such an Association is the increased enthusiasm which the members receive to do the work of the church on the local level. Encounter with new and different ideas and ways of doing things is always stimulating to the person who is alive and growing. There can be no doubt but that we find our Lord anew when we seek him together, for we know that our unity is pleasing to him.

The motto of the Hong Kong Methodist Women's Association is "To Know Christ and to Make Him Known." Surely there is no better way to do this than through Christians unitedly witnessing to a world "standing on tip-toe" to hear the good news of the kingdom of God.

Miss Alice Dickison of the English Methodist Church, present chairman of the Association, shown with Mrs. C. Y. Lee, present secretary and an active member of the Mandarin-speaking North Point Methodist Church of Hong Kong.

Miss Dickison and Mrs. Lee are two of that august company of women around the world who through their ability in languages serve as bridges between various groups.



Peggy Billings

# HISTORIC PLACES OF



Leon V. Kofod

*Wesley's Chapel in London which will be visited by hundreds of American Methodists this summer. John Wesley's grave is in the churchyard.*

# BRITISH METHODISM

*Wesley's "original" chapel which lies between Broadmead and Horsefair, Bristol. Wesley made Bristol a center for his journeys and had a great following there.*

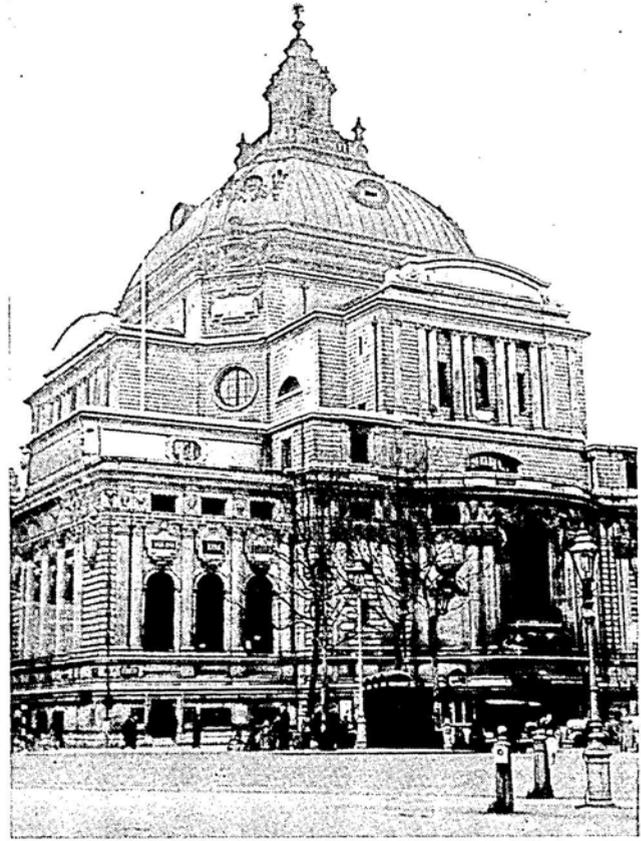
Eastern Publisher's Service, NYC



Pickow from Three Lions, NYC

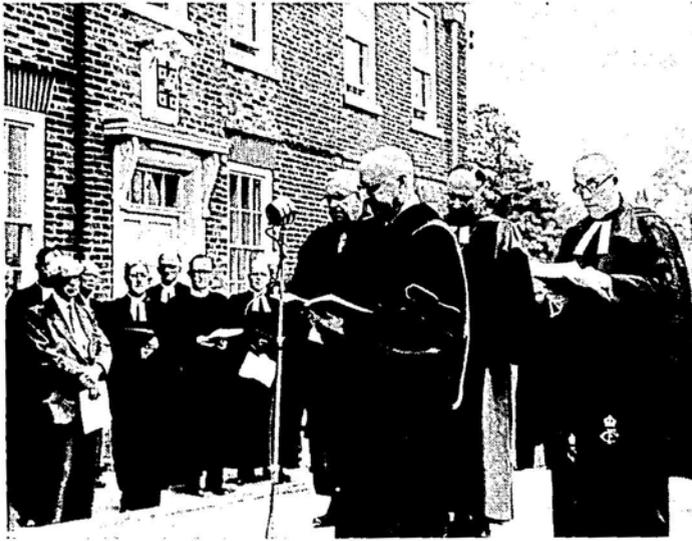


Methodist Central Hall in Morden, a suburb of London. There is an emphasis on youth in British Methodism, which accounts for the number of these centers.



British Combine

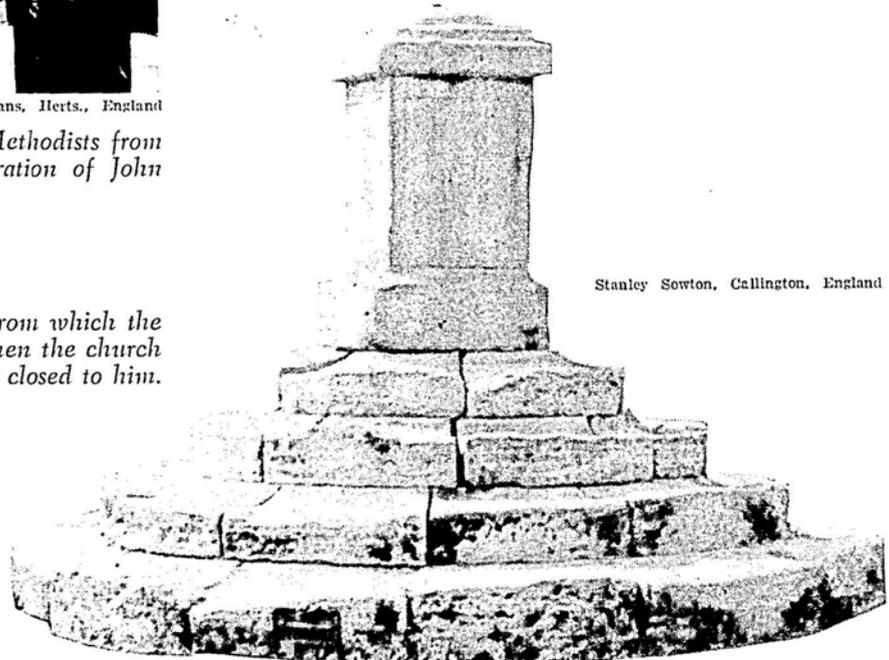
Central Hall, Westminster, London. In addition to a large auditorium, many administrative offices of British Methodism are housed in this building.



