

World Outlook



NOVEMBER 1961

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Abingdon Press

Publisher of THE INTERPRETER'S BIBLE

LETTERS

"Now Is the Time" In Villages of Pakistan

The program we started over a year ago is going very well. We have twenty patients under treatment for tuberculosis right in their homes in the villages.

We are experimenting to try to discover an inexpensive way of mass-treating people who cannot afford hospitalization.

In nearly every case we have had remarkable results.

We are looking forward to the arrival of a miniature X-ray machine which will enable us to X-ray whole villages.

We have a tremendous job, but a thrilling one. Tuberculosis is one of Pakistan's worst plagues.

It is terrible to see families die off, leaving orphans or widows or old people with no one to support them.

Our X-ray and treatment program will be a very expensive one. But it will begin to provide the answer to a real problem.

This is the time! The opportunity may never come again.

GRETA WISEMAN

Stuntzabad Health Center
Dist., Multan, Pakistan

Ten Thousand Bibles Before Christmas

Plans are being rushed to send ten thousand *New Testaments* to Indonesia from Japan.

Indonesian Christians must take their own Bibles and hymnals when they attend worship services.

There are not now enough Bibles and hymnals for the Christians of Indonesia. The Bible Society of the Netherlands used to supply these books. But because of unsettled conditions it is virtually impossible to import them.

At the request of the Indonesia Bible Society, the Bible Society of Japan is planning to ship ten thousand *New Testaments*, printed in the Malayan language, before Christmas of this year.

Offerings from the various denominations in Japan will be requested, besides aid from the Bible Societies of the U. S. A. and England.

From *Japan Christian Activity News* of July 15, 1961
Christian Center 2, 4-Chome Ginza, Tokyo

"Father Christmas" in Belgium

In Belgium Saint Nicholas Day comes on December the sixth.

"Father Christmas" comes on his donkey to leave small gifts of cookies and candies in shoes placed beside the chimneys.

There is carol singing in hospitals and orphanages, and special church services.

BARBARA HARTMAN

Methodist Board of Missions, 15th Floor
475 Riverside, N. Y. C.

A PRAYER FOUND IN DR. SCUDDER'S DIARY

Father whose life is within me,
And whose love is ever about me,
Grant that Thy life may be maintained
in my life today and every day,

As with gladness of heart,
Without haste or confusion of thought,
I go about my daily tasks,
Conscious of ability to meet every
rightful demand,
Seeing the larger meaning of little things
And finding beauty and love everywhere,

In the sense of Thy presence,
May I walk through the hours,
Breathing the atmosphere of love
rather than anxious striving . . .*

* Quoted from *Vellore Newsletter* No. 23, 1960, Christian Medical College and Hospital, Vellore, South India.

Local Color at Japanese Christmas Feast

I enjoyed a Christmas luncheon meeting of the Uemura Church woman's group at a parsonage in Utsunomiya, a city two hours north of Tokyo.

In lacquer bowls little snips of fresh green floated on a clear soup. Hot bowls of steaming rice cooked with vegetables and soy sauce were topped with strips of red ginger and bits of black seaweed.

Tea was served after this meal. Through the pale green tea there appeared, in Japanese characters, on the bottoms of the cups: "We give thanks to God always."

HELEN POST

69 Shoto cho, Shibuya-ku, Tokyo, Japan

Christmas Garlands In South India

Poinsettias are in bloom in Vellore.

Christmas is the time when the servants come to call on the *ammias*, bringing fruit, and garlands of flowers.

Christmas means Nativity plays. An Indian Nativity pageant is a vivid reminder that Christ was born in Asia.

Christmas is a time when we are keenly aware of the thousands around us to whom December 25th is just another day.

MARY DUMM

Christian Medical College, Vellore, S. India

Summertime Arts and Activities In Florida

Wolff Settlement was well represented at the Stephen Foster Folk Festival—which features many types of folk art from the southeastern United States.

Work with Cuban refugees at this center is sponsored by various Protestant churches of the area, through United Church Women, the Ministerial Association, and a number of civic agencies.

In our new crafts and ceramics studio every freehand molding shows the personality of the artist—in bowls, ash trays, or bonbon dishes.

The summer program included a Ponce de Leon Story Club, other Club meetings, day camps, baseball, swimming, pre-school parties, and playground activities.

Adapted from *Wolff Crier*

Wolff Settlement House,
2801 17th St., Tampa, Florida

"Open Doors in Malaya"

A tape-recorded commentary with one hundred kodachrome slides is entitled "Open Doors to Witness in the New Malaya."

We want readers of *WORLD OUTLOOK* to know that this is now available without cost. Write to Mrs. Bethel Edge, 1945½ Lincoln Street, Whiting, Indiana.

The Land of Decision program highlights the missionary responsibility we have for the twenty million Chinese-in-Dispersion in Southeast Asia.

The slides tell the true life story of a fifteen-year-old Malayan Chinese Christian friend of ours.

Through Ng Ghee's experience in the Methodist High School, in the Methodist Youth Fellowship, the Boys' Brigade, and in Wesley Church you will, we believe, get a view of Christian work in newly-independent and democratic Malaya.

CRAIG AND SHAN WILDER

136 Burmah Road
Penang, Malaya

Week of Prayer Funds Mean Much in La Paz

A portion of the Week of Prayer and Self-denial funds this year will go for medical purposes in Bolivia.

This is going to mean much to the medical work here.

Our present home for nurses is inadequate, not only in dormitory space but also in classroom facilities. We have no place for experimental and laboratory work. We hope to have laundry facilities, more bathroom space, and a recreation room.

This fund will be greatly appreciated by all who see the need for improved facilities at the Nursing School, that we may have well-trained nurses to aid in the health program of Bolivia.

KITTY ROCKEY

Pfeiffer Memorial Hospital
La Paz, Bolivia

ON YOUR CHRISTMAS LIST

Again we remind you that a subscription to *WORLD OUTLOOK* will be a welcome gift to all the special people on your Christmas gift list. It will be a fresh-every-month present that is sure to please.

See rates on page 4.

Low in Cost, High in Protein

Recently I saw the article in March, 1961, *World Outlook*, by Miss Amy Lee on "Food Executive Spurs Protein Search for UNICEF," [p. 38].

Multi-Purpose Food does exist. It has been used successfully for fifteen years, and it is related to The Methodist Church through the Methodist Committee for Overseas Relief.

In 1946 Dr. Henry Borsook developed from soy meal a fortified product called Multi-Purpose Food as an example of how malnourished people of the world could be fed from abundant, available resources little used [at that time] for human food.

A non-profit agency, Meals For Millions Foundation, was organized in 1946 to introduce this high-protein food. Thus far [1961] 65 million three-cent meals have been sent to 127 countries.

Approximately comparable to amounts of nutrients in a MPI meal is a quarter-pound of beef, a glass of milk, a dish of peas and a potato.

DONALD F. EHRIGER, *Director*
Extension Services, Meals for Millions
215 West Seventh St., Los Angeles, Cal.

**An American Student in
An Indian College**

I have enjoyed participating in a Junior Year of Study Abroad program, sponsored by the Board of Missions of The Methodist Church.

I have always had a genuine interest in India. So, in July, 1960, I found myself enrolled as a student of Isabella Thoburn College in Lucknow, in northern India.

This college is noted for being one of the outstanding colleges in east Asia. The college has an enrollment of four hundred girls, who come from many parts of India, Ceylon, and Africa. These girls represent the Hindu, Muslim, and Christian religions. Some of the people whom I loved most were amongst the college servants, who were mostly Hindu and Muslim.

I feel that this year of living in another culture, as an average American amongst the everyday people of India, has enabled me to grow in understanding (of human beings).

PATRICIA L. BENEDICT
Duke University, Durham, N.C.



**FAMILY PRAYER
FOR THANKSGIVING**

By M. Rosser Lunsford

We thank Thee for our many gifts,
And blessings every day;
For peace and freedom, and the right
To worship as we may.

For friends and neighbors old and new,
And brotherhood of man,
For faith and hope and everything
We borrow from Thy hand.

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Cover: Thomas, by El Greco (Spanish School) 1541-1614

(Thomas, according to tradition, labored in India, where he was run through with a lance at Coromandel. Christians of South India trace their origin to him.)

Credit for photo of painting: Three Lions, N.Y.C.

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

EDITORIALS

The United Nations Was Built on Hope

We are in the Middle East as this editorial is being written. The news has just come through that Mr. Hammerskjold has been killed through a plane accident, and that there is a suggestion of sabotage.

Even if there has been no sabotage it is agreed that he has died because of the perversity of men.

The men and women of the Christian college are sad and worried and depressed. A woman pediatrician of the country has just said: "All my work is futile. I save the weaklings while they kill them off from the top."

We are sad, too, and worried. But a part of the job of the United Nations is to help the weaklings. The doctor who works with weaklings is experimenting with grains and coconuts and orange water—all within the eating pattern of Muslims—to give a baby a proper diet. She has had the satisfaction of seeing "her" babies walk, because of the new diets, at eleven months of age. And they live. They live through the hot, dusty months of a Middle East summer because of the diet.

This doctor and many others like her would not be working here today if it were not for the United Nations.

In another field, the Congo could relapse into a decadent tribalism if it were not for the United Nations.

In an American newspaper here in this country there is a suggestion that the United Nations will now die. Nonsense! The United Nations was not built on one man. The United Nations was built on hope—hope that there could be an orderly life and a decent life for mankind.

That means war on disease and on poverty and on the perversity of man. In war men fell. Their fall is high tragedy only when their cause falls with them. Hammerskjold's death was sad and shocking and a pitiable thing for men. But God grant that it is not high tragedy.

Will We Share Our Daily Bread?

American people are notably generous. They are quick to respond to appeals for help.

In this column *World Outlook* is directing the attention of its readers to a definite area of need and opportunity.

During the Thanksgiving season Church World Service will make a special appeal to American Protestant and Eastern Orthodox church members for food to feed the hungry people of the world. Methodists will participate in this through the Methodist Committee for Overseas Relief.

We are being asked to share our daily bread. But only in an over-and-above way. *Share Our Surplus*—known as the SOS program has, since 1952, been feeding the widow and the orphan as well as school children, hospital patients, the aged, refugees and others in distress.

Wheat, flour, corn meal, oils, and powdered milk in large quantities are requested for twenty million hungry people in thirty-nine areas of the world, in Asia, Europe, Africa, and Latin America.

Much of the work of distributing this food is done by volunteers. Much of the transportation of foods is done by governments, including our own government. Thus overhead costs are kept down. And thus every SOS dollar is made to provide three hundred pounds of food for overseas relief.

The Church World Service Thanksgiving appeal goal is \$979,380.

Food for the hungry? Can it be withheld from those who need it by those who have it—and have it in excess of their daily need?

Message to the Methodists

From the World Methodist Conference which met in Oslo, Norway, August 17-25, comes a message to the Methodist churches of the world. This is a call to study during the coming months the theme of the Conference, which was "New Life in the Spirit."

A few excerpts which point up the message: "We must support to the point of sacrifice plans to raise the living standards of the poorer nations . . . as a Christian obligation within the family of God. . . ."

"Let us in humble penitence and with immovable faith live the gospel we proclaim. The word for the Church is 'forward.'"

From April to November

Twelve hundred Christian young people from all over the world are working, this year of 1961, in fifty-three work camps.

These work camps are sponsored by the youth department of the World Council of Churches in thirty-six countries.

This 1961 program is the largest ever conducted under the Council.

What are the rewards for these idealistic young people from Protestant, Orthodox, and Anglican churches? They work for four weeks, without pay, digging foundations, laying brick, building roads, planting trees, helping in the shipping of relief supplies, and serving the mentally ill and aged in hospitals and homes. Where is this work?

Volunteers worked on the island of Lan Tao in Hong Kong constructing a rehabilitation center sponsored by the Hong Kong Christian Welfare and Relief Council, for addicts of "dope."

In Hildesheim, Germany, where the Inner Mission of the Evangelical Church in Germany maintains a ministry to gypsies and the homeless, volunteers cleared land for a school, and provided recreational facilities.

In the United States seven work camps are being held. One is a special camp for medical students in Oakland, California.

The campers are young—19 to 30. Camps are, as far as possible, international, interracial, and interdenominational in character.

Camps began April 6, will end November 7, the last two camps being in Ceylon and West Pakistan.

Among the volunteers for these last-named camps will be youth delegates to the Third Assembly of the World Council of Churches in New Delhi, India—Nov. 18-Dec. 6th.

Statement on Angola

At its fall meeting in New York City, the executive committee of the Board of Missions of The Methodist Church issued a statement on the situation in Angola. Because of its importance, we are here printing this statement in full.

"For seven months now the Portuguese and African people in Angola have been involved in an unrelenting war that has resulted in the death of thousands of men, women and children of both races. Racial, economic and political inequalities have so intensified the situation that it now threatens to explode into a war of extermination.

"We gravely deplore the violence committed by Africans and Portuguese alike, but we cannot ignore or dismiss as unimportant the brutal and repressive conditions which led Africans to revolt against the Portuguese Government in Angola in the first place.

"As a Christian church we cannot remain silent about the plight of the African in Angola. We abhor the suppression of his individual freedom, the denial to him of human equality, the restrictions of his right to worship, and the killings, arrests and executions he is subjected to without proper and impartial trial. These conditions are condemned not only by The Methodist Church, but by the Christian conscience all over the world.

"Portuguese colonialism in Angola is characterized by harsh practices involving a lack of economic advancement, few educational privileges or possibilities, and an economic system that borders on exploitation. The lot of the African under Portuguese rule in Angola has not changed substantially in 100 years. Cities and railroads have been built, harbors dredged, and estate agriculture encouraged, but the condition of the African has remained essentially the same.

"The Methodist Church, through its Board of Missions, is engaged in the work of carrying the Gospel of Jesus Christ to 44 nations of the world. The Methodist Church was first established in Angola in 1885.

Our basic purpose is that persons should learn of Jesus Christ as Lord and Savior. It was He who said, 'If ye continue in my word, ye shall know the truth, and the truth shall make you free.' The Gospel has always emphasized God's fatherhood and men's brotherhood, and it inevitably affects men's thinking on political, economic, social and educational questions—and it is here that there has been revolution.

"We believe that the present civil war is a direct result of the postponement of much needed, long overdue reforms—not only for the African but also by the Portuguese who also suffers and cries for want of a better way of life. We feel that time is running out and that an honest and workable solution must be found soon. We applaud the appointment by the United Nations of a six-man committee to investigate the situation in Angola as a useful step towards a solution, and we commend the United States for its actions calling for an investigation of atrocities there. However, these actions do not measure up to the needs demanded by the seriousness of conditions in Angola today, and we therefore urge nations and Christians all over the world to press in the United Nations General Assembly for decisive and effective action that would include:

1. Provision for immediate cessation of hostilities on both sides with guarantees against their resumption.
2. Immediate restoration and extension of civil rights and civil liberties, including the freedom of worship and freedom of speech for all people of Angola. Special attention should be called to the importance of freedom of movement, an adequate standard of living, good labor-management relations, and speedy halt to indentured labor and all practices related to it.
3. Institution of extensive reforms in educational, medical, social and economic services so that the people may more adequately prepare to take their proper place with other peoples of the world.

"Realizing that the implementation

of all this cannot be effective without the free participation of the people of Angola, at all levels of government, we strongly urge the establishment of a plan for self-determination of their future by all people of Angola, with definite target dates proposed."

Looking Toward New Delhi

This month, the World Council of Churches opens its Third Assembly in New Delhi, India. In this issue, we bring you articles and pictures looking toward that important meeting. Our readers are urged to join in this prayer, suggested for use in local churches on November 19:

Eternal God, the Father from whom the whole family in heaven and earth is named, who art gathering out of every nation one people in Christ, we remember before Thee those from many lands and races who this day meet at the Assembly of the World Council of Churches in New Delhi. As now they meet with one accord in one place may the grace and power of Thy Holy Spirit be with them. May He Who is the true Light be the light of their worship and their decisions, to the end that in their witness and service and unity Thy people may glorify Thy name in the whole world.

We remember before Thee all the churches represented at New Delhi, our own communion and our partners in obedience. As we are drawn together in prayer for those who represent us there, so may we be drawn by Christ into greater unity with one another, and by his grace become more faithful witnesses to that Light which is for the healing of the nations and the redemption of the world.

With Thy holy church throughout the world, and with the whole company of Thy saints, we offer Thee the worship and service of this congregation. Keep us constant in the fellowship of Thy family, and faithful in our calling as ambassadors of Christ, until all the ends of the earth shall see Thy salvation; through Jesus Christ our Lord, to whom with Thee and with the Holy Spirit be all glory and praise, now and for ever. AMEN.



Donald Ebright Photo

"How can the simple village Christian comprehend the church government? . . . The main point to be stressed is that union will bring in an indigenous church which in turn will tackle a problem which is peculiar to this country."

The Case for Church Union

IN NORTH INDIA

By E. C. REDDY

The "North India" plan for church union is now being debated and voted on by the annual conferences of Southern Asia. Mr. Reddy, Secretary of the Commission on Church Union of The Methodist Church in Southern Asia, presents arguments for approval of this plan of church union.

IN the evolution of The Methodist Church in India, probably the most significant step which it may take is towards church union. At the last Central Conference in Hyderabad, it was decided by an overwhelming majority that the question of church union based on the North India Plan be referred to the Annual Conferences in India for their "yes" or "no" vote, the vote to be taken before 1963. If this vote is favorable, it was resolved to request the General Conference for an Enabling Act permitting The Methodist Church in India to join the Union.

The question of union has been agitating the mind of our church for the last thirty years. When this ques-

tion was first mooted in North India, our church was in the forefront in this great movement. During the long and tortuous period of working out a satisfactory plan, our church did not waver even once with regard to the end but worked patiently along with other churches and brought out the third plan of union which the negotiating churches now either will accept or reject. At present there are seven negotiating churches all working in North India. They are: (1) The Council of Baptist Churches in Northern India, (2) The Church of the Brethren in India, (3) The Disciples of Christ, (4) The Church of India, Pakistan, Burma and Ceylon (Anglican), (5) The Methodist

Church (British and Australian Conferences), (6) The Methodist Church in Southern Asia, (7) The United Church of Northern India.

Both in India and America the question often asked by thoughtful Methodists is "Why should the Indian Methodist Church, which is a part of world-wide Methodism, break loose and join other churches to form a united church? Would it not be more advantageous for Indian Methodists to remain vitally connected with the parent church in the United States of America?"

In some ways it is truly advantageous. Strong affinity and relationships have been developed between the Annual Conferences in India and those in the United States. The Methodists in U.S.A. know the history and development of our work and are genuinely interested in its future growth. They have been supporting the work very generously. The Division of World Missions and the Methodist Committee on Overseas Relief have been faithfully representing our work in the U.S.A. The Episcopacy and the General Conference are strong ties which have bound us together. Even in India there are many Methodists who desire very much to continue the secure and well-knit relationships for many years to come and so are opposed to union.

