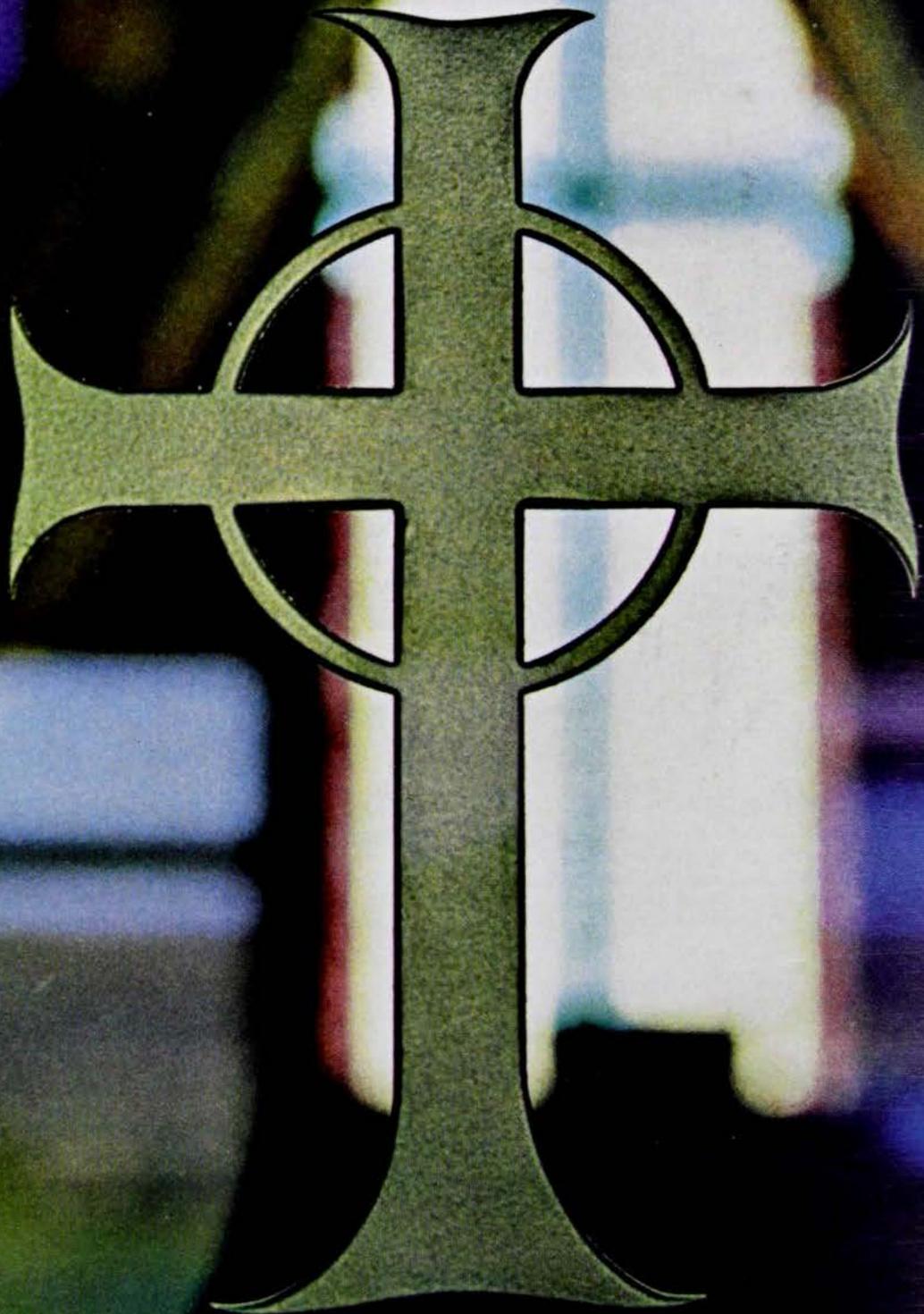
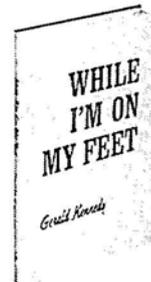
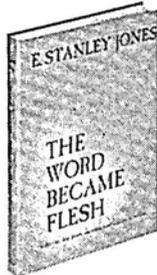
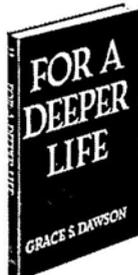
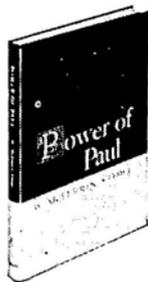


WORLD OUTLOOK

APRIL 1963



NEW BOOKS



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APEX



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"JANUARY ISSUE
BREATHES ECUMENICAL SPIRIT"

I enjoyed the picture story "Brothers and Strangers," and the very objective report on the Vatican Council.

In fact, the whole January issue just breathes with the ecumenical spirit!

FATHER ALBERT J. NEVINS
Editor, *Maryknoll*
The Maryknoll Fathers
Catholic Foreign Missions
Society of America, Inc.
Maryknoll, N. Y.

OUR JANUARY COVER

I was so much impressed by the cover of the January issue of *WORLD OUTLOOK* that I want to write of my appreciation. The Chinese grandmother seems to come alive as one studies the sadness in her eyes and the lines in her face.

This portrait study is so intensely human that I am drawn to it in silent devotion. Her contemplative pose communicates so much that nothing else is needed to complete the picture. . . . My sincerest thanks to Toge Fujihira for such a penetrating work of photography, and to the staff of *WORLD OUTLOOK* for a wonderful cover selection.

Mrs. RICHARD OWEN PROCTOR
1210 Pauline Ave., Pasadena, Texas

I like your new look. The cover of the January issue is superb.

Mrs. THOMAS P. GREEN
407 N. Hite Ave., Louisville, Ky.

The January cover is wonderful. I have placed this portrait in a frame for an interest center related to the study of "Dimensions of Prayer."

Mrs. GEORGE DAMSON
145 West 23, Holland, Michigan

"NOT CALLED TO WEAR THE GARB"

I read with interest the article on "Deaconesses Then" by Eleanor Clarkson in the January issue of *WORLD OUTLOOK* (pages 38-39).

It seems to me that the writer of this article is a little confused on her date when the deaconess garb was abandoned. I remember that the deaconess instructors at the National Training School in Kansas City were still wearing the garb the year I entered, 1927. And when I graduated in 1930 one of my big decisions had to be made—whether or not God had called me to wear the garb.

I felt that I was a disappointment to our president, Dr. Anna Neideiheiser, when I told her truthfully and prayerfully that I could not feel that God had called me to wear the deaconess garb.

The garb went out of existence by degrees. The bonnet, first. How well I remember the news of the early thirties that the bonnet was optional—a deaconess could substitute a black felt hat if she wished. But the black dress with neat white cuffs was still being worn by deaconesses, in the nineteen forties.

B. CLOSE SHACKELTON
1016 W. Euclid, Pittsburg, Kansas

PROTEST FROM MARYLAND

The article about deaconesses in the January, 1963, issue of *WORLD OUTLOOK* [page 38] has just been read.

I was a "Deaconess Then."

There may have been a time when deaconesses wore no jewelry, but when I took my

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COVER

Easter Cross

EDWARD WALLOWITCH PHOTOGRAPH

training, more than forty years ago, this was not true. Many of us wore rings, and also pins at the throat.

The garb was not abandoned in 1927. I myself wore it until 1933, when my work was with small children, and it did not seem appropriate.

There are some deaconesses still wearing the full garb!

It has been my experience that some young people are mystified by the garb. But others have said they think an appropriate uniform would add to the dignity and significance of the deaconess.

GLADICE BOWER
7409 Birch Ave.
Takoma Park, Maryland

EASTER PROCESSION ENLIVENS HOSPITAL IN LAHORE

On Easter Sunday the student nurses went winding through the Hospital wards in a procession, singing resurrection hymns in Punjabi and in Urdu. At the tops of their voices they sang: "He is risen!"

The students love drums, and play them extremely well, so it was quite lively around here.

ANITA MALDONADO
United Christian Hospital
Lahore, West Pakistan

A CAMP MEETING AT EASTER TIME

We had a fine Easter *mela* last year—a camp meeting.

It was held in the village of Kakri from Thursday night until the morning of Easter Sunday.

Christian people from many villages came to the *mela*. They brought food, which they cooked at campfires.

There was a good attendance. This was an entirely religious *mela*, with devotional services and Bible study.

At night dramas were given by village groups.

The various school groups contributed to the program.

It is good to see men, women, children, and young people from the villages get together for good times in Christian fellowship.

This good camp meeting was closed by a sunrise service on Easter morn.

ADIS ROBBINS and ELIZABETH MASSEY
Methodist Mission, Rasra Dist., Ballia
U. P., India

EASTER SUNRISE SERVICE IN GUATEMALA

The Indian influence in Guatemala was very apparent. It was nowhere more evident than at a sunrise service at Easter. Three thousand evangelical members gathered then to recount the resurrection story. Most of them had walked some distance. The Indian women came wrapped in their multi-colored woven robes.

HELEN HANDLIN
Sanatoria Palmore
Chihuahua, Mexico

CONGREGATIONS IN SARAWAK

At a meeting of the Iban pastors' association we heard interesting reports. Some of them were:

Jawan Empaling has discussed the matter of self-support with every longhouse in the Pasai Circuit. Each congregation has given a sum over and above its Sunday offering.

A large portion of the congregation's share of the cost of a new church building in the Rantau Dilang congregation was raised by the members. Certain days were designated to "tap rubber" for the church fund.

The Reverend Jaleb Manurung, a district superintendent, reminded the group that one third of all offerings is given for pastoral support. And every Iban pastor in his district turns over one tenth of his salary every month for the support of the church—this arrangement being one approved and carried through by the pastors themselves.

Entalang Umpur said he is often called upon for special prayer, such as when a child is ill, when it is time to start a new rice crop, and when an adult is disturbed about a bad dream.

Only a beginning—but the church here is getting down to the bearing of its own share of the church work.

BURR BAUGHMAN
The Methodist Church
Kapit, Sarawak

"MOST OF OUR NURSES ARE PROFESSING CHRISTIANS"

The School of Nursing continues its good work in providing well-qualified nurses. New students were admitted in July.

In a recent government examination all our third-year and midwifery students passed. Two of these nurses received the highest marks in the whole province. Our nurses are in demand in government hospitals as well as in our mission institutions.

It is an inspiring sight to see our graduating classes stand, and to hear them repeat the "Florence Nightingale Pledge" in unison.

Each year several students from Kerala State travel 1,500 miles to enter our school, as there are not enough schools of nursing nearer, to accommodate all who wish to become nurses.

Most of our nurses are professing Christians, and we hope that their witness will remain true in a needy world.

STAFF, Creighton-Freeman
Christian Hospital
Vrindaban, U. P., India

NEW COLONIES, NEW OPPORTUNITIES IN BOLIVIA

The recruiting and the training of Bolivian leaders to take over and carry on the work here are receiving primary attention.

New colonies are opening, and the colonists sometimes travel as much as 75 miles to ask our help.

AID officials are requesting our help in administering some of their valuable proposals, as we are the only agency actually working with the people in the new colonies in a whole way-of-life program.

Our new building, made possible by the generosity of the Woman's Division of Christian Service, is being used in the teaching of cottage industries.

There are thrilling areas of expansion in the work here.

We cannot thank you enough for the many words of encouragement, and for your prayers.

RUTH and WENDELL KRAMER
Dept. of Christian Community Development,
with Instituto Rural de Montero,
Casilla 434, Santa Cruz, Bolivia

"WE DEPEND UPON YOUR THOUGHTS"

We wish that we could share with you the joy of seeing stubs that were fingers learning how to sew for the first time at the leprosarium; to visualize the day Alfred, the hospital carpenter, like many others, can have corrective surgery on his claw-hand and be able to hold a nail again without going through contortions. We wish you could see 200 children getting a good education in the mission school, yet feel the despair of little bands of school-age chil-

dren roaming the town for lack of schools. We wish you could experience the satisfaction of having 12 students in our professional nursing school.

Every day it becomes more apparent how dependent we are upon your thoughts and prayers. The needs throughout the world are so great. We must tap the spiritual resource we have in Christ.

ROBERT NEILL AND FAMILY
Ganta Methodist Mission
c/o College of West Africa
Monrovia, Liberia, West Africa

AN OPTIMISTIC NOTE ON PROGRESS AT HOME

After six years of absence I note much progress in the church at home. Inspiring new sanctuaries, homes for the aged, hospitals, larger congregations, and earnest concern for the gospel overseas are impressive reminders that Christianity in America is alert.

After another term in India, and journeys in Europe, I would say without hesitation that Protestantism in the U. S. A. is more alive than elsewhere. One reason for this is the separation of church and state. . . . Our country and our people are sound and stable, with deep convictions which give wonderful meaning to life.

HENRY H. PRESLER
248 Oak St., Oberlin, Ohio

"YOUNG AND GROWING" IN URUGUAY

Crandon Institute in Salto is young and growing. This is the fifth year of community witness. Some of the hard battles for acceptance of a Protestant Christian institution are just beginning to be won.

The little ones in my primary Sunday school class are prospective "Crandonites." Many families have come to know the joy of a truly Christian life because of what the children have shared from their experiences of Bible class in Crandon.

JUDY RICE
Rivera 933, Instituto Crandon
Salto, Uruguay

PONY REPLACES SAWHORSE

Congratulations on the fine article by Amy Lee about Jesse Lee Home [January issue, pages 35-37]. Everyone here has expressed the opinion that it is excellently done.

It is no longer necessary for Carol, Martha, and Marie to play on a wooden sawhorse. The crew of the SS *Chena* gave to the children of Jesse Lee a three-year-old Shetland pony. (See photo below) The crew also gave cowboy outfits to several of the younger children.

TED R. WITT
Box 67, Seward, Alaska



Has Foreign Administration Served Its Day?

In the discussions of changes within the Board of Missions it seems to us not nearly enough time has been given to the word *administration*.

We are thinking particularly of the foreign field as we write this.

We have talked a great deal about indigenous churches and field self-direction. We boast of the number of national district superintendents and directors of institutions. And yet—and yet—we still keep the word “administration” in our vocabulary, in our offices at 475 Riverside Drive, and in our own The Methodist Church.

Were one an Indian or a Latin American or an African we do not believe we would warm to the title of “administrative secretary” for any one of these places if that secretary were American and foreign to our land.

But—and this is a big word—what are we to do? The services these secretaries perform are needed. They are asked for. We do not know the answer but we do think that one step in the direction of unity would be to drop the *word* not the service. Is “advisory secretary” too much of change? There must be some word that will not be offensive. At any rate, it is something to think about.

Ecumenical Participation And the Laity

During the Annual Board meeting there was considerable talk on unity and ecumenical concern in the reports from the field and in the talk in the corridors.

The discussions on Rome and on ecumenical relations with the non-World Council Protestants are mentioned in another part of this issue.

But there was one phase of ecumenical participation that was overlooked. That was the participation of the laity in the more serious “dialogue” of the ecumenical movement.

This is not confined to The Methodist Church. In Boston this past month the Harvard Divinity School took a great step in ecumenical adventure by inviting Cardinal Bea, president of the Vatican Secretariat for the Promotion of Christian Unity, to four closed seminars where Catho-

lic and Protestant religious leaders talked together.

Meanwhile, Richard Cardinal Cushing of Boston is building a Center where Jewish, Protestant, and Catholic clergymen can talk together on religious and social topics.

All over this country, Europe, and Asia study groups are getting together to study on a deep level the meaning of unity. And yet, with a few outstanding exceptions particularly within the World Council study groups, there are few if any laymen.

It is good and wise that our clergymen are probing into the theological implications of the ecumenical movement. But it is even wiser and perhaps better if they carry laymen and lay women along with them.

There are two outstanding benefits to be derived from this. One is that a united church has to be made up of the body of the laity if it is to be a church. The other is that the lay reaction to some of the troublous doctrinal differences clergy pose could have a very salutary effect on both discussion and outcome.

We are aware that the average layman—and lay woman—is woefully ignorant of the theological language of the ecumenical concept. But their participation on the deeper levels of discussion would make the church the gainer.

Spiritual Life Studies in the Board of Missions

Every once in a while someone comes forth with a blast against the study book on spiritual life, published by the Woman's Division of Christian Service of the Board of Missions. Not because of its content, no. It is because it is published by the Board of Missions.

“Why,” ask the blasters, “does the Board of Missions produce these books? The Board of Missions should stick to missions.”

We will not go into the implications of that last sentence, but we do want to say a few things about the spiritual life study books.

In the past twenty-two years the books have become a regular part of the study life of the 32,000 Societies of Christian Service in the United States.

Through them, women, and in places where the book has been used

as a Lenten study, the whole church, have been introduced to spiritual and theological truths by the best minds in our church and in others.

The women have responded. The sale of the books has gone steadily upward. We thought the peak had been reached by Frederick Grant's *Basic Christian Beliefs* two years ago, by the sale of approximately 140,000 copies.

This year the book, *The Dimensions of Prayer*, by Douglas Steere, may pass the previous book in sales.

Every book since 1956 has been republished in a hardcover edition after the study year was completed, by some publishing house—Scribner's, Harper's, Macmillan's, Crowell, Abingdon, Olive & Boyd of Edinburgh. Two of the studies were republished in Braille by a Jewish group.

Every one of the books has met a special need at a special time. And every study lifted some Society into a higher realm of spiritual thought.

We are not stressing spiritual experience here. That has happened, too. We are stressing, rather, intellectual understanding of spiritual matters as interpreted by the authors. We are not writing a publicity piece for the books. We are recognizing the fact that these books have played a great part in the maturity of spiritual thinking in the local church. And although we can write a pretty good argument that they are missionary texts, we do not care whether they are or not. They are making a contribution to the life of the church at a time when the laity of the church needs theological education. We pay tribute to this part of the Board of Missions work.

The World Relationship

We were interested to read the questions posed by Lutherans in Africa the other day—questions about their world church relationships.

This particular Lutheran Church was about to join a merger of churches in Africa, making one united church. “What then,” asked the Lutheran Church, “becomes our relationship to the world Lutheran body? Can we have relationships only through the World Council of Churches?”

This is one of the posers of the ecumenical movement. World denominational bodies have too much to contribute to be tossed away lightly. We hope someone is working on this.

For Such a Time as This

American Methodism, like most of the younger Christian movements, has been eagerly missionary in spirit and in program. It came into being through the efforts of Mr. Wesley's missionary preachers and was in its beginnings a part of a contagious religious awakening with an irrepressible urge to share the Good News to the farthest frontier. It was at a mass meeting in New York, however, on April 5, 1819, that what is now the Board of Missions of The Methodist Church had its beginnings.

What is reflected on these pages this month, and more fully, of course, in the reports to the Board of Managers, should serve to strengthen the conviction that this is the Lord's work.

To be sure, this Board like other boards of missions, older and younger, is facing new frontiers, new problems, new challenges to faith. A new day is upon us. The old order passes, and with it must go many of the old concepts, methods, and institutions. But the same Lord is leading, and those who follow in full commitment will learn to meet the new demands of our changing world.

God has not abandoned his church or his saving purpose in the world. He has brought his people into being for such a time as this.

G. Bromley Oxnam

When a man with the strong personality and force of G. Bromley Oxnam dies, there is a physical sense of loss as if we find it hard to believe that one so vivid is no longer there among us with his characteristic and well-loved gestures.

There will be many comments on Bishop Oxnam's impact upon the American scene. As Methodists, we would remember also the man himself—this member of our family. He was a complex and multifaceted man—a superb administrator who was also a lover of art, a hard-driving man who was also thoughtful and gentle with individuals, a crusader for social justice who did not succumb to sentimentality.

It was this last quality that was the undoing of his detractors during the McCarthy era when his courage shone

brightest. It is unlikely that many people agreed entirely with every stand that Bishop Oxnam took on public issues but it is equally true that all who knew him respected his stand on every issue. To hear this man described as a "dupe" could only inspire incredulous laughter in those who had any acquaintance with him. Unfortunately, for the great mass of people to whom he was only a name his public vindication had to be won at a great personal sacrifice to himself.

It was characteristic that the bishop did not shrink from this encounter even though he was aware of the personal risk involved. Bromley Oxnam was a man who believed—really believed—in the triumph of righteousness and lived to work for its accomplishment. As Roswell Barnes has said, he asked one question, "What needs to be done?" and gave no thought to such side issues as popularity.

There is a great deal of questioning these days about the church's relevance to modern life. These questions never arose where Bishop Oxnam was for his presence assured that the church was looking the society of the time squarely in the eye and seeking to do something about it.

The illness which came upon him in the last years of his life was a great trial to him. Any infirmity which slowed him down was not something that he suffered gladly. In that sense, we may rejoice that he rests in peace. In other senses, the phrase "rest in peace" is an incongruous one to apply to Bishop Oxnam. To his eternal glory, he never did. Even now, we suspect that they had better be sure that everything is all right in heaven and that none of the saints are being mistreated for, otherwise, they will hear about it.

The Fact of Easter

It is a coincidence that this issue, dealing with the missionary work of The Methodist Church, should appear at Easter. The date of the annual meeting of the Board of Missions and the length of time required by editors and printers to produce the magazine were the determinative factors rather than any carefully laid plan.

Even so, what a happy and profound coincidence. For Easter is what missions are all about. This is so simple and obvious a statement as to

seem a truism but it glows with implications for us. At the heart of the Christian Gospel is a series of simple statements of fact. Those of Easter are great shouts of joy.

Christ is risen! Hallelujah!

Hallelujah! Christ is risen indeed!

These statements affirm many things but among them are God's involvement with the world of creation, His love for humanity and His transcendent power. More importantly, they demonstrate that basic reality is not (for our poor, stumbling perceptions, at least) chilly abstraction but personal and tangible.