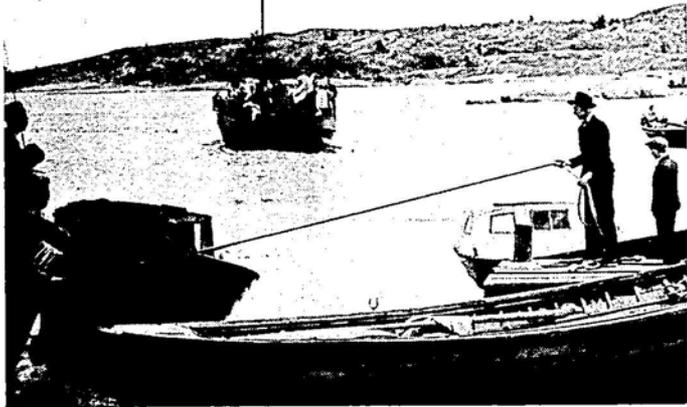
E. W. Tattersall, St. Albans, Herts., England

Dedication of the Epworth Rectory, 1957. Methodists from all over the world gave money for the restoration of John Wesley's childhood home.

Epworth's market cross from which the adult John Wesley preached when the church was closed to him.



Stanley Sowton, Callington, England



*The bridal party approaches.*



*It is escorted to the church by musicians.*

# *They Ferry* TO THEIR WEDDING

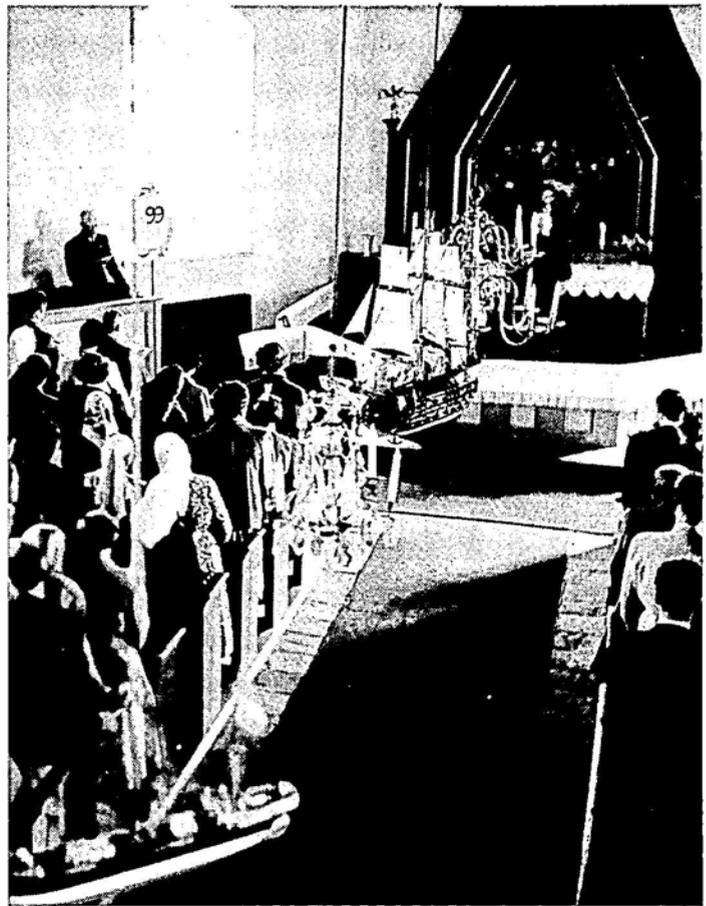
On the Aland Islands in the northern seas a wedding is a big celebration, but it also involves an unusual operation. Since the islands are part of an archipelago of more than 300 dots of land—only eighty of which are inhabited—there is not a church on every isle. In fact there are only a few churches for all eighty islands. Every time there is a wedding, then, it involves an amphibious operation to get bridal party and friends to the altar.

The Islanders themselves might best be described as Swedish Finns, for culturally, linguistically and patriotically the affinity of the people is bent toward the West and Stockholm, rather than to Helsinki in the East. Nevertheless the weirdly-shaped archipelago at the mouth of the Bay of Bothnia in the Baltic Sea belongs to Finland—this by decision of a League of Nations commission which sat in 1922. A plebiscite held on the islands indicated an opposite preference.

The island of Kokar is the site of one of the larger churches of the Alands and it is here that many of the couples come from many of the isles around to be joined in matrimony. The church boasts models of sailing vessels fastened to its chandeliers. These boats are a symbol of the closeness of the sea to the life work of the island people.



*Already old members gather.*



*The congregation prays for the newlyweds.*

*The wedding is over.*



# UNRWA—"Relief and Works"

## AT A GLANCE

UNRWA—the United Nations Relief and Works Agency for Palestine Refugees in the Near East, was established in December 1949 and assumed responsibility in May 1950. Its present mandate expires June 30, 1963.

UNRWA cares for one million Arab refugees from Palestine living in Jordan, the Gaza Strip, Lebanon, and the Syrian Region of the United Arab Republic.

UNRWA has offices throughout the region and a staff of over 10,000, most of them refugees. Only 150 are non-refugees. The staff includes 3,000 doctors and nurses, 3,000 teachers, and personnel employed in purchasing and delivering of products, manning distribution centers, running the camps.

UNRWA's expenditure in 1960 was \$34 million. Of that amount \$32 million was paid or pledged by various governments.

Average expenditure budgeted for each refugee was only \$38.70 for the year, or about ten cents per day.

The United States contributes 70% of UNRWA's budget—\$23 million in cash and flour. There is \$5-6 million from the United Kingdom, and \$1½-2½ from Canada. The rest comes from some thirty other countries. The host governments—Jordan, Lebanon, UAR—contribute over a half million a year to UNRWA, plus direct aid to refugees—for example, some secondary education is provided in government-built schools. UNRWA constructs schools only where the government cannot do so.

In the early days about a third of the refugees lived in tents in organized camps. Today concrete-block huts have replaced the tents. The refugees helped to make them.

More than forty percent of the refugees live in 58 UNRWA camps: there are eight in Gaza, 25 in Jordan, 16 in Lebanon, nine in Syria.

Some 70% of the refugees were small farmers, farm laborers, or unskilled workers.

Their types of work are practically non-existent in the areas where they now live, especially in Gaza and Jordan. More than half of them live in Jordan.