At this stage one would naturally ask why the Methodists in India should seek union. The Church in India seeks unity because of what our Master so ardently desired and of which the Apostles taught. Our Master prayed: "That they all may be one . . . that the world would believe that Thou has sent me" (John 17:21). Jesus talked of one flock and of one shepherd and described the relationship between Him and His followers in the parable of the vine and the branches to show the organic relationship of God's people to God and to one another. The Apostle Paul talked of one Lord, one baptism and one communion at the Lord's Table. The early Church and the Church today week after week confess their faith in One Holy Catholic Church. In seeking union, many Christians believe that they are

fulfilling the Lord's own command.

The Church in India also believes that it is in line with the great ecumenical movement which the Holy Spirit seems to be fostering to meet world-wide evils such as Communism, the threat of a nuclear war and narrow nationalism. Only a united and powerful church can meet the great evil forces which are threatening to destroy the Church of God on earth. The Church cannot afford to be divided and be wrangling over secondary questions such as varied theological interpretations of doctrine or some church practices. World-wide evils require combined world-wide Christian forces to combat successfully. So, we seek union.

India is a great non-Christian country with its ancient philosophies and religions. Christianity has won only a small minority (two per cent) for itself but presents a mighty challenge to the non-Christians. It asserts that it alone can reveal God and show the way to salvation. The Hindus are irritated by this challenge and ask us to substantiate our claims by our everyday life. In this land where the caste system has been playing havoc in the social, religious and political life, the divisions in the Church seem to be an anomaly which they do not quite grasp. They are disappointed by our divisions and differences. They compare their caste system to these divisions. They think that the Christians are divided among themselves as they themselves are divided. If you talk of One God as the Father of all mankind and of One Redeemer, one way of salvation and one mankind they think that this is a philosophy to be grasped by the mind but not to be practiced. To make the Christian message meaningful it first becomes necessary to remove the divisions within the body of Christ.

Since India has become independent, more attention is being paid to nation-building activities. Our leaders have realized that the nation cannot become strong unless moral forces are strengthened. The result is that religious revival in various forms is very much in evidence. Hinduism is being interpreted to meet the strain and stress of present-day living. Yet, there are many who are eager to know

what Christianity has to say on the problems of life. Thousands and thousands of people are taking Bible correspondence courses in many languages to find out whether the deep longings of their lives can be satisfied by Christ. The Christian Church has a great opportunity to present the claims of Christ. But to him (the non-Christian) we are foreign agents. Many sincerely believe that an indigenous Church with united efforts can become a more effective agency for evangelism than at present. Union hastens indigenization.

When the churches were established in this country it was natural for each church to introduce the church organization and practices of the Mother Church without examining whether or not they were suitable to the conditions existing in this country. In music, worship, church architecture and government, India followed the West. Now the time has come for the Indian Church to evolve its own standards in these matters. We have a large number of Christians in villages and in the so-called mass movement areas. As they are very poor they want a simple and inexpensive type of church organization and ministry. The present organization is very heavy for them. An indigenous church can meet this need. One of the objects of church union is to evolve such an organization and ministry. At present it is natural for each church to perpetuate its own organization.

At present our political relationship with the U.S.A. is very cordial and friendly. The Congress Party which is in power advocates secularism in politics. Even in the Constitution, religious liberty has been granted to all people. However, what guarantee is there that these conditions will continue? The Christians, being a minority, suffer at the hands of the majority in some States. If a Hindu reactionary party comes into power what would happen to the Church if it is dependent upon foreign resources? They may stop all foreign support to the churches in this land. They may make it difficult to evangelize the country, may even prohibit it. The same fate which overtook the Church in Japan at the beginning



India Methodist Centenary

"The episcopacy of the Church of India, Pakistan, Burma and Ceylon and that of The Methodist Church in Southern Asia will be unified at the time of inauguration of union by mutual laying on of hands." Here Methodist bishops are consecrated.

of the Second World War may overtake us. Our churches, disunited as they are, may be caught unprepared and come to grief. A united Church rooted in the soil of the country can stand such a calamity with greater success than the churches as organized at present. To the non-Christian Indian a national church is more welcome. Foreign support in the field of religion is looked upon with suspicion, although such support in the economic field is very welcome, even eagerly solicited.

While the Church is very grateful to the U.S.A. for generous help, the Church in India sooner or later must become independent of foreign support, especially at the local church level. Our national self-respect and also the demand for effective evangelism both call for an Indian Church

to be established without such a church becoming a narrow and hide-bound national church. We are quite aware of the true nature of the Church which transcends nationalism and denominationalism. Such a process we believe will be hastened when church union comes.

Now it may be profitable to discuss some of the features of the Plan of Union.

1. The proposed Church of North India-Pakistan will be episcopal in structure and church government.
2. The episcopacy of the Church of India, Pakistan, Burma and Ceylon and that of The Methodist Church in Southern Asia will be unified at the time of inauguration of union by mutual laying on of

hands. The other five churches, not having bishops at present, accept the episcopal form of church government.

3. "The uniting churches mutually acknowledge each other's ministries as ministries of Christ in His Word and Sacraments." Those ministries will be brought together and unified by one solemn act of prayer and mutual laying on of hands immediately after the inauguration of union.
4. When the unification takes place, the Presbyterian, the Methodist, the Anglican, the Baptist and Brethren heritages will be brought together forming one Indian Church in North India.
5. The Church of North India-Pakistan recognizes both infant and adult baptism.

6. "The Church of North India-Pakistan holds faith . . . in Jesus Christ as the Redeemer of the World," "accepts the Holy Scriptures of the Old Testament and New Testament as the inspired word of God," accepts the Apostles' and Nicene creeds and "will not debar any teacher of North India-Pakistan from using for the instruction of the faithful any confession of faith which had been recognized as authoritative in any of the uniting churches before union."
7. The Church of North India-Pakistan will be autonomous.

The Plan does not cut off all relations which each individual church separately has with its Mother Church. The new church will be something like a baby and so expects the present conditions to continue for some years to come. Financially the Church in India needs years to adjust itself and stand on its own legs. Below the Diocesan level (Annual Conference) the church organization will continue as at present until slowly a new organization is evolved. The missionaries will be welcome and will work shoulder to shoulder with the Indians. However, the most important thing to be

grasped is that the process of Indianization will begin immediately. (The details of the Plan may be studied by securing it either from the Division of World Missions of The Methodist Church, 475 Riverside Drive, New York, or from the Christian Literature Society, Park Town, Madras.)

After reading the Plan of Union dispassionately a few points stand out. These may be stated here very briefly.

If the Union takes place, will not the resulting Church comprising various heritages and church governments become too large and complicated? How can the simple village Christian comprehend the church government? Will not the very bigness cut down efficiency and effectiveness? This is a problem which confronts not only the Church but the government, which is the largest democracy in the world. The government has tackled this problem by reviving the Village Panchayat or the rural self-government which has been in our country from time immemorial. Union no doubt makes the church very large but it is the Indian Church which will have to evolve something like the Panchayat in order to make the local church real and effective. For that matter the organization of the Methodist Church too is unintel-

ligible to most rural Christians. The main point to be stressed is that union will bring in an indigenous Church which in turn will tackle a problem which is peculiar to this country.

Secondly will there not be a loss in the income of the Church? A very large proportion of our work is supported by foreign funds. Why should American Methodism continue to support the church which has ceased to be Methodist? Those who have been supporting Methodism as a denomination may cease their support; but those who are supporting the cause of Christ in a predominantly non-Christian country and where the Church is still weak, we hope will continue support at least for some years to come. Educational, medical and similar enterprises which our Lord began, will have to continue and we hope that the churches in the West will help. The churches in Japan, Korea and some South American countries are being supported, although they have become independent. In fact greater support has gone to them than to some countries where The Methodist Church continues to be a part of world-wide Methodism. Even if there is some loss in the foreign income, the Church in India will have to find ways to see that the cause of our Savior Lord does not suffer.

The most important thing to bear in mind is that the Church, the body of Christ, at present is broken and fragmented. Its witness before the non-Christian in this country is weak and apologetic. The Table of the Lord is not free to all. Fellowship and cooperation among Christians are wanting. The efforts to evangelize this country lack coordination and planning. In these circumstances those who seek Union in India believe firmly that they exemplify the oneness of the body of Christ. If union comes, the individual churches as such will die but as the New Testament has taught us they die in order that a fuller life could be realized. The Church belongs to our Lord Jesus Christ and He gave His life for it. He is more interested in it than we. In this great venture of union, all concerned ardently pray for the Lord's will to be fulfilled, not man's.

"The most important thing to bear in mind is that the Church, the body of Christ, as present is broken and fragmented."



THE "GREAT" *Alexandria District* BECOMES A REALITY

THEY LAUGHED when he called it "The Great Alexandria District." And they had good reason.

Scraped together at Methodist union in 1939 from parts of five districts in three conferences, Virginia's Alexandria District was then great only in the eyes of the man sent to lead it, its first district superintendent, Dr. A. P. Williams.

Today no one laughs and no one speaks of "The Great Alexandria District." There is no need for talk, now, of size or of greatness. The record speaks for itself.

In twenty-two years, church membership has grown from 13,000 to 55,000. Pastoral charges have increased from thirty-six to eighty-four. Then a district of struggling suburban stations and neglected country circuits, today the Alexandria District includes the largest church in Virginia Methodism, and fifteen other churches of more than 1,000 members. There were thirty-six ministers and associates in 1939; today there are 101. In 1939 the district had one employee, the district superintendent. Today three ministers and three lay-

Northern Virginia is a vital part of the Washington, D.C., metropolitan area. Mr. Wrenn, executive secretary of the Alexandria District Board of Missions and Church Extension, tells how Methodism has met the challenge of the need for new churches in that area.

men are employed in full-time service in district work. No district in Methodism has both more members and more pastors. And year after year this district has led The Methodist Church both in net membership gain and in professions of faith.

"This is the bedroom of the nation's capital." Shown is a typical housing development in the Alexandria District.

Methodist Prints, by Fujihira



Though Alexandria is one of America's most historic cities, Americans know this area best as Northern Virginia, the Virginia suburbs of their national capital.

This is an area that has been used to greatness.

This is the land that gave us George Washington, the father of his country, George Mason, who wrote our Bill of Rights, and John Marshall, the greatest of our chief justices.

This was the home of Admiral John Paul Jones, President James Monroe, and General Robert E. Lee.

Here were fought the great battles of Bull Run, Fredericksburg, Chancellorsville, and The Wilderness.

Here died Stonewall Jackson—and Francis Asbury.

Here is the Leesburg church, which claims to be American Methodism's first, with documentary history back to 1766.

Here are the tourist Meccas of Arlington, Mt. Vernon, the Ferry Farm, the Iwo Jima Memorial.

Here in Arlington National Cemetery a grateful nation honors its unknown heroes dead.

Here is Quantico, home of the Marine Corps, and Fort Belvoir, the vast base of the Army Engineers.

Here is the world's largest office building, the Pentagon, core of America's military defense. Here is the only slightly smaller headquarters of the government's super-secret Central Intelligence Agency.

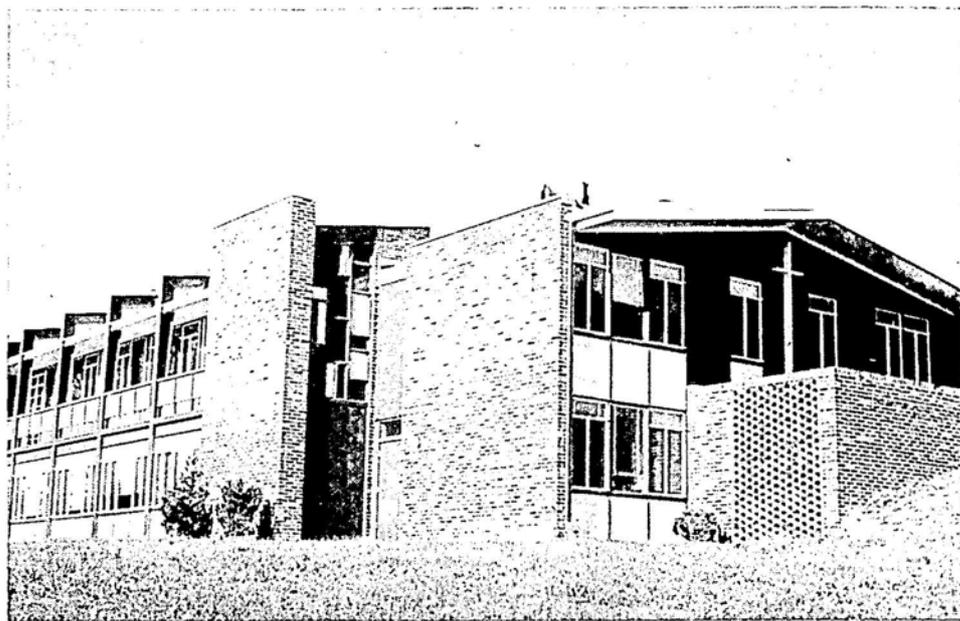
This is the bedroom of the nation's capital.

This is the center of Washington's developing electronics industry. Here, in Arlington's Rosslyn area, will rise Washington's counterpart to Pittsburgh's "Golden Triangle."

Here, in Arlington County, is the Washington National Airport. And farther out, toward Leesburg, millions of dollars are being spent to build the Dulles International Airport to handle the traffic of the jet-age. (It couldn't be built in Arlington; the new airport is bigger than the whole county!)

This is the port of Washington, the gateway to the South, the place where the New Frontier greets the dawn.

This has for three decades been



Methodist Prints, by Fujihira

"There are now twenty-three of these [new] churches with 12,000 members. They range in size from a few dozen members meeting in a converted tavern to a church of 1,800 members. . . ." This is Cameron Methodist Church in Alexandria.

Virginia's most rapidly growing area, increasing from 160,000 people in 1930 to 675,000 in 1960.

And here, too, The Methodist Church has more than kept pace with the growth in the population.

How has this been done? Nearly everyone who knows Northern Virginia Methodism would say it has come about chiefly through a systematic program of church extension. Dr. Roland P. Riddick, now in his sixth year as Alexandria District Superintendent, states, "The growth of our District has come about largely as a result of the new churches. Not only have they added 12,000 members themselves, they have inspired the older churches to better evangelistic witness and growth."

"The plain fact," states the Rev. Raymond F. Wrenn, executive secretary of the District Board of Missions, "is that from 1930 to 1950, church membership did not keep up with population growth. We started our present church extension program in 1951. Since then we have not only kept pace with population growth, but have actually regained the percentage of the population we had in 1930. The change was due to church extension."

Beginning with one new church in 1951, the Alexandria District Board of Missions has led in the establishment of one to five—but usually two

—new churches every year. There are now twenty-three of these churches with 12,000 members. They range in size from a few dozen members meeting in a converted tavern to a church of 1,800 members with over a half-million dollars' worth of property.

What is the secret of these accomplishments?

There is no magic formula, unless it be faith, hard work, and persistence. But several factors can be noted which might be of help to other areas which need to catch up with a growing or changing population:

1. *Leadership.* In 1950, Bishop Paul N. Garber sent Dr. John H. Pearson to the Alexandria District as superintendent with the simple orders: "Start churches." In his six years Dr. Pearson started twelve. This sort of leadership gave the enterprise great momentum.

2. *Lay participation.* Always a majority of the directors of the District Board of Missions are laymen. They have given vision, direction, and stability to the program. No major decision is made without their participation.

3. *Staff Work.* A full-time executive secretary for the District Board of Missions has insured that the church extension program would not be overlooked in the press of other business.

4. *A Twenty-Five Year Plan.* A continuous survey of the church extension needs of Northern Virginia is constantly being made by a strategy committee of three laymen and two pastors, using facts assembled by the executive secretary. On the basis of this survey the Board revises every two years its Twenty-Five Year Plan for Church Extension.

5. *A Steady Pace.* From this Twenty-Five Year Plan, the Board selects, on the suggestion of the district superintendent and the executive secretary, two places to begin new churches each year. This steady pace enables the Board to develop a capital budget which produces an annual budget that is generally in balance, for one year's expenditures will not vary greatly from another's.

Now it is actually easier to start two new churches each year than it would be to do less.

6. *Adequate Financing.* When

Mr. Wrenn became executive secretary in 1953, the Board did not have the funds with which to pay his salary and housing allowance, much less start new churches. (It started five that year.) Since then the annual budget of the Board has risen to \$150,000. This money comes from these sources:

- a. Grants from Annual Conference and General Boards, approximately \$40,000.
- b. Assessments on Churches, for administration, approximately 15,000.
- c. District Church-extension "Specials," designated for project approved by the District Board, approximately 45,000.
- d. The Builders Club, a group of individuals who give \$10 each time a new congregation builds its first unit, approximately 30,000.
- e. The Annual Conference Church Extension assessment, of which the District receives 50%, or approximately 15,000.
- f. Miscellaneous, approximately 5,000.

7. *Adequate Spending.* One of the first lessons learned in church extension in Northern Virginia is that people will give better support to a progressive and courageous program than to one which only half does the job. Consequently, it has been the policy that wise expenditure and adequate grants to church extension projects are the first steps in raising money. So ministers assigned to start new churches receive salaries well above the Conference minimum. The District Board gives all sites debt-free. Building aid is an outright grant, not a loan. This has been a profitable policy, and one of the bywords of church extension in Northern Virginia has been: "church extension money is easier to raise than to spend."