They also affirm that something has taken place. This is what we mean when we say that Christianity is a historical religion. We affirm that God has become a person and done certain things. Basically, this is the core of the Christian faith.

We are not too happy to face these facts any more. It would be more pleasant to tuck away the blood and bones and guts of Good Friday and concentrate instead upon a pretty Spring festival of sunrises and flowers and new clothes.

This is one way in which our missionary obligation saves us. When we witness to people who do not know the Christian Gospel, we are driven from vagueness and must say what we mean. We cannot ask a man to surrender his life to the Easter bunny. Only the agony of Holy Week will make real the triumph of Easter.

And when we witness to others we witness also to ourselves. One of the most important things about the Christian's imperative to mission is that by sharing the Good News with others he enriches himself as well. This is not surprising, for what he bears witness to is not his belief but an important truth that he has learned. In himself, the Christian witness is nothing (except in the negative sense that he may obscure the message). "Christians are ordinary people making extraordinary claims," in the famous words of President Radhakrishnan of India. There is a profound sense in which that statement is true and we should all be glad that it is true. In ourselves, we are but forgiven sinners. But Easter is a time to proclaim our true joy and hope.

Christ is risen! Hallelujah!

Hallelujah! Christ is risen indeed!

“He Set His Face **RESOLUTELY**”

by FLORENCE HOOPER

SOON WE SHALL CELEBRATE once more Easter and Pentecost. Once again we who, all undeserving, bear the name of Christ, must re-examine the origins, humanly speaking, of the vital decisions which led him, with conclusive certainty, to the final outcome of his earthly living in Gethsemane and on Calvary. How did He, day by day, lay those foundations of character and raise those bulwarks of spiritual integrity which resulted in His confident decisions, hard-won though they were, leading Him on a sure way to Saviorhood?

The earliest indication in the Gospels of the kind of person He was to become is found in *Luke 2:40* (Phillips' trans.):—"The child grew up and became strong and full of wisdom and God's blessing was upon Him." From babyhood He had lived in the fear and the love of God, with clear consciousness of the Creator's presence in His home, life and in the surrounding countryside. And the mark of this presence was upon Him as He lived and worked.

Years later, we hear Him saying: "If anyone wants to follow in My footsteps, he must give up all right to himself, carry his cross every day and keep close behind Me. . . . For what is the use of a man gaining the whole world if he loses or forfeits his own soul?" *Luke 9: vss. 23 and 25, Phillips*).

And then, on the threshold of the final crisis, when He knows that He, and He alone, must make the crucial decision, and confront, unflinching, all its terrible implications, "He set His face resolutely towards Jerusalem and sent messengers ahead." (*Luke 9:51-52, New English Bible*). . . . Set His face resolutely toward certain death, and made the decision irrevocable by sending "messengers ahead."

In Gethsemane itself came the fateful test of His lifelong self-discipline. He met it in agony of spirit, mind and body, sublimated, nevertheless, in the creative power generated by habitual obedience and uninterrupted moment-by-moment fellowship with the Eternal.

Toward this consummation, all His life had been directed, never by self-discipline for its own sake but always with its goal the upbuilding of a habit of ordered response to the will of God. His instant readiness in the most severe testing was sure and dependable because its sources were deep in a divine-human relationship of love and trust.

The simplicity of His life attitudes carried no taint of a yearning for self-aggrandizement, nor of self-immolation to win the favor of a reluctant Deity, nor of penance for sin. He had a work to accomplish to the glory of His Father, a life to live and a death to die *with a purpose*, which purpose was the revelation of Divine plans for mankind. And so, all the choices of *everyday*, from a country boyhood through a tumultuous public ministry, converged toward His utter surrender of self. "Not My will but Thine be done."

Such unquestioning surrender was only to be assured by preceding days and years of thoughtful obedience. The end product was "holy habit," an unshakable personal power which determined the events of His last days on earth. He had had a lifelong rendezvous with God "in the inner spaces" of spirit, the spaces whence great conclusions come.

For Christians who would follow Him all the way, the truly disciplined life must be, like His, a normal human existence, lived creatively by the grace of God despite the distractions, confusions and temptations of the world around

them. The disciplined life is not protected by the silences of a cloister, nor the easing of decisions by withdrawal from the necessity of making them.

In a statement written for Edward R. Murrow's radio program "This I Believe" the late Dag Hammarskjöld said:

"The explanation of how a man should live a life of active social service in full harmony with himself as a member of the community of the spirit I found in the writings of the great medieval mystics for whom self-surrender had been the way to self-realization, and who in 'singleness of mind' and 'inwardness' had found strength to say 'yes' to every demand which the needs of their neighbors made them face and to say 'yes' to every fate life had in store for them when they followed the call of duty as they understood it."

By such surrender Dag Hammarskjöld himself became a living exemplar in our day of what it means to follow our Lord in service to humanity and in harmony with the Divine will "as he understood it."

Such a life never comes to fruition overnight. It is the long-range produce of dedication to that "simple obedience" which Thomas à Kempis called a prime characteristic of the earliest followers of Jesus.

How shall a modern man know the will of God? By what map shall he chart the way of obedience? First of all, to quote Phillips' translation of Paul's letter to the Colossians (Chap. 2:16, 17, 19):—

"Don't let anyone worry you by criticizing what you eat or drink, or what holy days you ought to observe, or bothering you over new moons or sabbaths. All these things have at most only a symbolic value; the *solid fact* is *Christ*. . . . It is from the Head alone

Christ's entry into Jerusalem—From an old engraving by Gustav Doré



that the body, by natural channels, is nourished and built up and grows according to God's laws of growth."

If Paul was right—and the experience of Christians over the centuries seems to confirm his statements—one may rule out of the practices involved in Christian self-discipline the importance of times and seasons, observances or self-abasement. "In actual practice they do honor not to God but to man's own pride (Col. 2:23 Phillips)."

The teaching of Jesus confirms, indeed it was probably the origin of, the teaching of Paul. Contemplating the more or less ascetic practices of the Pharisees, Jesus exclaimed, sadly: "Alas for you . . . you pay tithes of mint and dill and cummin; but you have overlooked the weightier demands of the Law,—justice, mercy and good faith. It is these ye should have practiced without neglecting the others" (Matt. 23:23. New English Bible). In many other places in the gospels He emphasized the same ideals.

If we agree that in all Christian attainment *the solid fact is Christ* we begin to see the opening of a way to such disciplined living as that to which He achieved. "It is not by license or by chaotic so-called freedom," writes Walter Russell Bowie, "but only by obedience to everlasting laws of righteousness that the great energies of life are swung into their harmonious orbits. This is so within the personality in *the control of impulses by ideals*. (Italics are mine.)"

"It is so in all relationships: of friendship, of marriage, of the citizenship that sees a community in the light of the Kingdom of God." It is not, then, deprivation but fulfillment of both God's purposes and man's personality which distinguishes the disciplined life.

But how shall we know those "everlast-

ing laws of righteousness" of which Dr. Bowie speaks? How "control our impulses by ideals?" The Bible, studied in humility and with an eye to its concrete meaning for *our* lives, is a guidebook which has proved reliable, time out of mind. Its stern morality, based on God's abiding love, must become the framework of our thinking and of our deeds. We shall find, with the Psalmist, that His testimonies truly are "our delight and our counselors; we shall run in the way of His commandments when He enlarges our understanding." There is no substitute for reasoned knowledge of the Bible.

Yet the Bible in itself is not enough. To plumb the depths of the meaning of life and of God's hopes for us as individuals, we must take time to hear the voice of the Eternal not only in the history of Israel, or in the majestic poetry of the Psalms, or in the pictures of Jesus which we find in the gospels and the interpretations of Him which emerge in other books of the New Testament. These are essential but powerless until Christ through the Holy Spirit is daily and hourly our Comrade, Counselor and Guide, rebuking our persistent penchant for evil or superficial ways, leading us uncompromisingly back into compliance with the demands of His love.

We do not have to *win* His favor; by His grace, we *have* it, but it is fatally easy to lose it by wilfulness, laxity, even by "fuzzy-mindedness" or failure to "be still and know that He is God." Not "self-mortification" nor even the intensive study of the "Book of Books" is the whole answer. No, the mind and will and spirit of man are what need disciplining in the transforming presence of Him who embodies the nature and the will of the Divine.

Put yourself into His hands; rely upon His always available wisdom. Obey instantly and implicitly, to the very height and depth of your ability. Then go happily upon your way, confident of both His willingness and His power to make your scarred and maimed personality over into His likeness.

The miracle of Easter may thus be re-enacted, here and now, in resurrected Christians, wondrous implements fit for God's use in a world it is His will to redeem in righteousness.

But first, like Jesus, we must "set our faces resolutely" in a discipline of obedience to His will, made possible through His creative indwelling.

° Interpreter's Bible, volume 1, page 477.

°° Psalm 119:24, 32 (RSV).

WAS IT TOO LATE?

HISTORIC AN FIRST

WAS IT TOO LATE?

The National Conference on Religion and Race, recently held, has been greatly praised and slightly dismissed. What did it accomplish and what hopes and warnings does it hold out for the future?

By ARTHUR J. MOORE, JR.

THE NATIONAL CONFERENCE ON Religion and Race, held in Chicago in January, was in many ways historic. Set to mark the hundredth anniversary of the Emancipation Proclamation by Abraham Lincoln, the Conference was the first national gathering in the United States to be held under joint sponsorship of the three major faiths who represent the "Judaean-Christian tradition" of which

orators make so much. Convened by the appropriate departments of the National Council of Churches, the National Catholic Welfare Conference, and the Synagogue Council of America and endorsed by some approximately seventy participating groups (including The Methodist Church), the meeting had impressive patronage. The six hundred and fifty participants included a cardinal, archbish-

ops, bishops, rabbis, pastors, laymen and women, nuns, church bureaucrats, social actionists and assorted "do-gooders." They heard speeches of various worth by such scholars and dignitaries as Rabbi Abraham J. Heschel, Peace Corps Director Sargeant Shriver and Rev. Martin Luther King, Jr. and participated directly in some thirty-odd work groups. All very impressive.

Brooding over this vast assemblage was the charge hurled at the Conference during its first session by the well-known young Protestant lawyer and gadfly, William Stringfellow. "This conference," intoned Mr. Stringfellow, "is too little, this conference is too late, this conference is too lily-white." Red with fury might better have characterized the complexion of some delegates after Mr. Stringfellow spoke but his accusation remains. It was echoed by Will Campbell, associate director of the Department of Racial and Cultural Relations of the NCC, who said "without hesitation that it is too late for us to be here. That is, it is too late now for us to establish harmonious relationships between the races on a worldwide scale." The charge was echoed by questions raised concerning the proportion of Negro speakers and members of the planning committee for the Conference. It was raised by the absence of Negro



Presbyterian Life

Thirty-six work groups conducted the main business of the Conference. This one, on Racial Exclusion in Congregations and Denominations, was led by Miss Thelma Stevens of the Board of Missions of The Methodist Church.

writer James Baldwin, whose works (and particularly the current *The Fire Next Time*) were quoted by nearly every speaker. Finally, and most ominously, it was echoed by the invisible presence of the Black Muslim movement, with its bitter rejection of all whites and of Christianity as a white man's religion.

In a very real sense, there is no denying such an accusation. The churches of the United States of all faiths may fairly be charged with talking more and doing less about segregation than any other major group in the nation. Conferences are notoriously prone to suffer from the inability to distinguish their words from the actual facts, even in the face of some rather wide discrepancies.

Bearing these things in mind, it can

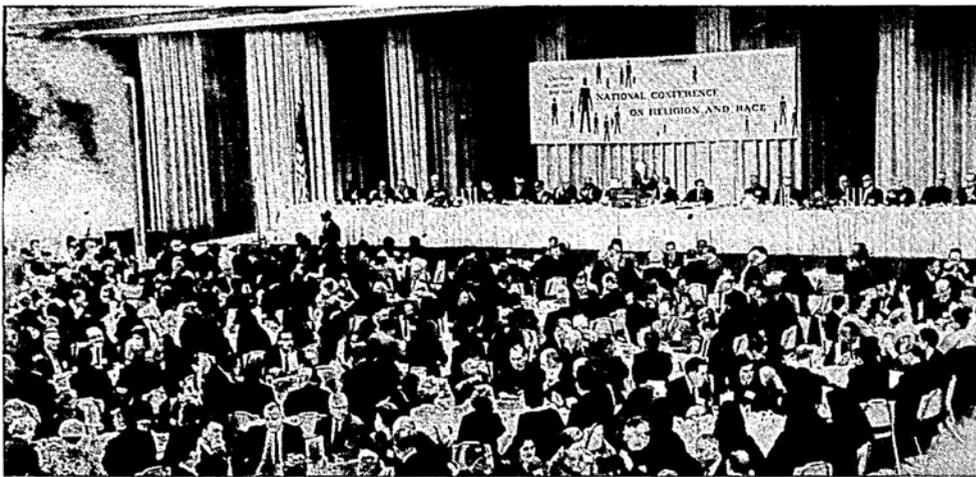
still be affirmed that the Conference on Religion and Race was a success and may even turn out to be as historic (well, almost as historic) as its promoters insisted. This paradoxical assertion is true insofar as the religious groups represented accept their deficiencies in the area of race as a common judgment upon them all which enables them to re-evaluate their faithfulness to their religious mission. Will Campbell put it well when he said, "I would like to suggest that instead of seeking a solution to the race problem through the inner life of the church and synagogue it would be more realistic to seek a true inner life for church and synagogue *through* the race problem." That is to say, churches must examine their own claims to be the peo-

ple of God in the light of their failures to readily accept all men and must begin by "acknowledging and bewailing their manifold sins and wickednesses."

Such an approach was not satisfactory to some actionists and led *Time* to abruptly dismiss the Conference for failing to speak with a clear voice. This dismissal failed to take into account the insistence of all present that repentance must include action. One of the more creative acts of the Conference was to establish ten cities as pilot projects where interfaith action on racial problems could be carried on in formal ways in order to establish patterns that might be followed across the nation. The Conference also recommended a long and detailed list of specific actions that might be taken by religious bodies. In conclusion, an Appeal to the Conscience of the American People was issued by the Conference. This was a good enough document of its kind although it remains to be seen whether it will escape the oblivion which is the fate of most statements issued by conferences.

To summarize then, it can be said that this Conference followed the tried-and-true conference formula and thus failed to dramatize the churches' involvement with the problems of race in the contemporary situation. Matters of organization might also be criticized. On the credit side of the ledger is the fact that the Conference did indicate the common concern of all the major religious groups in the United States and their desire to find some permanent way to express their common convictions. Finally, it is to be hoped that this Conference will lead the churches to focus upon what these problems have to say to them as churches as well as in the general realm of society without enabling them to shirk their social responsibilities.

A word about The Methodist Church's participation is in order. Through its social action agencies, The Methodist Church was active in the planning and execution of the Conference. Through a conflict of dates with the annual meeting of the Board of Missions, many of the Methodist delegates named by the Council of Bishops were unable to attend the Conference. This was particularly true of bishops of whom two (Bishop Brashares, a member of the host committee from Chicago, and Bishop Clair) were at the Conference. This was in rather stark contrast to the twenty-five Roman Catholic bishops and archbishops who were much in evidence in Chicago. This was undoubtedly a slipup rather than lack of interest but a church as organized as ours should be able to avoid such slipups. This is not an area in which Methodism can afford even the appearance of complacency.



RNS Photo

Plenary sessions included luncheons and dinners, with such speakers as Peace Corps Director R. Sargeant Shriver and Rev. Martin Luther King, Jr.



RNS Photo

Extent of interfaith planning for the Conference is shown by group talking together. They are (left to right): Archbishop William E. Cousins, chairman of the Social Action Department of the National Catholic Welfare Conference; J. Irwin Miller, president of the National Council of Churches; Albert Cardinal Meyer, archbishop of Chicago; Rabbi Julius Mark, president of the Synagogue Council of America; Dr. Fred S. Buschmeyer, secretary of the United Church of Christ; and Bishop Stephen G. Spottswood, African Methodist Episcopal Zion Church, Washington, D.C.

LATIN AMERICA is in the throes of radical social change. Political ferment is on the increase. In 1962 important political changes occurred in Argentina and Peru. Radical left-wing forces gathered strength in some sections of Brazil and Chile, to name but two countries. Many consider that there is a continent-wide political swing to the left. The revolutionary governments of Mexico, Bolivia and Cuba carry on their transforming programs toward their very diverse ends.

Population grows at a faster rate in Latin America than in any other continent of the world. Thus it is a continent of youth where half the population is twenty-one years of age or less. The impulsiveness of youth, its hurry and impatience, its idealism and hope—all permeate Latin American life and change. Population movements transform society. The steady influx into urban areas continues. New cities spring up in what were desolate wastes but a few years ago. Vast problems of hunger, misery, illiteracy, disease and degradation proliferate so that the least and apparently lost succumb to hopelessness save as they place their faith in revolutionary programs that promise justice and opportunity.

As this is a period of tremendous change and problems throughout Latin America, so it is a period of immense opportunity. The stirrings of great multitudes that seek justice, education, higher standards of living, and a genuine participation in the fruits of civilization are ready for relevant answers to man's needs. Changing structures of society upset century-old patterns and make possible expectations of new life and hope.

In 1962 The Methodist Church took a serious look at itself and at the society in which it moves. In February and March the Latin American Consultation on the Life and Mission of the Church took place in Buenos Aires. For the first time the ten Latin American countries in which our Methodist Church works sent delegates to such a continent-wide meeting, to consider together the tasks before The Methodist Church across the continent. First there was an attempt to understand the reality in which the church moves. This was described as essentially a revolutionary reality where change is present at every level. The Methodist Church itself was seen to be stirring with some signs of new life but at the same time it was often remarked that our church is not living up to the possibilities of this day. We have been too unimaginative, too middle-class, too attached to meaningless routines however comfortable they might be. The Consultation considered the relationships which exist between the Methodist Churches of



A business session of the Latin America Consultation.

SELF-EXAMINATION IN Latin America

Latin America and the Board of Missions. In a spirit of frankness and openness the leaders of our Latin American churches indicated some ways in which the Board of Missions might respond more adequately to the felt needs of Latin America. The Consultation also considered the strategy of the church for the years ahead, giving high priority to the work of the new Latin American Board of Missions to enter Ecuador, distribution of literature, the development of church life through small Bible study and fellowship groups, the training of leadership.

The Latin American Consultation had numerous important results. The Advisory Committee of the Consultation presented specific recommendations to the Board of Missions to which the Board has responded. It remains to be seen how this response will be implemented in the months and years ahead. Beyond this, there was great value in the coming together of representatives of Methodist churches which had never met before. We became aware that similar problems across the continent are faced by the church in very diverse ways. Of particular interest to the Consultation was the experience of our brethren in Cuba who

have had to undergo a deep searching of the meaning of the church and of personal witness in a most difficult time. No easy answers appeared. It was far easier to describe and diagnose the revolutionary nature of Latin American society than it was to prescribe creative approaches for the church to meet this new day. In this difficulty we as a Board of Missions also share. We sense that we have not come up with the kind of imaginative and creative programs or ideas that would challenge the very best witness in the church and in Latin American society.

We lift up in this report the conviction that the future of the church in Latin America depends largely on the ability of the church to awaken its laymen to their ministry. The Consultation itself was an excellent example of the vibrant potential inherent in our laity. Some of the finest leadership and most creative ideas were offered by laymen present at the Consultation. Beyond that, the Consultation expressed in many ways its conviction that the future of the church is in the hands of laymen, even when this was not always expressed in so many words. While great emphasis was given to the

ministry of the church, it was clearly stated that one of the major tasks of the clergy is to equip laymen for their ministry. It was fully recognized that the work of laymen is not simply that of occupying significant posts within the church, but essentially it is to speak relevantly, by word and life, in the sphere of action to which each layman is called by God in Latin American society.

The awakening to a sense of the importance of the laymen in the church is accompanied by an increasing recognition of the importance of lay training. The advent of this recognition is not always rapid nor is it equally clear in every country. But signs are mounting of an increasing concern in this direction which is expressed in numerous ways. The shining example, often repeated at the Consultation, was the advance program of the Cuban church with its call to young men and women of the church to dedicate two years of their lives to full-time church work with only sufficient financial recompense to pay for minimum living expenses. The response of Cuban laymen to this call was enthusiastic and beyond the expectations of many in the church. It was an indication of the readiness of many Christian laymen to devote themselves to a Christian cause which enlists all their strength and capabilities. In Brazil the General Board of Social Action has created a Committee of Civic Action which will greatly develop the concern of the church for a relevant witness in the field of church and society, with a concomitant emphasis on the training of laymen to meet the demands of a Brazil in great social flux. Chile is organizing mobile teams to spread across the nation to train laymen in basic Biblical and theological disciplines and to help them relate their faith to their community life. Uruguay instituted an Evangelical Academy for the training of laymen in basic Christian subjects and to prepare them for better service within and without the church. Panama and Costa Rica have followed up the Latin American Consultation with local consultations in which special concern has been expressed for the better awakening of the laymen of the church to their responsibilities. Bolivia is considering the use of short-term lay missionaries from the United States for specialized tasks. We welcome the variety of expressions of resurgence in the interest of lay preparation. We trust that this experimentation may lead to new concepts and methods in the awakening of the lay responsibility.

Of particular concern and importance is the effort to prepare laymen for work with students in the crucial university areas where the leaders of tomorrow's Latin America are being educated. The

political importance of Latin American university students is well known. The church is conscious of the fact that it has not always spoken relevantly to them and that today throughout Latin America the university centers are very frequently centers of Marxist thought and action. In many respects our student work in the past has been a failure. Even in our own Methodist educational institutions we have not always known how to speak in a relevant way of our Christian faith and we have feared that to do so might sometimes constitute undue pressure or threaten our institutions with the loss of students. In some areas we have set up student hostels which have rendered fine service though the number of students they have reached has been relatively small. Student centers near important universities are very few and far between.