It has been estimated that nearly three-quarters of these refugees would have to cross an international boundary or demarcation line to find work.

Obviously, those with skills stand the best chance of finding work.

Thus, education is of vital importance, especially for the forty percent who are under 15 years of age, and the 30,000 reaching maturity each year.

UNRWA's education work includes not only elementary and secondary schools, but vocational training for older teens, handicraft classes for younger boys, special courses for men and women and girls, and teacher training.

The first school classes were held in the open air. It was a big step when they moved into tents. Since then UNRWA has built many schools and

rented many school buildings.

The number of refugee pupils has risen from 43,000 in 1950 to over 190,000 in 1959-60. Of these, 130,000 are taught in the 380 schools run by UNRWA; the rest attend private or government schools under an UNRWA grant-in-aid system; 375 attend Middle East universities on UNRWA scholarships.

At UNRWA's three vocational training centers boys 18-21 are trained to be electricians, radio mechanics, machine fitters, auto mechanics, builders, plumbers, etc. They also study English, mathematics, science, draftsmanship. Candidates are selected by committees of UNRWA representatives and Jordanian or UAR government officials.

Today 85% of the vocational training center graduates have jobs with foreign engineering firms, oil and transport companies, garages in the Middle East. These fruits of the training courses have changed traditional attitudes of Arab refugee boys to working with their hands.



UNRWA Photo

*This is the way Palestine Arab refugee youngsters went to school in the early days of their homelessness.*

*This is the way many refugee youngsters go to school today—in modern classrooms like this electronics section of UNRWA'S Vocational Training Center at Kalandia, near Jerusalem.*



UNRWA Photo

## Skills Get Jobs For Arab Refugee Youth

By AMY LEE

United Nations, N.Y.

Gap and opportunity.

Prefix both with the adjective *tremendous*, as does UNRWA's genial assistant director for liaison in New York, Sherwood G. Moe, and a picture of the learning and earning situation among the Palestine refugees takes form.

The same adjective applies to the education work being done by UNRWA—the United Nations Relief and Works Agency for Palestine Refugees—to close the gap and turn the opportunity to gain.

"The belief that Palestine refugees don't want to work is *untrue*," Mr. Moe asserted. "Young men are looking for work, but without education there is little chance of finding it."

An expanded program of vocational training, university scholarships, and loans and grants for self-support is UNRWA's answer for these young men—and its chief budget headache.

"Twelve million dollars must be

found over the next three years," Mr. Moe said, "beyond UNRWA's annual income of \$34 million.

"Thanks to World Refugee Year we will receive \$2½ million extra this year, an equivalent of \$1 million from Canada in wheat flour, and the balance mostly from Europe, mainly the United Kingdom.

"We have spent \$300 million so far on this operation," he stated.

"This operation" means UNRWA's work over the past decade which has made the particular refugee desert areas—Jordan, Gaza, Lebanon, and Syria—blossom with schools and vocational training centers.

"In 1952-53 a pioneer vocational training course was launched," Mr. Moe said. "When we opened our first training school at Kalandia outside Jerusalem, we had about 50 boys. It was hard to get it started—and at that time it was hard for the boys to find jobs even after training.

"The idea that a boy should work with his hands was not acceptable at

first. Their idea is to jump from soil to office.

"Today Kalandia has 400 pupils. There are many more jobs than there are applicants. Jobs are seeking the boys. A Kalandia Certificate is known and respected by employers throughout the Arab world.

"We are also training instructors," Mr. Moe added. "We bring in instructors from Europe and the United Kingdom. The system is becoming self-perpetuating, as both instructors and boys are being trained, and we are orienting the training for the Arab world."

A second vocational training school was opened in Gaza in 1954, and a third last fall at Wadi Seer, outside Amman, capital of Jordan. The schools are made of brick and concrete. They are residential. Said Mr. Moe, "We are teaching the boys to live away from home—and in that society that is important—as well as to use a power saw.

"We have mapped a three-year five-point program. It's for three years because that is the present life of the agency. Our program includes plans for (1) large expansion of schools—we would like to build five more; there will also be a school for girls; (2) related expansion of school standards; our standards are fairly good for the region, but not good enough according to UNESCO [UNRWA schools have UNESCO supervision]; we are cutting class size down to 50, and we want to improve the quality of our teaching; (3) adding a year to the system; (4) continuing the loan and grant program to provide self-support for individuals; (5) maintaining our relief standards. The refugees want education for their children, even at a sacrifice in their rations, if necessary, they have said on more than one occasion. They appreciate vocational training as a step to long-term rehabilitation.

"We have a tremendous opportunity for rehabilitation without political implications."



Amy Lee

East River-side wire: UNRWA's Sherwood Moe keeps in touch with Middle East.



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

## Methodist Women Meet in Norway

**B**EGINNING on August 14, 1961, Methodist women from all over the world will gather in Oslo for a three-day meeting of inspiration, information, and fellowship.

The World Federation of Methodist Women elected officers at the Lake Junaluska, North Carolina, meeting in August, 1956.

They are (photo, *left to right*):

Miss Muriel Stinnett of London, secretary;  
Mrs. Paul Arrington of Jackson, Mississippi, vice president;  
Mrs. Ernst Scholz of Berlin, president;  
Miss Henrietta Gibson of New York City, treasurer.

The Federation meeting precedes the Tenth World Methodist Conference, which comes August 17-25 in Oslo.

# THIS MONTH

THIS MONTH the World Methodist Council will be meeting in Oslo, Norway. One of the events will be the WORLD OUTLOOK dinner given during the meeting to the outgoing secretaries of the World Methodist Council.

One of the outgoing secretaries is Dr. Benson Perkins of England, who has been a great force in British Methodism and the ecumenical movement within Methodism if we may use such a description.

The other outgoing secretary is Dr. Elmer T. Clark, who was an editor of WORLD OUTLOOK from 1938 to 1952. We are proud of the service Dr. Clark has given to WORLD OUTLOOK and to world Methodism. We are pleased that he will continue to serve as the custodian for the Methodist Historical Society at Lake Junaluska, N.C.

All through the meeting of Methodists in Oslo will run the thread of church union discussion. It is easy to be unqualifiedly for union and just as easy to be convinced it will not work.

To tell the facts—sometimes union works on the mission field, and sometimes it does not work.

The decision, in any case, has to be left to the church members involved. But once the decision has been made it will be incumbent upon the church at home to uphold the work as it did before a decision was made.