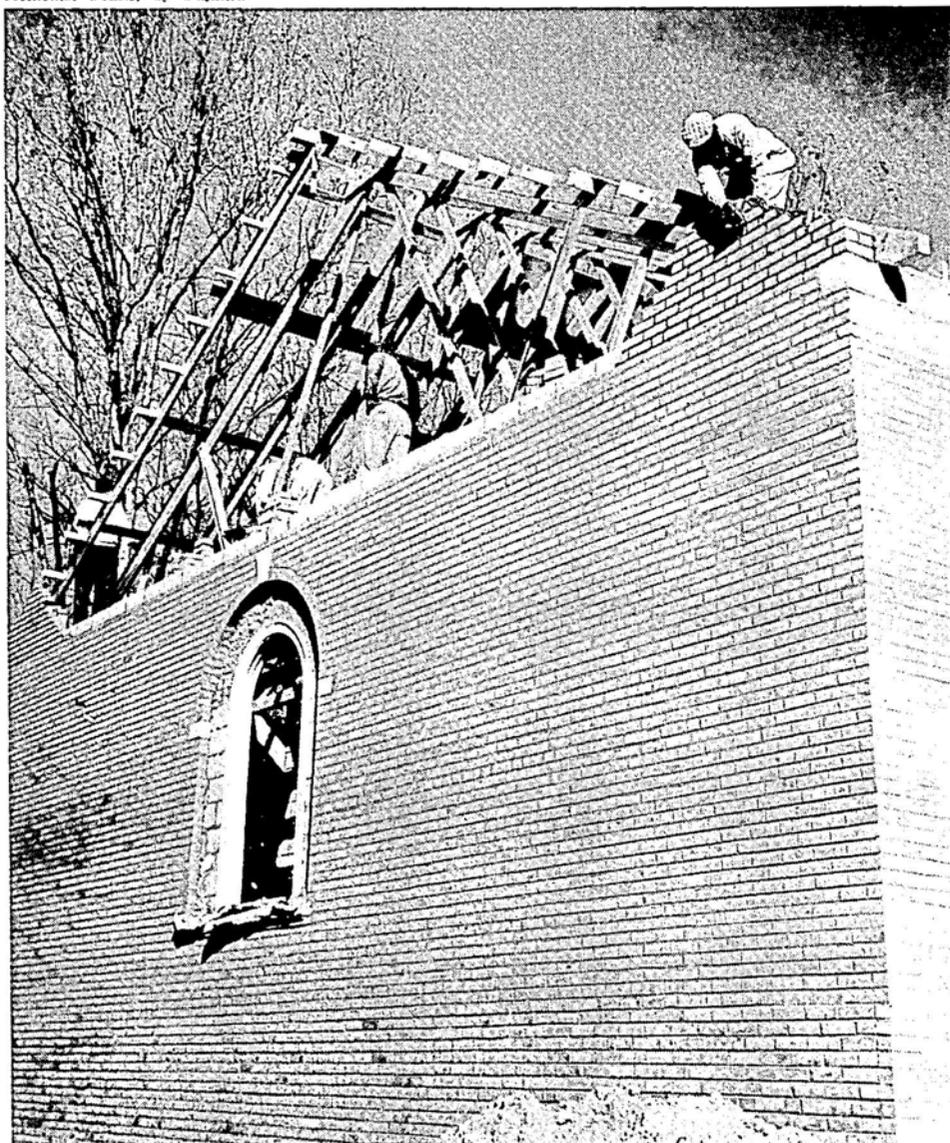
8. *A Comprehensive Approach.* Care is exercised to see that each new church develops a vital Christian witness, with attention and supervision given to its development in evangelism, stewardship, missionary program, and Christian education. Thus, the new churches have, even in their infancy, been leaders in all phases of the work of Christ and His Church.

1962 will be the end of an era. Then the Alexandria District will have 58,000 members in eighty-seven pastoral charges. Already it is so large that a single District Superintendent cannot be in all the places and at all the quarterly conferences and other meetings he is called upon to attend. So Northern Virginia Methodism is now laying plans for a division of its territory, with some additions from other districts, into two districts, the Alexandria and the Arlington.

But this will not be the end of Northern Virginia's church extension program. The District Board of Missions is now reorganizing into the "Northern Virginia Methodist Board of Missions," which will, with its executive secretary, serve to lead both the Alexandria and the Arlington districts in the continuation of the kind of church extension which Northern Virginians have learned to expect from The Methodist Church.

" . . . The District Board of Missions has led in the establishment of one to five—but usually two—new churches every year."

Methodist Prints, by Fujihira



"Our Heavenly Father, bless this food and the hands that have prepared it. Bless the poor that don't have anything to eat. Help us to be better boys than we were yesterday, and help Ovidio do his homework. Take care of our director on his trip to La Paz; and Father, please help our neighbor next door so that he won't drink so much chicha. . . ."

Little Eduardo prayed from his heart. Six other boys sat quietly around the table, heads bowed over their evening meal. The prayer over, they helped themselves to the food with the enthusiasm found especially among small boys. Another day of work and studies was almost over.

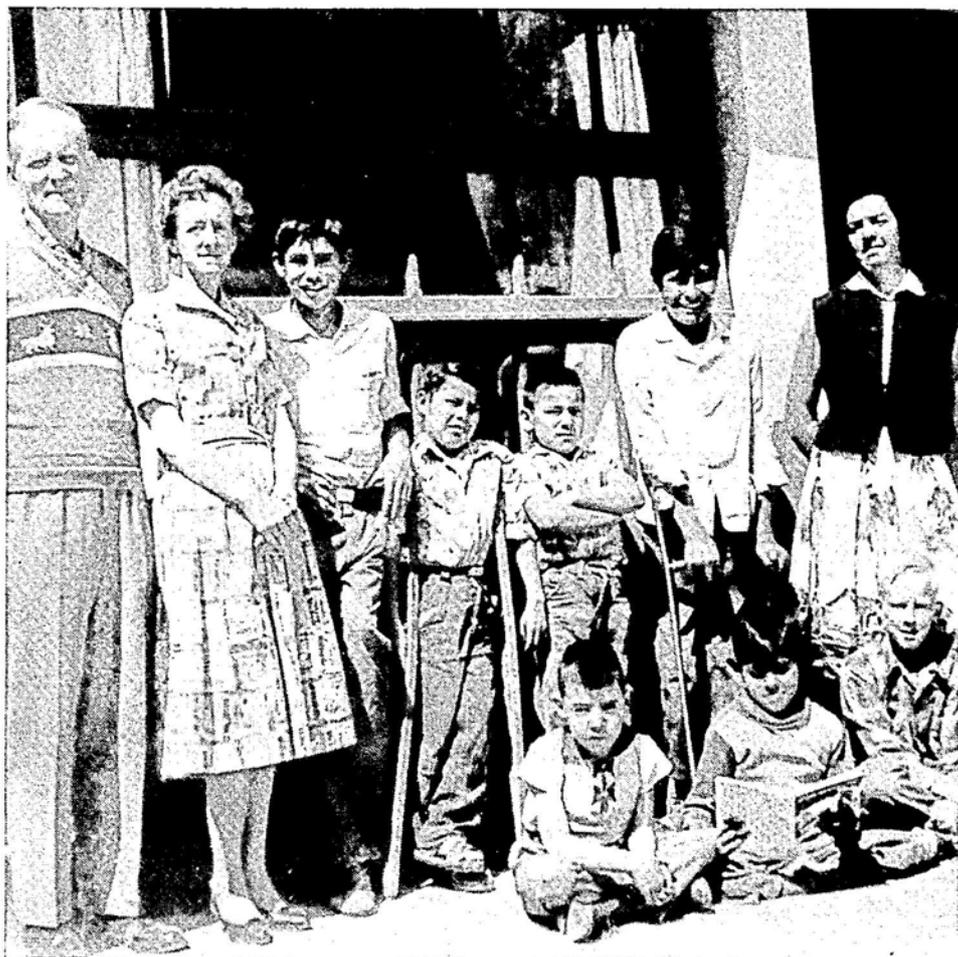
This is the Home for Crippled Children in Cochabamba, Bolivia. The combined dream of the Cochabamba Rotary Club and The Methodist Church in Bolivia, it has shown in its year of existence that there can be hope for those considered to be hopeless. A child crippled by polio or accident is a problem in even the best of homes. But in a backward country like Bolivia he is unwanted, and many times abandoned. He cannot help in the struggle to make enough to live; he cannot help his mother carry a load of laundry to the stream to be washed, or care for his baby brother, carrying him on his back. A crippled child from the middle class fares little better. He is usually spoiled to such an extent that he never learns to read or write or do any work.

Eduardo is eleven. A victim of polio,

he is the size of a seven-year-old with legs that are atrophied and useless. He gets around by pivoting over the floor on his arms. A year ago he was found playing in the dirt in front of his home. His mother, a poor widow, had considered him to be completely worthless and stupid. His only hope for survival would have been by begging, as most cripples do in the streets of South American cities. Within a year at the home he has developed

into an alert youngster: full of fun, eager to work, with a keen mind. Of course, he is still incurably crippled, but he is learning a trade, and, more important, knows that he has a reason for being.

Hernan is a new boy at the home. When he was asked to read a passage from the Bible in his Sunday school class, he said he couldn't read. He bowed his head in shame, for he is thirteen. Also crippled from polio,



Natalie Barber Photo

Missionaries Tjeerd and Mary Pet (left) and Teresa Silvera (right) pose with the boys now living in the home.

The Home for Crippled Children in Cochabamba, Bolivia, is an example of Christian concern working to change lives. Mrs. Barber is a missionary in Bolivia.

MORE

By NATALIE BARBER

Hernan is from the lowlands of Bolivia. Hearing about the home and the chance it offered for an education, he was ready to come immediately. It was his mother and stepfather that needed some convincing. They liked the small income that he provided by selling lottery tickets in the streets.

"You see," he said to the director, Mr. Tjeerd Pet, "I am glad I'm here; for now I can study and show my father some day who I am. And any-

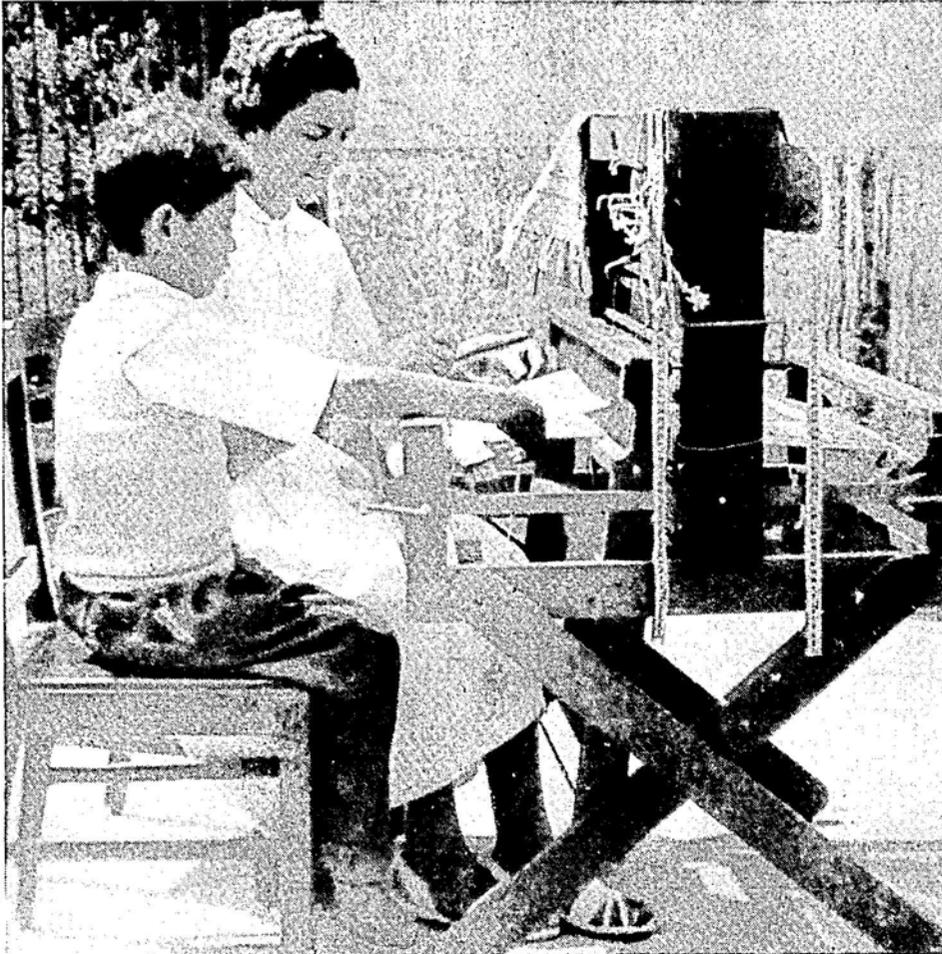
way I will be able to take care of my mother." His mother has had three husbands, and Hernan's real father doesn't recognize him as his son.

José is fourteen and an efficient worker at the loom. Falling out of a tree when he was five, he injured his hip to such an extent that he can only get around by limping badly. Juan Vargas, also learning weaving, is a sweet-natured boy coming from poor peasant parents. He cannot walk at

all. Ovidio's mother is a school teacher. He was so spoiled that he was retarded mentally. Now, with patience and help he has changed from a boy that used to lie in bed or sit on his mother's lap without much response to anything, into a happy child. In the five months he has been at the home, he has advanced at least two years in mental age. The doctor, who has known him for his eight years of life, is amazed at what has happened.

Now, Juan Cruz, an orphan of fifteen, will spend a year at the home before he goes out into the world to earn his living. He knows how to do nothing, preferring to sit around than work. But perhaps in a year's time he will catch the spirit of the others, learning the joy of doing something creative with his hands.

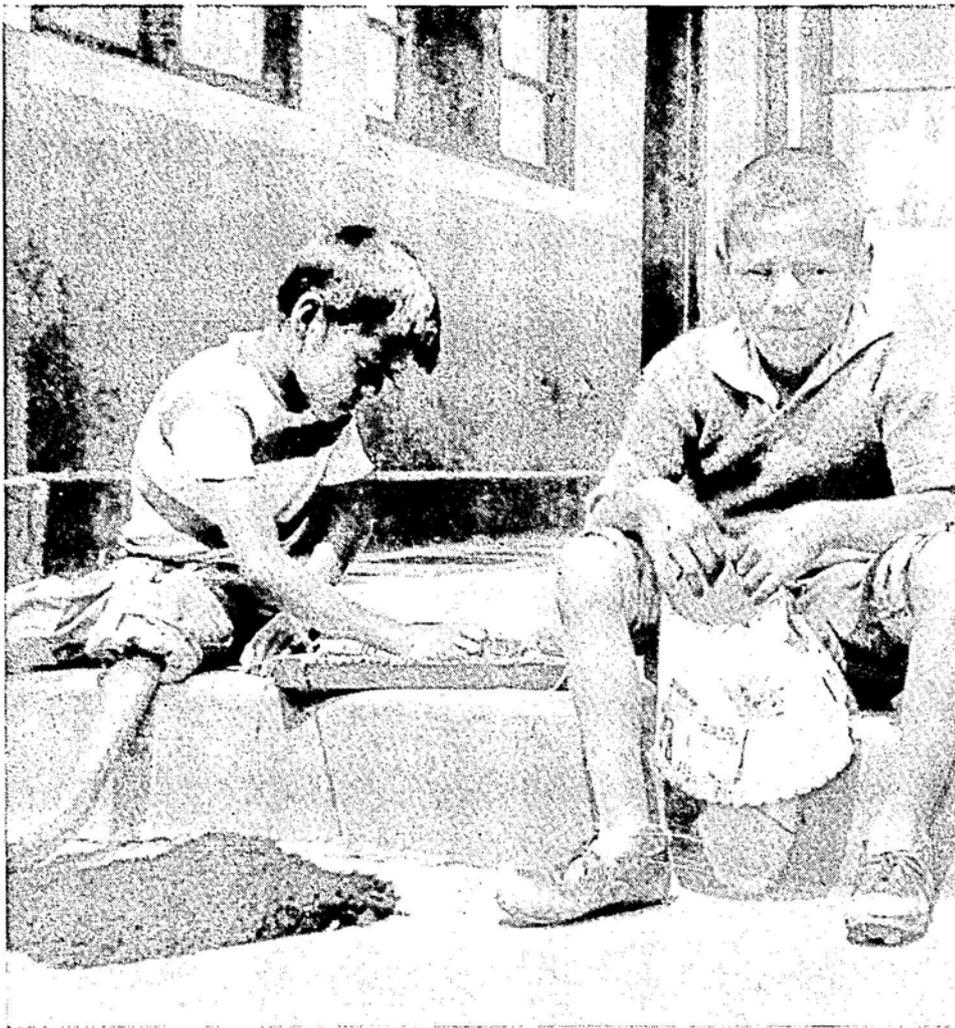
Those who have seen the home feel that the work it is doing is unbelievable. What is the Home for Crippled Children and what makes the spirit there so contagious? Its purpose is to train crippled boys how to make a living. The seven that are there now are learning such things as how to make lampshades, plastic bookcovers and pencil sets; how to weave poncho sets, knit sweaters on a knitting machine, and weave squares of llama wool for rugs on small hand-made looms. It is a boarding school, the boys who live in Cochabamba being able to visit their own homes on Sunday afternoons. The three Methodist missionaries: the Pets and their son, and Teresa Silvera, a single girl, share their lives with the boys, eating with them and participating in many activities together as one family.



Natalie Barber Photo

Working at hand looms, the boys weave llama wool into squares for rugs. Here Teresa Silvera helps a boy at the loom.

THAN Beggars



Two of the boys work on their handicrafts in the patio.

In the mornings Miss Silvera guides the boys in their school lessons. They sit around the dining room table, each working at his own level. In the afternoons the large room which serves as a workshop buzzes with activity. Juan Carlos and Eduardo sit over near the wall working on their rug squares. Ovidio winds yarn or some other simple work. José is at the loom finishing another poncho. Teresa is helping Juan thread the knitting machine. Hernan watches Mrs. Pet as she punches holes in a plastic cover, before turning it over to him to finish.

The boys love to have visitors. "Buenos tardes," they shout, looking up from their work. "And how are you today? When are we going to have our next harmonica lesson? What about Saturday?" Saturday sometimes means a special treat of a trip to the movies or a bonfire. This is a happy home where everyone works and yet has time for fun, the best therapy a crippled boy could have.

Each Sunday morning most of the boys go to a near-by Methodist church for Sunday school. Once a week they have their own Bible study at the home. They are learning how to find their way around in the Bible and what the Christian message can mean personally to them.

The Rotary Club had a dream of founding such a home to help crippled children earn a living. So with this in mind it gradually raised enough money to buy property with an appropriate house on it. Looking around for someone to administer this work, it found that The Methodist Church in Bolivia had the desire to help. So the Rotary Club furnished the property, and The Methodist Church, the personnel. The funds to run it come from what the boys themselves can earn with what they make and from what people who are interested care to give.

In the beginning of June 1960 four boys were received into the new home. Miss Silvera, an Uruguayan mission-

ary trained as a nurse, teacher, and specialist in rehabilitation, began working with them. The first job was teaching these boys from the street how to eat and keep clean; then came their primary education, and moral and religious training; then training them in handicrafts that they could do. In December Mary and Tjeerd Pet, a Dutch missionary couple, were put in charge of the home. Mrs. Pet is trained in occupational therapy. The workshop came to life in a real way, producing a variety of articles daily. These three missionaries work long hours each day, but their enthusiasm keeps on growing and so does the interest of the visitors who see the home in action. When asked if she would return after a short furlough in Uruguay, Teresa replied with conviction the Spanish equivalent of, "You bet, I will!"

The Pets left Holland many years ago, working in Uruguay for eight years before coming to Bolivia. Tjeerd had a good position in Montevideo as a bank treasurer. They had a new home, but something was lacking in their lives. A call went out from the pulpit of the Montevideo Central Methodist Church for missionaries to go to Bolivia. As Mary said in her own words: "Why should we take our ease when the world is suffering. That idea was enough to help us make our decision when the call came to work in the Lord's vineyard; to do it before we got too old for it. That call was made for us, and we answered, 'Here we are.' We sold our house and we sold our things and we went. And we have never been happier, for we feel we are in the work the Lord asks from us."

The home now has seven boys. It would like to take about twenty-five. Then in about a year it plans to purchase the property beside it to open a section for girls. Also a day school is planned. All these things are possible, but the missionaries can't do them alone. The boys are poor, so can't pay for their room and board. Most of the help must come from the outside.