Delegates from Africa stress the world-wide nature of the church.

We have very few missionaries and nationals who give full time or even part time to student work. There are significant exceptions, but the general panorama is that of a church which recognizes in principle the importance of work with youth and students in today's Latin America but which has not translated that recognition into a widespread effective program of encounter with the student mind.

This calls for a restudy and revamping of our normal methods of work. The Latin American Consultation repeated frequently that we have become fixed in routine patterns of work. We have carried on much of our activity through institutions that have developed a massive life of their own. They have great value but at the same time they absorb resources that otherwise might be avail-

able for a mobile and extensive development of a church which changes both methods and approach in the face of a society that changes with extreme rapidity. We are grateful for the wonderful contribution our Methodist schools, clinics, farms, social center and similar institutions have made to the life of Latin America. We call upon them and upon the church as a whole for a constant re-evaluation of their role in the light of what appears to be the highest priorities for our Methodist work. This is a time when this problem is being urgently studied in Latin America, as elsewhere. We see no simple solutions, but we seriously question any defensiveness which assumes that past patterns are adequate.

Recognizing this, the delegates said in part in the "Declaration of the Methodist Churches of Latin America," sent out to Methodists of the area:

1. That The Methodist Church, as part of the Body of Christ, has been called to be a community of worship, of evangelism and testimony in our America, a mission which has been accomplished only in a small part. For this cause, we are profoundly repentant.

2. That the present crisis which we are living constitutes a real challenge to our church, to revise with humility, honesty and courage its traditions, its teachings, its preaching, its way of life.

3. That we long to see a renewal in our church, beginning with a vital contact with the Sacred Scriptures and a rediscovery of the Wesleyan tradition of "class meetings," or small disciplined and creative groups that might constitute true centers of spiritual power and new vision.

4. That the church must intensify its work of the production and distribution of evangelical literature.

5. That the necessity has increased for an ordained and lay ministry which may move into the life of our contemporary society with the redeeming Word of Christ.

6. That the Latin American Church must stimulate the creative talent of its members in all areas of art, church architecture, liturgy, hymnology and other areas of our culture, as expressions of its faith and of the profound meaning of the incarnation of our Lord Jesus Christ.

7. That our church has a special ecumenical vocation.

8. That there is cause for true gratitude to God as we enter a new period in the relationship between the Board of Missions and our churches which should be characterized by: a growing honesty, mutual comprehension and equality; greater autonomy in the decisions and actions of our annual conferences; and flexibility and mobility of personnel and funds.

Highlights

FROM SOUTHEAST ASIA AND CHINA



Methodist Prints, by Fujihira

(Above) The need for Christian literature for the large number of Chinese in all of these countries is acute. Here a student at Tainan Theological College, on Taiwan, shows a copy of a magazine produced at the school.



Methodist Prints, by Fujihira

(Left) Social work and work among refugees is another field of activity. These children attend a school operated by The Methodist Church on the roof top of a government housing project in Hong Kong.

(Below) Missionaries are increasingly being sent from countries in the area. The Philippines have been in the forefront of this movement. Here Dr. Raymundo Rivera examines a patient in a clinic in Malaya.

Louis R. Dennis



IN SOUTHEAST ASIA, there is an interdependence among the nations and among the small Christian churches in these nations. In this area, Methodism works in Burma, Hong Kong, Malaya and Singapore, Sarawak, Sumatra (Indonesia), the Philippines and Taiwan. Here are some highlights of that work.

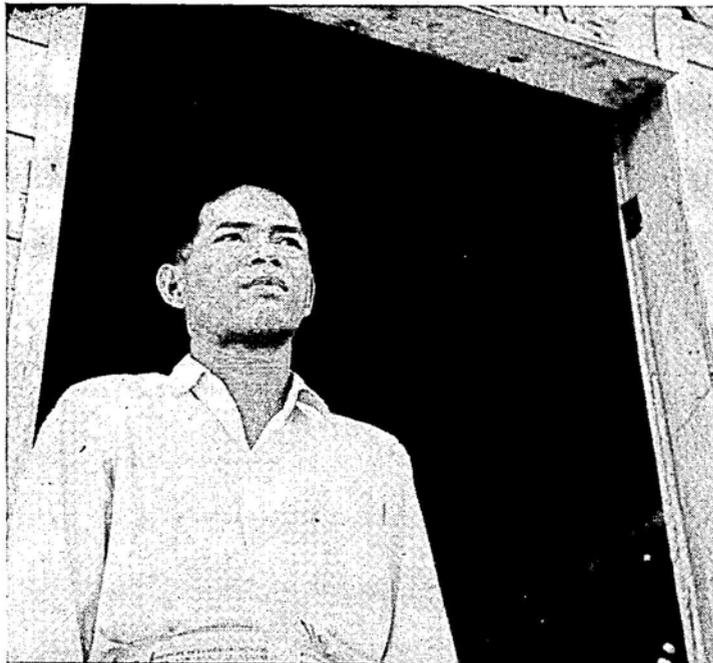
Highlights

FROM SOUTHEAST ASIA AND CHINA



Louis R. Dennis

Trained leadership from these countries is receiving more recognition. Dr. Ivy Chou, of Sarawak, is one of the few women members of the Central Committee of the World Council of Churches.



Methodist Prints, by Fujihira

In Indonesia, where Methodist work is largely on Sumatra, a new opportunity for expanding evangelism is now available. Here is a local preacher in the doorway of a village church.



Methodist Prints, by Fujihira

In Malaya, a rapidly growing school system raises the question as to whether these schools will be able to maintain their Christian character. This is the Boys' School at Kuala Lumpur.



Leon V. Kofod

In Burma, a new government controlled by the military offers the possibility of government takeover of all schools and the related problem of training church members.

Serving a Sub- continent in Southern Asia

Togo Fujihira Photo



"During this period of nation-building, The Methodist Church in Pakistan has flourished." This is part of a congregation at a church service in Karachi.

INDIA

WHILE THE METHODIST CHURCH is made up of a little more than 500,000 souls in a land of 438,000,000 people it plays an important role in developing the country far out of proportion to the size of the flock.

It is composed of eleven annual conferences and a Central Conference. Four India bishops administer the varied services of the church. Bishop S. K. Mondol is the senior bishop with residence in Delhi. His episcopal area includes four annual conferences with a total of Methodists equal to half the total of the church in India. Bishop John A. Subhan presides over three annual conferences in the Hyderabad area. Bishop Mangal Singh has the Bombay area with two conferences and Bishop Gabriel Sundaram administers the Lucknow area with two conferences. With more than sixty districts in India to develop and supervise, the national ministry is supplying all but four of the district superintendents.

Since 1926 an interdenominational committee has been hammering out a plan for church union in North India and Pakistan. In 1957 the final plan was drawn up and submitted to the church for study and authority to vote on it.

Prior to voting by Methodist conferences last fall, The Church of India had turned the plan down. The United Church of Northern India (Presbyterian) voted unanimously in favor. At the time of this writing, nine Methodist conferences had voted. While the totals are 305 in favor and 315 opposed, five conferences had a favorable majority. A two-thirds majority of the total vote is necessary to approve the plan. Many reasons are offered to explain why the plan has not received a larger majority of the votes. Some relate to the mechanics of the plan, others to economic factors and still others to theological differences that have not been emotionally resolved. Nevertheless the affirmative vote is surprisingly larger than anticipated and only confirms the belief that Church Union will come.

The 1960 Central Conference created a Commission on Stewardship to educate the church in the full spiritual values of Christian Stewardship. According to goals previously established, total self-support of evangelistic work should be achieved by 1968. Though rather ambitious in view of the economic conditions of the church and the vast geographical spread of Christian families in rural areas, it is a goal well worth seeking.

Most exciting is the potential of the

urban congregations, many of them without pastors or organization but meeting in a home or on a lawn each Sunday and occasionally visited by an overworked pastor from a city church. Every city has these groups for they are following the rapid industrial development. Laymen take the initiative and hold the group together until a pastor can be appointed. They are usually without previous experience but have had a personal experience of Christ and have been faithful in family devotions. These congregations have the potential of supporting their own pastor and of participating in the erection of a sanctuary. The church needs to match their contributions with a trained ministry and church extension funds.

The rural church is another problem entirely. Small family groups are scattered in many villages. Each group is too small to support its own pastor or build a sanctuary. Distances between villages and bicycle transportation are handicaps one pastor finds difficult in serving twenty to thirty villages.

This challenge is partly met by volunteer training institutes. The volunteers are laymen who come into a training camp for a week or more to learn and practice the fundamentals of conducting a service. They study the meaning of the Lord's Prayer, 23rd Psalm, Apostles' Creed and Sermon on the Mount. The Volunteers' Training Institute in Vikarabad, Hyderabad Conference, has developed a permanent campus. Man and wife come for a month at a time. A model outdoor worship center serves as their chapel and a full-time director and part-time staff prepare the men for guiding the spiritual lives of their village people. It has produced such practical results that plans for extending the training period and possibly giving a limited ordination are under consideration.

Education: Of the four Indian bishops, three were trained teachers and administrators in our boys' high schools before they entered the ministry. The importance of this educational ministry to the present existence and strength of our church is impossible to measure. The danger of overinstitutionalizing and draining limited resources is always present. From the beginning of Methodist work in India in 1856 two principles were faithfully followed. It was always a church that was established and never a "mission." Along with the church went the school, most of them pioneering primary institutions, soon raised to high schools, the only ones within many miles.

At present over 50,000 children are enrolled in our institutions from village

schools to colleges. Of this number about twenty-five per cent are Christians. Since many of our high schools and junior colleges are private-aided schools, they receive \$350,296 a year in financial help from Government on recurring budgets, as well as capital grants. Without this help many of our schools could not continue.

Thus The Methodist Church in Southern Asia plays its important role in an ever growing field of service. From 1950-51 to 1960-61 the number of secondary schools in India increased from 7,000 to 17,000 with an enrollment jump from 1,220,000 to 2,910,000. Primary schools increased from 210,000 to 342,000 with an enrollment explosion from 19,150,000 to 34,340,000. In all, school and college enrollment now totals 44,440,000, almost double the number of ten years ago. This is not only a colossal financial and engineering achievement but represents a monumental task of training and recruitment of teachers.

India has in the last ten years increased its hospitals and dispensaries from 8,600 to 12,600 and its beds from 113,000 to 186,000. Admissions to the fifty-seven medical colleges have doubled to 5,800. However, there is a great shortage of nurses, especially felt at this time of national crisis. There are 27,000 nurses to 70,000 doctors. This works out to one doctor for every 6,257 people. About one third of the nurses are Christian.

Agriculture: India lives in 500,000 villages. Almost eighty-five per cent of the population live in rural areas and make their living from the soil. Of the total geographical area of 1,127,000 square miles, 28.7 per cent of the land is either not available for cultivation or not cultivated for one reason or another. In addition eighteen per cent of the area is under forest. Therefore, it is of utmost importance to make the best use of available land for the 438,000,000 mouths that have to be fed.

Veteran agriculturalist, the Rev. George Garden, has spent much of his missionary career successfully demonstrating how "useless land" can be reclaimed and made productive. His carefully trained extension workers carry "the message" and insecticides to surrounding villages on their cycles. Near Zaheerabad Rural High School, Mr. H. Drewer Johns has started up an additional agricultural extension project with thirty acres of land for demonstration and incubators to hatch 2,000 eggs at a time. Much of the development problem is a shortage of good stock in seeds and birds, as well as machinery adapted and developed for local conditions.



WCC Photo

"At present over 50,000 children are enrolled in our institutions from village schools to colleges. Of this number, twenty-five per cent are Christians."

NEPAL

THIS TINY NATION between Tibet and India is the only Hindu kingdom in the world. King Mahendra, reincarnation of Shiva, has ruled for the last two years with a concern for his people, using the Panchayat Democracy system of administration. The population numbers 9,000,000 and 90 to 95 per cent of the people earn their livelihood from tilling the soil. The land area is equal to Illinois, but only about 20 per cent of it is good for agricultural purposes. Hence every encouragement is given to the development of Nepal. The U.S. Operations Missions (U.S.O.M.) has invested \$51,422,000 in nine years.

On the other hand a strong orthodox Hindu faith flavored with Buddhism sets a conflicting pattern. The punishment for killing a cow is seven years in jail and for killing a man, two years. Unlike predominantly Hindu India, the animal is not used for plowing. The farmer does it himself using a very short, two-handed crescent-shaped hoe.

Last year the Indian missionary who was jailed in Tansen with his nine converts, was found "guilty" by the Supreme Court of breaking the National Law and sentenced to six years in prison. He has since been allowed the freedom of the jail where he continues his witness, Bible in hand. The converts were released after a year of detention.

Yet the Church of Christ in Nepal has built a brick and mortar sanctuary in the

capital city of Kathmandu (population 110,000) within a few yards of the police station and a few blocks from the seat of the Nepalese Government Singha Durbar. Pastor Thomas of South India conducts a morning service in the English language and an evening service in Nepalese. A Christian literature bookstore down in the bazaar continues the witness of the laymen who have been instrumental in completing this church extension project. There are three other congregations in the city with pastors.

Though well aware of the confused and potentially dangerous political situation centering around this strategically located Kingdom, the United Mission to Nepal, of which we are a part is carrying on "as usual." The U.M.N. now counts eighty-five missionaries serving throughout Nepal. Among them are fourteen nationalities and twenty denominations and missionary societies. A Japanese doctor and his wife along with two nurses recently joined the fellowship. A language school has become a necessity as twenty-eight are currently studying Nepalese.

Applications from the U.M.N. to His Majesty's Government for permission to open more community projects have been turned down. These projects are packaged community service operations including medical, educational and agricultural work. The Gorkha project has been highly successful. The U.M.N. is not permitted to sponsor evangelistic

work. However, His Majesty's Government has requested the U.M.N. for a dozen lay missionaries for agriculture rather than allowing a lay missionary to continue teaching in one of the Government schools.

By contrast the U.M.N. Girls' High School in Kathmandu maintains the only girls' hostel in Nepal with sixty girls of whom four are Christians. In the last year the school enrollment doubled to 200, cramping accommodations in the tumbling down rented quarters. The first class to take the government high school examinations passed 100 per cent. Requests for admission are coming in now from all over Nepal. One application came from as far away as Hong Kong.

While the U.M.N. is not allowed at the moment to open additional work, it is allowed to expand its present program. The twenty-bed Bhatgaon General Hospital is tackling T.B., rampant in the second largest city of 40,000 where 90 per cent of the people have or have had T.B. at one time or another. Dr. Dennis Roach finds the incidence very low in villages. Only those who have frequent contact with Bhatgaon test out positively. Children in surrounding schools are all being given the patch test. Eventually a microfilm T.B. mobile unit will be essential.

PAKISTAN

THE CONSTITUTION was adopted on March 1, 1962, and the first National elections followed, seating a National Assembly for the first time in Pakistan. Thus, Pakistan moves closer to fulfilling its search for identity and succeeding in its struggle for survival.

For these first fifteen years of independence, Pakistan had doubts about its ability to survive as a free and autonomous nation. Divided into East and West Pakistan and separated by 1,000 miles of Indian territory, transportation, economics, communications, and politics have presented costly problems.

Even though East Pakistan has only one sixth of the land area of Pakistan (365,529 sq. miles) it has more than half of the total population (93,800,000). This works out to 922 people per sq. mile in East Pakistan as against 138 in West, and creates political headaches. The seat of Government is in West Pakistan.

Culturally there is a wide separation too. The 40,900,000 Muslims in East Pakistan speak Bengali, while in the West the 41,700,000 use Urdu. In the East the diet is primarily rice and in the West unleavened bread. Their history and traditions in the East are intimately tied up with Bengal, India. Most of the Christians (584,000) are in West Pakistan as against 149,000 in the East. However, more recent conversions to Christianity

have come in East Pakistan from the Hindu community, the third minority group.

Pakistan, like every new nation, is determined to achieve unity among its people, not always easy under normal circumstances. She has had to rely heavily on friends for her food and factory development, for her transport and communications, at the same time the people are overcoming a mood of grievance and suspicion carried over from colonial days and Mohammad Ali Jinnah's battle with India for a separate state.

Hence it has been emotionally and intellectually impossible for either country to back down on Kashmir, or for Pakistan to tolerate encroachment on her territory by Afghanistan's efforts to organize the border tribes into a state of their own. As the beneficial effects of development programs are felt and as great strides forward such as the seating of their first National Assembly take place, Pakistan will reflect her natural desire to be more autonomous. The important element is that she can now make her own decisions as a nation.

During this period of nation-building The Methodist Church in Pakistan has flourished. With partition in 1947, only one pastor with a high school education and theological training remained in what became West Pakistan. Now fifteen years later there are eleven who have completed their college and theological studies, and high school has become a minimum standard. During this same period Methodists have doubled their number to 55,000.

Continuing in the spirit of nation-building The Methodist Church in Pakistan held a Strategy Conference in Lahore last September. Sparked by able lay leadership from the business and professional world and by well-qualified and experienced ministers, the overall theme was one of nationalizing the leadership of the church. In this decision lay and ministerial missionaries concurred wholeheartedly. Already Forman Christian College had come under a Pakistani principal for the first time.

The Methodist Church in Pakistan is organized into the Indus River Annual Conference and the Karachi Provisional Annual Conference. Of the nine districts, seven are now under Pakistani district superintendents. The Strategy Conference conclusions will continue this trend towards nationalizing the districts.

The plan of Church Union for North India and Pakistan needs a two-thirds vote for adoption. The Indus River Annual Conference voted eighteen negative and sixteen affirmative while Karachi Provisional Annual Conference will not vote until 1963. The general feeling, however, is that Church Union is necessary in

Pakistan where each denomination is a minute minority in a strong and aggressive Muslim land. Karachi laymen of several denominations recently proved the effectiveness of unity by banding together to silence adverse and irresponsible reporting on the Christian community in the local press.

Karachi Provisional Annual Conference has organized a School Board and integrated and upgraded the total educational program in the city. This includes ten refugee schools with 500 students, a co-educational junior high school and a primary school. Total enrollment runs to 1,400 children.

The need for girls' schools especially presses upon any observer. A 1961 UNESCO report says that two out of every ten girls are in school and that there are very few women teachers. This is a land where men are often not permitted to teach girls after their fifth class. The new Trinity Methodist Girls' School has a unique opportunity, being the only Protestant high school for girls in Karachi, a city of 2,000,000 people.

It is a problem how best to serve the mixed group of Christian students from the poorest, uneducated homes and the Muslims from well-to-do homes, attracted by the moral standards and efficient teaching of the school. Kinnaird College, Lahore, had a larger number of applicants from the Christian community in 1961 than ever before. Eighteen per cent of the students were Christians.

There is the question of how the Christian witness can best be made when it will no longer be possible, as now, to require Bible study of all students. For while Pakistan cordially receives missionaries who are eager to cooperate in building the nation and has been most liberal in allowing Christian witness and teaching, occasional letters to editors appear in protest of Christians influencing the youth of a Muslim state.

There has been keen interest in literacy and literature in the church in Pakistan. The Woman's Division, through the services of Helen Fehr, is making valuable contributions to the program.

The need for leadership is ever before those who work in the church in Pakistan. Miss Lucile Colony, who is serving a post-retirement term in Karachi, feels that: "Our particular mission, currently and probably for years to come, will be to train ministers who can witness for Christ effectively; to train lay men and women for an even more widely reaching leadership; to make a literate church; to produce literature that will foster the intellectual, moral and spiritual growth of new literates; to help finance these projects that are quite beyond the possible giving of our poor congregations."

DECADE OF AFRICA

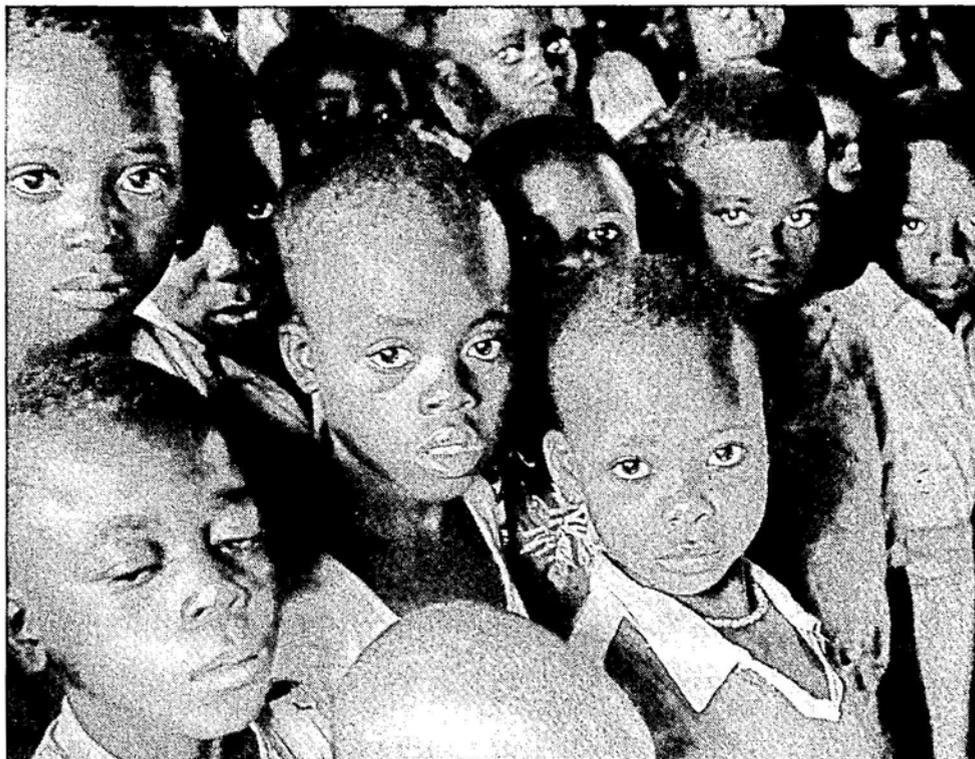
By
GEORGE M. DANIELS

THE DECADE OF THE SIXTIES is not yet three full years old. Most of it is still in the future and no one is sure of what will come. But without doubt, when the decade of the sixties is over, it will go into history as the *Decade of Africa*—the time in which most of the countries and territories in Africa gained independence from foreign domination; the time when a once dark continent began flexing its political and economic muscles, taking part in the deliberations that guide the destiny of mankind.