Does that sound like double talk? It is meant to introduce the subject of church union in Japan—written by T. T. Brumbaugh. Dr. Brumbaugh is reminding this Methodist church at home of its part in a united church overseas. It is an unusual article and one that should be read carefully by those interested in church unity.

We have been rather European-minded this month. The World Methodist Council meeting in Oslo is, of course, the reason. Those of you who have friends in Oslo this summer or who are going to be in the northern European countries yourselves will be interested in church customs of the North.

We are fortunate in having as comprehensive an article on Scandinavian

Methodism as the one called "Methodism in Fenno-Scandia." The pictures may seem a bit remote from the text. We did want to show you some of the beauties of the countryside. Perhaps some Scandinavian Methodists will feel a twinge of homesickness as they look at the pictures. The colored picture section rounds out the presentation of the Norwegian life. These pictures, both those in color and those in black and white, can help you, if you are a delegate, tell the story of Oslo. Do not fail to take advantage of their usefulness.

The little story called "They Ferry to Their Weddings" just fell into our laps when we were talking about our August issue. It reminded us of some of the Methodist work up in Maine where deaconesses at times are transported to their work by ferries and mail boats. This story makes one feel closer to the people of Sweden and Finland, we think—a good reason for including it here.

Of course one could not have an issue on world Methodism without featuring historic places in British Methodism. We trust that the few pictures we bring you in this issue will be an inspiration for you to collect more pictures for your Wesleyan scrapbooks. Perhaps they will be marked as "guides" to you on your own future trip to England. Whether or not you see the places yourself the picture should be kept so that you can feel familiar with the *look* of our historic church past.

We hope that you will not miss the story on the World Federation in Hong Kong. It is not often that we get three parts of Methodism to become one as easily as the Hong Kong Federation did. We hope that this pattern may be the pattern of the future.

It does seem confusing for one country to harbor three or four different kinds of Methodists. It requires so much explanation! At any rate, the Hong Kong Federation does not have to be explained now.

There is a philosophy involved in the pattern of the Hong Kong Federation that is found in the philosophy of

missions—the philosophy of unity.

Several months ago WORLD OUTLOOK solicited missionaries and teachers and theological students to write essays on the philosophy of missions. This month we are announcing the three award-winning essays which we have decided to print in WORLD OUTLOOK.

Miss Gertrude Feely, a missionary under the Woman's Division of Christian Service at the Christian Youth Center in Kobe, Japan, has written the essay which appears in this issue. The other essays will be appearing in forthcoming issues.

Do not miss the "Window on the United Nations" pages. The need for services to the world continues to be with us and the story of what the United Nations does in that field is a thrilling one.

Sometimes persons are so absorbed in the debates that go on in the Security Council or on the Assembly floor that they overlook the day-to-day relief, health and construction work of the United Nations. This month the story of the refugees of the Near East is a moving one. There are some editors who shy away from figures. We emphasize the figures in the relief story. The figures tell the story. See that your own church members have an opportunity to read these pages.

Next month we will bring you another issue devoted to the interdenominational home mission study of the year. The title of this study is "New Churches for New Times." Perhaps you think that that means new architecture. Anyone who has old eyes or tottery legs will welcome the new plans in church architecture where the church is all on one floor.

But that is not the real concept of this study. The concept is that the church itself must be new in its service. We have chosen a rural church and a city church to show how a church, while still using its own building, can become a church for a new time.

There are other articles that further develop the thesis. If you are teaching the course or studying it or just thinking over your own situation, the September issue will help you in your thinking. Be sure to check your subscription so that you will not miss the September issue.

# BOOKS

**RELIGION IN AMERICAN LIFE** (2 volumes), edited by James Ward Smith and A. Leland Jamison. Princeton, 1961: Princeton University Press; Vol. I, 514 pages, \$8.50; Volume II, 427 pages, \$7.50. (Complete set, 4 volumes, \$32.50.)

The first two of the four volumes in this series on North American religion, projected with the aid of the Carnegie Foundation and written by leading thinkers representing various faiths and points of view, are to be followed by a third volume on *Religious Thought and Economic Society: the European Background*, by Jacob Viner, and a fourth volume which promises to be the most complete bibliography of religion in American life ever compiled: *A Critical Bibliography of Religion in America*, by Nelson R. Burr.

The first four essays in Volume I, *The Shaping of American Religion* survey four general types or groups of religious life in the United States—Protestantism, Catholicism, Judaism and the newer faiths. Five essays on religious thought complete this volume. Authors include H. R. Niebuhr, H. J. Browne, Oscar Handlin, Perry Miller and Daniel D. William.

Five essays in Volume II, *Religious Perspectives in American Culture* deal with the role of religion in the social and political life of the nation, and five deal with the influence of religion in fiction, poetry, music, and architecture. Authors include Will Herberg, Carlos Baker, and Donald Drew Egbert.

This Princeton series, ambitious in its scope, is a splendid contribution to the history, philosophy, and appreciation of a richly varied, uniquely developing religion in the United States.

**THE WORLD BOOK ENCYCLOPEDIA**, 20 volumes. Chicago, 1961: Field Enterprises; Aristocrat binding, \$179.00, other bindings priced lower.

For families interested in an encyclopedia for use by school children that is both readable and attractively designed, this new edition of the *World Book Encyclopedia* should prove a boon. One is immediately struck by its attractive layout and use of color in maps, charts and illustrations. The articles are clear and readable.

It must be admitted that the question of what is included and the amount of

prominence given individual subjects is always a difficult one to judge in assessing a work of this kind but the editors seem to have done a fairly good job in this respect, particularly considering that the book is intended primarily for use by children. It is claimed that more than a third of the pages in the work have been revised.

To say that the book is intended primarily for school children does not mean that it cannot be used profitably for many subjects by adults who seek information written in a popular style.

As a final note of interest, the article on Methodism was written by Ralph Stoodly, General Secretary of Methodist Information.

**THE BOOK OF REVELATION**, by Charles M. Laymon. New York and Nashville, 1960: Abingdon Press; 176 pages, \$3.00.

Interpreting the much misunderstood and much neglected book of Revelation in the light of its immediate background in the time of the Emperor Domitian (A.D. 81-96) and emphasizing the timeless message of the book in terms of the great principles it symbolizes, the author guides the reader into a fuller appreciation of its meaning and values.