Eduardo and Hernan and all the others will someday be more than beggars. They will have personal dignity and love in their hearts because of what the home has done for them.

The Churches in EAST ASIA:



World Council of Churches

"But if the proclamation of the Gospel, in word and deed, and in every dimension of the life of the country, is an integral part of the faith, then the only way in which we can preserve the purity of the faith is to become completely involved in the whole of life." Christian workers display literature in a South Indian village.

THE TENSION of the Christian Church's life arises from the dual characteristic of its divine origin and its earthly existence. When the Church forgets her divine origin and her foundation in Jesus Christ her Lord, she falls a prey to an easy conformity with the world and loses her redeeming power. On the other hand, when she ignores the undeniable fact that she has to live her life in the world in which God has placed her, she becomes an isolated existence, an amorphous entity, ineffective, "splendidly null and beautifully void."

It is in the light of the above truths that we should consider the churches in India and the other East Asian countries. The churches in East Asia have been in existence for more than 150 years. In some countries the number of adherents is large, in others it is small, but in practically every country the Christians are a small minority of the total population. What kind of churches have we been?

Praise be to God, we have in the main adhered to the original foundation of the Church. Other lords and other gods have tried to secure our loyalty but we have, more or less successfully, resisted the temptation to syncretism. The temptation to compromise on the fundamentals, to soft-pedal the evangelistic urge, to waver in the belief of the uniqueness of Jesus Christ, is a persistent and perennial danger to the integrity of the churches in East Asia.

East Asia is the region of a plurality of religions, the area of the world where the doctrine that there are many ways to God and that all religions are the same is accepted as the final and indisputable truth about the relation between religions. The temptation is all the more difficult to resist because of the minority status of the churches in these countries, and because our yielding on the point of the uniqueness of Jesus Christ would mean the open-handed and open-hearted acceptance into the full life

Isolation or Involvement

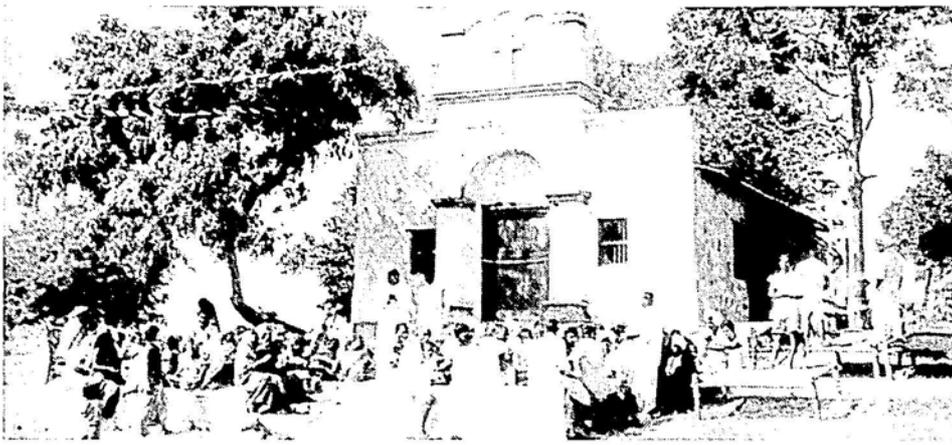
By DAVID G. MOSES

Dr. Moses, principal of Hislop College in Nagpur, India, is vice-president of the International Missionary Council.

of the environing religious groups. Only the power of God could have saved the Church from this damage to its foundations.

But when we look at the other side of the picture, at the question of how the Church has lived in relation to the world in which it has been called to witness, it is a sad story. The churches in every country in Asia, appear as exotic products, transplantations of the churches in the West. Nowhere do they exist as triumphant expressions of the new life in Christ in terms of the culture and heritage of the lands in which they live. There are many reasons for this unhappy state of affairs.

First, the Gospel came to our lands already clothed in the garb of the national culture and civilizations of the countries from which the missionaries themselves came. The distinction which we now make between the Gospel and Christianity, and which has delivered us from many of the



David Seamands Photo

"What is necessary is to take the forms of our country's culture and use them as instruments for the expression of our faith." A Methodist village church.

confusions in theological thought and practical enterprises was unknown in the early days. Western Christianity, which is really the empirical expression of the Gospel in terms of the life and culture of the West, was taken to be the same as the Gospel.

No one is to blame for this, much less the first missionaries, the heralds of the Christian message. How else could they have communicated the Gospel except in the terms in which it was known to them? But the unfortunate consequence in the mind of the new believers was the hasty identification of the new faith, both in its basic essentials and in its outward cultural expressions, with the form and content that was given to it by the first missionaries. Neither the missionaries nor the first adherents were able to see that the Gospel is a "double incarnation." It is first "the word become flesh," and second, it is the incarnation of the original word in the soil, climate and culture of the people who have been redeemed by the word.

Instead of a creative effort to clothe the Gospel in indigenous forms, an inhibiting fear-psychology supervened. It is little wonder that the non-Christian's first impression of this new way of life was that it was a Western religion. Added to this was the then existing political situation of Western colonialism, in most of South East Asia. The conclusion was easily drawn that the Christian faith was one aspect of Western Imperialism.

A second reason why an indigenous form of Christianity has been so slow in emerging in these countries is the fact that the majority of the converts to Christianity were from the lower classes of society. While certain ele-

ments in their culture were related to the main stream, in the main their inheritance was of the baser elements. They did not have much that was of value to use in the adaptation of the new faith. It was only when individual members of the upper class of Indian society became adherents of the Christian faith that the rich religious and cultural heritage of their country was brought to the feet of their Saviour and Lord.

But nearly two hundred years have gone by and conditions are entirely different in practically all the countries in Asia. The changes relate to every aspect of the life of these countries. Politically all the countries in this region have achieved national independence. Economically they are waging relentless war against poverty, illiteracy and disease. Cultural renaissance has been given the sustained attention of governments and people. Old religions are shedding their ignoble and irreligious elements and reformulating themselves in terms of the new forces of economic reconstruction, industrial development, and modern science and technology.

The Christian Church, while it has grown considerably, is still a small minority. Two dangers face the Church in this situation. One is syncretism, and the other is isolationism or a withdrawal into itself. Of these, the second is the more imminent danger because of the Church's position. The temptation to be afraid that fuller participation in the life of the country may endanger the purity of the faith is a very strong one. But if the proclamation of the Gospel, in word and deed, and in every dimension of the life of the country, is an

integral part of the faith, then the only way in which we can preserve the purity of the faith is to become completely involved in the whole of life.

The call to the churches in South East Asia in this day is to cast fear to the winds, to remember St. Paul's words, "all things are yours, you are Christ's and Christ is God's," and to witness to the riches that we have in Christ in every aspect of the life of our countries.

Thus, the churches in East Asia are called to an increasingly responsible participation in the economic and political life of our countries, and to new efforts to make captive to the Lord of the Church and the world the cultural heritage of our countries. What is necessary is to take the forms of our country's culture and use them as instruments for the expression of our faith. For example, the form of Indian architecture could be used to build our churches and chapels. The form of Indian music could be used for the praises of our Lord. And so on with every other aspect of our varied and exuberantly rich culture.

Lastly, there has still not been an effective confrontation in our countries with non-Christian religions. Our proclamation of the Gospel is all in terms of the concepts and thought-forms of the Hebraic-Greek world. We have yet to penetrate into the basic structure of Indian and Chinese thought, to discover if there is perhaps a difference in the way of the working of the Eastern mind. We have yet to take the dominant philosophic and religious concepts of the non-Christian faiths and make them into instruments of interpretation of the Gospel. This is undoubtedly a difficult process, involving the denuding of their original connotation and a re-clothing of them with the new meaning inherent in the Gospel.

Thus, the alternatives before the churches of East Asia are very clear: either a frightened, ghetto existence, divorced from the main streams of national and regional life, hiding behind an illusory cover of a self-satisfied minority community; or a courageous launching out into the deep, a costly involvement in the world in which God has placed us and which is His world.



John P. Taylor, World Council of Churches

The **THIRD ASSEMBLY** **OF THE WORLD COUNCIL OF CHURCHES**

New Delhi, India, Nov. 18-Dec. 6, 1961

At this conference hall in New Delhi, India, the World Council of Churches opens its third Assembly this month. It will plan for the five years ahead, but its planning will rest, solidly, on the accomplishments of the World Council since its organization in 1948.

PICTURE SECTION

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

Dr. Franklin Fry, a Lutheran leader; and the Greek Orthodox Bishop of Carthage. There is a greater spirit of unity among the Christians of the world because of the World Council.



John P. Taylor, World Council of Churches

John P. Taylor, World Council of Churches



A poster put out by the Laymen's Association of East Asia. There is a deeper conception of the place of the laity because of the Council.

World Council of Churches



A Methodist girl from the Philippines instructs a Greek girl in an ecumenical work camp. There is a wider knowledge of individual needs because of the World Council.

PICTURE SECTION



John P. Taylor, World Council of Churches

The Council has been readied for refugee care and resettlement.

The World Council has supplied milk, through Church World Service, for undernourished children.



Tiers from Monkmeyer, NYC

Tiers from Monkmeyer, NYC



The World Council has influenced decisions at the United Nations through its Commission of the Churches on International Affairs.

PICTURE SECTION



Mr. Alan Paton, Author of Cry, the Beloved Country, discusses religious implications of racial attitudes at Bossey. The World Council gives opportunity for men with social vision to exchange ideas with one another.

Bossey is the study center outside Geneva. Here, groups from all over the world come to discuss doctrine, social responsibility, the place of women in the church, the church in the world, and other related subjects—all in an ecumenical framework.

John P. Taylor. World Council of Churches



PICTURE SECTION

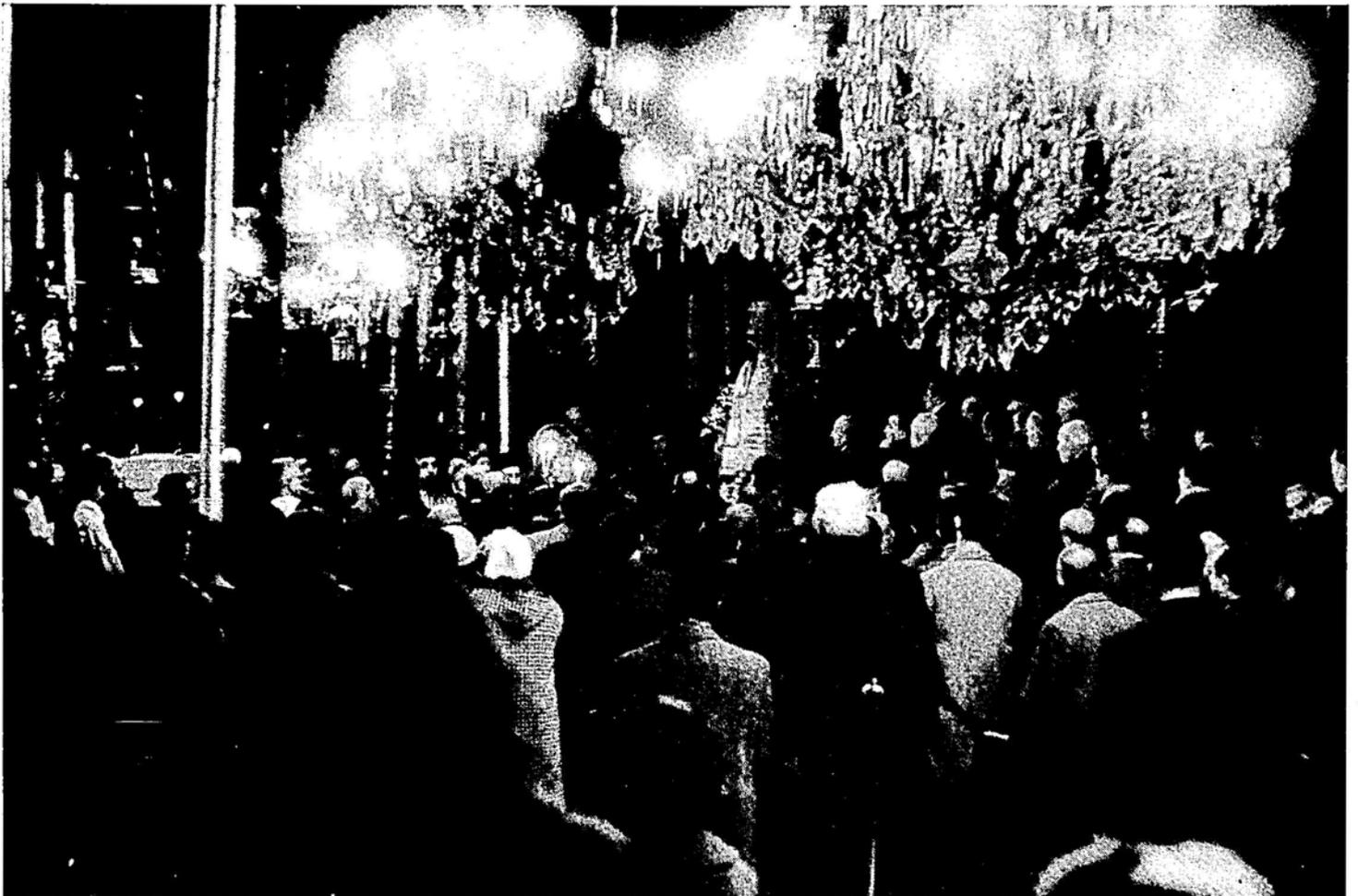
The ecumenical discussions and experiences are reflected wherever they are known. They are reflected in The Salvation Army.

They are reflected in the Greek Orthodox Church.



John P. Taylor, World Council of Churches

John P. Taylor, World Council of Churches





John P. Taylor, World Council of Churches

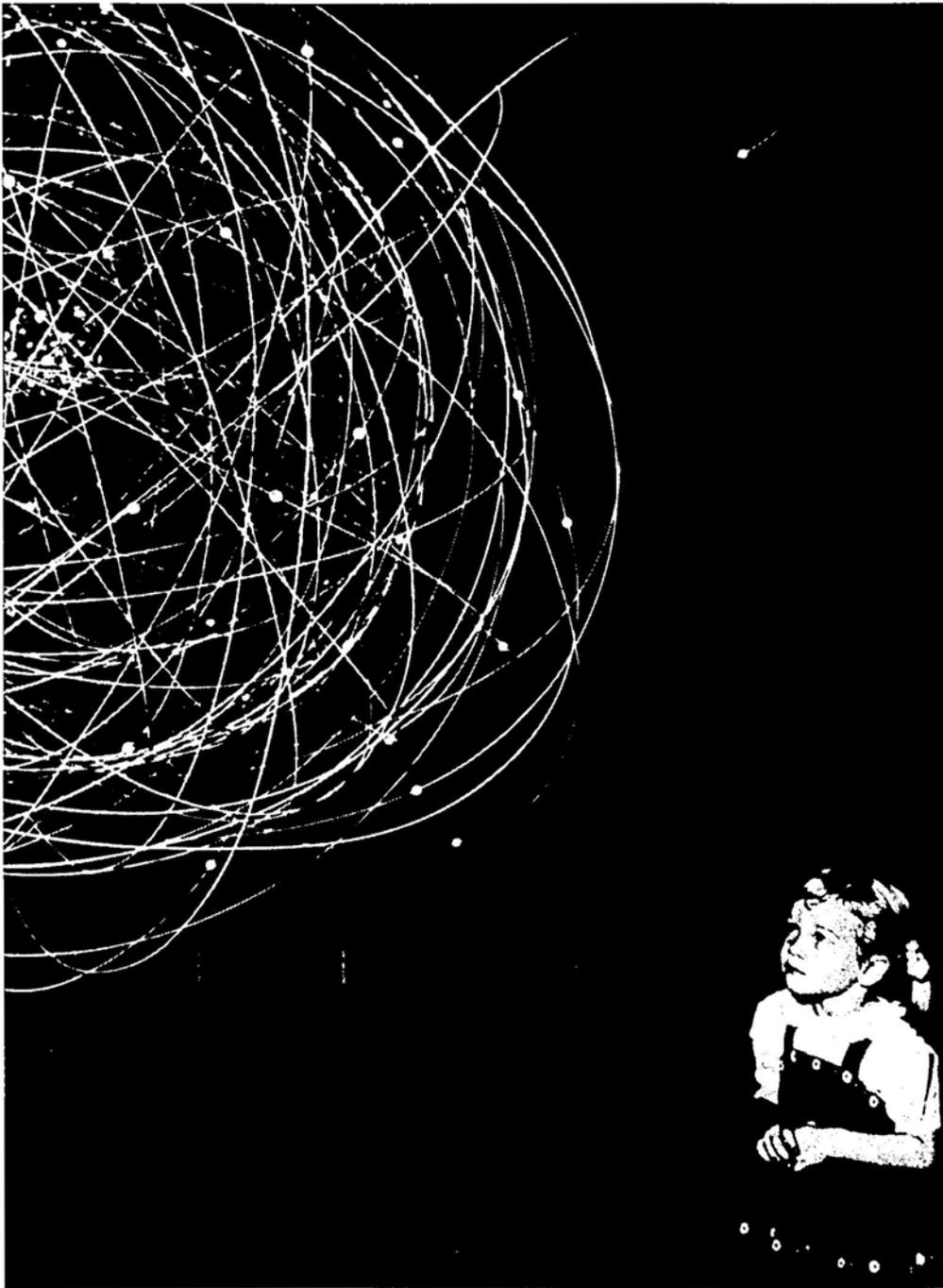
PICTURE SECTION

They may be found in a great cathedral in Switzerland.

They may be found in a rural church in the United States.



World Council of Churches



World Council of Churches

The world and the child. Will the ecumenical church have a strong enough voice—a compelling enough faith—to make the world secure for this child? That security is one of the reasons for the Third Assembly at New Delhi.

PICTURE SECTION

India WELCOMES THE WORLD COUNCIL

* Metropolitan Juhanon Mar Thoma, of the Mar Thoma Syrian Church of Malabar, is a president of the World Council of Churches.

WHEN the World Council of Churches holds its Third Assembly in New Delhi, India this month, it will come to a centuries-old civilization—to a land which has given birth to and nurtured many of the world's religions. This is a land whose ancient sages, the Rishis, prayed: "From the Unreal lead me to the Real, from Darkness lead me to Light, from Death lead me to Immortality."

India's sons and daughters have sacrificed everything to follow and realize the Real. This is a land where thrones have been abandoned in the

search for Light and Peace; and sceptres and swords given up in the pursuit of truth and non-violence. Therefore, the declaration of Christ as the Light of the World, the assembly theme, will strike a responsive chord in the hearts of the people of this land.