Almost as certain, that same period could well be a most serious decade of challenge for The Methodist Church and all Protestantism. How it will do and where it will go in Africa, from here on, must still be determined. However, one does not know that it must go somewhere and do something extraordinarily bold to meet the needs created by changing times and the many moods of the 240 million blacks struggling hard for a new way of life.

It has been almost 150 years since the first missionary pioneers trudged through swamp and veld to plant the seeds of Christianity among those who had not heard the Word in Africa. Through the efforts of missionaries as Robert Moffat, his son-in-law, David Livingstone, William Carey, and Methodist Bishops William Taylor, John M. Springer and Joseph C. Hartzell, the missionary enterprise got under way and advanced north from Capetown to the far interior. Africa then was an Africa of mud huts, disease, poverty, tribal war, ignorance, slavery and a continent in the throes of being conquered by whites who felt that the African was an animal to be ruled and worked but not to live with as equals.

Much of Africa *yesterday* is Africa *today*. Much of the past is still there, but there have been changes. She is gradually ridding herself of her mud huts. Tribal wars are not nearly as widespread, nor do they occur with the old frequency. Slavery in the historic sense is non-existent, and though disease, poverty and ignorance are still prevalent they are being dealt with slowly and surely.



Eastern Publishers Service

There have been other, perhaps far greater, changes, too.

Africa covers one-fifth of the world's land surface and each year it has more and more power in world affairs as the growing number of independent African nations take their places among the United Nations. Ten years ago there were only three or four African territories which could be called independent. Even five years ago fewer than a third of Africa's people (who speak 700 different languages) were independent and that third lived on 10 per cent of the continent. At the end of last year about 90 per cent of the territories had freedom and now 80 per cent of the total area of Africa belongs to independent nations.

To be more specific: there are about 47 different nations and territories on the African continent. Of these as many as 32 have gained their independence—17 of them in 1960 alone. They control one third of UNO's seats. Their voice

is heard, with effect, in the affairs of the Commonwealth, France and the European Common Market, and African goodwill is sought in America, the Soviet Union and the Orient.

Of the newly independent countries The Methodist Church, through its Board of Missions, has work in three of them: Algeria, Tunisia and the Republic of the Congo. Liberia, where Methodism first started its foreign mission program in 1833, has been independent since 1847 and is the oldest Republic in Africa. The other four areas where The Methodist Church has work in Africa are four of that continent's most troublesome countries. They are the Republic of South Africa, Mozambique, Angola and Southern Rhodesia, all areas where racial segregation legally is a way of life and where Africans are viciously exploited by the European minority.

With the exception of the Republic of South Africa, none of the newly independent African countries would be

where they are today, I believe, had it not been for the Christian church. They would be independent and free, for sure, but not to the same degree that they are now, nor with the same assurance, self-confidence and faith in themselves. It is not difficult to measure the worth of the Church in Africa because the results are there for all who visit to see. And from what I have seen of Methodist work South of the Sahara, I well know that millions of Africans would be in far deeper trouble and in much greater pain had there been no Church at all.

However, what is past is past and what missionaries, in the name of the Church, have done is done. What needs to be done now are those things that have not been done, or need doing on a much larger scale. Some things need doing that possibly the Church had not planned to do at all; other things need doing today that had been planned for tomorrow. In essence, the Church, I think, has finally come to the point where time and circumstances alone dictate what must be done, and when. And as a result it has no alternate choice but to meet these new responsibilities in the same fashion that Methodists have met responsibilities in the past.

One of the greatest needs in all Africa is an expansion of private and public education. In most or practically all of the countries in sub-Saharan Africa, education is largely the responsibility of the Christian church. Teachers are paid by the governments but the Church must locate and hire them. To a big extent they must provide the buildings and classrooms.

From the beginning, Protestant mission schools, at first elementary and later secondary, have been regarded as an integral part of mission work. In every country in which missions have been at work there has been practically total illiteracy. Where there has been literacy, it has been reserved for a class of literati and learning has been locked up in a pedantic literary language that can only be understood through an interpreter.

Elementary schools have had for their objects both to remove illiteracy among all that the limited resources of missions could reach, and then to raise the standard of intelligence among Christians by teaching them to read, especially to read the Scriptures. It is not surprising to find today a school wherever Methodism has built a Church.

There are about 250,000 elementary and secondary school pupils in Methodist schools in Liberia, the Congo and Southern Rhodesia, with 40,000 of them in Southern Rhodesia alone. They are facing tremendous hardships because

there are not enough teachers or classrooms. Many of the teachers are Africans, and in a few years others studying in the United States and other countries, under Methodist auspices, will be returning to Africa and lighten the load. This will by no means solve the teacher shortage but it will begin to help.

Even with the necessary teachers there will be the need for additional schools and classroom and dormitory space.

It has long been realized that eventually most Africans will have to be educated in Africa and not the U.S. or England or Europe. No other organization or government can undertake such programs as those which belong by right and by responsibility to each individual country. But they can provide help. For years The Methodist Church has been helping by bringing African students to the U.S. for study. This has been a continuing program. Of some 3,930 African students in America, however, only 90 are on scholarships provided by The Methodist Church. By 1966, according to the Advance Department of the Board of Missions, 50 more are expected to arrive on full four-year scholarships. However, this will cost \$500,000 and the money has not yet been raised.

Just as the Church's educational program needs money, so does ongoing medical work. There are about nine Methodist hospitals and 30 city and rural dispensaries in Africa. Roughly 160,000 patients are treated annually, including those located in or near a half dozen leprosy colonies. There are at least five maternity centers, as many orphan homes and several *baby folds*—locations where babies whose mothers have died or have leprosy are taken in and kept until they can eat solid food and cope with village life. None of these can be discontinued; if anything, these services must be increased. Existing facilities must be cared for and maintained and the doctors and nurses who are lending their talents must be given the tools with which to do their work.

Africans, men and women, are being trained to become doctors and nurses, yet it will be many years before they can begin to lighten the load now borne by the churches.

An often neglected need is wider support for Methodism's literature program. Less than \$200,000 is provided annually for specific Methodist literature projects, according to Dr. Donald Redmond, a director of the Division of World Missions' Advance Department, which is responsible for raising such funds. This is not even a tenth of what America's 10 million Methodists should be giving to such an important program. Because of this low-giving the Church's litera-

ture program, especially distribution, is far behind. Right now at least \$150,000 is desperately needed to build the new Central Mission Press building in Johannesburg, South Africa.

Of course quite a bit is being done interdenominationally through support for the Kitwe Writing Center at Kitwe, Northern Rhodesia, where a few African Methodist writers and editors are being trained. Recently at the Board of Missions annual meeting in Cincinnati, the Woman's Division of Christian Service pledged \$500,000 to the National Council of Churches World Literacy and Christian Literature program.

There is need, too, for more Negro missionaries. In the 130 or so years that Methodism has been involved in foreign missions, fewer than a dozen of her 1,130 missionaries are Negro. In Africa, where Methodism has a third of her force (about 330 missionaries), I met only four Negro missionaries. Yet everywhere I went in Africa I was asked when was the Church going to send more Negroes to work *with* and *among* the people!

With Church personnel almost at its peak in Africa, considerable attention should now be given towards the support of definite projects and programs that missionaries are trying to institute or keep going. The agricultural program in Liberia, the Congo and Southern Rhodesia, for example, has long been under way but is far from being self-sustaining. Literature production and distribution is expanding and improving, but not fast enough to meet the growing demands of more and more Africans who are beginning to get an education.

These are only a few of the programs U.S. churches can help to support. No local church, mindful of its grave responsibilities in a world of turmoil, a world in which the majority of the people are underfed, under-housed and under-clothed, should be without a special foreign missions project. (For specific suggestions, write the Advance Specials Department, Division of World Missions, Board of Missions of The Methodist Church, 475 Riverside Drive, New York 27, N.Y.)

It is clear enough that the responsibility and duty of the *haves* is to share their abundance with the *have-nots*. It doesn't take much for one to realize that in every country in Africa where The Methodist Church is established, those who *have-not* are in the majority.

Whatever help is given, whatever deed is done, it is highly important, I think, that it be done as a duty and not as an act of charity, as a favor or as a political maneuver for some selfish gain.

Yet it would be tragic indeed if these needs were not met at all.

CHRISTMAS is not merry in Algeria. It's not even welcome. Maybe because the nine million Algerians are Moslems . . . more likely because Christmas introduces the Season of Cold.

Sometimes it is thought that Algeria continually basks under the Sahara sun. Right now Algeria is cold. One month before Christmas the north wind from the Mediterranean Sea annually invades this country, and it won't withdraw until three months after Christmas. The north wind pushes clouds over Algeria and when the clouds burst, the north wind chills the rain in the lowlands and freezes it on the plateaus and turns it into snow on the mountains.

This is the Season of Cold in Algeria. Christmas falls in this season and, like any cold day, it is not welcome.

You try to see symbols in this and you reason: "Christmas is cold for Moslems

in Algeria because they do not possess the warm Christian faith." If you visit their Places of Sleep, you notice that they also do not possess warm blankets.

Yet you insist to yourself that a correct spiritual faith (which you like to consider your Christian faith) can light within them fires which heat as well as an electric blanket of genuine U.S.A. quality. In the evening you decide to think how this can take place, but you find it difficult to concentrate on abstract subjects because the north wind has intruded through the crevices of your windows and doors and your oil stove cannot withstand this enemy. One solution—into bed, roll up in a blanket . . . some blankets . . . *four* blankets! Ah, now you can philosophize. But in your cocoon you suddenly discover that your eyes become heavy, and only your conscience stands in the way of a sweet sleep. You give your conscience a tran-

quilizer. You promise yourself that tomorrow you will visit the Algerians in their places of sleep.

Their places of sleep. Small houses—patched together from the ruins of villages ploughed down during the war, like the play huts boys build in the backyard. Big houses—modern apartment buildings, left undone by construction firms which left after Algerian independence, the skeleton framework ideal for hanging clothes to dry, for the north wind has free access to every cubic inch of the building. Three such structures are the place of sleep for 5,000 refugees. They keep warm by having lots of children, since each human body in an unheated room means maybe a two-degree rise in temperature.

You ask an Algerian what he has in his place of sleep.

He replies, "Seven children, a wife, my mother."

He also has three blankets, two of which hang over the opening where a door would have been hinged if the building had been completed. The third is a carpet on the cement floor. A week later the temperature in his place of sleep drops two degrees because his year-old daughter dies.

The Season of Cold in Algeria.

You need not know French or Arabic to understand what you hear as you walk among the Algerians in their places of sleep. Coughing . . . quick rasps from



Season of

C O L D

By EMIL P. JOHN



children in the corridors . . . long spells from wrinkled grandmothers . . . throat coughs and chest coughs and baby coughs, until you feel as if you are crawling through a giant virus.

If you do understand their language, another fact becomes evident. They do not complain. They answer your questions about how they got into this mess, but they do not curse. They blame neither man nor God, and endure their lot with patience, whether hunger or cold or sickness that leads to death. Outsiders sometimes call this "fatalism," and consider the Christian idea of "positive action" superior and more beneficial to mankind.

But "patient endurance" is essential for Algerians, especially during the Season of Cold, and more so considering the difficulties involved in trying to help them better their lot, difficulties known as "politics," "war," "depression," "red tape," "blundering," and so forth.

For instance, the visit to the places of sleep convinces you that it might indeed improve the lot of Algerian refugees if they had blankets. So you wiggle into your cocoon and reason as follows "I

could give one of my four blankets, maybe even two if I move my bed close enough to the stove. But what is that to a million Arabs who need blankets! I could write to President Kennedy or Premier Khrushchev, but their attention is on Cuba and India, and besides by the time official channels approve it, the Season of Cold will be over. Maybe private groups, churches, charitable organizations can act quicker. But until blankets are collected, packed and sent by ship, the first gusts from the desert sirrocco will be beating the north wind back to sea."

The thinking wanders into day-dreaming and you imagine that the light you see in the sky is the Star of Bethlehem, guiding dozens of airplanes, each bulging with planks for Algeria from heaven-knows-where. But that dream disintegrates when you remember that in Algeria no earthquake or hurricane has struck to qualify it for disaster relief and move nations to dispatch emergency airlifts. You take a double tranquilizer to sleep, namely you promise first that tomorrow you will think about this some more, and second that you will bring

this matter to the attention of others.

One day you read the following headline in the morning newspaper:

650,000 Blankets Offered
By Churches in U.S.A. to
Provinces of Constantine
and Batna

You see a photo of a city garbage truck backed against the fuselage of an airplane, with Algerians unloading bales of blankets from the plane onto the truck. The accompanying article explains that the blankets in this planeload were given by Methodist churches and that the plane came from Boston via Madrid. The 8,000 blankets on board represent the first shipment of 650,000 requested by the Christian Committee for Service in Algeria for distribution in the provinces of Constantine and Batna.

After watching the garbage trucks deliver the blankets to nearby refugee areas, it's almost possible for you to get to sleep without a tranquilizer . . . almost, because you wonder how long the Star of Bethlehem will stay about the horizon to guide airplanes from heaven-knows-where with blankets for Algeria.

The Service

Christian doctors in Japan have their own association.



Kazuko Tange from Three Lions



At a Bible institute in Korea old men and

IN JAPAN, KOREA, AND THE RYUKYU ISLANDS, the church can be said to rest on the shoulders of the laity. It is nothing new but it is more evident.

IN JAPAN lay men and women are serving as diplomats, as lawyers, as doctors and as—odd as it may seem—evangelists. In the day-to-day work of the layman the Christian obligation to show himself as Christian has had a strong emphasis in the Christian church of Japan. There is one association called the Christian Doctors Association which serves both as a witnessing body and a body to strengthen medical ethics and to resolve some moral questions which arise in the profession.

In the evangelistic work men and women hold important posts in the church. The district conferences are more than 55 per cent laity. Laymen are extending the Christian story to shops and factories through industrial evangelism. Twenty thousand weavers are being reached in Nishijin by lay evangelists. A labor school is established in Kyoto under Christian laymen.

In addition to this expansion the lay members are teaching church school, occasionally preaching and holding Bible studies throughout the church.

Japan needs more trained pastors, true, but seeing how eagerly the laity takes on the tasks of the church, plans are being made to train laity for their own ecclesiastical vocation work in the church.

IN KOREA there are real problems in lack of manpower for the church as far as pastors go. It is a disturbed time in Korea at any rate. From being a republic Korea is now having a government by dictatorship. The church, which has furnished government leaders for both sides of the South Korean conflict, is confused, divided and somewhat unhappy.

Lay men and women, professors and farmers, eat together at the Central Rural Training Institute of the United Church of Christ in Japan.



Three Lions

Three Lions



A Bible study group at the student center open to Tokyo's thousands of college students.

Lay women, a powerful force in all the Christian churches of Asia, here in Korea take over the care of orphans.



Korea Photo: Payne & Spitzkeit

of the Laity



Korea Photo: Payne & Spitzkeit

women and girls, study together.

But there is in the Korean church a corps of Christian lay men and women who are teaching in the Sunday schools, setting up class meetings and Bible schools, helping in welfare work and, while the structure of the church is studied by a committee of the Korean General Conference, they carry on the daily work of the Christian outreach.

IN THE RYUKYU ISLANDS after the Second World War broke out, the laymen of Okinawa "without clergy took over the church"—so goes the report. The laymen have indeed taken much of the responsibility for the church. They have taken some responsibility for manning the Rural Center at Ishigaki on the island of Yalyama. They are the core of workers who support twenty-five congregations, fifteen ordained ministers and twelve unordained Christian workers. They have helped to bring the Okinawa Christian Institute to junior college level recognized by the government.

Today in the Islands, both men and women (and there are some remarkable women in the Christian church), need specific training in lay leadership.

RECOMMENDATIONS—All these areas are affected by the recommendations for the days ahead. They are in part:

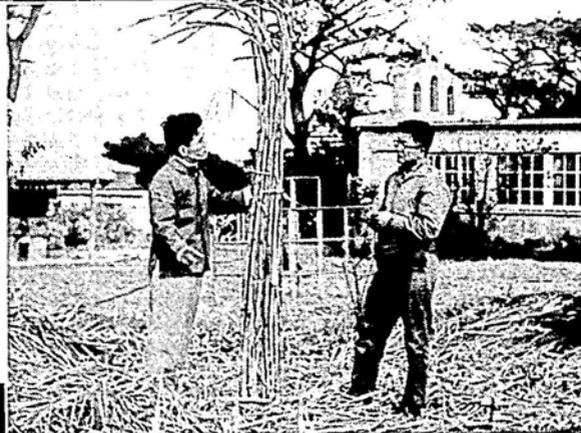
- Vocational evangelism
- Industrial and occupational evangelism
- Expanded literature and radio programs
- Increased use of the Methodist class meeting
- A coordinated program for the church school
- A deeper Christian emphasis in the Christian schools
- The adoption of the goal that everyone "witness to Christ in his appointed way of life."



James Moore, Seoul, Korea

Doctors and nurses hold evangelistic services in connection with mobile clinic work in Korea.

A field worker talks with a pastor in a church-owned sugar cane field. The field worker uses his farming knowledge as a way of witnessing.



Methodist Prints by Toge Fujihira

Methodist Prints by Toge Fujihira

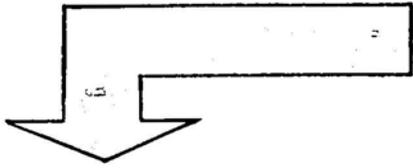


Miss Nakamira, pastor of the Yonabarn Church; Gordon Christiansen, missionary, and Miss Filomena Natividad, Filipino missionary and deaconess, talk over the place of the laity in the church.

Methodist Prints by Toge Fujihira

Lay women prepare themselves for participation in the mission of the church.





A SOCIAL



Orlando from Three Lions

Rich in experience as a city street can be it is not a social center for teen-age boys.



World Outlook Photo by Amy Lee

A social center is a place where boys can learn responsibility while enjoying companionship.



World Outlook Photo by Amy Lee

In Los Angeles, California, a social center is also a place where a little girl can paint alone.



World Outlook Photo by Amy Lee

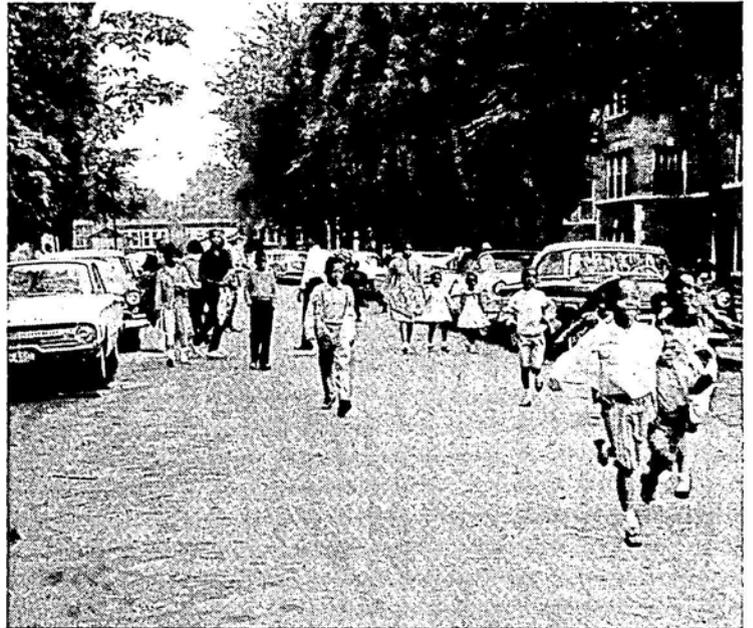
A social center is a place of recreation to the Wall Street boys in Sioux City, Iowa.

CENTER MEANS □



World Outlook Photo by Amy Lee

In Calexico, California, the social center is a place of neighborly cooperation in getting ready for events such as a rummage sale at the Neighborhood House.



World Outlook Photo by Amy Lee

Marcy Center is a place where sometimes a summer program includes visits by bus (the children are running toward the bus) to places of interest in their city of Chicago.