**THE RELIGIOUS FACTOR**, by Gerhard Lenski. Garden City, New York, 1961: Doubleday and Company; 381 pages, \$5.95.

In this interesting and important book, Dr. Lenski examines what effect religious affiliation has upon the beliefs and attitudes of people about economic and political matters. The author, associate professor of sociology at the University of Michigan, has drawn upon research carried out in Detroit to examine critically the results of religion upon economics and politics. He has classified the persons interviewed into four groups—Catholics, Jews, Negro Protestants and white Protestants. As far as a non-sociologist can determine, Dr. Lenski has used his data very carefully to sift out error. The results are fascinating.

The temptation of almost any reviewer is to quote such startlers as the fact that white Protestants are most critical of other groups although they were the least criticized by other groups or the fact that Protestant and Jewish business and professional men tend to enjoy their work more than their Catholic counterparts but enjoy their leisure time less.

It would be a mistake, however, to merely read Dr. Lenski's book as a collec-

tion of provocative tidbits. The patterns which emerge are ones which need to be studied and understood.

Unfortunately, the sociological nature of the book makes reading a chore rather than a pleasure. There are times when the idea suggests itself that Hell will consist of an endless reading of books of sociology.

In this case, however, the agony is worth the effort for this book should prove a treasure trove to anyone interested in the role of religion in American life today.

**UNDER ORDERS, The Churches and Public Affairs**, by Roswell P. Barnes. Garden City, N.Y., 1961: Doubleday and Co.; 138 pages, \$2.95. (Paper back edition at \$1.00 is available from Literature Headquarters of the Woman's Division of Christian Service, 7820 Reading Road, Cincinnati 37, Ohio.)

This book by Dr. Barnes, the U.S. Secretary for the World Council of Churches, is being used as the text for the 1961-62 Christian Social Relations study of the Woman's Division of Christian Service. It has also been published as a general book on the subject by Doubleday and Company. In either context, this is a useful introduction to the field of the church's relationship to public affairs.

The book covers a wide range of topics from the theological basis of the church's concern to practical tips on what to do in specific situations. This attempt to cover the entire area in a comparatively slender volume may at times leave the general reader wishing for fuller treatment of a subject but should prove useful in stimulating discussion in study groups.

A good example of this compression is the section in the first chapter which deals with the differences between the "outside view" and the "inside view" of the church. There is a good deal of confusion of these two views by church members and a thorough understanding of the problems caused by this confusion could be very useful in a number of fields.

Dr. Barnes gives a concise history of modern efforts by the churches in the international field before, during and since World War II and closes with a list of major social problem areas about which the churches should be thinking.

This is a particularly valuable study to have at a time when many persons in the United States are questioning the right and the competence of the churches to speak on social issues.

# THE MOVING FINGER WRITES

## Statements Ask Restraint in Angola

The Executive Committee of the World Council of Churches has called upon the government of Portugal "to refrain from deliberate action involving death and maiming of thousands of Africans" in Angola.

The statement is one of the strongest ever issued by the twelve-member body which is the interim-policy making group which meets between annual sessions of the larger Central Committee. The Executive Committee met in Geneva, Switzerland, June 19-24.

The Committee declared that Portugal "will inevitably forfeit sympathy and respect of other nations" if it continues its present policy. It appealed to the government of Portugal "in the name of humanity and Christian principles so long professed in Portugal" to change its methods. The statement deplors "mounting evidence of the rapidly deteriorating situation."

The World Council's Executive Committee said that the attacks of the Portuguese in Angola were particularly directed against those with education "and the gift of leadership."

These attacks, the Committee declared, involve women and children and wide-spread destruction of property. The executive group reaffirmed a statement issued earlier by the Commission of the Churches on International Affairs, a joint agency of the W. C. C. and the International Missionary Council. The C. C. I. A. statement called for recognition of the legitimate rights of the people of Angola to determine their political future.

The Executive Committee of the World Council asked the C. C. I. A. to make representation to the Portuguese government and the United Nations' commission appointed to investigate conditions in the troubled African country.

Dr. Franklin Clark Fry, president of the United Lutheran Church in America, is chairman of the Executive Committee. The Committee called on the World Council's 176 Protestant, Anglican, and Orthodox churches "of whose deep concern it has been made aware" to press upon their governments the urgency of the situation. The World Council's Division of Interchurch Aid and Service to Refugees was instructed to continue and extend relief operations



Methodist Prints, by Hickey

Retired Bishop Raymond A. Archer (third from left) is shown as he commissioned four new missionaries during the New and Furloughed Missionaries Conference at Greencastle, Indiana. Left to right, they are: Lela M. Johnston, Reah H. Miller, Mrs. Sarojini Welch (her husband had been previously commissioned), and Rev. Justin G. Haruyama (his wife had been previously commissioned).



Wesley Theological Seminary

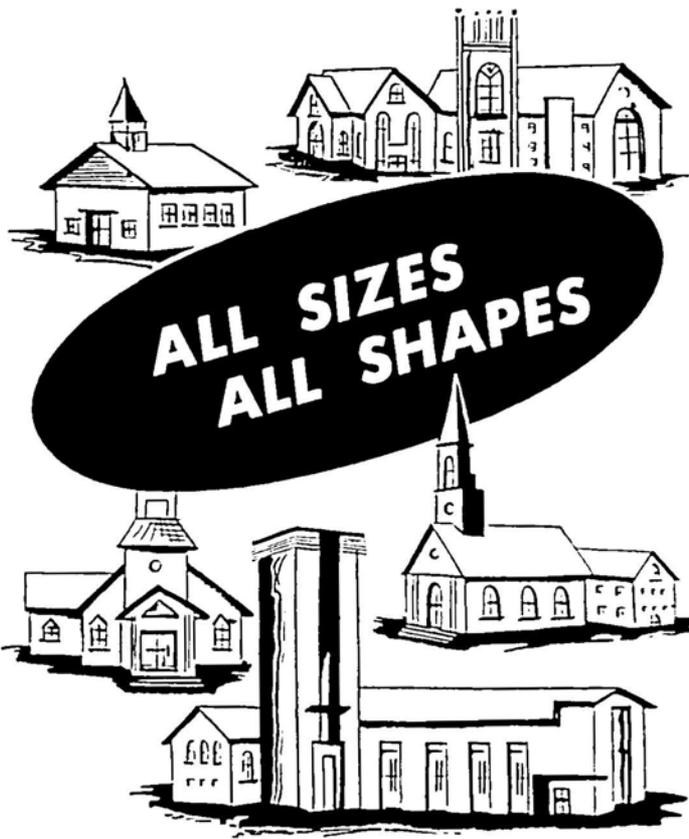
Rev. E. Benson Perkins, secretary of the World Methodist Council, is shown speaking at the recent dedication of an equestrian statue of John Wesley on the grounds of Wesley Theological Seminary in Washington, D.C. The statue, the gift of England's Lord Rank, is the copy of one standing in Bristol, England.

currently conducted for tens of thousands of Angola refugees now in the Congo.