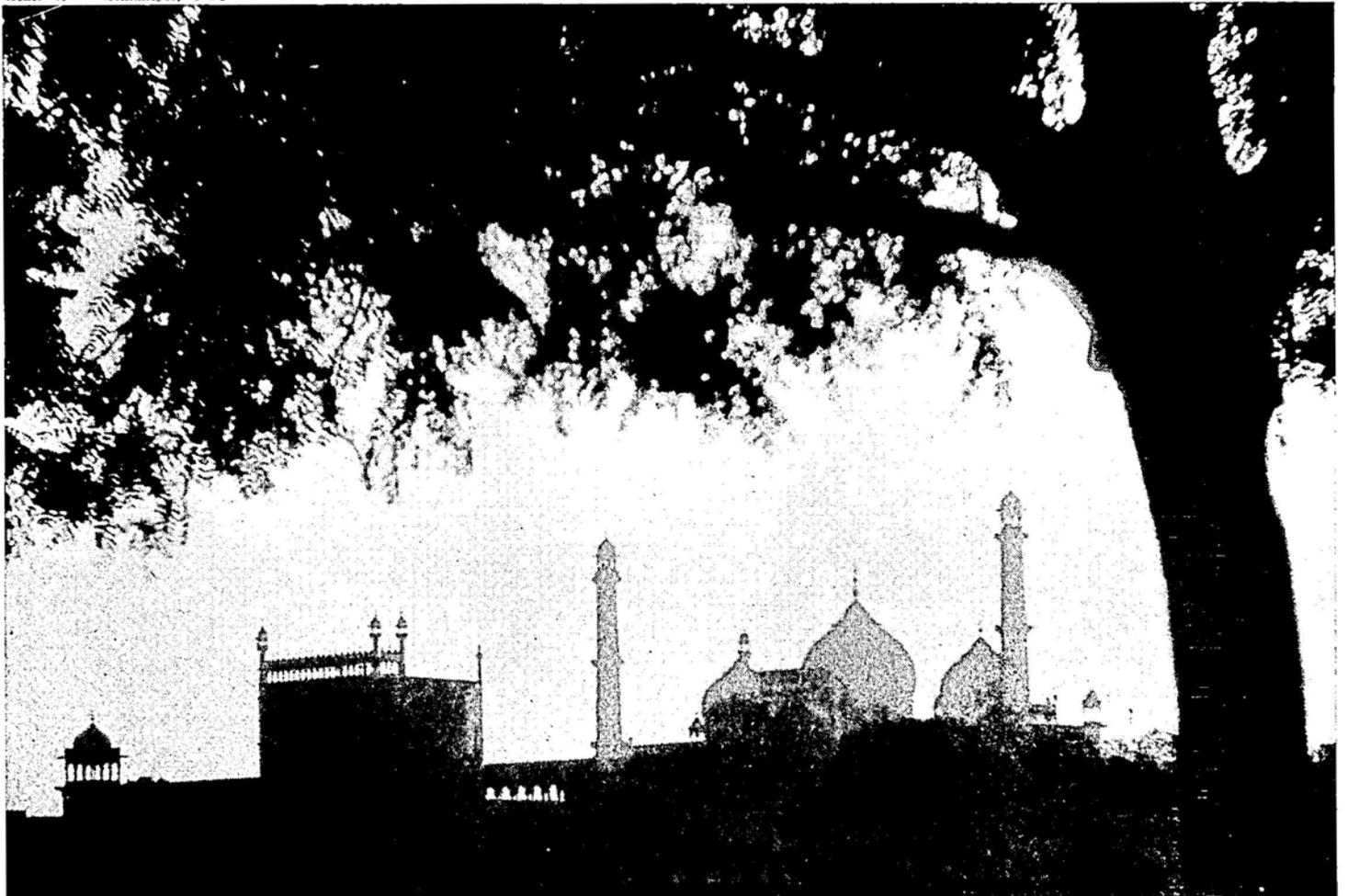
Christianity in India has been long looked upon as an exotic plant introduced by Western missionaries. This is because the outside world, cut off as it was by mountains on one side and the sea on the other, did not know for many centuries that the church existed in South India at a very early

date. Yet tradition records that St. Thomas founded the church there, and the sixth century historian Cosmas reports that he discovered churches in Ceylon, Quilon and Konkan during his travels, an indication that they existed long before his time.

Of the churches which Cosmas saw in his travels, only those in Quilon on the Southeast coast have survived. While the decline of early Christianity may be partially attributed to Muslim invasions, the major cause lies in the fact that the church did not make a sufficient impact through missionary endeavor and other activities.

Great Mosque in Delhi. India has a centuries-old civilization which has nurtured many of the world's religions.

Henle from Menckmeyer, NYC



Today we have in Malabar not a united church as in the beginning. There are rather to be found in South India today five separate religious bodies, all claiming early traditions. There is first the Chaldean Church, or the Church of the East, dating back to the sixth century. Then there are the Roman Catholic, Jacobite Orthodox and the Mar Thoma Syrian churches, as well as a small offshoot of the Mar Thoma body, known as Thozhiyoor Church.

The churches of Cosmas' day were in communion with the Nestorian Church in Persia. But while the St. Thomas Christians were in communion with a foreign religious body, they were independent in the administration of their own affairs.

When British rule was established in South India at the beginning of the 19th century, the St. Thomas Church (later known as the Syrian Church) drew the attention of the British Church Missionary Society (C.M.S.). These Christian workers came to help the indigenous church and not to establish an Anglican communion in India. As a result, there was close cooperation between the missionaries and the Syrian metropolitan for some 25 years.

But then disagreements arose between the metropolitan and a new generation of C.M.S. workers, causing them to abandon their work in the Syrian Church and direct their attention to non-Christians, especially those of the backward classes. It was in this way that a branch of the Anglican Church was founded in Malabar. Today it is a part of the united Church of South India, which was inaugurated in 1947 and unites Anglicans, Methodists, Congregationalists and Presbyterians. (Discussions for further union of the united church with Lutherans, Baptists and Mar Thoma Christians are still open.)

Abraham Malpan was among those who came under the influence of the C.M.S. workers, who emphasized the principles of the Protestant Reformation and translated the Bible into the local Malayalam dialect. Efforts to initiate reforms in the Syrian Church finally forced Malpan to leave the group and to organize the Mar Thoma Syrian Church, which claims to have restored the early purity of



Tiers from Monkmeier, NYC

Buddhist priests at the temple in New Delhi. There is a spirit of religious toleration among the people of India.

the church in Malabar as it existed before Roman Catholicism was introduced in the country.

The Danish Mission was the first to send workers to India at the birth of the modern Protestant missionary movement. The first Danish workers, Ziegenbalg and Pluetschau, arrived in Tranquebar in July, 1706. But for some reason the Danish Mission enterprise in Tranquebar gradually declined.

The honor of being the father of modern Protestant missions in India belongs to William Carey, Baptist, of England. It was the work of Carey, along with that of Marshman and Ward, which inspired other missions to extend their work to India. While these foreign missions organizations have carried their divisions at home to the mission field, they have done their Christian work effectively, promoting educational, medical and social programs with enthusiasm.

Their contributions to the uplift of India are acknowledged throughout the country. However, their activities have also indirectly contributed to the resurgence of indigenous religions, the adherents of which reject the religious teachings of the missionaries.

While missionary activity has not been affected so far by India's independence, a change from this present policy may happen. This may result in fewer foreign missionaries coming to India and in the reduction of foreign aid to churches which have not yet fully become self-governing, self-supporting and self-propagating.

It is in such a climate as this that the World Council will meet in New Delhi. The Indian church has invited the World Council of Churches to hold its assembly there, and the government has assured the visiting church leaders of its welcome.

The church in India is certain to receive great impetus with the coming of this world-wide assembly to its land. While there are many obstacles to overcome, unity talks are being carried on earnestly in North India, South India and Ceylon. The World Council with its 178 member churches will give added zest to these union proposals.

The call to unity will be heard in other areas of the church's life as well. For example, the caste system has been hampering the development of Indian life for centuries. And while it is now legally abolished, it is by no

means dead. Even the church is not free from the evils of this system. It is therefore to be hoped that this fraternal gathering of people of all nations and colors will prove to be an object lesson for the Indian church.

There is also the feeling in many quarters in India that Christianity is a Western religion. But this assembly should help the Indian churches to feel their oneness with churches in other lands. It will show Indian believers that in Christ there is no East or West, that the treasure of many cultures has been offered in homage

to him. The presence of Eastern traditions will also help to clear up some of these misconceptions and the assembly itself will make it clear that "we are but part of a world-wide fellowship which owes its allegiance to the One Master whom it declares to be the Light of the World."

The merger of the World Council of Churches with the International Missionary Council at this historic session will have special significance for the church in India. For this event will indicate to the entire world that evangelism must always be an integral

part in the life of the Church, and can never be a mere "extra."

At the same time, the churches of the world can learn something from the spirit of religious toleration that has inspired the people of India. Western churchmen can learn from them the meaning of living together and learning from one another. It may be noted that the formation of the Church of South India through a merger of several denominations (including Anglicans) is without parallel in the West. Unfortunately, the spirit of accommodation and comprehension which made this possible has, at the same time, given rise in India to many syncretistic religions, which attempt to reconcile conflicting beliefs to the jeopardy of them all. Christianity must be aware of the dangers inherent in syncretism.

Great strides are being made in India today to build a welfare state, to solve the problems of poverty, unemployment and ignorance, as well as to distribute both land and wealth on a more equitable basis. Mahatma Gandhi and Vinoba are among those who have demonstrated that social evils can be solved by a change of heart and by winning goodwill rather than by force. Their examples are a challenge to those who would resort to arms.

These are but some of the things which India can offer the world as it joins with others in the common search for goodwill and peace. So it is that the church of India prays that the forthcoming assembly of the World Council of Churches on Indian soil may be an occasion for realizing anew the meaning of the self-offering of our Lord as the Light of the World.



World Council Photo

Ancient chapel on St. Thomas Mount, near Madras. The Apostle Thomas is reputed to have been martyred on this mount. The ancient Mar Thoma Church of South India dates from his missionary activity.

UN Under-Secretary Narasimhan: *zest for work*

By AMY LEE

UNITED NATIONS, N. Y.

WITH the World Council of Churches soon meeting in New Delhi, India, it may be well to reflect upon the contribution to international harmony being made by dedicated Indian citizens in the service of the United Nations.

One such citizen is Mr. Chakravarthi V. Narasimhan, Under-Secretary for Special Political Affairs at the UN.

Mr. Narasimhan is a tall, urbane, meticulously courteous individual who would be glad to talk about his work—if he could. The sensitive nature of the international problems and relationships with which he must deal, however, forbids it.

During a recent conversation with *WORLD OUTLOOK* in his spacious office atop the UN Secretariat Building, he summed it up this way: "People come with all kinds of problems and we try to do what we can to help. We are here to advance the work of the United Nations in the common interest.

"When I was in the service of my national government," he added, "I could have talked for an hour about my work. That is not the case here at the United Nations. For instance, I have been involved in several interesting things in connection with the Congo lately, but I can't talk about them. Here at the United Nations we work in anonymity. But it is the best way to accomplish our work. When things go wrong, we all take the blame, and when they go right, no one person takes the credit.

"The Secretary-General has been criticized for shunning publicity, but I can cite an illustration of the wisdom



MR. NARASIMHAN

of it. In a certain country there were problems in regard to individual refugees which we helped to solve, but only because secrecy was adhered to. If someone had spilled the beans, it would have become a cold war issue and we would have failed."

This highly educated Indian scholar and public servant (he claims Sanskrit literature as one of his interests) brings to his work a selfless devotion and dedication strikingly like that of the most consecrated missionary.

In the five years he has been with the United Nations he has held several responsible positions. He accepted his first UN post in 1956 when he became executive secretary of the United Nations Economic Commission for Asia and the Far East (ECAFE).

He was appointed to his present position by Mr. Hammarskjold on December 1, 1958 and began work at UN headquarters on January 26, 1959.

During 1960, while retaining his rank and status as Under-Secretary for Special Political Affairs, he served as associate managing director of the UN Special Fund. Since January of this year, however, he has been working mainly as Under-Secretary for Special Political Affairs, and as Chef de Cabinet to the Secretary-General since August 1.

His reaction to the question as to which work he liked best was a mixture of incredulity and faint scorn. "I have liked all my jobs. But that is the way I feel about work. I like to work, and wherever I am assigned, I go into the work with zest and enjoyment."

Is not this the true missionary attitude—*Here I am, Lord. Send me—?*

He went on, "It is really much better than following your own preference. Think how you feel when you go after something you think you want and it turns out to be completely wrong. You have to live with the added burden that it is your own fault."

Nevertheless, he admitted to enjoy-

This interview with Mr. Narasimhan took place before the tragic death of United Nations Secretary-General Dag Hammarskjold in a plane crash on September 18 near Ndola, Northern Rhodesia. Mr. Narasimhan was appointed by Mr. Hammarskjold as Chef de Cabinet (principal assistant) in June and has been serving in that capacity since August 1.



Eastern Publishers Service, NYC

Deep interest in the Mekong River project was shown by Laos representative S. E. Khamphan Panya at the 17th session of the UN Economic Commission for Asia and the Far East held last spring in New Delhi. As executive secretary of ECAFE in 1956-58, UN Under-Secretary for Special Political Affairs Chakravarti Narasimhan directed vital studies heightening interest in the Mekong River project.

ing particularly his year with the Special Fund and its managing director, Paul Hoffman.

"Mr. Hoffman is undoubtedly the man who has done most to make his fellow-Americans well informed about the United Nations. He certainly has been bitten by the UN bug. He goes around making speeches, encouraging the spending of aid money through the Special Fund and the International Bank rather than bilaterally."

Though some Americans cannot claim to have been "bitten by the UN bug," there is, in Mr. Narasimhan's opinion, plenty of awareness of the UN in the United States, "but not sufficient understanding of it.

"Most people think the UN is the Secretary-General, not realizing it is an international organization made up at present of ninety-nine* member countries with divergent views and interests. UN political affairs get the headlines and so people forget or don't know of the organization's world-wide economic and social programs."

* Sierra Leone became the 100th member September 27.

Mr. Narasimhan's own involvement in some of these programs stems from a thorough academic and governmental preparation. Educated at Madras and Oxford universities, he entered the Indian Civil Service in 1936. He was deputy secretary of the Development Department of the Government of Madras from 1945-1948 and in 1950 joined the Ministry of Agriculture of the Government of India.

In 1953 he was put in charge of planning and coordination of external assistance in the Ministry of Finance and was serving as joint secretary in this Ministry's Economic Affairs Department when he was appointed to the UN Economic Commission for Asia and the Far East.

Though dismissing his early government work as "ancient history," he did feel moved to mention the value of the population studies undertaken under his administration by ECAFE, which had brought a greater awareness to Asian countries of their population problem and its implications for their economic and social development plans.

"If the Mekong River project is given the go-ahead, it can be traced to our work in the ECAFE," he observed. Through these studies, Cambodia, Laos, Thailand, and Vietnam were made aware of the high potential of the Mekong River for their economic development.

The Mekong River Basin project is one of the projects approved by the Governing Council of the UN Special Fund (as of May 31, 1960). The purpose, according to the Fund's 1960 Annual Report, is to "indicate the economic development possibilities of a selected tributary basin of the Mekong River in each of the four countries" with a view to eventual development of the whole region and establishment of agricultural experimental stations in each country.

The effect of the population factor in another area—New York City—also came in for comment.

"There is too much tearing down and building up. This brings more people into the city which already has too great a concentration of people."

He spoke of the "beautiful country" along the New York State Thruway, the Taconic Parkway, and in Putnam County, and wondered why more business firms did not move out of the city.

One form of congestion—the lunchhour tussle—Mr. Narasimhan has managed to avoid: either he lunches in the Delegates Dining Room at UN headquarters, just an elevator ride away, or he goes home, a ten-minute walk, where he says he is given even better service.

He also finds some opportunity to enjoy his family, for his two daughters are in college in this country, one at Johns Hopkins and one at Barnard.

He finds time, too, for the pursuit of one of his special happinesses—tennis.

Another interest, South India classical music, seems less easily come by.

Can he hear much South India classical music, the music of his part of India (he was born in Srirangam), in New York?

"No, but I can in South India."

It would still seem an interest deferred, for Mr. Narasimhan admitted to having no time to go to his home in Madras. A month's leave next year for that trip is a fervent hope.

AT the first session of the Third Assembly of the World Council of Churches in New Delhi, India, this month a vote will be taken on the proposal to bring together in one organization the World Council of Churches and the International Missionary Council. The proposal already carries with it the assent of the World Council's Central Committee and has been well received by the member churches. It also has been approved by the International Missionary Council. It seems certain, therefore, that the assent of the Delhi assembly will be given to it. From the moment when this vote is recorded, the New Delhi meetings will constitute the first assembly of an integrated World Council of Churches and International Missionary Council.

What does this signify and what may be expected of it? In one sense the step is only the natural culmination of a process long since begun.

When the Central Committee of the World Council met in Scotland last year, its program included a great service of commemoration in St. Giles Cathedral. The event being commemorated was the historic World Missionary Conference held in Edinburgh in the year 1910. The World Council of Churches gave thanks for this because it could trace to this meeting fifty years earlier the origins of its own existence.

Although the World Council was only formally constituted in 1948, it was largely the product of tributary movements which grew out of the 1910 conference. But the immediate outcome of Edinburgh 1910 was a new body which became known as the International Missionary Council—a worldwide organization through which the great missionary agencies of the churches worked together in the interests of the world mission of the Church. When the WCC was

launched at Amsterdam in 1948 there was appended to its title the phrase "in association with the International Missionary Council." Ever since then the association has become more intimate, affecting almost every aspect of the life and work of the two organizations. It is because of this intimacy in history, calling and purpose, that at New Delhi *association* will become *identity*.

But New Delhi will also be a new beginning. The logical end of one process becomes the starting point of a fresh chapter. Some features of the new beginning can be expressed in purely organizational terms. For example, as an integral part of its structure the WCC after Delhi will have a Commission on World Mission and Evangelism, and alongside the existing divisions there will be a new Division of World Mission on Evangelism. But organization is secondary; the importance of the new event will

INTO ALL THE WORLD

by DR. NORMAN GOODALL

not lie in the creation of a new commission and an extra division. What is sought through these changes? What end will the re-shaped organization serve?

"The Church lives by mission as a fire exists by burning." This dictum of Emil Brunner expresses one of the great rediscoveries of our time. Biblical studies, theological emphases, reflection upon the nature of the Church and the meaning of Christian discipleship, all keep converging upon this great and liberating truth.

"All power is given unto me in heaven and on earth: *therefore* go and teach all nations."

"As the Father hath sent me, so send I you."

"Ye shall receive power when the Holy Spirit shall come upon you and ye shall be witnesses unto me in Jerusalem, in all Judea, in Samaria and to the uttermost parts of the earth."

These marching orders belong to

the whole company of Christ's people. They are integral to the Christian revelation. They lie at the heart of the Gospel which the Church proclaims; they point to the dynamic, outward-moving character of the Christian fellowship. The Church lives by mission.

This mission of the Church is more than "foreign missions"; it involves the whole range of the church's life and activity. But foreign missions have given concrete expression to certain radical elements within the total mission of the Church. They have reminded the local church, whatever its immediate situation and however demanding its local task, the world is its parish. It has an obligation as far as the ends of the earth—an obligation bound up with the divine purpose, with God's way of bringing in His Kingdom. "The Gospel must first be preached to all nations; then shall the end come." Where this is accepted it ceases to be merely obligation; it is

discovered to be privilege and a liberation of power.