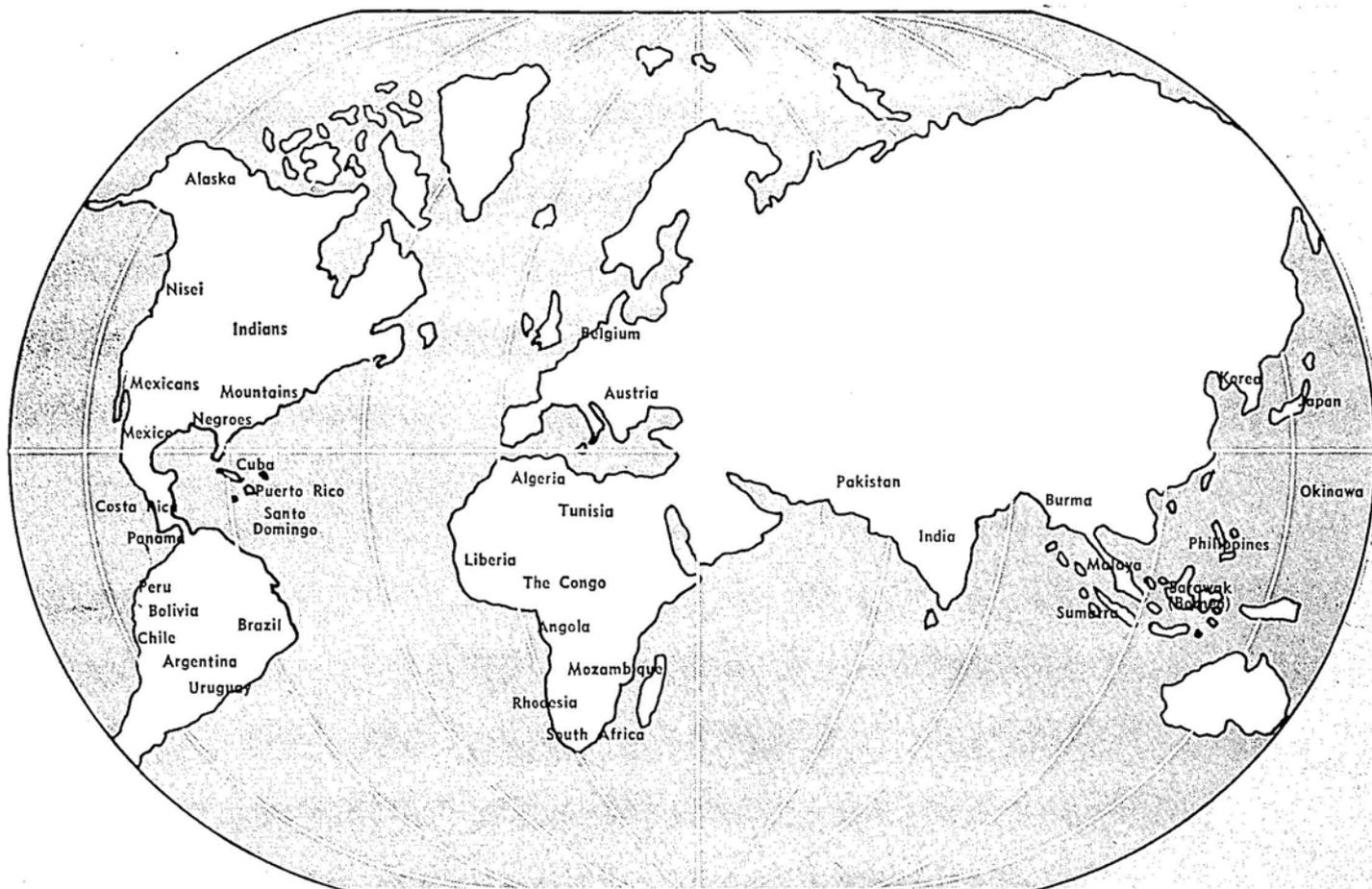
Hella from Monkmeier

The social center means a place where nursery schools give confidence to children in their play with others, and feeling of security to working mothers who must leave their children for the day.



Mike Elkins, Eastern Publishers Service, NYC

The social center means a center which can be a powerful force for breaking down racial exclusiveness and a place where all children learn to play and think together.



Composite Statement of
INCOME AND DISBURSEMENTS
 June 1, 1961 to May 31, 1962

INCOME

	Board of Missions	Division of National Missions	Division of World Missions	Woman's Division	Section of Education and Cultivation	Total
World Service	\$3,446,798.00	\$ 4,386,833.77	.....	.....	\$ 7,833,631.77
Woman's Societies	\$ 9,965,363.27	.....	9,965,363.27
Advance	1,268,880.00	6,611,485.18	.....	.....	7,880,365.18
Supply Gifts	1,129,844.67	.....	1,129,844.67
Specials	61,852.00	.....	650,700.09	.....	712,552.09
Week of Prayer	598,533.88	.....	598,533.88
Income on Investment, Loans	\$146,914.72	959,930.00	531,655.72	638,722.97	\$10,973.88	2,288,197.29
Bequests	40,460.00	261,148.62	302,812.80	.....	604,421.42
Mission Aid Returned	219,073.00	.....	.....	.....	219,073.00
Study Book	33,573.16	33,573.16
World Outlook	259,988.81	259,988.81
One Great Hour of Sharing	75,000.00	.....	.....	.....	75,000.00
Other	215,640.00	409,321.33	216,807.50	.....	841,768.83
	<u>\$146,914.72</u>	<u>\$6,287,633.00</u>	<u>\$12,200,444.62</u>	<u>\$13,502,785.18</u>	<u>\$304,535.85</u>	<u>\$32,442,313.37</u>

DISBURSEMENTS

Foreign Fields	.....	.....	\$10,535,622.00	\$ 7,275,507.39	.....	\$17,811,129.39
Home Fields	.....	\$5,608,155.00	.....	7,150,927.50	.....	12,759,082.50
Education and Cultivation	.....	329,766.00	659,047.47	774,918.35	.....	1,763,731.82
Administration	.....	349,935.00	796,569.31	732,253.21	.....	1,878,757.52
Study Book	.....	.....	.....	.....	\$ 37,145.81	37,145.81
World Outlook	.....	.....	.....	.....	244,535.20	244,535.20
Other	\$161,361.55	.....	.....	140,251.32	.....	301,612.87
	<u>\$161,361.55</u>	<u>\$6,287,856.00</u>	<u>\$11,991,238.78</u>	<u>\$16,073,857.77</u>	<u>\$281,681.01</u>	<u>\$34,795,995.11</u>

The account of Christian work around the world is the story of multiple human activities but these activities are meaningless unless God is working through His church to achieve His ends.

Methodist Prints, by Fujihira



Methodist Prints, by Fujihira

God's Work IN OUR DAY



Methodist Prints, by Fujihira

The congregation gathered together may be in Hong Kong or in Seattle or in Baltimore, but wherever it is gathered, it is the church of Jesus Christ in that place. Whatever work we do is God's work or it is no work at all.





Methodist Missions: Acton

Increasing knowledge at the Lucie Harrison School, Lahore, Pakistan.



Fore: Methodist Prints

Protection in a nursery school for children whose mothers

Fujihira: Methodist Prints

God's Work IN OUR DAY





Building sturdier babies at the clinic at Pfeiffer Memorial Hospital in La Paz, Bolivia.

Quick response to the needs of cold and suffering refugees in Algeria shown by giving blankets to the bishop in charge of Algiers—Bishop Ferdinand Sigg.



World Outlook Photo by R. Rickarby



Fujihira: Methodist Prints

Dedication of Woman's Society officers, Ketchikan Methodist Church, Alaska.

Christian nurture is an essential part of the church's task at all times and in all places. Here are a few examples of Christian nurture being carried on today.

At a church in Los Angeles, in the U.S.A.

Methodist Missions, by Fujihira

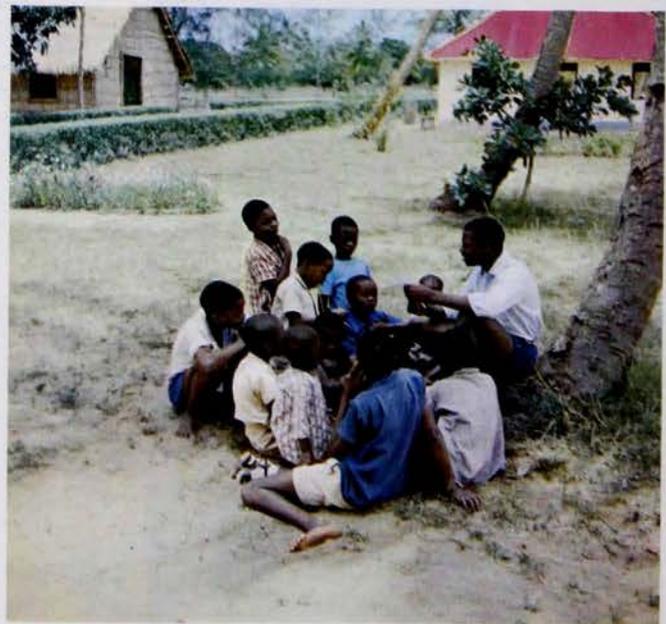


At a boy's school in Kuala Lumpur, in Malaya.



Methodist Missions, by Fujihira

At a migrant camp in New Mexico, in the U.S.A.



Methodist Missions, by Fujihira

At an outdoor church school in Gikuki, in Mozambique.

HEARD AT THE ANNUAL BOARD MEETING

Bishop Fred P. Corson on the Vatican Council:

"The convening of the Second Vatican Council in Rome last October was perhaps the most significant event of the twentieth century, even considering the long string of atomic and nuclear discoveries.

"While the Council's overall purpose is the renewal of the Christian church it has attracted more world attention and brought together more representatives from more parts of the world [than any other religious body has done] to consider the ideologies by which civilization can be saved.

"It is the first time that Protestants and Catholics have ever sat together in consideration of Christianity's common responsibility.

"The Second Vatican Council has brought a new phase of ecumenicity into the world. It is too early to make predictions, naturally, concerning the final outcome of the Council and its impact upon world Christendom. But it is certain that world Christendom has been confronted with its most conclusive and far-reaching challenge to true ecumenicity, and this challenge will survive. . . .

"The Second Vatican Council is not a council of fear or despair. We will misjudge the Council unless we see it as a challenge to the church to go forward. The Council is an effort of the Catholic church to increase its strength and improve its strategy in its fight against Christianity's common enemies—which are aggressive atheism, militant communism, and sophisticated secularism.

"Its [the Vatican Council's] approach to unity, which was one of the 68 subjects on the agenda of the Council, is practical. Pope John has said 'that brotherhood must precede doctrine' and spiritual unity which seeks to recognize all validly baptized persons as an organic part of the Body of Christ has been its first emphasis.

"Expressional unity which seeks a united front on issues which both

branches of Christianity can agree upon will bring greater strength to the Christian witness in all parts of the world. The discussion of structural unity must await the brotherhood which the spiritual and expressional unity are expected to create.

"Protestantism should listen when the Roman Catholic Church now speaks through the Vatican Council to itself. Since its purpose is to purify and reform the church in order to renew its strength, the greatest single benefit that can come to Protestantism through its contact with the Council is the realization that it, too, must purify, reform, and renew itself.

"A stronger Protestantism and a stronger Catholicism will make a stronger witness for Christ."

Eugene L. Smith on Fellowship With Christians Outside the Ecumenical Movement:

"It is imperative that Methodist, Presbyterian and other 'traditional' denominations seek fuller communication with those Protestants not in the ecumenical movement, the 'conservative evangelicals. . . .'

"The guiding concern of our approach to the conservative evangelicals must be Christian truth, even more than unity. These our Christian brethren in the conservative evangelical group feel deeply that their overriding concern is truth. They insist that unity can come only on the basis of truth. They feel that we in the ecumenical movement subordinate truth to unity—and thus find neither.

" . . . To let unity be our major concern at this stage may be for us in the traditional churches a spiritual danger. We must keep our motives entirely free from even a hidden desire that in the name of unity we should seek to bring them into our organizational structure. . . .

"The approach by traditional churches to the conservative evangelicals must be on a personal and entirely unofficial basis. . . . In this relationship, organiza-

tional action is doomed to failure. . . . Responsibility for seeking fellowship with these brothers in Christ rests upon us as individuals.

"Sometimes persons in the ecumenical movement say that approaches to the conservative evangelicals should be made because 'they need us' or 'they are endangered by their isolation.' Such condescending attitudes are an effective disqualification for the task.

"It may be in shared repentance we shall find that given unity in which the truth of Christ is fully manifest and whereby the world may be led to saving faith."

Tracey K. Jones, Jr. On the Role of the Laity:

"The lessons to be learned from the church in communist countries about the importance of lay training constitute just one reason why the churches should increase their training of members in Christian discipleship.

"Chinese and Cuban ministers and laymen alike now say that one of the greatest mistakes of the pre-communist days was the inadequate emphasis and training given to the rank-and-file church members.

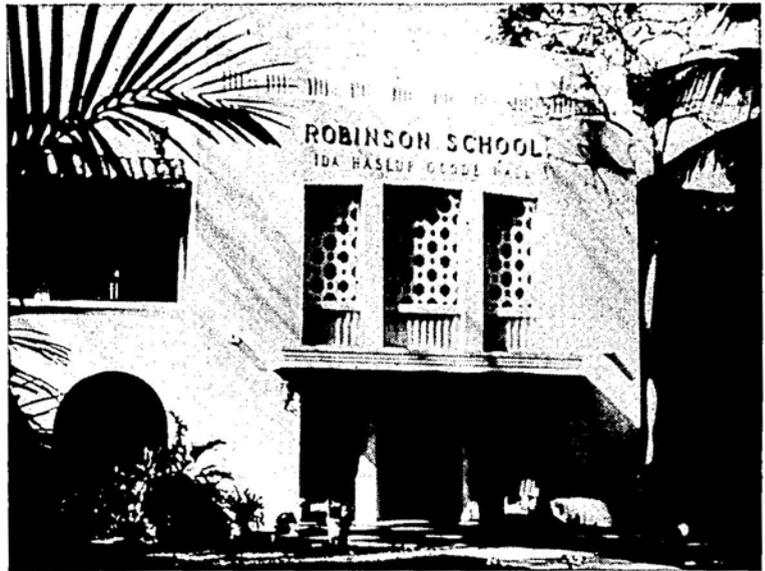
"When we see Jesus Christ as Lord over both the secular world and the church it opens up a fresh understanding as to what the lawyer, politician, business man, and factory employer should do.

"In the light they [the laymen] see their task is not to become a non-professional assistant to their local pastor, helping him to carry on the routine of church life. Rather they are to be relevant Christians at the very center of their professional life. . . .

"One of the important implications of the renewed importance on the laity in church life has to do with the place of women in the church. Women must be given full recognition in the life of the church and especially must the church utilize to the full the missionary potential inherent in the work of women."

Robinson School
in San Juan, Puerto Rico

Graceful archways lend
beauty to Robinson buildings.

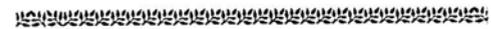


Robinson School

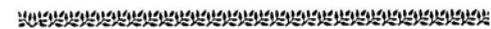
Robinson School



ROBINSON



SCHOOL 



60 YEARS



YOUNG 



THIS YEAR Robinson School, distinguished Woman's Division of Christian Service educational institution in San Juan, Puerto Rico, begins its 61st year of service to the people of Puerto Rico.

Marking Robinson School's 60th anniversary year, executives of the Woman's Division, and members of the Advisory Board and Faculty met in San Juan in January for an evaluation of the school.

Said Dr. Evelyn Berry, executive secretary of Educational Work and Residences of the Woman's Division: "It is hoped that this study will result in our being more efficient as a school and of more service to our Methodist community in particular."

Three special programs also marked the anniversary: a concert by the Inter-American Concert Singers, an address by Bishop Fred P. Corson on "The Val-

ues of a Church-related School," and a talk on standards of education by Dr. Ablett Flury, executive secretary of the Commission on Secondary Schools of the Middle States Association of Colleges and Secondary Schools. Robinson School is accredited by the Middle States Association and by the Department of Instruction of Puerto Rico.

Robinson School began in 1902 as a home for girls, under the Woman's Home

Missionary Society of The Methodist Episcopal Church. Miss Hannah Hege- man, the first superintendent, taught the first little group of six girls not only the care of the home, but school lessons as well.

Later a Methodist layman from De- troit, George O. Robinson, visited Puerto Rico and saw the need for more room at the home and more teachers. He gave \$10,000 to build a school for girls.

The school's present four-acre site was purchased in 1906 for \$4,000. Today the same land—without any of the build- ings on it—is said to be worth \$1 mil- lion.

Robinson School today is coeducation-

al and integrated throughout. Classes range from kindergarten through senior high school. The curriculum is com- parable to that used in the States, modi- fied by requirements of the Puerto Rican government.

An English-language school, like Rob- inson, fills a big need in Spanish-speak- ing Puerto Rico. Current enrollment of 414 students is the highest in the school's history. Of this number 77 are Meth- odists. Between \$5-6,000 is taken from the budget each year for scholarships for Puerto Rican pupils.

Robinson moves with the times. With more and more American families living and working in Puerto Rico, Robinson has a larger number of continental U.S.

students. Hence it is strengthening its Spanish Department, offering courses in the language, in Spanish-American lit- erature, and the culture and history of Puerto Rico.

Aim of all teaching at Robinson is to encourage the mental, physical, social, and spiritual growth of each individual. Christian standards permit each student to be accepted as he is—an individual of worth and dignity regardless of race, wealth, or social position.

Christia education is carried on throughout all grades—in morning devo- tionals, regular courses of study, weekly chapel services, and through Christian examples of character and con- duct set by the teachers.

The school library, mindful that most of the students have access to no other library, maintains a large reference sec- tion, a growing audio-visual section, and special groups of books in the Religion, Spanish Literature, and Puerto Rican sections.

An important feature of Robinson education has been the fostering and supervising of extension schools in the Methodist churches around the island.

George O. Robinson School is one of the eight schools of the Board of Missions which are state accredited.

Now that there are good public schools all over the island, the extension work is concentrated at present on the kinder- garten programs. Financial support for primary grades, except at San Juan Moderno, Barrio Obrero, and Ponce Playa Churches, has been discontinued.

This year the extension program in- cludes ten kindergartens, one of them on the island of Vieques where the Woman's Division also helps with the support of a Methodist-sponsored clinic staffed by a doctor and a nurse. One of the clinic's most valued services is the milk station, open every morning from six to nine to distribute milk and formula to infants, small children, expectant mothers, and handicapped persons.

Woman's Division support for the work on Vieques includes salaries for the nurse and kindergarten teacher and help with supplies. Last year the Division for the first time provided a church and community worker for San Juan Moderno Methodist Church to work with the youth of the church and visit in the homes in the community.

School and community work on St. Croix is undergoing evaluation at pres- ent. This work and that on Vieques is carried on by the Woman's Division in cooperation with the Division of Nation- al Missions, which is also involved in the support of the work of the church in Puerto Rico.

Stained glass window in the chapel at Robinson School.

Robinson School



A CHILD NEEDS A

HOME

A trusting child. There are children all over the United States who owe their sense of security and feeling of trust to the fact that a children's home somewhere made them welcome



Max Tharpe from Monkmeyer

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Anderson Photo Co., Kansas City, Mo.

A little boy at Spofford Home feels no anxiety about his life in an institution.



Anderson Photo Co., Kansas City, Mo.

Television in some homes is used as a tool to development of consideration for others.

CHILDREN—ORPHANED OR NEEDY—have been a major concern of the church from its earliest history. As a proof of this the Board of Missions today has fourteen homes under its Woman's Division of Christian Service.

These homes are not the old type of orphan home. Indeed there is hardly a one of that type left today. Foster homes, better health and longer lives of men and women, the spread of prosperity has made the old-fashioned orphan home an anomaly.

But still the home is needed.

There are the children who must go to a home for a brief time until a domestic crisis in a family is over. Perhaps these are the easiest children to care for. They know they will go home. They are together as a family. They are spared the immediate stress of the crisis.

Of course, even these children have their emotional problems. Suppose the crisis is not solved? Suppose something happens to a mother or father before they come together again? The home is strange. All these things are outweighed by the facts that the parents can leave the children safely temporarily—that the children will have understanding and care.

Then there are the disturbed children. Some of the homes under the Board of Missions minister to disturbed, unhappy, depressed teen-age children. They may have families who can, under normal circumstances, take care of them. The Home works almost as closely with the families as it does with the teen-agers.

Emotionally disturbed children in Kansas City find Spofford Home a place where they can regain their feeling of identity, lose their anxieties, learn to care about others. One little boy, some years ago, had a compulsion to touch all the cups as they were set down around the table.

"I just want to know they are there," he explained. He wanted something sure in an unsure world. His cure began when he did not have to touch cups for security. It takes a very good house mother, case worker, home superintendent to give that sort of ease.

In some homes the program runs along more conventional lines.

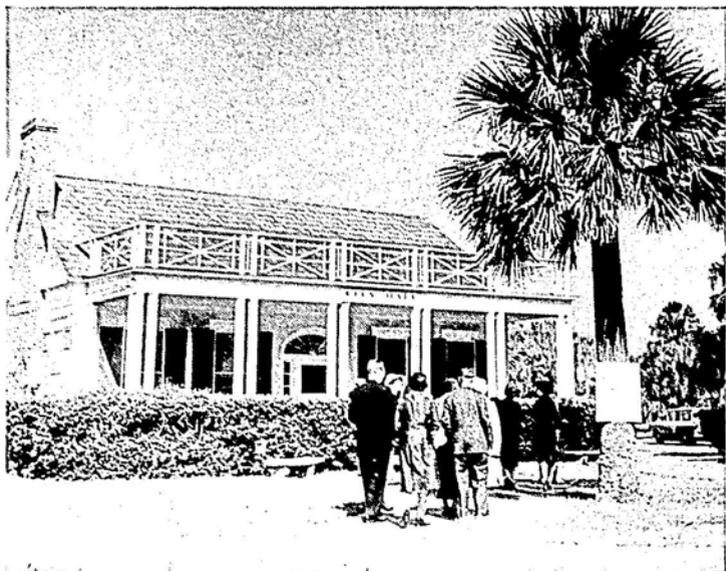
In Jesse Lee Home, in Seward, Alaska, the children stay at



World Outlook Photo by Amy Lee

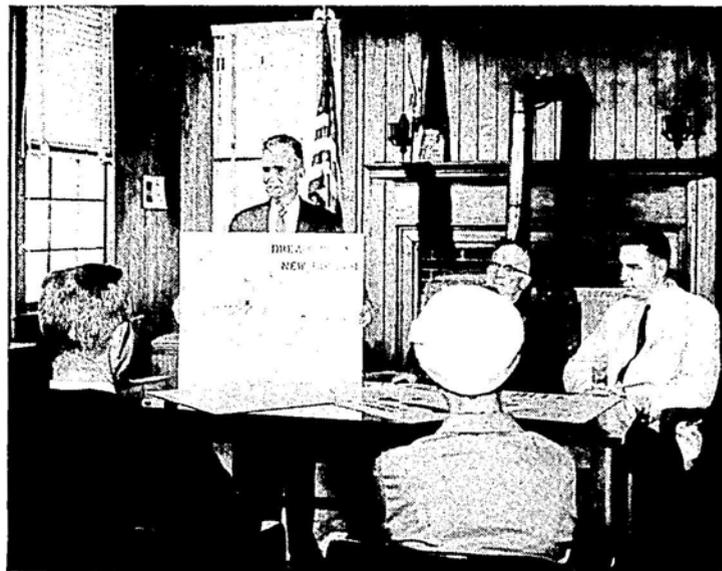
Teenagers at Jesse Lee Home who may be able to go to college because of the new Scholarship Fund.

the home very much as children used to stay in children's homes in the rest of the United States. Jesse Lee is their home where they live until they go out into the world. For that reason, if no others, it is an achievement to have set up a \$3,000 scholarship fund for those children of Jesse Lee who are competent to go on to college after they finish high school. The fund is to be used at the Alaska Methodist University. This is a new service and one that is overdue. No child should have to accept limited education because he has had to be cared for in a home outside his family home.