In another development, American Methodist leaders have joined other U. S. and Canadian churchmen in ap-

pealing to Portugal for an end to interracial bloodshed in the West African colony.

Two bishops, a university president and Board of Missions executives are among the Methodists who signed an



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open letter addressed to President Americo Tomas and the people of Portugal, deploring the strife that "threatens to explode into a war of extermination between Portuguese and Africans." The letter, signed by eighty prominent Protestant and Roman Catholic leaders, calls upon the Portuguese President to arrange a meeting between his Government and Angolan leaders to seek a reasonable solution to end the killings.

Estimate of the number killed in the three-month-old uprising in northern Angola include 1,000 whites and from 8,000 to 30,000 Africans. Among the Africans dead are at least seventeen Methodist pastors and teachers killed by white civilians and soldiers, with more than 100 other church workers still unaccounted for, the Division of World Missions of the Board of Missions reports.

Missionaries, however, remain at their posts, the World Division said, except for a few women almost due for furlough who have returned to the U. S. with small children. "Limited by restrictions on travel, the abolition of public meetings and censorship of mail and press, the missionaries give comfort to the afflicted and bereaved and continue to work with African Christians in trying to maintain programs in dispensaries, schools, farms and churches," the Division said.

Among the Methodists who signed the open letter are: Bishop Richard C. Raines of the Indiana episcopal area, president of the Board of Missions; Bishop Gerald Kennedy of the Los Angeles episcopal area, a vice-president of the Board of Missions; Dr. Harold C. Case, president of Boston University; Dr. Eugene L. Smith, general secretary of the Division of World Missions; Miss Ruth Lawrence, executive secretary for Africa of the Woman's Division of Christian Service; Dr. Roland W. Scott, executive secretary for general administration of the Division of World Missions; Dr. Darrell Randall, associate director of the Department of International Affairs of the National Council of

Churches; Dr. George Houser, executive director of the American Committee on Africa.

The open letter says that the Portuguese Government's policy in Angola must incorporate "the desires of the Africans themselves, including especially a rapidly increasing participation in the processes of government.

"It is, of course, the obligation of any state to control rioting and armed manifestations," the letter says, "but the violent reaction in Angola has already carried suppression to excessive lengths. Under these circumstances, mere re-establishment of control will only be an empty victory. Redress of grievances is essential for orderly development."

The letter welcomes the announcement by the newly appointed Portuguese Minister for Overseas Portugal, Dr. Adriano Moreira, that "administrative and legislative measures will be put into force immediately to eliminate social injustices." Stating that such measures can succeed only through consultation with representatives of the African people, the message concludes: "We appeal to you, Mr. President, and to the people of Portugal to initiate this process of discussion."

### Bishop Stockwell Dies in Argentina



Bishop Stockwell died in Argentina after-effects of pneumonia. He was sixty-one.

Bishop Stockwell was elected to the episcopacy in August, 1960, by the Latin America Central Conference of The Methodist Church. He began immediately a four-year term as bishop of the Santiago episcopal area, which includes Costa Rica, Panama, Peru and Chile.

For thirty-five years before his election as bishop, he was a Methodist missionary to Argentina. For all but a few months, he was president of Union Theological Seminary in Buenos Aires, the institution which trains many of the ministers of The Methodist Church and other Protestant denominations in South America. He had been succeeded in April, 1960, by an Argentinian, the Rev. Jose Miguez, one of Bishop Stockwell's former pupils. During Bishop

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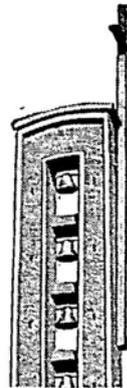
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City \_\_\_\_\_ State \_\_\_\_\_

Date of Birth: Month \_\_\_\_\_ Day \_\_\_\_\_ Year \_\_\_\_\_

My occupation is \_\_\_\_\_

My beneficiary is \_\_\_\_\_

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes  No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered \_\_\_\_\_

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to The Gold Star Total Abstiners Hospitalization Policy for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: \_\_\_\_\_ Signed: **X**

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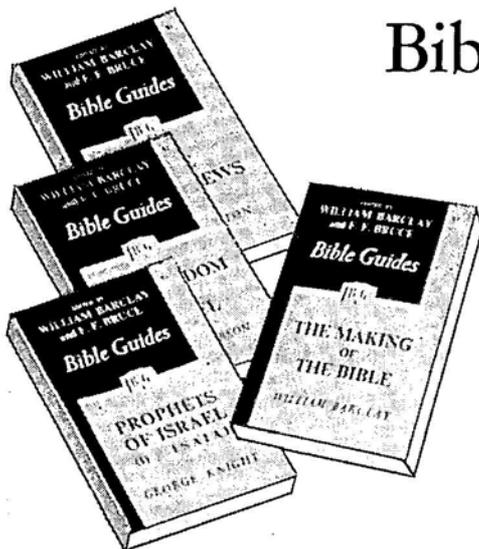
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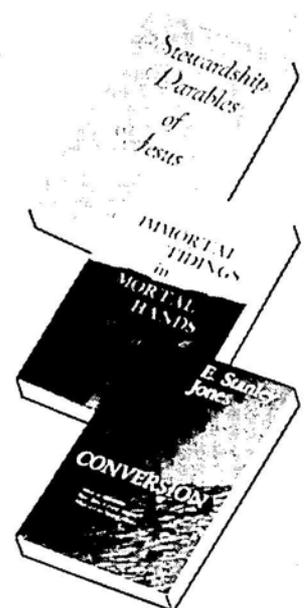
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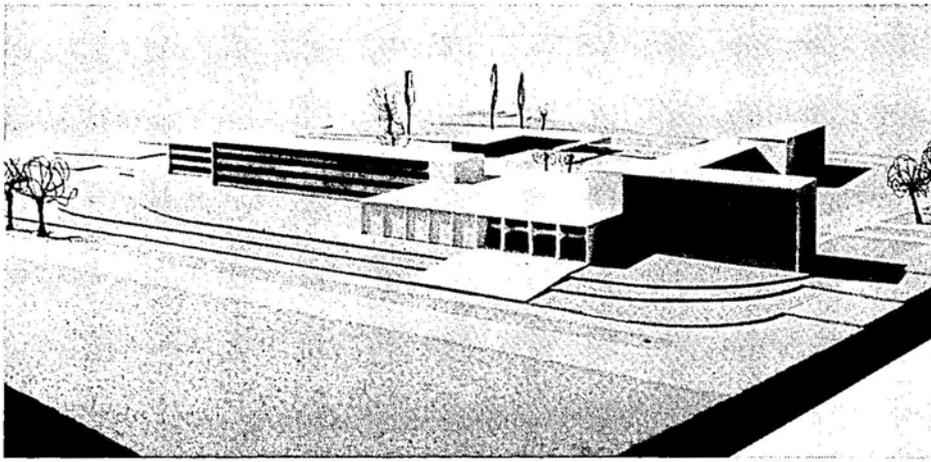
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WCC Photo