Again, missions have given vivid expression to the supra-nationality of the Christian calling. When missionaries "leave home," learn to think and speak in another language, begin to identify themselves with people of another country and culture, they become "at home" in a new sense. They realize as well as demonstrate the Christian's solidarity with the whole family of God's people. Yet again, missions have stood for acceptance of the radical demands of Christian discipleship, the calling to "leave all and follow." But in this acceptance they have also been able to testify that this is the way of fulfillment, not loss. It is the life that is life indeed.

Insights of this kind have not, of course, been absent from the life of the World Council of Churches. It is partly because of their presence and their recognized centrality that the

The fiftieth anniversary celebration of the Oxford Council out of which grew the International Missionary Council—forerunner of ecumenical Protestant movements. In the center is seen Dr. J. O. Oldham, who helped to set up the Council fifty years ago.

World Council Photo by John Garrett



new step is being taken. What is hoped for and expected is that, by this explicit conjunction of the "foreign missionary movement" (as this has found expression in the International Missionary Council) with all the responsibilities of the WCC, the accent on mission will be more decisively sounded and the varying elements in the total mission of the Church be seen in living and fruitful relationship with one another.

The unity that is sought primarily because it is the will of Christ will also be sought in recognition that a divided Church is impoverished in its witness to the reconciling work of Christ. Service that is given to the needy for their own sake will also touch greater depths, in human need and divine sufficiency, when it is offered for Christ's sake and in the name of the Saviour of the world. The proclamation of the saving Word in speech will not be separated from its articulation in the life of a witnessing community; and going into all the world of nations, races and cultures will mean more than geographical expansion. It will be related more explicitly to the impact of the Word of God on every area of human interest.

Insofar as all this can be achieved within the work and witness of the World Council itself, the creation of the new Commission on Division will facilitate the process. But the World Council is a council of churches. Its greatest significance lies not in what is done by the Council's own machinery and operations, but in what happens in and through the member churches because of their participation in this movement. Here one of the most encouraging grounds for expecting much from this new step lies in the rapidly growing awareness within the new indigenous churches of Asia and Africa—many of them new members of the WCC—of their own calling to worldwide mission. They are sending agencies in missionary obedience, not recipients only.

Another ground of expectancy lies in the contribution to the understanding of the nature of the Church's mission (including the frontier-crossing operation of foreign missions) which could come—and is beginning to come—from a closer relationship in missionary obedience between the



World Council Photo by John Garrett

Bishop Newbigin (left), head of the International Missionary Council, soon to be merged into the World Council of Churches, talks with Dr. Visser 't Hooft, chief executive of the Council.

historic-Orthodox churches and the other member churches of the WCC. Yet again, this step, by its very nature, declares that it is impossible to be ecumenical without being missionary, with a passionate concern for the evangelization of the world, and for unity for the sake of the Gospel. This surely should help to remove misunderstandings about the movement and to promote fruitful participation in it on the part of some who, because of the nature of their evangelical concern, have so far stood apart from it.

Here, then, are some indications of what is hoped and expected as a consequence of this New Delhi resolution. It is significant that the resolution is to be put to an assembly which meets in Asia, at a time when the state of the world, the needs of men and the forces operating against the Christian conception of life's meaning, all give new urgency to the call to missionary obedience. How potent

will this action at New Delhi prove to be? This depends on what happens after New Delhi in the churches themselves.

If, in any of the World Council's member churches, "missions" are thought of as peripheral, or of secondary importance; if they are treated as special hobbies of a particular type of enthusiast; if they are assumed to be outmoded relics of a colonial era or merely a one-way traffic from West to East, the integration of the two world bodies will fail of its purpose. Only by a new perception of the fact that because of the Incarnation and the Atonement and the nature of our redemption and fellowship in Christ, the Church is sent forth into the world as witness and bearer of the Light, will the intention of this New Delhi resolution be fulfilled. Will it, in this sense, be "carried unanimously"?

School girls
at Trinity School,
Karachi, Pakistan.



Togo Fujihira, Roslyn Heights, N. Y.

By RUTH S. WOLFE

Witnessing

IN A MUSLIM LAND

PAKISTAN is a secular state, but its ideology is essentially Muslim.

The Islamic population of the two wings, East and West Pakistan, is about 86 per cent. The Christian community numbers only one-half of one per cent; other minority groups make up the balance.

The creed of Islam is simple and direct:

"There is no God but Allah and Muhammed is the prophet of Allah."

As a religion Islam is well-organized, with definite beliefs and specified acts of worship. These include the affirmation of the creed as noted above, five prayers daily, the giving of alms to the poor, the keeping of the month of fasting, and making the pilgrimage to Mecca if possible.

The growth of Islam, especially in the Near East, has been phenomenal, and it has made inroads on all continents. Of the predominately Muslim states Pakistan is the largest.

Since Islam is a monotheistic religion it *should* have many points of contact with Christianity. But this is not true.

Unable to understand the doctrine of the Trinity, the Muslims consider that Christians are polytheists, wor-

shipping three Gods. This precludes an acceptance of Christ as the Son of God and the Redeemer.

Jesus is considered by the Muslims as one of the prophets—in fact he is at the head of their list, for Muhammed's role was such a special one that it places him in a special category.

The Muslims claim that God would not have permitted the greatest prophet to suffer an inglorious death, so another person was substituted for Christ on the cross. Thus the doctrine of salvation through the sacrifice of Jesus Christ and eternal life through his resurrection is unacceptable.

Added to these differences is the final—and to Muslim minds, conclusive—fact that Islam is a *later* revelation of God than Christianity, and therefore supersedes it.

Another feature of Islam is the connotation of nationality and religion as one and the same thing. To be an Arab presupposes being a Muslim.

Breaking away from one's religious beliefs is almost the same as losing one's nationality. The recalcitrant person is harshly treated by family and friends. In fact, in the past it was considered a religious duty for a Muslim

to do away with any member of his family who wishes to leave the fold of Islam. There is a vestigial remains of the concept of duty today.

In the face of this situation the question arises as to how Christian missionaries can approach the Muslim world.

Are Christian missions worth while? Are there results? The answer to one question is a positive *yes*. And we shall see some of the methods and procedures. The other question the reader will have to answer for himself.

The educational program of the Christian mission offers large opportunities for witnessing to the faith.

In all our schools and colleges Bible study is offered. Sometimes the courses are optional—that is, they may be replaced by a related subject if the student wishes.

But in Kinnaird College, for instance, a three-hour course in the *Life of Christ* is required for all first-year students. During the other three years of college alternate courses are offered. But it is amazing how many Muslim students elect Bible study courses.

Prayers are a part of morning as-

sembly, and for resident students there is evening chapel.

We had a girl in the college one year who went to the student president, a Muslim, to ask if she had to attend Christian prayers. "No," he replied, "but we all do." The inquirer attended, also.

Nor do the hospitals and dispensaries neglect their opportunities to witness to the love of God and the saving power of Jesus Christ.

In each hospital ward morning prayers are said. Before out-patients are treated, the Word is presented to them through visual aids (such as recorded hymns and exhortations, Bible stories told in pictures and film strips), as well as through the personal ministry of the chaplain.

The activities of the churches, guided by their devoted pastors, some of whom are converts from Islam, provide many opportunities for preaching, visiting, and witnessing to the Christian faith, in the midst of Muslim friends and neighbors.

Just living the Christian life is one of the most potent instruments available in Muslim lands.

A few years ago, an illiterate servant in one of the mission institutions came to the principal, saying that he had been watching the Christians. And he had come to realize that they had something which his own religion had not given him.

This man added that, as he had heard his children read to him from the Word of God, and as he had talked with believing Christians, Christ had spoken to his heart, telling him that he was his child. "Now I believe in him as my Savior and so do my wife and children."

After preparation in the meaning of the step they were contemplating, this family was baptized.

The ultimate source of power in the evangelistic program in Pakistan, as elsewhere, is the Spirit of God working in and through the lives of his human witnesses and interpreting to the heart of the seeker the truth of the gospel message.

The circulation of the Scriptures, therefore, is one of our mightiest weapons. To this end, the Bible Society has colporteurs who travel to the remote villages, witnessing to their Christian faith in the homes and in

the market places where they sell Bibles, gospel portions, and tracts.

This work is often an unpleasant and sometimes a hazardous experience, for there are those who seek to destroy the seed thus sown, and to hamper the work of the Lord.

The conversion experiences of two Christians will exemplify the power of the Word of God and the working of his Holy Spirit in the lives of men.

Some years ago, a young Muslim student became intensely interested in his studies of English literature. A friend—not a Christian—told him that the best example of literary English is the King James translation of the Bible.

The young man procured a copy and read it, strictly from the standpoint of an industrious student hunting for the best that the English language has produced. And, in doing so, he found Christ Jesus as his Savior. After a period of study with Christian leaders, and after much heart-searching, he was baptized. Today, all this man's children are outstanding Christians in places of responsibility and influence.

During a Christmas vacation another young man, also a student, found village life somewhat boring. One Saturday afternoon, with friends, he went to a local bazaar.

(What wonderful places are those Oriental market places about which we read in *Arabian Nights!*)

Who should be present in that market on that day but a missionary, selling gospels and tracts!

Books are somewhat rare in these places, and are always a novelty. So, as a lark, each of the boys bought several portions of Scripture.

We know nothing of what happened to the purchases of two of these young men. But the third one (of our story) picked up his Scripture one day and began to read it. He did not stop with the first passage, but continued over a period of time to delve into this new treasure.

God spoke to his heart and revealed that this Scripture was the truth of God.

So the young man sought help, and was eventually brought to the St. Andrew's Brotherhood in Lahore.

This Brotherhood is an interdenominational evangelistic group

whose leader, himself a converted Muslim, appreciates the struggles and problems of inquirers.

After weeks of prayer, study, and adventure in the Christian way of life, this young man was baptized.

His conversion meant forsaking his inheritance, his family ties, and becoming an outcaste in his own community.

The young man's family attempted to prevent his continuing in this newfound faith. But with the help of his Christian friends, he remained true. He is now preparing for Christian work.

The problem of reaching the Muslim woman is complicated, for in this system of *purdah* a woman is given little opportunity to make decisions for herself. She is under the control of her father—or, should her father die, of her older brother. Later in her life she is under her husband's control. So it is very difficult for a woman to step out and leave her family and her social group. But it is not impossible.

One of our strong lay women was a Muslim who had married a Christian and had asked to be accepted into his church. A few years later her husband died, leaving her with small children and few resources.

At this juncture members of the woman's family (rather well-to-do Muslims) told her that they would take care of the children financially if she would come back to the Islamic belief.

The reply of this fine woman was that she had not become a Christian simply because her husband had been of that faith, but because she was convinced that Christianity is the true way of life. So she could not accept her own family's proposals.

This woman became a practical nurse. She educated her family by her own earnings, not without a struggle, but never wavering in her faith.

Today, her children all are outstanding Christians, glorifying God in their lives, and they are grateful to their mother for her Christian convictions.

So Christians, Pakistanis and Westerners, small in number but strong in His Spirit, continue to sow the seed, knowing that God will give the increase.

LINES

across the earth

By FLORENCE HOOPER

"THE name of the institution shall be 'Isabella Thoburn College,' Lucknow.

"The purpose of the college shall be to provide university education for women in India, including the imparting of sound learning, the building of character and the spread of spiritual truth and knowledge of God as revealed in Jesus Christ."

So read Article I and the first section of Article II of the recently revised constitution of Isabella Thoburn College. These words, in spirit and almost in form, are actually just an extension into the present of the educational and missionary ideals of Miss Thoburn, the remarkable woman who founded the college seventy-five years ago.

She hoped to set a standard of education for the women of India fully as high as that projected for men: "If we do any great or good work among the women of India, we must show them the superiority of Christian womanhood; we must have trained Christian women" she wrote in *The Heathen Woman's Friend* in 1871, years before the college which now bears her name had been developed from the boarding school for which she was then pleading.

"To seek to provide teaching, witness and worship in accordance with Christian beliefs and doctrines; to lead the students to yield their lives to God through Jesus Christ by means of regular presentation of the Gospel through Bible study, Christian testi-



World Outlook Photo by Betty Burleigh

Miss Sarah Chakko, a vice-president of the World Council of Churches until her untimely death in 1953.

mony and witness," the Constitution continues.

Its ideals are still those set forth by Miss Thoburn herself as her little college was a-borning. Indeed, it can truly be said that the College is, today, but her "lengthened shadow."

Long before "ecumenicity" was much more than a long, hard word in the dictionary to most American Christians, Isabella Thoburn made practical application of its meaning. Her college has been, from its very inception, a place where the racial, religious and linguistic differences which so tragically segment life in India were all but forgotten.

A student once declared that she never knew, until she came to this Christian college, that there was any place in the world where all the diverse communal groups of India could live together in happy amity.

This came about not by a dilution of the Christian purpose or atmosphere of the school, but through a true recognition of essential values in the Christian interpretation of society and its obligations.

Fifteen different sections of India itself are represented in today's enrollment; fourteen different native languages are claimed by the students. One grows excited in speculating on the world-wide influence of such meeting and mingling of race and viewpoint, as the students scatter far and wide after graduation. Never, it seems wholly probable, will the leaven of the Kingdom cease to be a mighty factor in all their subsequent living.

Harold Ehrensperger in his memoir of Sarah Chakko, a world-famous principal of Isabella Thoburn College, writes: "The Christian purpose of the college has never been seriously threatened, even though in a rapidly changing age necessary adjustment to new national ideals and plans calls for adaptability and firmness. Sarah Chakko believed that as long as the college meets the basic needs of the people of India it will have a key position in women's education."

Mention of Miss Chakko prompts memories of her remarkable contribution to the ecumenicity of Isabella Thoburn College. While its principal, she was also vice-president of the World's Y.W.C.A., and one of the six Vice-Presidents of the World Council of Churches. She was the first woman and the first Indian to

hold this high World Council office with its vast implications. Indeed, in 1952-53, the Central Committee of the Council met, by her invitation, at the College.

Harold Ehrensperger comments: "To those who saw her (during this meeting) Sarah Chakko was the personification of grace and poise, the ideal person to represent Indian womanhood in this significant group." Remarkable as she was, however, Miss Chakko never failed to give credit to the college, where she had taught

since her early womanhood, for the outreach of her life, saying: "The particular conditions of Isabella Thoburn College stimulated my growth."

Today, an up-to-date, beautiful library building stands on the campus, a memorial to Miss Chakko. It houses books of the learning of all the world, appropriately a center of ecumenical influence.

This year, the objective of the groups, small and large, which have celebrated, all over America, the seventy-fifth anniversary of this col-

lege, has been more books for this library. *Lines across the earth!*

From April 21 to May 1, 1900, a remarkable gathering took place in New York City. "In all, between 170,000 and 200,000 people are estimated to have attended its various meetings." For the first time, the word "ecumenical" was used in its title, for it was called "The Ecumenical Missionary Conference," with former President Benjamin Harrison as its presiding officer.

"Among the more than 500 platform speakers, at least eight represented the younger churches, three of them women from India." One of these was the beautiful Lilavati Singh, pupil and friend of Isabella Thoburn, and her immediate successor as principal of the College.

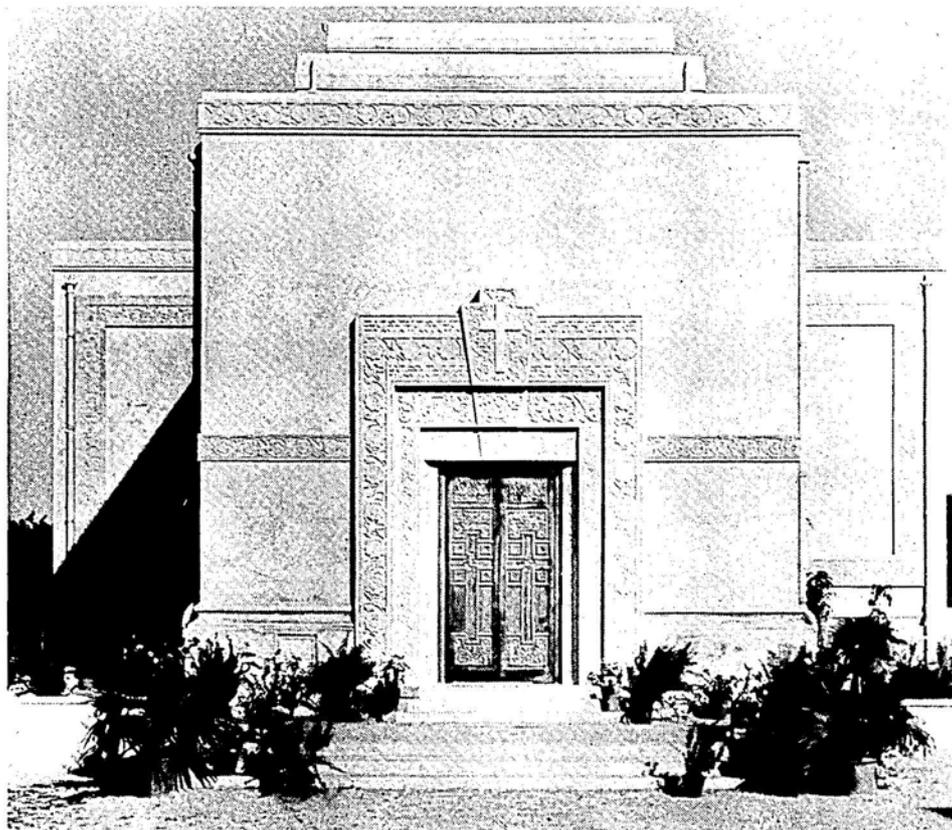
"When one speaker decried the need for women's higher education in foreign lands, Miss Singh jumped to the floor and strongly defended the right of her sisters in other lands to have a full college education. This one act, with her later eloquent address on women's higher education, captured the heart of the whole conference. President Harrison afterwards said of her: 'If I had given a million dollars to foreign missions, I should count it wisely invested if it had led only to the conversion of this one woman.'"

It is a far cry from those April days sixty-one years ago—when of 500 platform speakers only eight were men and women from the so-called "younger churches"—to the ever-increasing recognition in our time that the Christian Church is an ecumenical whole.

Failure in such recognition is now beginning to be understood as a contradiction of Christ's basic purpose. I am sure that the sure vision of the founders of schools like Isabella Thoburn had a major role in this happy outcome.

The entire World Council of Churches is to meet in New Delhi in this year of our Lord nineteen sixty one, as its Central Committee met at Isabella Thoburn College nine years ago.

As modern distances are counted, it isn't far from Lucknow to New Delhi. It is not far in Christian idealism either!



Agfo Brovira

Isabella Thoburn Chapel at Lucknow, India.

Dr. Eva I. Slipstone, newly elected president of Isabella Thoburn College, is a third-generation Christian and a graduate of the College she now heads.