Methodist Prints, by Fujihira

This new congregation meets in a city hall.



Methodist Prints, by Fujihira

At a meeting, plans are made for a church building.

WHILE METHODISM has always placed an emphasis on church construction, there have been periods when other activities of nurture have had priority on the resources of the church. During the last two decades we have accelerated church building activities. The record of funds expended for church construction is impressive. The total amount expended on building and debt payment reached a record of \$180,500,089 in 1960 and approached that record in 1961.

Many of our Annual Conferences are making special efforts to provide the churches needed for this day. Across the church there were 35 Conferences that expended more than two million dollars in church construction activities in 1961.

Methodism may sometimes fail from flagging zeal but never for want of a plan to do God's work at a particular time and place. We excel in proposing methods of action or procedures.

In keeping with this tradition Methodism has a plan for the promotion of new congregations. Basically the plan calls for the organization of 400 new congregations each year of this quadrennial.

The new congregation emphasis was commended to the church at large for several reasons. Among these are the following: the population increase provides Methodism with more people to be served; presently the church is not serving its reasonable share of this increase; the nation is in need of the Gospel of Jesus Christ; the work of new congregations is a primary effort to present the claims of the church; past efforts have failed to achieve our goals in the organization of new congregations. These reasons for the work of starting new congregations are of compelling importance.

What has been the answer to this call to constitute new societies? In order to

A Plan for New

The Section of Church Extension of the Division of National Missions

ascertain the answer to this question the Division of National Missions conducted a survey among the District Superintendents, all of whom responded—a notable achievement in itself. It was found that 176 new congregations were started during the year ending May 31, 1961, the first year of the Quadrennium. This is less than one-half of the goal of 400. These new churches were started in 59 of the 98 Annual Conferences of the church.

This survey included a three-year period ending May 31, 1961 and supplies data needed to complete information on the subject of Methodism's new churches. It includes as well, the number of churches relocated to serve new areas and the number of churches abandoned. From the vantage point of the longer look it was found that 497 new congregations were organized during the three-year period. In addition, 58 congregations were relocated to serve new areas—a total of 555. These new congregations were organized in 79 of the 98 Annual Conferences and 252 of the 565 districts of the church.

During the last three years the annual average of new churches started has been 166 compared with 139 for the prior eight years.

Looking ahead for the remaining three years of the quadrennium the District Superintendents report that we need to organize 380 new congregations each

year. This confirms the need proposed by the *quadrennial program*. It is reported that new congregations will be needed in all but two of the Annual Conferences during these three years. There were 59 Conferences in which new churches were started during the first year of this Quadrennium. There are 37 Annual Conferences in which no new churches were started last year that will need new congregations during the next three years. Thus is our goal set before us!

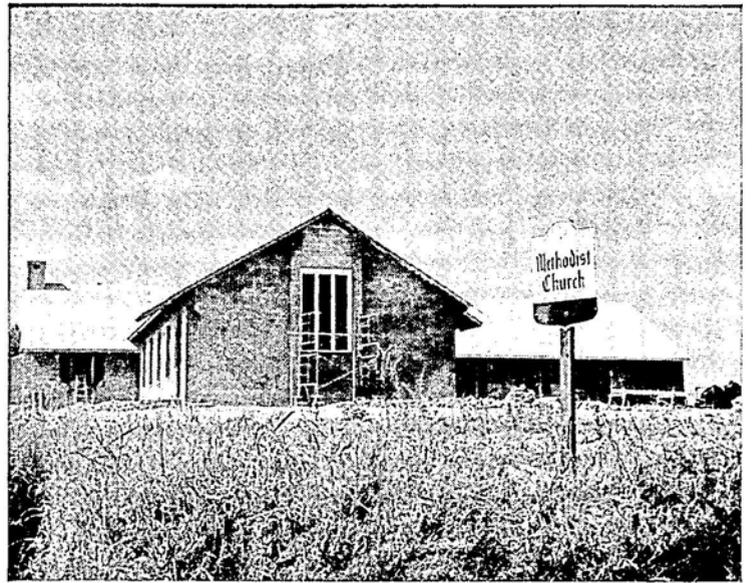
The achievement of this goal is another thing. Do we possess the motivation necessary? That is the question to be answered. It depends upon our spiritual resources. The first emphasis of the present *quadrennial program* is spiritual renewal, and that is the key. Each person in each generation must find for himself a renewal of spiritual life. The power of our outreach is dependent upon the depth of our consecration to our Lord and His Church.

Any realistic appraisal of our plan of expansion presupposes an understanding of the present plan. This plan is embodied in the basic law of the church as enacted by the General Conference in harmony with our polity. The General Conference has issued a call for 400 new congregations during the quadrennium. It has also provided a plan for carrying out this work. The plan needs to be fully understood by our people. When we



Methodist Prints, by Fujihira

Looking over blueprints for a new church.



Methodist Prints, by Fujihira

The church begins to rise.

Congregations

Reports on how Methodism is meeting its obligations in providing new churches

look at our accomplishments in this field we hear certain questions. Why doesn't the Division of National Missions start more new churches? Why doesn't the district superintendent start more new churches? Such questions reveal the need for an understanding of our basic strategy. There are many involved in the strategy including the Bishops, the Division of National Missions, the Conference Boards of Missions, the City or District Mission Boards, the District Board of Church Location and Building, the District Superintendents, the local church Commissions on Missions and the members of existing churches. In short, all of Methodism.

The Bishops, as in all other Methodist programs, are of central importance. The Bishops are authorized, among other things, to oversee the spiritual and temporal affairs of the church, form the districts and fix the appointments. The latter is involved in each new church proposed. Only the Bishop is authorized to initiate a new church. The Division secretaries are authorized to communicate to the Bishops such information as they may possess concerning missions in the Episcopal areas. The Section of Church Extension is authorized to encourage the erection of churches. The Conference Board of Missions seeks to cover all unoccupied territory by the establishment and support of missions, but missions may be established only

with the consent of the Bishop and his Cabinet. The District Board of Missions may seek to organize but not constitute churches. The Bishops are thus deeply involved in the organization of new churches as the authorizing agent. Then, too, any plan for the development of new fields as a practical matter must have the active support of the presiding Bishop.

The Division of National Missions is a partner in the cooperative process of starting new churches. It should be the conscience of the church in arousing Methodism to its task. It makes available a wide range of services in research and survey, counseling, grants for leadership and buildings, loans, fund-raising and architectural service. It promotes the organization of district or city mission boards, cooperates with conference boards of missions and counsels with district superintendents and local churches. It administers the funds for new church development that are provided by the churches. It distributes these funds to priority projects decided by the conference boards. In these and other ways the Division seeks to encourage the development of new churches.

The Conference Board of Missions is a vital force in promoting the organization of new churches when authorized by the Bishop. This Board is directed, in consultation with the Cabinet, and in cooperation with City or District Boards, to survey the conference to determine

the needs for new churches. From the survey a financial plan for meeting the need is to be developed. The Conference Board may raise donation and loan funds and may commit these to the Division for administration to the projects decided by the Conference Board. There is a steady increase in the amount of conference loan funds administered without charge by the Division. Many conference boards have full-time executives to carry out extensive programs.

There are approximately 275 city or district mission boards at work in the field of expansion. These boards cooperate in survey and planning for new churches. Some have extensive budgets and paid staff.

The district superintendents are directly involved in the work of planning new societies. Often they must survey areas of need and select sites, which must be approved by the District Board of Church Location and Building and the District Board of Missions. Always they must provide for the constituting of new congregations. They are the direct channel through which all other agencies cooperate in the starting of new work. The superintendent is largely responsible for the promotion of the financial plan of all expansion agencies in the local churches of his district. The district superintendent is the representative of the Bishop in sharing his responsibility for starting churches.

Finally, the local church Commission on Missions, under the leadership of the pastor, must be responsible for interpreting the need and the plan for providing new churches to the end that lay leadership and financial support be provided. The established local churches are the primary source of financial support for the total program, as in the case of all other work in the church.

The increasing urbanization of the United States has made a proper understanding of the city and the church's role there of vital importance. As H. Conwell Snoke puts it, "The fate of our American civilization may be decided not in Cuba or Berlin, or even in outer space, but in these 'concrete jungles.'" An urban convocation was held in 1962 to help understand the city.



Edward Wallowitch

Methodist Prints, by Fujihira



WITNESSING

THE HOME MISSIONS PROGRAM of The Methodist Church is designed to witness to the love of God in frontier situations in the United States. As such, it is varied and constantly changing. Here are a few of its current emphases.

Over thirty-seven per cent of the population of the United States still live in town and country. These areas are undergoing great changes and old church patterns will not do. How do we find an effective parish concept for the present time?

Mission study emphasis this year was on "Persons of Special Needs." Goodwill Industries was highlighted in an unusually effective film, "Walk With Me," filmed in Ohio. Here producers and cast are shown at the film's premiere in Cincinnati.

Methodist Prints, by Rickarby





Methodist Prints, by Fujihira

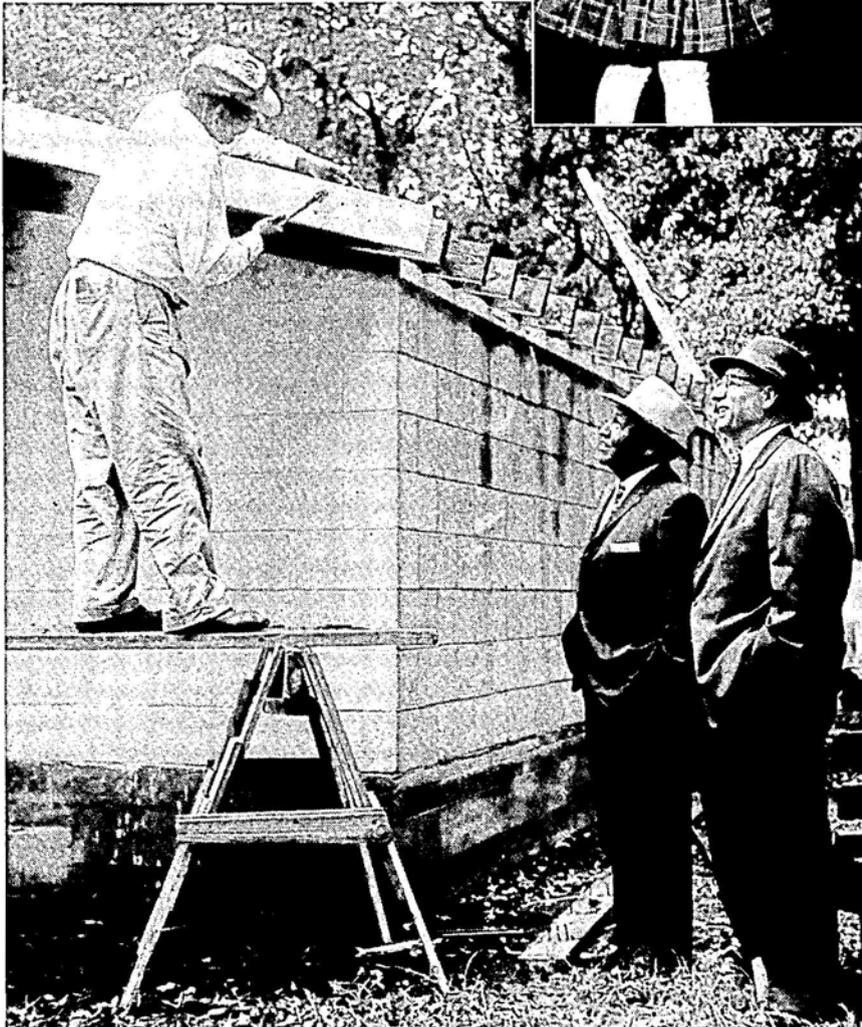
In seeking to minister to minority groups and to encourage an inclusive church, emphasis was laid upon pilot projects to stimulate a more effective ministry. This is a pastor of a Central Jurisdiction larger parish visiting a parishioner.

Methodist Prints, by Fujihira



AT HOME

Methodist Prints, by Fujihira



Minority groups change complexion as circumstances demand. Here the pastor of the Spanish-language Iglesia Metodista Central greets a family of Cuban refugees who have arrived in Chicago.

That missions is a frontier is illustrated by the far greater rate in growth among so-called "mission groups" than among the general church. A good example is the Oklahoma Indian Mission Conference where low salaries and income do not stop church extension.

Highlights From



Methodist Prints, by Fujihira

An Alaska Methodist University student returns home from college.

ALASKA

"Donald Soper has raised a question:

'Is it not true that unless we can provide some presentation in contemporary thought of what the Kingdom of God is like, fewer and fewer will be interested in the arrangements of the furniture in the next world? It is in this realm that we have to begin to do the kind of thinking which hitherto has been very largely taken up by those who profess no spiritual allegiance such as I would proclaim and such as I would desire.' (Donald Soper, *THE ADVOCACY OF THE GOSPEL*, Abingdon Press.)

"In part, the prospects of our power to make such a presentation are identified with the development of Alaska Methodist University. The faith of Alaskan Methodists in the prospects of the power of its students to speak with cogency on the basis of Christian instruction is seen in the contribution this year of support totaling \$13,883—representing what would have been the income had we placed in the Methodist Investment Fund over one-quarter million dollars! We thrill with pride in identifying our efforts with the seventeen persons who to this time have graduated from AMU, looking forward to the continuing inter-relationship of church and school in the training of persons who are dedicated in spirit and relevant in action.

"Alaska Methodist University is Methodism's 'Voice of Concern' for the kind of qualitative and responsible leadership Alaska needs in order to develop into an industrial community capable of sustaining a more abundant life for all her people. This demand for indigenous leadership is Alaska's most serious and imperative need.

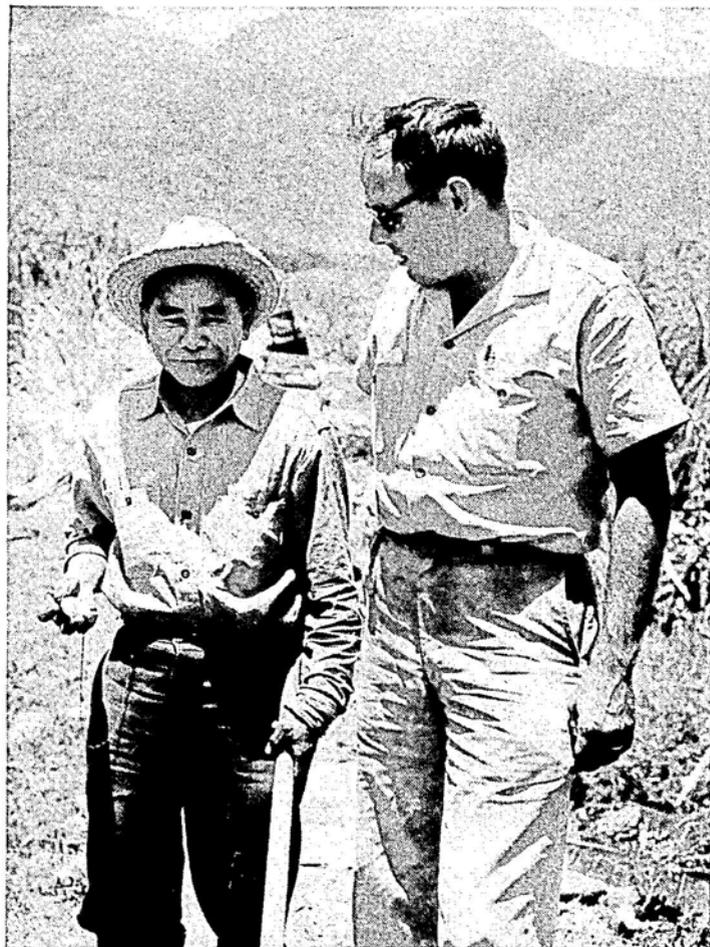
"Alaska Methodist University is Methodism's 'Outstretched Arm' to Alaska's youth offering quality education in a Christian atmosphere. About one-half of Alaska's population is under twenty years of age. Here is a great resource out of which Alaska's future leaders may be recruited. Young people in Alaska are eager for a chance to secure higher education. Prior to the founding of AMU, it was discovered that ninety-five per cent of Alaska's young people who left Alaska for education in other states failed to return after completing their studies. AMU will help to prevent this great loss of leadership."

HAWAII

"Along with sound theology, good churchmanship and personal piety, the preaching and spirit of our congregations may be characterized as sensitive to the social concerns of our people. We represent historically a good number of people faced with real problems in the struggle for the better life and there still exists the need for prophetic witnessing. We are directly responsible for speaking for and serving the underprivileged, the minority, the exploited, the unpopular causes. It can be said for our preachers as a whole that they have had the courage of their convictions in these matters, and the laity has been fully in support of a free and vigorous pulpit. In the discussions among the ministers, in the expressions from the pulpits, in the participation in various agencies in the community, in personal counselling situations, and in sharing of pastoral functions, our preachers and workers are daily struggling with issues of vital situations. Along with the many frustrations there are real victories for them and our people, and this should not go unrecognized or unheeded. There is a continuing fight against alcoholism that needs study and treatment; there is an increasing load of counselling in personal and family problems which require time and skill; there is the need for guiding our people against the extremism of political and economic theory which can undermine conceptions of loyalty, justice and truth; there is the need to concern our people about delinquency, vice, literature, crime; there is the need to challenge our people in the race for peace in the midst of so great a race for arms. The Church should be in a position where her voice can count when decisions are determined in these affairs. We have a responsibility to speak in judgment upon our social ills."

Two Methodist laymen—a supervisor and a worker—talk together on a plantation in Hawaii.

Methodist Prints, by Pederson



...The Outposts



Methodist Prints

An officer worker at the Evangelical bookstore in the Dominican Republic.

THE DOMINICAN REPUBLIC

"Twelve tumultuous, tension-filled months of destiny in the history of the Dominican Republic serve as background for this annual report of the Dominican Evangelical Church. Until May, 1961, the Dominican Republic had been falsely pictured to the outside world as a prosperous nation of three million happy, industrious, healthy people, with an educational system second to none. The world was told that there were hospital beds more than enough to meet the needs, good roads and water systems. This false picture was the one continuously held up to the outside world by the nation's ruler for over thirty years.

"On June 1, 1961, the shocking truth began to be revealed, and by January 1, 1962, the real picture was being flashed to the entire world: the Dominican Republic was seen to be a nation almost bankrupt, with illiteracy and unemployment running over fifty per cent, with deeply-rooted health, sanitation and educational deficiencies. By June 1, 1962, a new nation was beginning to rise in the Caribbean: hundreds of exiles have returned, many with truly radical ideas; labor unions in every industry have appeared, as if by magic. More than eighteen political parties have been organized, each presenting its platform for 'saving' the nation. The Santo Domingo University and secondary school students have discovered their strength to influence public opinion and arouse fear, and have become the 'targets' of leftist organizers.

"The past twelve months have seen cataclysmic changes in the government of the Dominican Republic; the end is not yet in sight; a social revolution, deeply rooted in the desire for true freedom politically and socially, is stirring the minds and hearts of the people as never before. The siren call of 'fidelismo' is heard by many, and the temptation is felt also to destroy—simply destroy—to give vent to long pent-up antagonisms.

"The Dominican Evangelical Church leaders have become awakened to the fact that here, confronting them, is a crisis both political, sociological, cultural, as well as religious; that they, for the first time in forty years, are the final, ultimate

PUERTO RICO

"A great number of consecrated lay people encouraging and working with the pastors have helped The Methodist Church to move forward. Reports of our dedicated lay work have been inspiring and challenging. One hundred and five local preachers and 132 exhorters have done splendid work. Beside the local preachers and exhorters there are hundreds of men, women and young people participating in their church's full program. We recognize that our consecrated lay people with 'hearts strangely warmed' and with great joy are doing effective witnessing for Christ and His Church. These lay people have done so much that we can declare that the state of The Methodist Church in Puerto Rico is good.

"Training for membership with the purpose of attaining good churchmanship and effective Christians is more important than increasing the roll. The use of the Bible, the Discipline, the Catechism and other supplementary literature will be of much help.