Ground-breaking ceremonies were held recently in Geneva, Switzerland, for the new headquarters building of the World Council of Churches. Shown here is a model of the \$2,500,000 building, funds for which were raised through member churches and by special appeals. It is scheduled to be finished by 1963.

Stockwell's presidency, the enrollment had increased from about 10 students to more than 100.

Bishop Stockwell was recognized as a writer and a leader in ecumenical affairs, as well as an authority on theological education. Highly proficient as a writer and speaker in Spanish, he directed the translation of *The Abingdon Bible Commentary* and was the author, in Spanish, of *What May We Believe?* and *Our World and the Cross*. He was a delegate to the International Missionary Conference at Madras, India, in 1938 and was a consultant at the Assembly of the World Council of Churches in Evanston, Ill., in 1954.

Born in Shawnee, Oklahoma, Bishop Stockwell was the son of a family that has given many members to the ministry and missionary service of The Methodist Church. A brother, the Rev. Dr. F. Olin Stockwell, missionary to China for many years, was imprisoned by the communists and after his release wrote a book about his experiences. He is now serving in Malaya. Other members of the family have served in Burma and India. A son, the Rev. Eugene Stockwell, is a missionary to Uruguay.

Bishop Stockwell was educated at the Alva (Oklahoma) State Normal School, Ohio Wesleyan University and Boston University School of Theology. He received the doctor of philosophy degree from Boston University in 1933. In 1948 Ohio Wesleyan conferred on him the degree of doctor of divinity.

Before his appointment as a missionary in 1926, Dr. Stockwell was pastor of St. Andrew's Methodist Church in Boston and studied for a year in Europe. He was also for a period secretary to the late Dr. John R. Mott, then head of the International Y.M.C.A.

Surviving are his wife, Mrs. Vera Loudon Stockwell, the son and several brothers, including Dr. Olin Stockwell.

#### Missionaries Ask Desegregation Stand

Attacks by segregationists on white ministers in the South who speak out against racial discrimination were condemned by many missionaries June 12-20 at a Furloughed Missionaries Conference at DePauw University.

In a special session on the race problem, a large part of the 300 missionaries at the conference voiced concern that "our church, The Methodist Church, has done too little to ease the tension between whites and Negroes." The missionaries said they believed the Church should be the first agency to go to the

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Christian ethical principles and their application to the major issues is the subject of this treatise by one of the best-known contemporary teachers in the field of applied Christianity. Everyone concerned with the problems of Christian decision will discover new insight into the biblical foundations of a mature morality and suggestions toward solutions of contemporary problems. \$3.75

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## HALFWAY UP THE SKY

In this collection of 198 poems, Jane Merchant displays that almost infinite variety of wit and wisdom which her vast audience has come to expect. The English language becomes a tool in her hands—a tool to express the depths and the heights of living "halfway up the sky." She takes the common experiences of daily living and fashions them into the pungent phrases and striking similitudes that will linger in your mind. This is a book of poems that will leave the reader with a noble sense of purpose and design. \$2

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by Anna Laura Gebhard

## PARSONAGE DOORWAY

This book is an account by the author of her own family experiences in the parsonage. It tells of the joys and problems of a wife of a rural preacher with four small children. The chapters are organized around special seasons of the year and special problems that arose in the parsonage. Each chapter relates with frankness and humor the story of the lively young children who called the parsonage doorway home. All parents, all who have ever been children, will delight in these scenes from the life of a preacher's family—of his four mischievous, lovable little men and women. \$2

by Madeline D. Ingram

## ORGANIZING AND DIRECTING CHILDREN'S CHOIRS

Every choir director, from the professional to the amateur, has experienced a sinking feeling as he faced a children's choir program for the first time. Even if he is trained and experienced, the director meets problems not encountered in adult choirs and probably not discussed in the classroom. To provide a simple guide for the director, Mrs. Ingram has outlined the complete program from promoting the idea of a children's choir in the church to the choir's actual participation in the worship service. With emphasis on using the right psychology with the right age group, the author gives practical help on methods of teaching rhythm and pitch to children. \$2.50

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Amy Lee Photo

Dr. Ralph W. Sockman (left), retiring minister of New York's Christ Church, Methodist, and Upper Room editor J. Manning Potts examine the citation award presented to Dr. Sockman for "unique service in the field of World Christian Fellowship." The citation has been presented annually for thirteen years by the magazine.

aid of ministers who take a stand against segregation.

"Although racial segregation in the U. S., and especially in the South, hurts our position and work abroad," they said, "we believe the Church should take a firm and open stand against segregation because it is morally wrong and a crime against God."

Several missionaries spoke out individually at the meeting on race.

A woman who had served in China for several years said that when she recently attended a Woman's Society of Christian Service meeting in Georgia, a white woman refused to read a devotion on brotherhood because of what was going on in the state.

Another woman, a missionary to Japan, said that she found ministers in Mississippi afraid to talk about the race issue when others were around. "I could talk to them one by one," she said, "but never when they are together. They are not afraid of the issue itself, but from what I gather they want assurance that the Church is behind them."

Another missionary, an Alabaman scheduled to go to Southern Rhodesia this year, warned that unless The Methodist Church faces the issue squarely, "we'll have a club of nice people instead of a church."

He said the Church needs to employ someone fulltime to work exclusively in the South, to help establish a line of communications between white and Negro people. "Whites talk about what integration is doing to them and how the civil rights movement is disrupting the order of things in the South," he

said, "but have they thought about what 100 years of repression have done to the Negro?"