Methodist Prints

THIS MONTH

THIS MONTH the World Council of Churches celebrates its Third Assembly in New Delhi, India.

Methodists will meet with fellow-Christians from all the world. The non-Christian religious world—particularly in Asia—is watching the Council to see what the Christian church has to offer the world.

It is appropriate that the Metropolitan Juhanon Mar Thoma of the Mar Thoma Syrian Church welcomes the Christian world through its World Council. The Metropolitan is a president of the World Council of Churches, and represents one of the ancient Christian churches of the world.

He explains that Christianity in India has been long looked upon "as an exotic plant introduced by Western missionaries." But he records that the tradition is that Saint Thomas founded the church in South India.

By the sixth century, in any case, Christian churches had been long established, as reported by the historian Cosmas.

Whether or not Thomas founded the church of India, the cover picture this month may be used in connection with your discussion of the World Council of Churches.

Read the article, not as a welcome to India only, but as a background to the understanding of India's religious life and of the missionary beginnings in India. It is almost a prerequisite for following the deliberations of the World Council, since they will be affected, to some degree, by the country in which the Assembly is held.

The picture section has been selected with the thought in mind that readers who do not know the activities of the World Council of Churches will gain some idea of its scope and program. It is indeed a *council*, but it does initiate some types of programs that the churches support as one body.

Another article that is distinctly related to the Third Assembly is the article by Dr. Norman Goodall concerning the merger of the International Missionary Council with the World Council of Churches.

This merger comes after discussions in which the leading Methodist leaders have taken part. The hopes of what the merger will accomplish are set forth in such a way that they can form a good basis for discussion in any alert Commission on Missions.

Dr. Goodall is a Britisher, and the secretary of the Joint Committee of the International Missionary Council and the World Council of Churches.

WORLD OUTLOOK has lent a member of its staff to the World Council press staff for the Assembly. Another member of its staff is present to cover the Third Assembly for the magazine and other types of Methodist literature. You will want to prepare for the discussions that come out of the Assembly by starting your reading now.

Since the Assembly is taking place in India, we are bringing you another story of that land—of Isabella Thoburn College at Lucknow.

Woman's Societies of Christian Service will know how to use this article in connection with their programs. We hope that Commissions on Missions are not neglecting these stories of early missionary beginnings and development, either.

Miss Ruth Wolfe, missionary to Pakistan, was talked into writing a story about witnessing for Christ in a Muslim land. A Muslim land, so we are told, is almost impossible to impress with the mark of the Christian gospel. Miss Wolfe believes otherwise, and her article backs her view.

The article can be valuable for a group of young adults who would like to discuss comparative religions; or for a student group or a Methodist Youth Fellowship group.

For many years it has been our custom to present on our November book pages reviews of books which we suggest as appropriate for giving at Christmas time. Order books early, through your nearest Methodist Publishing House. We remind you, also, that it would be rewarding to look into back issues of WORLD OUTLOOK for reviews of books which, it may now occur to you, would make excellent presents.

And do not overlook the fact that a gift subscription to WORLD OUTLOOK [in combination with *The Methodist Woman*] will be an interesting and informative year-long Christmas remembrance to all those persons whom you wish to honor in a special way.

Church life in India has been the scene of many changes. Right now, Methodists and others in that country are debating whether to form a new united church in North India, similar to the Church of South India. If the union takes place, it will involve hundreds of thousands of Indians related to our own General Conference. Dr. E. C. Reddy of India gives us the arguments for such a union. See if you agree.

We continue to bring material related to the study themes. Mrs. Barber's story of the home for crippled children in Bolivia is a very heart-warming story of Latin America and the Methodist witness there. Mr. Wrenn's account of church extension in northern Virginia relates to the emphasis on "New Churches for New Times."

Throughout this issue there is material which our readers will find of use—with a bit of imagination—in programs for the Thanksgiving season.

We think you will be rewarded by a careful reading of the Letter Pages. There is good material there for missionary programs and plans.

We call your attention especially to the Editorials in which readers of all ages will find something of interest. Our urgent obligation to those in need is underlined in the messages from the World Methodist Council and the youth campers and the United Nations and the Church World Service Thanksgiving appeal.

We call to the attention of our readers that, in keeping with our emphasis on India, the "Window on the United Nations" article this month features an interview with one of the top officials of the United Nations—an Indian citizen, Mr. Chakravarthi V. Narasimhan.

As a final note on New Delhi, we hope that all our readers will join in the prayer printed on the editorial page to be used in churches in connection with the opening of that meeting in November.

BOOKS



Luoma Photos, Weirton, W. Va.

What's best for Christmas giving? Books, of course! All sorts of books for young and old and in-between.

Books can delight, inform, educate, comfort, challenge, amaze, entertain, and reward.

Of course you remember the poet who declared that his heart leapt up whenever he beheld a rainbow in the sky? There's the same sort of reaction evidenced in the person who opens up a Christmas package and beholds a new book by his favorite author—or any book that complements his special interests.

A well-chosen book is a compliment to the good taste of both giver and recipient.

Order books early from the branch of The Methodist Publishing House nearest to you.

And do not forget that a gift subscription to *WORLD OUTLOOK* also flashes a rainbow to the beholder as he realizes that magazines will be coming his way in a special twelve-pronged arrangement for good reading during the year. [See rates on page 4].

CHRISTMAS STORIES 'ROUND THE WORLD, edited by Lois Johnson. Rand, McNally & Co., Chicago. 1960. \$2.95.

Collections of Christmas stories suitable for all ages are not easy to come by. Here in one volume the author has gathered fourteen stories of as many lands: Austria, Canada, Iceland, Ireland, Japan, Jordan and-Israel, Mexico, Netherlands, Norway, Poland, Sicily, Spain, Sweden, and the United States in colonial days.

Each story (except the last named) tells of a Christmas spent by today's children in the special fashion of their own countries.

And each story is preceded by a page of explanation by the author, who tells of general Christmas customs in that land.

We especially liked the story of "The Christmas Donkey."

Michael (an Irish boy) did get to own a donkey, but not without effort, and not without a sacrifice of a beloved possession.

A good gift book for boys and girls, teachers, Sunday school teachers, librarians, or for foreign students visiting in American homes.

SOUTH AMERICANS ALL, by William F. Fore. Friendship Press, New York. 1961. 126 pages. Cloth, \$2.95; paper, \$1.75.

Mario lived on a high plain in Bolivia. From a place where he watched the sheep he could see, now and then, an orange truck pass on a nearby road. What a fine job a truck driver must have!

Mario met the truck driver, one lucky day. And to Mario's great surprise, the driver told him that he had to know—of all unexpected things—how to read. How else could his road maps be followed?

Until that time, a mission school nearby had not seemed important to Mario. Now, however, he started right in to plan how and when he might enter that school and learn to read and write.

Arturo lived on a farm in Brazil. Arturo's father considered that his son had a strange and awkward ambition—he wanted an education. Whatever for?

"The world just isn't the way you think it is," Señor Sanchez grumbled to his friend Adolfo. Ester was sweeping the floor of the tailor shop, but she listened to the conversation between her father and his old friend. Ester made up her mind that her part of the world would—but we will leave the rest for all who wish to read a story of Argentina in *South Americans All*.

THREE CHILDREN OF CHILE, by Ella Huff Kepple. Friendship Press, New York. 1961. Paper, \$1.75. 127 pages.

At Uncle Ramon's new home a place in a nearby school was found for Carlos, an orphan of Chile. But there was no place for Elisa—not only because she was a girl but also because she had to look after Tito, who was only three. Tito was very lively and inclined to stir up mischief.

Young readers will enjoy this readable story which moves along satisfactorily from incident to incident. A green parakeet and a bright yellow door and a strange foreign lucky piece all fit smoothly into their places in a story that ends happily in a tiny pink house in a Chilean city.

GREAT AMERICAN RIVERS AT A GLANCE, by Monroe Heath. Pacific Coast Publishers, Redwood City, Calif. 1960. 34 pages. \$1.00 paper-bound.

The *Rivers* are volume eight in The Great American Series. This volume will be a welcome gift to the boys or girls on your list, or to a club or settlement library, or to any individual who is interested in rivers and their history.

The rivers are arranged in alphabetical order, and a map in the center of the book shows the location of the U. S. principal rivers.

What river in the United States is longest? Over what river is the world's highest bridge?

What river has white mountains to the east and green mountains to the west of it?

What river is listed as being both a Canadian and a United States river?

Great American Rivers has answers to these questions and many others.

OUR AMERICAN INDIANS AT A GLANCE, by Monroe Heath. Vol. IX in The Great American Series. Published by Pacific Coast Publishers, Menlo Park, California. (Paper-bound) \$1.50. 1961.

The Zuni Indians have seven directions instead of the ordinary four. They are north, south, east, west, up, down, and self.

In Choctaw the word "Oklahoma" means "red people."

The Navajo houses (*hogans*) belong to the women of the families.

The Iroquois Indians had influential women as well as men on their Council.

The Shawnee Indians in Oklahoma celebrate a *Cornbread Dance*.

Young people will find these and a host of other fascinating items about American Indians in this picture-text-history. The tribes are arranged in alphabetical order.

THE METHODIST AMERICANA MAP. 50 cents. Cokesbury, Teaneck, N. J.

A map showing historic Methodist points of interest in each state. Notes on ten landmarks, fourteen important Methodist dates, fifty-line Methodist history.

This map will be of interest to Methodist of all ages.

PRAYER CALENDAR FOR 1962.

Order from Lit. Hdq., 7820 Reading Rd., Cincinnati 37, O. (Ready around Dec. 1st.) Price: 60¢ per copy or 3 for \$1.50.

An excellent gift for every Methodist on your list, the *Prayer Calendar* contains lists of Methodist projects at home and abroad; birthdays of deaconesses, missionaries, and Board of Mission staff members; special prayers, and maps. Addresses of special term workers, deaconesses, and missionaries are given. A useful booklet which can be the basis for varied worship services.

BLESSED ARE YOU, by Jane Merchant. Abingdon Press. 1961. \$1.75. 112 pages.

Here are eighty-four devotional meditations, divided into eight "Blessed" sections of the Beatitudes.

Each meditation has appropriate scripture quotation, prayer, and poem.

We noted especially: "Lord . . . we know that we have seldom indeed been humble, sympathetic, meek, good, merciful, pure, and peaceable enough to embarrass those who are not so."

And:
"Outgrown a resentment,
Made peace with a sorrow,
And laid by contentment
For many a morrow."

And:
"Holding on and letting go
Are the arts the soul must know . . ."

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Portuguese Arrest Four Missionaries

Four more Methodist missionaries have been arrested by Portuguese secret police in Angola, where a civil war between white settlers and Africans has been raging for nearly six months.

According to the Methodist Board of Missions in New York, charges against the four missionaries are unknown.

Two of the missionaries, the Rev. Wendell Lee Golden, of Rockford, Ill., and Marion Way, Jr., of Charleston, S. C., were reportedly arrested in Luanda, Angola's capital. The others, Fred Brancel, of Endeavor, Wis., and the Rev. Edwin LeMaster, of Lexington, Ky., were said to have been picked up in Quessua.

They bring to five the number of Methodist missionaries arrested by Portuguese police in almost two months. On July 14, the Rev. Raymond E. Noah of Palco, Kan., was arrested and imprisoned for twenty-eight days. When released, he was deported.

Officials of the Board of Missions feel that the arrest of the four missionaries is a continuation of government action against Protestant work in the country. The Portuguese, they say, have been bearing down on Protestants because they are one of the few groups left inside the country that have criticized government policies in the colony.

"In many quarters," Board officials said, "Portuguese whites feel Protestants are greatly to blame for the Africans' demand for political and social improvements."

Mr. LeMaster, 39, has been a missionary in Angola since 1952. He was director of the William Taylor Institute, a boys' elementary school and co-educational secondary and teacher-training school. He spent a year studying in Portugal before going to Angola.

Brancel, 33, a Methodist layman, has been doing agricultural demonstration teaching and village improvement work in Angola also since 1952. For two years he was supervisor of industrial shop work and livestock breeding and improvement at the Central Methodist Training School in Quessua, where both he and Mr. LeMaster were reportedly arrested by the Portuguese secret police.

Mr. Golden, 36, who returned to his station in Angola on July 23, after completing a year's furlough in the U. S.,

has been a missionary since 1954, mostly doing evangelistic and religious work.

Marion Way, Jr., 31, also a layman, went to Angola in 1951 to work with young people and village churches. He helped supervise camps and institutes to train Angolese youth to become church leaders and was a counsellor in a dormitory at the Quessua boys' school.

Dr. Helen Kim Resigns at Ewha



Helen Kim

One of Asia's leading women, Dr. Helen Kim, has resigned as president of Ewha Women's University in Seoul, Korea, which, with 8,000 students, is believed to be the largest women's school in the world.

In her place, the Ewha board of trustees has elected another Kim, Miss Ok-gill Kim, as president. She formerly was director of school affairs and has been on the Ewha staff fifteen years.

Dr. Helen Kim's resignation came in the wake of a regulation by South Korea's new military regime requiring that all persons sixty years old and over resign as school administrators and teachers. Dr. Kim is sixty-three.

The new order will affect the heads of five other Methodist-related schools in Korea. Dr. K. B. Koh, new president of Yonsei University (Methodist-related) in Seoul, will have to resign in the near future, as will the principals of three large Methodist high schools in Seoul—Ewha, Pai Chai and Pai Wha—and of the Yang Wha Girl's High School in Inchon.

The Rev. Dr. Charles Sauer of Circleville, Ohio, missionary and Methodist news correspondent, writes that about 80 college professors and 400 elementary and high school teachers will be affected by the over-sixty regulation.

In presenting her resignation to the Ewha University board, Dr. Kim said she desired to cooperate with the new government and believes it is working hard to build a strong nation. She told the board she planned to devote most of her time to evangelism, saying, "If resignation is an adversity for me, I know God will turn it into a blessing." Dr. Kim offered her resignation three years ago, but the board refused to accept it.

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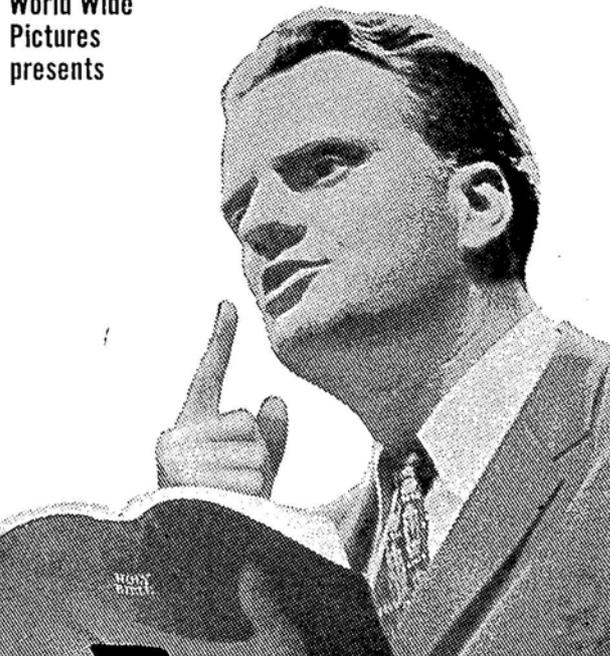
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Recognized as one of Asia's outstanding women, Dr. Kim has been associated with Ewha for forty-four years, first as a student and later as teacher, dean, vice-president and president. She has been president since 1939, having seen the university through Japanese occupation, World War II, the Korean War and the unsettled days since 1954. In her administration, the enrollment has increased, new buildings have been added, the curriculum broadened and the academic standards raised. The enrollment has grown from 380 under the Japanese occupation to today's 8,000.

Ewha is closely related to American Methodism. It is partially supported by the Woman's Division of Christian Service of the Methodist Board of Missions, and missionaries are among the faculty and trustees. Ewha is seventy-five years old in 1961.

Dr. Kim has long been active in international, educational, religious and political circles. She has participated in forty international meetings and for twelve years was one of South Korea's representatives at the United Nations. (Though Korea is not a UN member, it maintains an unofficial delegation at UN headquarters.)

Dr. Kim was a delegate to the International Missionary Conference at Jerusalem in 1928 and has been a fraternal delegate from the autonomous Korean Methodist Church to Methodist General Conferences. Instrumental in the development of the Young Women's Christian Association in Korea, she was national president for many years. She has served on the board of thirty-seven social work organizations.

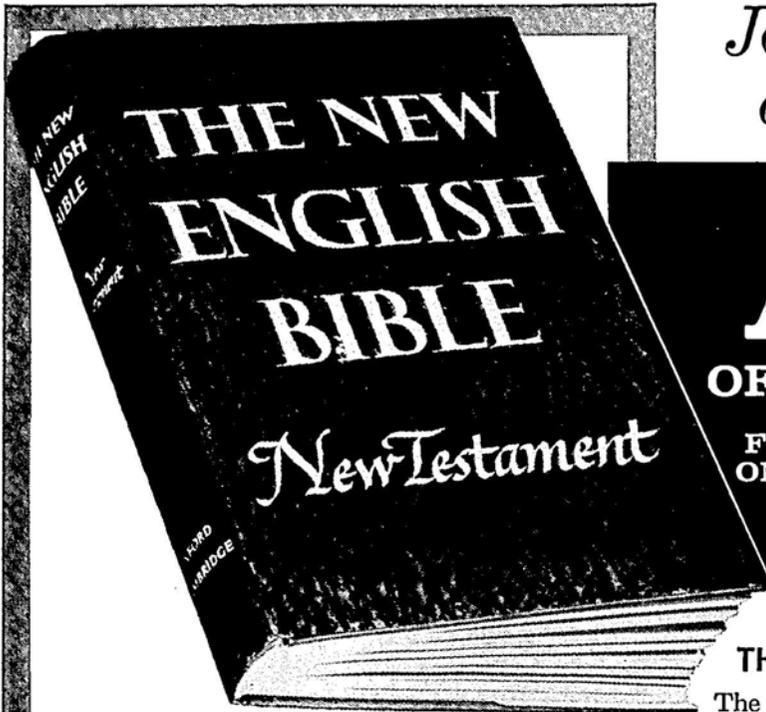
Born in Korea, she attended Ewha before coming to the United States for extended education. She received the bachelor of arts degree (Phi Beta Kappa) from Ohio Wesleyan University at Delaware, the master of arts degree from Boston University and the doctor of philosophy degree from Columbia University in New York. She holds honorary doctor of law degrees from both Ohio Wesleyan and Boston.

Ralph W. Sockman Retires in December

Dr. Ralph W. Sockman, for more than forty-four years minister of Christ Church, Methodist, in New York City, has announced his retirement, effective December 31, at which time it is believed he will have broken all records for pulpit tenure in a single parish.