"The churches should be conscious of the fact that every dollar they increase for pastoral support will be their direct contribution for the expansion of the Church; it will mean more dollars available to employ new workers to supply new churches. We must put emphasis on the tithe, and the campaign should be every pastor a tither, and every member of the Official Board a tither. If every leader sets the example then every leader will be invested with authority to teach and preach on the tithe. A tithing church will be a blessed church."

Children at a Methodist parochial school in Puerto Rico.

Methodist Prints, by Kofod



authority in their own indigenous Church; they under God must make the decisions to guide their people and help their nation into a new day and toward the Kingdom of God. It is truly a worthy—and somewhat frightening challenge.

"Now is the time when the Church in the United States needs to give its help unstintingly to the Board for Christian Work and the Dominican Evangelical Church; failure now will balance the scales toward great failure in the future. A sacrifice and visionary help now will produce great dividends for God in the future which is also His."

By AMY LEE

Will today's African girl continue her education beyond primary schooling? Libraries can help to make the answer, "Yes."



UNESCO/Paul Almasy

UNESCO

and THE NEED TO READ

United Nations, N. Y.

"WE ARE LIVING IN AN AGE in which, in an increasing number of countries, all people have equal rights, share in the work of government and shape public opinion, which, by its influence on governments, determines in the last resort the choice of peace or war, justice or injustice—in short, the life of the nation and of the world as a whole.

"This power of the people, which is democracy, demands that the masses, who have become the source of authority, should be well informed on all important problems . . . more and more they are receiving this instruction in the schools, but the work of the schools cannot be complete without libraries to back it."

This observation in the Unesco publication, *Public Libraries and Their Mission*, by Andres Maurois, noted French author and member of the Academie Francaise, points up the significance of new trends in Unesco's program for libraries.

This UN Specialized Agency is tying

* United Nations Educational, Scientific and Cultural Organization.

in its educational work increasingly to the economic and social development programs of countries in many parts of the world.

LIBRARY SEMINAR

Several seminars and projects directly related to economic and social progress are highlighted in a recent issue of the *Unesco Bulletin for Libraries*.

One, for example, is the second Seminar on Public Library Development in Africa held last September by Unesco in cooperation with the Government of Nigeria. Countries taking part included Cameroun, Chad, Congo (Brazzaville), Congo (Leopoldville), Dahomey, Ethiopia, Federation of Rhodesia and Nyasaland, Gabon, Gambia, Ghana, Guinea, Liberia, Madagascar, Mali, Mauritania, Mauritius, Niger, Nigeria, Rwanda, Sierra Leone, Somalia, Sudan, Togo, Uganda, Upper Volta, and Zanzibar.

This seminar was held at Enugu, capital of Eastern Nigeria, where a Regional Central Library, jointly sponsored by the Government of Nigeria and Unesco, has been flourishing since 1959 when the building was officially opened, and prior to that as a mobile library service.

The seminar at Enugu met mainly to consider the dual role of libraries as auxiliaries in the program for Africa's social and economic development (as outlined in an educational conference held at Addis Ababa in May, 1961), and as educational and cultural centers in their own right.

The seminar recommended: that African countries spend the equivalent of one percent of their educational budgets on public libraries by 1970 and two percent by 1980—and that in countries with annual per capita income of less than \$100 these figures should be doubled;

that library specialists be represented at national or international conferences on educational planning;

that all Africa countries enact legislation setting up national public library services and governments be requested to plan for such services by 1965.

"BOOKMANSHIP" IN ENUGU

A survey of the Enugu library project by Stanley H. Horrocks, who served as a Unesco expert at the library for a year, reveals highlights of "bookmanship" in this African community.

First, a few facts about Enugu itself. The capital city, the survey tells us, is located in open savannah country of Eastern Nigeria about 40 miles from the northern border, and about 60 miles by road east of the Niger River, and 140 miles north from the Gulf of Guinea. Though its name in Ibo means "top of the hill," Enugu lies at the foot of a hill.

Climate is typically tropical, with a dry season November to May, and a wet season, May to October. Mean annual temperature is 87.8, varying only between 92 in February and 82 in August. Annual rainfall is 71.5 inches.

The population of Enugu township is estimated at 89,000, with about five males to every three females.

As in so many parts of the world, people are moving from rural areas into the city, particularly young men with some education looking for white-collar jobs.

Four out of five residents are Ibo-speaking. English is the language of education, business, and government. It is also the language used by different races throughout the Federation to communicate with each other.

Enugu has two movie houses, two radio stations, a television station, and

two lending libraries besides the Central Regional Library—one maintained by the British Council and one by the United States Information Service.

BICYCLE RIDERS READ

There are a few buses in Enugu, but no organized public transportation. Taxis fill the streets, but bicycles are the most popular means of getting around. Thirty or forty are often seen parked outside the library while their riders have a "read."

The library is on a main traffic route connecting residential areas, shopping center, and government headquarters. It is also near the town market. Thousands of people pass it daily on foot.

This pilot library was founded and is operated according to Unesco library standards: "open for free use on equal terms to all members of the community, regardless of occupation, creed, class or race."

No charge is made for any of its services. Members are issued two tickets with which they can take out two books at a time. The reading and reference room may be used by anyone, whether a registered member or not.

One of eight in the literate population of the town is registered at the Enugu Central Library. The literate population is estimated at about 31,500 and of this number 3,875 Africans (13%) are registered members of the library. This percentage is only half that of more developed countries, but is considered good for an area where the opportunity to read has been long lacking.

There are eleven adult males to every female registered at the library. The educational pattern explains much of this imbalance: many more boys than girls continue their education past primary grades and the reading habit stays with them.

It is estimated that about 85% of the children of Enugu obtain some primary schooling, but the percentage drops to 60 (boys) and 40 (girls) for the final two years.

The largest percentage of library members (42.1) is in the 17-24 age group. Because the ages of students in Nigeria are generally higher than those of European students, the 17-24 age group includes a large number of students of secondary school or teacher-training college level.

STATUS OF WOMEN IN ENUGU

Noticeable absentees from library membership are older people and wom-

en. Neither men nor women over 30 years of age make much use of the library, and, according to one observer, no African woman beyond that age was seen in any part of the library over a period of three months.

Aside from educational limitations, social custom deters many women from coming to the building.

The survey describes the "average" library member as quite young, male and in his early twenties. He is either still a college student or a clerk with an interest in study. He has been coming to the library about a year, lives a fair distance away and rides to it on a bicycle. In addition to borrowing books, he spends an hour or two a week in the reference library, usually reading the Nigerian and overseas newspapers.

The reference room has an area of over 2,000 square feet and houses a quick reference collection of 3,600 books . . . with display stands for over 100 periodicals and newspapers. There are 43 seats at tables.

This room, the survey shows, is frequently crowded in the late afternoon, after work and after school. "If any part of the library service has proved itself a valuable social and educational amenity of the town," the report states, "it is the provision of reading space."

The people do not read to kill time or just for pleasure. They read with single-minded purpose: to educate themselves.

They prefer non-fiction to fiction.

Two subject groups which interest them most are Social Sciences and Useful Arts. In the Social Sciences category the economics division has the largest and most active stock. In Useful Arts the most popular section is automobile engineering and the books most in demand are elementary and intermediate motor-car repair manuals!

In the mobile library, on the contrary, the popularity crown goes to books in the history, geography, and travel category.

A reader poll showed these six subjects as favorites—self-improvement, history, politics, African affairs, technical subjects, and economics.

Children listed as their favorite reading: Bible stories, books about other countries, fairy stories, and books about science.

A final heartening fact—very few books have been damaged by readers, and only 182 books (0.08% of total loans) had to be counted "gone for good" in the library's first two years of operation.



UNESCO/Paul Almasy

"The need for learning begets a need for reading" (Maurois in Unesco's *Public Libraries and Their Mission*)

MOTION PICTURES

"A Child Is Waiting" is a current commercial motion picture about retarded children. The following excerpts from reviews of the film will reveal a variety of reactions it has stirred up:

"But if the picture's realism shakes you up, it also makes you a better-informed and more understanding citizen . . . I liked the picture. I think it is a great one. I am in accord with what I believe to be the intent of its makers . . . to make the screen on occasion reflect contemporary life and its problems with fearless accuracy." *The Cincinnati Enquirer*, E. B. Radcliffe.

In *Newsweek* the reviewer thought that picturing retarded children to an uninitiated audience "arouses anxieties which no amount of right thinking can calm."

Arthur Knight, a keen West Coast film critic writing in *The Saturday Review of Literature* said, "For once, one can leave a movie of this kind feeling that society is on the right track." Though he had some reservations about the rehearsed sequences of the film, he went on to commend the spontaneous documentary-type footage showing the retarded children. "Actually, so long as the camera lingers with the children at work and in their school, it is pretty wonderful," he said.

The March issue of *The Church Woman*, published by United Church Women, devoted four pages to a review of the film recently. Their reviewer called it "the first commercial film that honestly comes to grips with the heart-breaking problems of retardation in a family. Church groups wishing to discuss the film after seeing it were encouraged to request guidance material from United Church Women, 475 Riverside Drive, Room 822, New York 27, N.Y.

The Protestant Motion Picture Council recommended the film for adults and mature youth. The review stated, "Since it is estimated that there are over 5,000,000 of these cases (of retardation) in the United States, many should be interested in this picture which makes a strong appeal for state support of the care of children with brain damage."

Obviously, "A Child Is Waiting" would not be the best choice for someone looking for escapist entertainment. Here's hoping, however, that the scattering of quotations above will make you want to see the film and judge it for yourself. There

is a fearless realism to the film. It should not be missed by viewers who like films with thought-provoking themes. Moreover, it is especially relevant for those who have participated in the current mission study, "The Church's Mission and Persons of Special Need."

Produced by Stanley Kramer and written by Abby Mann (the team that turned out "Judgment at Nuremberg"), the film generates compassion for retarded children and their families, it seems to me. It also dramatizes enlightened methods of working with them. Burt Lancaster is the superintendent of a state institute for retarded children and Judy Garland is a music teacher who tries to forget her personal disappointment through working with these children. Contrary to the superintendent's advice, she applies her unseasoned judgment to help a small boy who has been left by divorced parents who never visit him. A crisis results. The viewer emerges with a sharpened insight into the need for retarded children to achieve small victories, no matter how limited. I found in the film an upbeat ending in which we realize that these children have something to teach those with the patience to listen.

From the tenor of some of the reviews, it is apparent that a measure of organized support for this film might be necessary to make it a box-office success. This is true of other "think" films. "A Child Is Waiting" has been described here at length not only because it has relevance for a current mission study theme. It is also representative of a growing trend toward more maturity in American motion pictures, both in point-of-view and subject matter. This trend should be encouraged and applauded. The best support you can give is at the box-office.

In the past parents, clergy, or educators have on occasion criticized a type of American commercial motion picture that has shown the sordid side of life solely for sensational effect, or has included scenes of extreme violence. People who have followed film reviews have been able to avoid attending these films and responsible parents could keep their children away. Unfortunately, it has been possible for some of these questionable films to attain foreign distribution because of their money-making potential.

Missionaries, church-related workers overseas, and conscientious tourists have often reminded us of the damaging effect of such films on America's relations with people of different cultural backgrounds.



Representatives of the industry assure us that very few films overloaded with sex or brutality are exported these days, and censors in various countries cut out scenes they find offensive. Yet as recently as May, 1962, a Methodist missionary in Latin America wrote to the Board of Missions criticizing excessive and unnecessary brutality in several American films shown in Latin American countries within the past two years. He mentioned other films that he thought were chauvinistic enough to alienate people in an underdeveloped culture.

In reply to criticisms of this type, spokesmen for the Motion Picture Association of America, as well as church mass media specialists, have emphasized a fact-of-life of the motion picture industry. Only when significant, high quality motion-pictures are supported *well* at the box office in this country can we expect that these superior films will be consistently chosen by distributors for overseas showing.

Therefore, organized support of good films is a first practical step. When church people want to support a commercial film in the community, it's usually best to promote the film through a church bulletin announcement, stating time and place of showing. A personal recommendation of the film to friends and neighbors is equally important. However, an over-publicized endorsement of a commercial film by the church can cause some people to stay away.

Many theatrical films have themes that can be explored from a Christian viewpoint. More and more church groups are experimenting with discussions based on well-chosen commercial films. This type of "film evangelism" was pioneered successfully abroad after World War II when good church-made films were not available. Jan Hes of Interfilm in Holland and Pastor de Tienda in Paris began by inviting church people to see a commercial film and they discussed the film afterward. Pastor de Tienda usually held his discussions in the theater itself. This proved to be a good way to reach many outside the Christian faith.

Jan Hes has emphasized that while he uses the commercial film as a basis for discovering Christian values, at the same time he hails the cinema as an independent art form, worthy of study. He has tried to help viewers develop a critical and discriminating attitude toward the cinema as a contemporary form of expression.

The following recent films could well have been discussed in this framework: "The Hustler," "Bird Man of Alcatraz,"

"Requiem for a Heavyweight," and "Judgment at Nuremberg," to mention just a few. They are all films with a concern for ultimate values. A current film well worth seeing is "To Kill A Mockingbird"; it was highly acclaimed in a series of pre-views held for representatives of the churches. Note that all of these motion pictures were filmed in black-and-white.

It takes courage for a producer to make a film on a controversial issue or one that subordinates entertainment values to a thought-provoking theme. After all, such films might not make money. If we make a point of supporting such films, talented producers might find it easier to finance their next project.

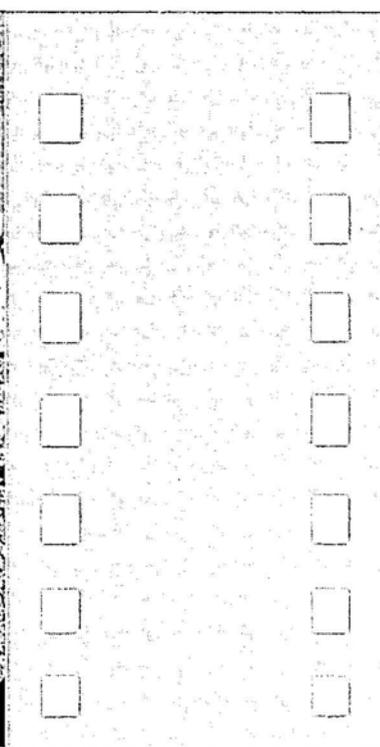
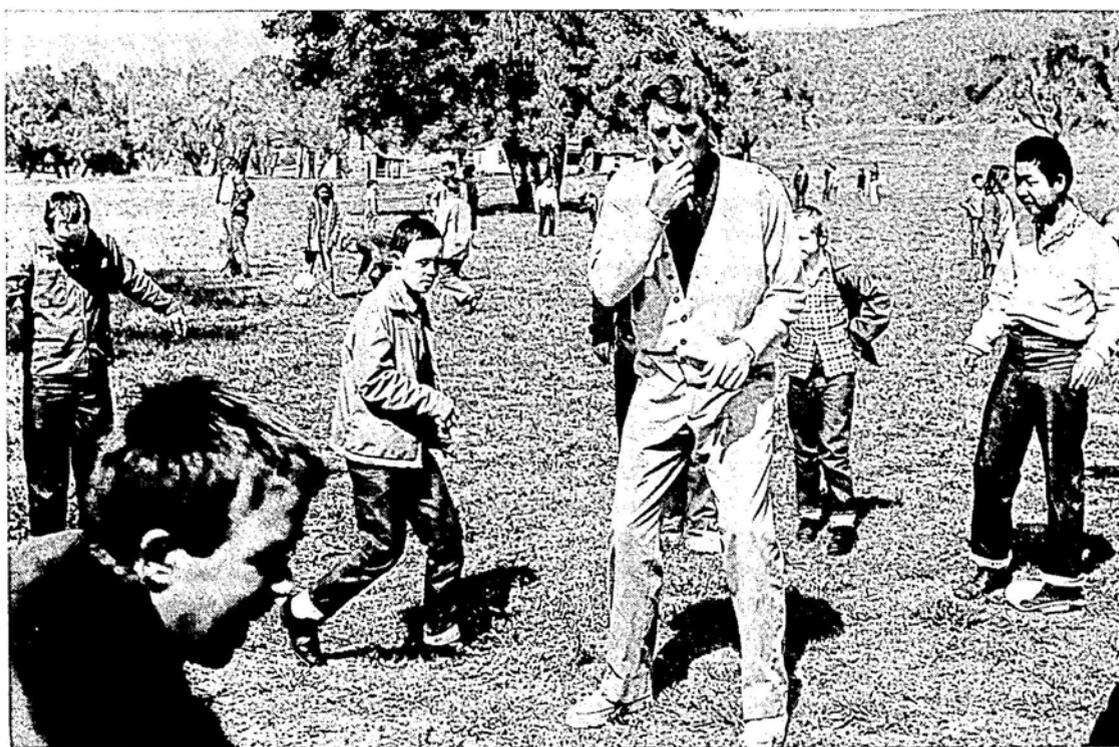
Creative, independent producers usually have trouble getting financing when they start out, even for low-budget films. One low-budget success can open the way for future achievements. This was true for the producer of "A Child Is Waiting." In Stanley Kramer's first important films (such as "The Men," a story about a paraplegic war veteran) production costs were remarkably low. Mr. Kramer is established now, but he is still making films of social significance.

A story in the January 25, 1963, issue of *Time* described the great paradox of movie-financing. "It's easy to milk fortunes out of Hollywood for high-budget stupendanzas, but next to impossible to get a couple of hundred thousand for a low-budget picture." The producers of the award-winning, low-budget film, "David and Lisa," discovered this, and proceeded to finance their picture by selling shares to small investors.

Bosley Crowther, film critic of *The New York Times*, writes in his new booklet, *Movies and Censorship*, "Now, with the motion picture medium advancing into broader and deeper explorations of the complexities and meanings of life, it should behoove the public to greet its advancement gratefully, to encourage its explorations with excitement and eagerness, to be well-informed about it, and to give it its full cultural due. . . ." (*Movies and Censorship*, Bosley Crowther, Public Affairs Pamphlet No. 332, Public Affairs Pamphlets, 22 East 38th Street, New York 16, N.Y. Cost 25¢.)

Why can't the Christian laity make a studied effort to respond to this happy development when it not only offers possibilities for growth in personal understanding, but also international understanding?

B. ELIZABETH MARCHANT



AT Easter



"He Is Risen" by Axel Enders—in the church at Molde, Norway.

"When It Was Yet Dark"

By ANN BARCUS MINGA

Mary went before the daylight broke
And found for us that Christ now lives again;
To her it was the risen Lord first spoke.

The others stayed away. For them the pain
Of utter loss and crushing grief prevailed.
They waited for the truth her faith made plain.

Before the maps were made, Columbus sailed
Days farther west than men had ever dared,
Succeeding where the timid would have failed.

So Pasteur worked, and countless lives were spared,
So Curie, Einstein, Fleming, and the rest;
So Luther, Wesley, many more who cared.

Strong hearts who gave us gifts we count as best
Did not hold back till easy day had dawned,
But in the dark thrust out and gained the quest.

"Thy Will Be Done"

By HELEN G. JEFFERSON

"Thy will be done." How hard to say!
Christ knew a kiss would soon betray,
He knew that He must climb the hill
Where waits the cross, where hate would kill;
Yet He could trust Thee and obey.

Let not my little crosses sway
Me from Thy path, let me not stray
Where self would lead, let me pray still:
"Thy will be done."

Companion me upon the way
And guide my steps. Teach me to stay
With prayer-bowed head and heart until
I learn with a submissive will,
Not only with the lips, to pray,
"Thy will be done."



THE MOVING FINGER WRITES

OVERSEAS PASTORS HERE FOR TRAINING

A program for strengthening the younger churches of Methodism overseas through training their pastors is underway for the third time, with the arrival in the United States in February of thirteen Methodist ministers from seven countries of Asia, Africa and Latin America.

The program is the Overseas Pastors Training Program of the Division of World Missions, Methodist Board of Missions, which brings leading ministers from Methodist and Methodist-related churches overseas together for ten months of study and field work in American churches. In addition to strengthening the ministerial leadership of overseas churches—and thus strengthening the churches themselves, the Training Program is intended to foster better understanding between the younger churches and The Methodist Church in America.

The group of pastors who arrived February 4 is the third to come to the U.S. under the Overseas Pastors Training Program. The first group was in 1958 and the second in 1961. In the view of the leaders of the Division of World Missions, the program has proved sufficiently successful to become a standard feature of the Division's leadership-training program.

As with past groups, the 1963 group will receive its training in two phases, classroom work and practical field experience. The classroom work will be at Drew Theological Seminary, Madison, N. J., as it has in the past, and will emphasize Bible study and Biblical theology. The pastors will make occasional field trips to selected churches and institutions to become orientated to American life.

After the classroom study ends June 5, each minister will be assigned to an American Methodist church as an associate pastor. In that church, he will work for six months under the guidance of the American pastor and will share in all phases of the church's ministry. The assignments are made on the basis of the overseas pastor's interest, background and experience.

The Rev. Theodore Runyan, associate director for research of the World Division who is in charge of the Overseas Pastors Training Program, said no more churches should apply for one of the overseas ministers to be assigned to their church. Already more than enough churches have asked for one of the ministers, and the task is one of matching the right man with the right church, Mr. Runyan said.

The pastors in the 1963 program, as was the case with those in previous programs, were selected by fellow Methodist ministers in their homelands. Each man in the current program holds a place of leadership and responsibility in the church in his homeland, Mr. Runyan said. The men are:

Japan: The Rev. Tatsumasa Shirakawa, pastor of the Gomachi Church of the United Church of Christ (Methodist-re-



Methodist Prints, by Rickarby

Twenty-four Methodist missionaries and deaconesses were commissioned at the annual meeting of the Board of Missions in Cincinnati, Ohio, in January. Bishop Richard C. Raines, president of the Board, is shown here giving the charge to Rev. and Mrs. Donald K. Small, who will serve as educational missionaries in Malaya. About fifteen hundred persons witnessed the service at which Bishop Gerald Kennedy spoke.

lated) in the city of Kyoto. A pastor in the former Methodist Church of Japan before it was merged into the United Church, Mr. Shirakawa has been a pastor in Kitsuki and Osaka. He is a graduate of Kwansai Gakuin University, a Methodist-related school in Nishinomiya, Japan, and of Emory University, Atlanta, Ga., with a bachelor of divinity degree.