A missionary to Korea said that many more Methodists have anti-segregation convictions than are expressing them. "These are the ones who must speak out," he said. "But whatever we do, we must do it for the love of God—not because it might hurt the missionary cause or because we might lose the cold war."

The conference was sponsored by the Woman's Division of Christian Service and the Division of World Missions of the Methodist Board of Missions. Among visitors and guests attending the conference were Crusade Scholars from Angola, Southern Rhodesia and India. They are studying at colleges and universities throughout the U. S., on scholarships provided by Methodist churches.

### Mission Executive Leaves for Pastorate

The Rev. Richard Belcher has resigned as director of the Department of the Local Church of the Methodist Board of Missions of The Methodist Church, to accept appointment as pastor of the First Methodist Church in East Greenwich, R. I.

Mr. Belcher's appointment was announced by Bishop James K. Mathews of the Boston episcopal area June 11 at the closing session of the New England Southern Conference, meeting in Edgartown, Mass. The resignation became effective June 30.

As director of the Department of the Local Church, Mr. Belcher has developed the program and work of the Commission on Missions in local Methodist churches throughout the country. He has taught commission chairmen in summer missionary conferences, inter-board schools of instruction and special meetings, was responsible for the production of the manual for the Commission on Missions and has written monthly material for the commission in the "Your Church" section of *The Methodist Story* magazine. He was the first person to hold the post of director of the Department of the Local Church.

Mr. Belcher has been pastor of Methodist churches in Brockton and New Bedford, Massachusetts, and in Providence, Rhode Island, and is a member of the New England Southern Conference.

He studied at the University of New Hampshire, Boston University School of Religious and Social Work, and Boston University School of Theology. His career includes a period of service as executive secretary of the Board of Educa-

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GREAT GREETINGS

tion of the New England-Southern Methodist Conference. In 1947 he went to Nashville as a staff member of the department of leadership education, the Division of the Local Church of the Methodist Board of Education.

In 1950 he was elected executive secretary of the Interboard Committee on Christian Vocations of the Methodist Church, and served in that capacity until 1957 when he joined the staff of the Board of Missions.

Mr. Belcher is married and has two daughters, Linda and Kathleen.

## Sweden to Be Scene Of Theological Meet

The first World Methodist Convocation on Theological Education will be held August 13-15 at the Union Scandi-

navian School of Theology of The Methodist Church, Gothenburg, Sweden.

In attendance will be thirty-five to fifty representatives of theological schools and denominational officials with responsibility for ministerial education in the several branches of world Methodism.

The program will include leaders from the British Isles, Europe, Africa, India, Korea, Australia, New Zealand, South America, and the United States. It will feature discussions of curriculum and practices in theological education, opportunities for international exchange of theological students and faculty, library loans and exchanges, and international fellowships and scholarships.

## Sanford, King Retire from Board

Two executives of the Division of National Missions of the Methodist Board of Missions retired July 1. They are the Rev. Glenn F. Sanford, director of the Department of Town and Country Work, and Harvey M. King, director of the Department of Architecture. Both are widely known in Methodism.

Dr. Sanford, who began his ministry in the North Arkansas Conference in 1927, has been head of Town and Country Work since 1949. He has promoted the development of the Methodist program in rural areas and small towns throughout the United States. He has helped to establish professorships of town and country work in Methodist colleges and seminaries, helped direct in-service training for rural pastors and provided religious leadership for mountain villages, lumber camps, mining towns and depressed areas.

Before coming to the Division of National Missions, Dr. Sanford was extension secretary of the North Arkansas Conference Board of Education and executive secretary of its Town and Country Commission for eight years.

Mr. King retires after nearly forty-one years of service to Methodism in the field of church architecture. From 1918 to 1939, he was in charge of the Department of Architecture of the Board of Church Extension of the former Methodist Episcopal Church, South. Since unification of Methodism in 1939, Mr. King has been related to the Department of Architecture of the Division of National Missions, and since 1955 has been director of the Department of Architecture.

Mr. King has been associated with various groups involved in lifting architectural standards of churches.

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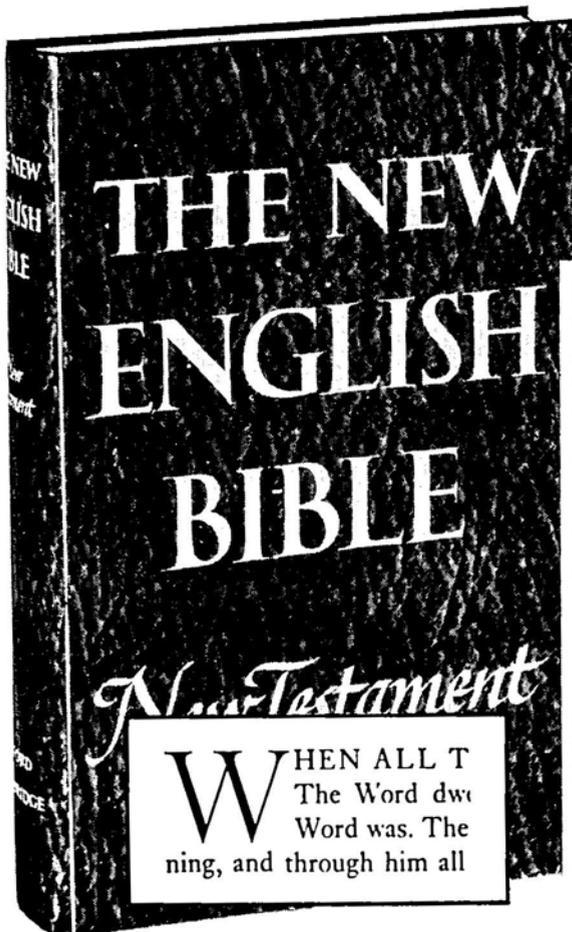
The New Testament is the first part of what is to be the New English Bible. Work continues on both the Old Testament and Apocrypha. A panel of 30 biblical scholars backed up by a 6-man committee of literary advisors have worked jointly on this project for thirteen years. Selecting several Greek texts rather than a single one, these scholars worked as a group to select the exact words and meanings—sometimes spending days on a single passage. Where there was any doubt about a translated passage, the entire panel joined together to make a final decision rather than retreat into comfortable ambiguity as has been done in earlier translations and revisions.

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Romans 10:17

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