After his retirement, Dr. Sockman plans to concentrate on his work as

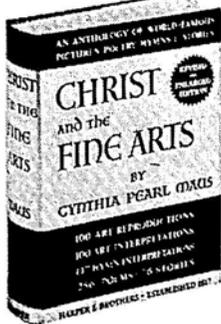
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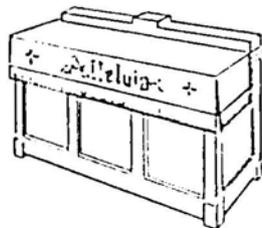
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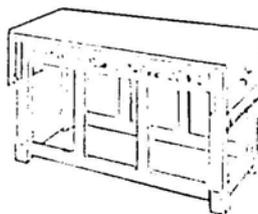
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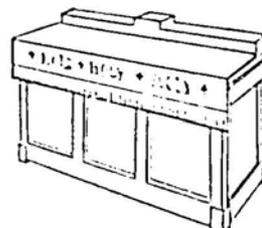
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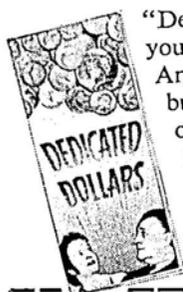
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Director of the Hall of Fame for Famous Americans, a position to which he was elected in 1949. His new offices will be located at Hall of Fame headquarters, 1009 Fifth Avenue, New York, beginning January 1. His lecture schedule, already extending into 1965, will keep him traveling extensively both here and abroad.

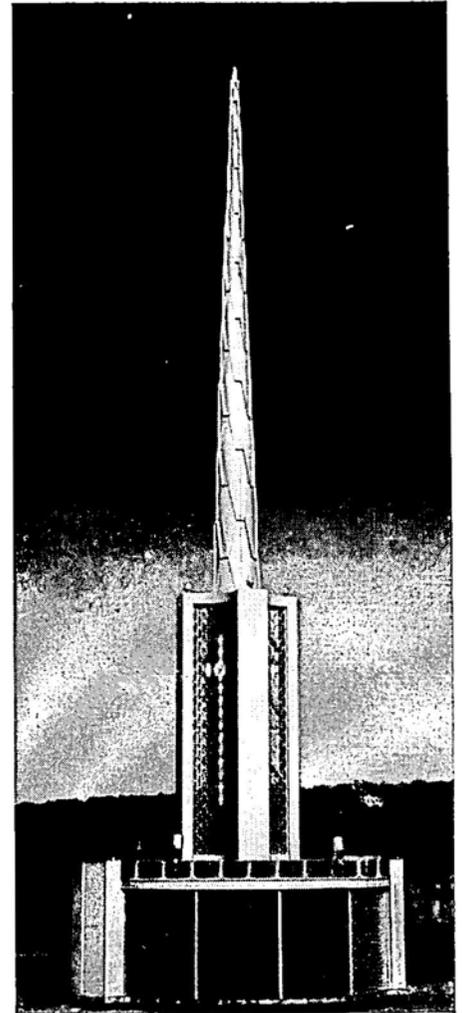
When Ralph Sockman came to Christ Church (then Madison Avenue Methodist Episcopal Church) half a century ago, in 1911, it was as a layman and a student. In a few years he progressed from student pastor to associate pastor and, in 1917, to the full pastorate.

Tackling the task of building a crumbling church with a diminishing congregation, Dr. Sockman fought the depression and successfully emerged with a \$3 million church edifice at 520 Park Avenue, which today has a membership of two thousand parishioners. Once called the "Church of Widows," Christ Church is now known as a "Cathedral of Methodism." The church congregation is planning a fiftieth anniversary dinner in honor of Dr. and Mrs. Sockman to be held at the Grand Ballroom of the Waldorf-Astoria Hotel on Tuesday evening, November 7,

In 1928, Dr. Sockman became minister to millions when he became the summer minister of the "National Radio Pulpit," then headed by the late Dr. S. Parkes Cadman. On Dr. Cadman's death in 1936, Dr. Sockman became the regular winter season minister on this NBC network program, the oldest and leading Protestant broadcast of its kind in America. Now called the "Dean of Religious Broadcasters," Dr. Sockman is believed to have one of the world's largest regular audiences.

Having been selected in various non-denominational surveys as "one of the greatest religious leaders in America today," and one of America's "Great Preachers," Dr. Sockman has devoted much of his time and talent to the application of Christian principles to world problems. Among many other positions, he is president of the Church Peace Union, a Carnegie Foundation; president (1928-1960) of the Board of World Peace of The Methodist Church; member of the Central Committee of the World Council of Churches (1948-1964), and twice president of the Protestant Council of the City of New York.

Born October 1, 1889, in Mt. Vernon, Ohio, Dr. Sockman obtained his B.A. at Ohio Wesleyan University in 1911. He received his master's degree in



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Columbia University. He also was graduated from Union Theological Seminary in 1916.

Dr. Sockman has received twenty-one honorary degrees from such prominent institutions as Columbia, Duke, Northwestern, New York University and Oberlin College. As one of the country's foremost speakers, he has delivered the famed Lyman Beecher Lectures at Yale; for two years was visiting professor of Homiletics at Yale Divinity School, then became associate professor of Practical Theology at Union Theological Seminary where he still serves as lecturer.

Dr. Sockman's words have touched many remote sections of the globe where his voice has not been heard. He is the author of twenty books, several of them religious best sellers. He syndicates a newspaper column and has written scores of magazine articles, radio and television scripts.

Dr. Sockman and his wife, the former Zallah Endly, have a daughter, Elizabeth, now Mrs. Stirling Tomkins, Jr., of Mendham, New Jersey, and four grandchildren.

SE Jurisdiction Sets Cuba Appeal

Methodist churches of the denomination's Southeastern Jurisdiction will be asked to give an offering on November 19 for the work of The Methodist Church in Cuba and among Cuban refugees in Miami. Goal of the offering is \$80,000.

The Methodist Southeastern Jurisdictional Council decided in its annual meeting to request such an offering. The promotional agency met September 7-8 at First Methodist Church, Birmingham, Ala.

The offering will be for work of the ministry in the Cuba Conference, the preaching ministry to Cuba refugees in Miami, and for other help through the Methodist Committee for Overseas Relief.

Cuba is a part of the Southeastern Jurisdiction of The Methodist Church.

Methodist Bishop James W. Henley, Jacksonville, Fla., presented the matter to the council for its consideration.

If Sunday, November 19, is not a practicable day for the offering in every Methodist annual conference, then an appropriate day should be selected by those conferences in which it is not, the council said.

The council will work with the Southeastern Jurisdiction College of Bishops in presenting the appeal.

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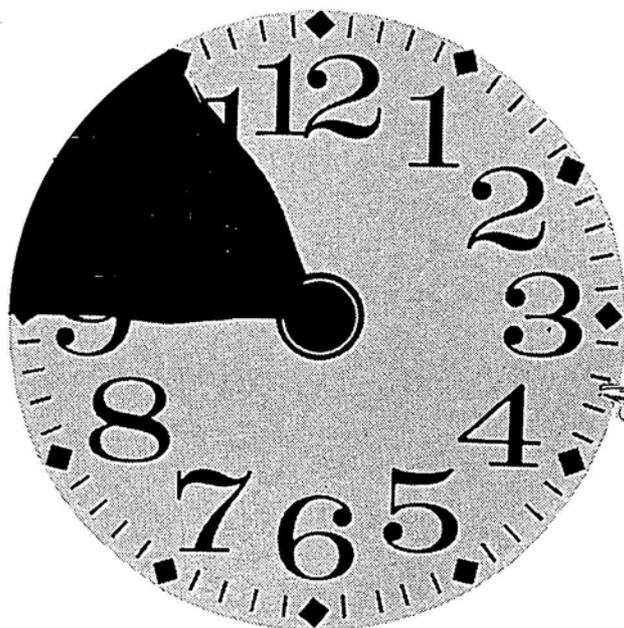
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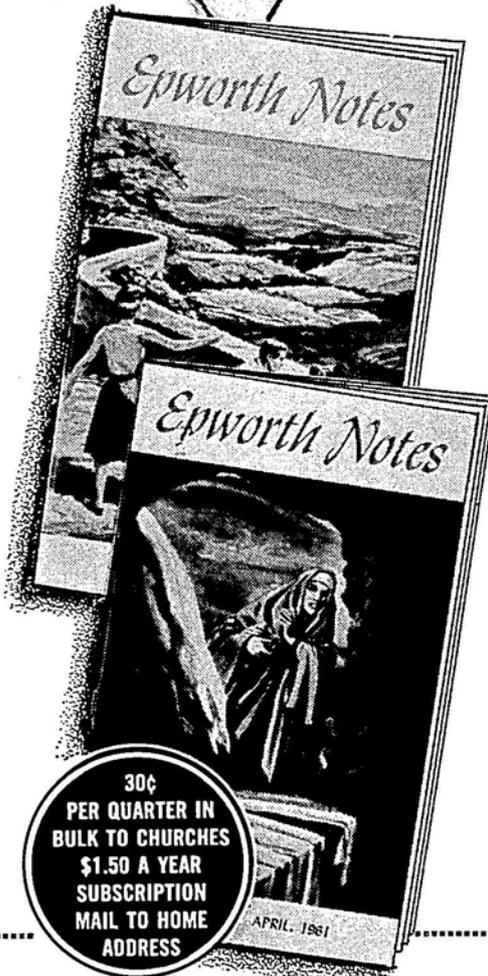
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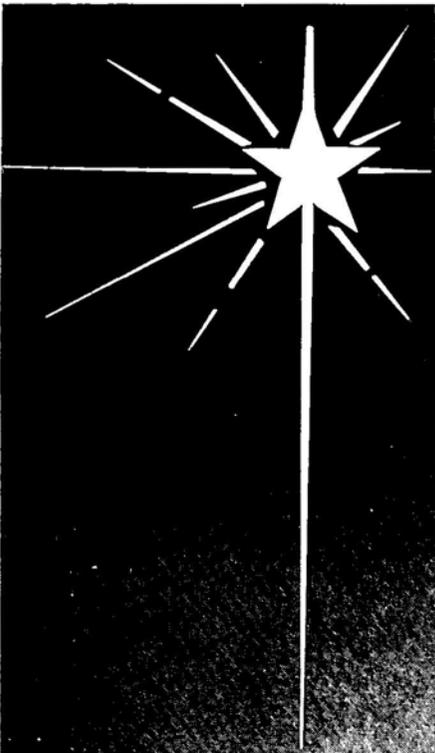
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Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

— Matthew 2:1-2

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S. B. Tewarson Named Treasurer in India

An Indian Methodist layman has become the first national to be placed in charge of financial operations for a Methodist mission field overseas.

Subarna B. Tewarson, educator, finance executive and former General Conference delegate, is now responsible for receiving and disbursing about \$1,500,000 in Methodist mission funds in India, Nepal and part of Pakistan. He has been appointed to a position that formerly had been held only by missionaries and is the only national in any Methodist mission field overseas to hold the highest financial post available.

Officially Mr. Tewarson is the associate branch treasurer in India for the Division of World Missions of the Methodist Board of Missions. His name will be presented to the Board in January for formal election as branch treasurer. Until that time, he will hold the title of associate branch treasurer but will be the top financial officer for the World Division in India.

Under Mr. Tewarson's direction, the World Division's financial office in Bombay will receive all funds from Division headquarters in New York and will disburse them for missionary salaries, institutional budgets, evangelistic church building projects and other field work, and all other work of the World Division in India. The appointment of Mr. Tewarson to a post of such high responsibility is considered a prime example of the continuing trend on the mission field for authority and responsibility to be shifted from missionaries to nationals. This shifting of responsibility is further evidence of the growing maturity of younger Methodist churches.

72 Crusade Scholars Begin Study in U. S.

For the sixteenth consecutive year, an international group of students is beginning a year of study in American colleges, universities, seminaries and hospitals under the sponsorship of The Methodist Church.

During the 1961-62 academic year, seventy-two Crusade Scholars, as the students, are called, will study at twenty-nine schools in sixteen states from Massachusetts to California. Forty of the Crusade Scholars are from twenty-one countries overseas, and thirty-two from the United States. In addition to those studying in the U. S., fourteen are studying in other countries, bringing to eighty-six the total of Crusade Scholars for the 1961-62 academic year.

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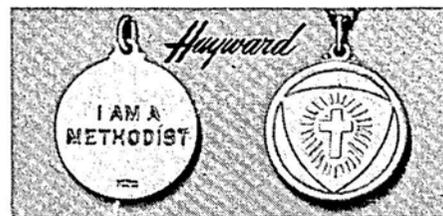
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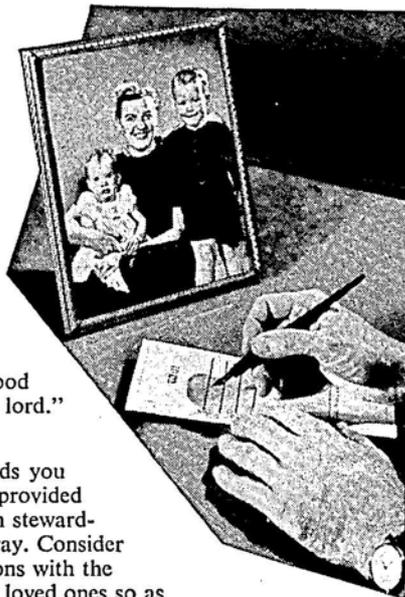
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Building Campaigns
Total \$28,030,000

Despite the recession and higher-than-usual unemployment, the professional fund-raisers of the Methodist Board of Missions led local churches, annual conferences and Methodist institutions in raising \$28,030,000 in building campaigns during the twelve months ending May 31, 1961.

The head of the twenty-five man staff, the Rev. Dr. Alton E. Lowe, Philadelphia, Pa., said the total raised last year was \$1,430,000 more than the \$26,600,000 raised in the preceding year. The 304 campaigns last year were conducted in fifty-one annual conferences in thirty-three states. Most were for local churches.

"All churches, requesting the fund-raising service of the Department, regardless of size or amount of money to be raised, are listed for financial crusades in the order in which their applications are received," Dr. Lowe said. "Thus the smallest and weakest churches desiring the service have the same opportunity of obtaining it at the time they prefer as do the largest and strongest churches."

"The number of requests for fund-raising service continues to increase and greatly exceeds the number of staff men available. This is especially true during the spring and fall months when the demand is by far the heaviest. To help meet this growing demand, the Department has enlarged its staff and now has a total of nineteen full-time and six part-time crusade directors."

In addition to fund-raising, the Department sponsors a distinctly home missionary service in providing building specialists for Indian, Spanish-speaking and Negro congregations, Dr. Lowe said. The twelve months ending May 31 was a busy one for the three professional church builders; they completed thirty-four church and parsonage projects and have forty-five others under construction.

The builders advise and guide low income congregations in missionary situations in making plans for building new churches and parsonages and for enlarging and renovating existing ones, Dr. Lowe said. They also assist in letting the building contracts and supervise construction.

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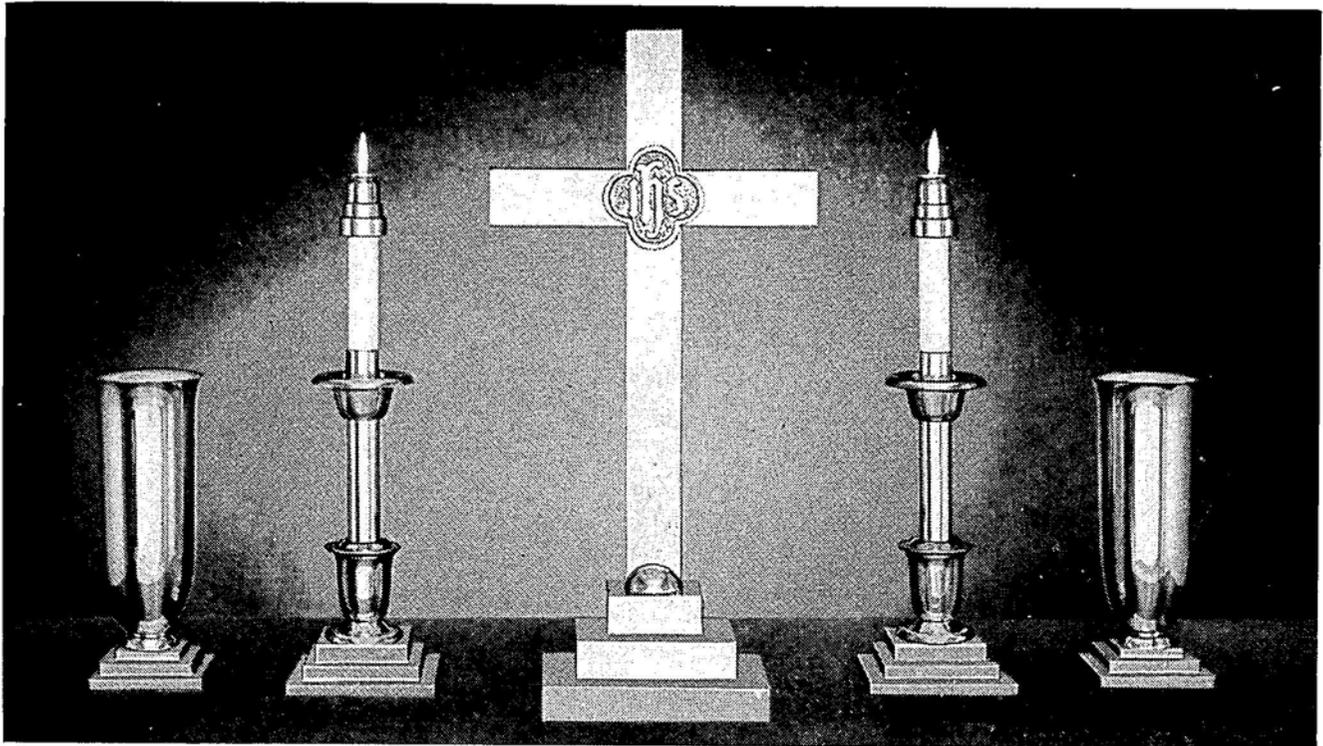
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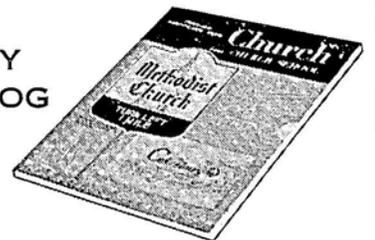


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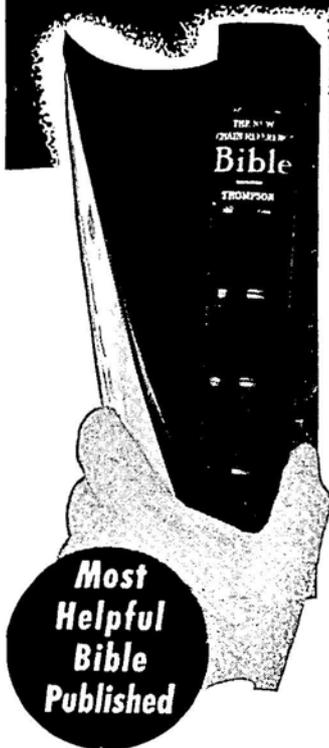
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