Korea: The Rev. Chang Ho Kim, pastor of the Nai-Ree Methodist Church in the city of Incheon. He has been a district superintendent and general secretary of the Board of Evangelism of the Korean Methodist Church. He is a graduate of the Methodist Theological Seminary in Seoul.

Philippines: The Rev. Hector P. Ocera, pastor of the Methodist Church in Angeles, Pampanga. He has been in the Methodist

ministry for thirty-two years, having served in Guagua, Rambau and San Fernando. He is a graduate of the Union College of Manila with a bachelor of arts degree. The Rev. Inocencio M. Ayson, pastor of the Methodist Church in Candon, Ilocos Sur. His ministerial experience has included six years as district superintendent, and he is presently serving as secretary of the Northwest Philippines Annual Conference. He is a graduate of Union Theological Seminary in Manila.

India: The Rev. Dutta Kishore, pastor of the Methodist Church in the town of Vrindaban and of several rural churches in the surrounding area. He also is chaplain of the Creighton-Freeman Christian Hospital in Vrindaban, a Methodist institution. He was educated at Agra University (mas-

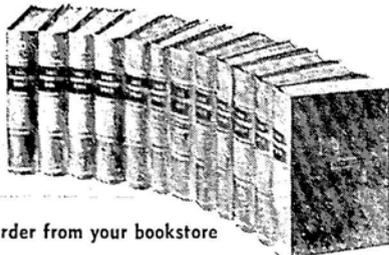
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ter of arts), Serampore University (bachelor of divinity) and Leonard Theological College at Jabalpur. The Rev. P. V. Isaac, pastor of the Methodist English (English-language) Church in the city of Poona, a position he has held since 1955. He has been a hospital chaplain and is a graduate of Leonard Theological College. The Rev. K. Samuel Jayakar, assistant district superintendent of the Vikarabad Methodist District. He has been pastor of the Telegu (Telegu-language) Methodist Church in Hyderabad and of churches in twenty villages. He is a graduate of Leonard Theological College.

Pakistan: The Rev. K. L. Peter, pastor of the Cantonment Methodist Church in the city of Quetta. He is also a chaplain in the Pakistani armed forces. His previous experience has included being pastor of the Drigh Road Methodist Church in Karachi and director of youth work for the Pakistan Annual Conference. He is a graduate of Punjab University.

Southern Rhodesia: The Rev. Samuel Muzulu, pastor of the church at the large Methodist mission center at Mrewa. He was

pastor of village churches before being appointed to Mrewa. He is a graduate of the Hartzell Theological School at Old Umtali, Southern Rhodesia. The Rev. Alfred Z. Katsande, associate pastor of the Miller Memorial Methodist Church at Sakubva near Umtali, one of the largest churches in Rhodesia. He formerly was pastor of the Inyanga circuit and is a graduate of the Hartzell Theological School. The Rev. Elijah Chimbanga, pastor of the church at the Nyamazue mission center and of several village churches. He, too, is a graduate of the Hartzell Theological School. The Rev. Nason Madzinga, pastor of the seven village churches on the large Maramba-Pfungwe circuit and a graduate of the Hartzell Theological School.

Panama: The Rev. Francisco Pitty, pastor of the Methodist Church in Colon. He is executive secretary of the Board of Evangelism of the Panama Provisional Annual Conference and a graduate of the University of Costa Rica in San Jose.

FRANK BUTTERWORTH HEADS HAWAII MISSION



DR. BUTTERWORTH

Dr. Frank E. Butterworth, pastor of First Methodist Church of Pasadena, Calif., has been named superintendent of the Hawaii Mission of The Methodist Church, one of the two fastest growing areas in the denomination.

Bishop Gerald Kennedy, Los Angeles, whose episcopal area includes Hawaii, announced the appointment of Dr. Butterworth at a reception and banquet opening Hawaii Methodism's fifty-eighth annual meeting.

The fifty-two-year-old pastor will assume his new post July 1, succeeding Dr. Harry S. Komuro, recently elected director of church extension in the Division of National Missions, Philadelphia. No successor has been named to Pasadena.

As superintendent he will have supervision of thirty-five local churches, agencies

and institutions, including the Wesley Foundation at the University of Hawaii, Goodwill Industries, Pohai Nani, Methodist retirement home, and three camps.

Contrasted to slow membership growth on the mainland (between one and two per cent) Hawaii Methodism has registered ten and eight per cent gains in the last two years, and now numbers nearly 6,000 persons. Puerto Rico is a second fast-growing area.

No stranger to Hawaii, Dr. Butterworth served six years as pastor of First Methodist Church, Honolulu, and was an active leader in community and civic life. Elected chairman of the public affairs committee of the Honolulu Council of Churches, he led opposition to legalized gambling in Hawaii, an issue that is still alive in the legislature.

Observation of the church's mission enterprise in the Far East influenced Dr. Butterworth to enter the ministry. Since that time he has been a tireless speaker and supporter for mission programs. The \$6,400 Christmas offering at First Church, Pasadena, went for a new education building at First Church, Honolulu.

A native of Los Angeles, Dr. Butterworth took undergraduate and graduate work in economics at UCLA, then earned his bachelor of divinity degree from Garrett Theological Seminary, Evanston, Ill., in 1941. He served pastorates in San Bernardino, San Gabriel, Pomona, Redlands, Anaheim, Calif., prior to going to Hawaii in 1955.

ARGENTINE METHODISM FORMS NEW CONFERENCE

The Methodist Church in Argentina, one of four Methodist "Lands of Decision" for the 1960-64 quadrennium, is on the move. That is apparent from actions and reports at the yearly meeting of the Argentina Annual Conference, held recently in suburban Buenos Aires: Items:

1—The delegates voted to form a new conference, the Patagonia Provisional Annual Conference, which will be the second conference in Argentina and a new unit in the worldwide Methodist Church.

2—An increase in membership (full and preparatory) to almost 12,000 during 1962 and the organization of four new congregations.

3—The ordination of four new ministers and the acceptance of four laymen as local (lay) preachers for two years.

4—A decision to open mission work among the Indians of northern Argentina and the assignment of a minister, doctor and a nurse to begin medical and evangelistic ministries.

The various forward steps taken by the Argentina Conference and the optimistic reports of continued advance in 1962 indicate that progress is being made by Methodism in this "Land of Decision" under the leadership of Bishop Sante Uberto Barbieri, one of Latin America's Protestant leaders.

The formation of the new Patagonia Provisional Conference is considered the conference's most important action. It illustrates clearly the growth of Methodist work and the intent of the church to spread its



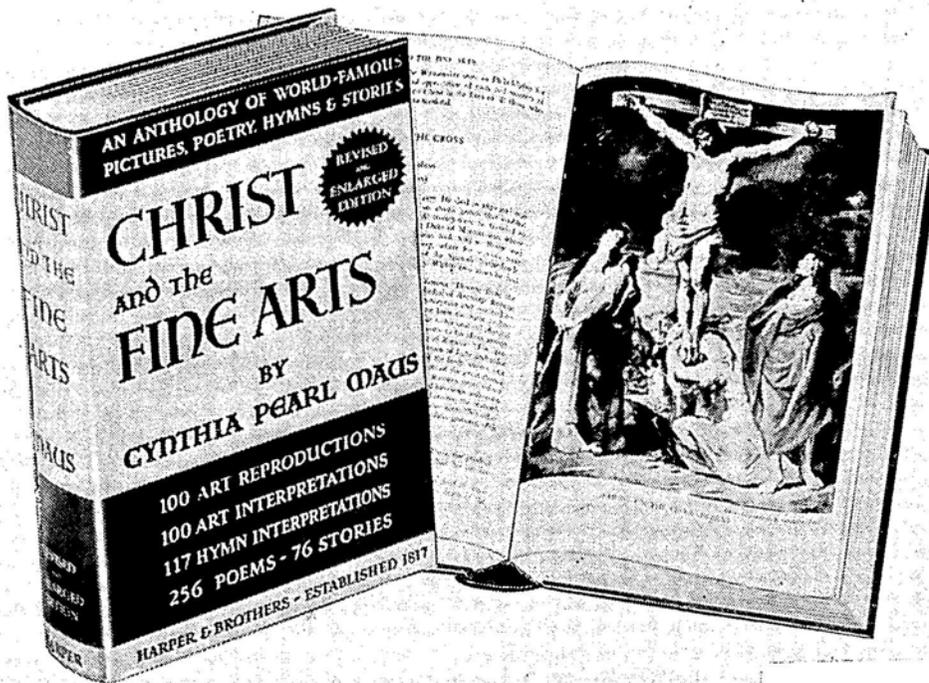
Departures

OF MISSIONARY PERSONNEL

Scheduled for April, 1963

(subject to change after press time)

- April 1: Rev. and Mrs. David C. Stubbs to Kobe, Japan, from San Francisco, S.S. *President Madison*, American Presidents Lines.
- April 2: Mr. and Mrs. Hallock N. Mohler and three children for Grenoble, France, from New York on the S.S. *America* (U.S. Lines).
- April 24: Rev. and Mrs. Alan M. Seaman and three children for Lahore, Pakistan, from New York, on the S.S. *Queen Elizabeth* (Cunard).



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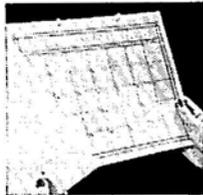
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ministry from the Bolivian border in the north to Cape Horn in the south.

The new conference takes in about one quarter of Argentine territory and has about 1,000,000 inhabitants. It encompasses the area from the city of Bahia Blanca (250 miles south of Buenos Aires) to the extreme southern tip of Argentina, and takes in country that includes lakes, mountains and fjords. The centers of the conference are Bahia Blanca and Bariloche, a resort city in the Andes Mountains. Among the churches are the one at Bariloche, where the international congregation worships in Spanish, German and English, and fifteen congregations in the Chubut Valley comprising hardy Welsh immigrants.

Prior to the action of the Argentina Conference, the present Patagonia Conference was a district of the mother conference. The district superintendent—and now one of the key leaders in the new conference—is the Rev. K. Siegfried Trommer, a World War II German prisoner-of-war in America (he served in Erwin Rommel's Afrika Corps) who went to Argentina as a Methodist missionary in 1954.

Reports to the Argentina Conference sessions showed that membership, including both full and preparatory members, had increased from 10,910 in 1961 to almost 12,000 in 1962. That represents a growth of about ten per cent. That membership increase is being matched by progress in church extension was shown in a report of the organization of four new congregations in 1962. The new churches are in Casilda, Temperley, La Banda and San Javier.

New members and new churches mean that new ministers must be found. At the conference, Bishop Barbieri ordained four new ministers, making a total of sixty-five ministerial members in the conference. He also assigned as local (lay) preachers four

young men, who have volunteered for two years of full-time church work. Comments the Rev. James Lloyd Knox of Tampa, Fla., missionary and Methodist news correspondent:

"The fact that there is a lack of trained men to serve as pastors is lamentable, but the courage and faith of the young laymen who are giving this time in their lives to serve the church full-time gives reason for high hope."

In voting to open work among the 20-30,000 Indians in northern Argentina, the conference implemented the recommendations of Argentine pastors who have been studying the need for such work since 1959. It is planned that this new work will be comprehensive in nature, including evangelistic, medical, educational and social ministries.

Bishop Barbieri assigned to open the work Dr. and Mrs. Mario Mateos, an Argentine doctor and his wife who have been medical missionaries to Bolivia for three years; the Rev. Domingo Ferrari, and Miss Elisabeth Stauffer, a Swiss Methodist nurse. The bishop said that an American nurse and an Argentina teacher will join soon in the Indian work.

In response to a plea from the South District of Buenos Aires, for a group ministry to be established, the conference witnessed the naming of five ministers to serve in this heavily industrialized area, where workers exercise influence on national life. The South District group ministry is a pilot project for Argentine Methodism in industrial evangelism.

"Most of these five workers are untrained in industrial evangelism, group work, specialization and a team ministry, but new methods will be employed to meet the reality of the urban social order in Argentina," Mr. Knox wrote.

SCHEDULE OF SUMMER MISSIONARY CONFERENCES, 1963

Silver Bay Conference on the Christian World Mission (interdenominational), Silver Bay, N. Y., July 10-17.

Northfield Conference on the Christian World Mission (interdenominational), East Northfield, Mass., July 14-20.

Southeastern Jurisdictional Missionary Conference (Methodist), Lake Junaluska, N. C., July 19-25. Southeastern Jurisdictional Workshop for the Commission on Missions (Methodist), Lake Junaluska, N. C., July 19-21.

Ecumenical Mission Conference (interdenominational), California Western University, San Diego, Calif., July 26-31.

Ecumenical Mission Conference (interdenominational), Asilomar, Pacific Grove, Calif., August 2-7. Pacific Northwest International Mission Conference (interdenominational), Vancouver, British Columbia, August 16-21.

Appalachian Missionary Conference (Methodist), West Virginia Wesleyan College, Buckhannon, W. Va., July 29-August 2.

Midwest Conference on the Christian World Mission (interdenominational), Northwestern University, Evanston, Ill., August 5-9.

Diamond Ranch Missionary Conference (Methodist), Diamond Ranch, Chugwater, Wyo., August 12-16.

Chautauqua Conference on the Christian World Mission (interdenominational), Chautauqua, N. Y., August 18-23.

South Central Jurisdictional Missionary Conference (Methodist), Mount Sequoyah, Fayetteville, Ark., August 13-16.

South Central Jurisdictional Workshop for the Commission on Missions (Methodist), Mount Sequoyah, Fayetteville, Ark., August 16-18.

Anyone interested in more information about a particular conference may write to: Dr. John R. Wilkins, Director, Department of Missionary Education, 13th Floor, 475 Riverside Drive, New York 27, N. Y.

MISSION BOARD MAKES EXECUTIVE CHANGES

The Methodist Board of Missions elected three new staff executives and promoted or transferred four others at its recent annual meeting. The new staff members:

The Rev. Harry Komuro, Honolulu, Hawaii, elected a director of church extension in the Board's Division of National Missions, with responsibility for church extension in home mission areas. He has been superintendent of Methodist work in Hawaii.

The Rev. P. Glen Trembath, Royal Oak, Mich., elected a director of church extension in the Division of National Missions, with responsibility for the North Central Jurisdiction of The Methodist Church. He has been a financial crusade director on the staff of the Board's Department of Finance and Field Service.

Frank A. Morrison, Norwalk, Conn., and Stoughton, Mass., elected chief accountant of the Board's Division of World Missions. He formerly was an employee in the treasurer's office of the Division.

The staff executives promoted or transferred:

The Rev. Dr. Robert L. Wilson, Philadelphia and Duryea, Pa., elected director of the Department of Research and Survey of the Division of National Missions. He has been associate director.

The Rev. Dr. Alan K. Waltz, Philadelphia, Pa., and Bloomington, Ill., elected associate director of the Department of Research and Survey. He formerly was assistant director.

Howard M. Cordell, Syosset, Long Island, N. Y., elected field accountant of the Division of World Missions. He formerly was chief accountant.

The Rev. Theodore Runyan, New York, elected associate director for research of the World Division. He has been assistant secretary for general administration.

Mr. Komuro will be responsible for Methodist church extension work in home mission areas—Hawaii, Alaska, Puerto Rico, the Oklahoma Indian Mission, the Rio Grande Conference (Spanish-speaking work in Texas and New Mexico), and other areas. The son of a Methodist home missionary who worked particularly among West Coast Japanese, he attended the University of Hawaii and DePauw University, Greencastle, Ind. He was graduated from the latter school with a bachelor of arts degree and from Drew Theological Seminary, Madison, N. J., with a bachelor of divinity degree. His ministry has been in Hawaii, where he has been pastor of Wesley and Harris Memorial Methodist Churches in Honolulu and superintendent of all Methodist work in Hawaii since 1954. He is a ministerial member of the Southern California-Arizona Methodist Conference.

In June Mr. Trembath will begin his duties as director of church extension for the nine-state North Central Jurisdiction, succeeding the Rev. Dr. Frederick L. Pedersen who retires. A native of England, he came to the United States as an infant and was brought up in Michigan. He attended Northern Michigan College at Marquette



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and received the bachelor of arts degree. He received the bachelor of divinity degree from Garrett Theological Seminary, Evanston, Ill. His professional experience has included being pastor of the Mohawk (Mich.) Methodist Church, Glenwood Methodist Church in Wyandotte, Mich., and the Clawson (Mich.) Methodist Church. He has been on the staff of Metropolitan Methodist Church in Detroit. Since 1955 he has been a crusade director on the staff of the Department of Finance and Field Service, having conducted 123 crusades in which more than \$8,000,000 was raised. He is a ministerial member of the Detroit Methodist Conference.

In his new position, Mr. Morrison will be responsible for accounting procedures in the headquarters office of the Division of World Missions. Born in Whitinsville, Mass., Mr. Morrison attended the Bentley School of Accounting and Finance and Northeastern University in Boston, Mass. He was a cost and inventory control accountant for Munro Kincaid, Mottla, Inc., Boston wool handlers, for nine years and later was office manager, assistant treasurer and assistant comptroller for Servend, Inc., food handlers of Waltham, Mass.

Dr. Wilson will assume the duties of director of the Department of Research and Survey, succeeding the Rev. Dr. Roy L. Sturm, who has resigned to become director of the Department of Research and Statistics of the Methodist Council on World Service and Finance, Evanston, Ill. Born in Forty-Fort, Pa., Dr. Wilson was educated at Asbury College (bachelor of arts), Wilmore, Ky.; Lehigh University (master of arts), Bethlehem, Pa.; Garrett Theological Seminary (bachelor of divinity), and Northwestern University (doctor of philosophy), Evanston. He has been with the Department of Research and Survey since 1958.

Dr. Waltz moves into the position of associate director of the Department of Research and Survey, vacated by Dr. Wilson. Born in Bloomington, Dr. Waltz was educated at Illinois Wesleyan University (bachelor of arts) in Bloomington; Garrett Theological Seminary (bachelor of divinity), and Northwestern University (master of arts, doctor of philosophy). He has been a research and teaching fellow at Garrett and has been with the Department of Research and Survey since 1960.

In his new position, Mr. Cordell assumes the direction of a new area of work in the Division of World Missions. He will work with treasurers in Methodist mission fields around the world to improve their accounting and auditing procedures. Born in New York, he attended New York University and Columbia University. Before joining the World Division staff in 1949, he did accounting work for a New York export firm.

Born in Wichita, Kan., Mr. Runyan was educated at Baker University (bachelor of arts), Baldwin, Kan.; Duke University (master of arts), Durham, N. C., and the Yale University Divinity School (bachelor of divinity), New Haven, Conn. For twenty-two years, he was a missionary to Malaya and during World War II years was pastor of the Methodist Church in Shelton, Conn., and a chaplain in the United States Army Air Force. He has been on the World Division's administrative staff since 1957.

PUERTO RICO CHURCH CONTINUES GROWTH

The Methodist Church in Puerto Rico, the second largest Protestant body on the island and the largest of the traditional denominations, went over the 10,000 mark in its full membership in 1962. A report given at the recent annual meeting of the Puerto Rico Provisional Methodist Conference showed a net gain of 600 members, or more than six per cent, over 1961. Other reports told of gains in Christian education, financial self-support and church extension.

The increase in total full membership from 9,425 in 1961 to 10,025 in 1962 continues a rapid upward trend in Methodist membership in Puerto Rico, which has persisted in recent years. It is similar to comparatively large membership increases in other Methodist home mission areas, such as Hawaii and the Oklahoma Indian Mission, and is in contrast to the relatively slow increase in The Methodist Church generally (about one per cent a year). It bears out the observations of Methodist missions leaders, who point to home missions areas as a growing edge and an evangelistic frontier for Methodism.

The conference, which met at the new University Church in Rio Piedras, a suburb of San Juan, heard the superintendent of Methodist work in Puerto Rico, the Rev. Dr. Tomas Rico Soltero, report on both the progress and problems of The Methodist Church on the island. Bishop Fred Pierce Corson, Philadelphia, Pa., bishop of Puerto Rico since 1952, presided at conference sessions. Guests and visitors included Bishop Edgar A. Love, Baltimore, Md., and mem-



Methodist Prints, by Riekarby

Staff personnel of the Board of Missions who retired at the annual meeting of the Board of Missions included (left to right): M. S. Pressey, Division of National Missions; Mrs. Pressey; Miss Hazel Best, Woman's Division of Christian Service; and Mrs. C. C. Long, Woman's Division of Christian Service.

bers and staff executives of the Methodist Board of Missions.

In commenting on the membership increase and on Methodist evangelism, Dr. Rico said: "Once more we are glad to report an increase in our total membership. There have been 600 additions to our churches this year. Of this total, eighty-two per cent were by profession of faith. This net gain was in spite of much pruning of our membership rolls.

"We are aware that a large number of our churches have a continuing program of evangelism, in which there is fine participation by the laity including visitation, family group meetings, prayer vigils, preaching missions and training classes. This varied program of evangelistic emphasis is tremendously important and must be continued with unabated zeal by all our churches. There must be a constant awareness of the need for thorough-going efforts in all our communities to contact the unchurched, to visit newcomers, to revitalize the indifferent and in every possible way to seek to relate persons to the church and endeavor to bring them into a living and vital experience of commitment to Christ."

Turning to the field of Christian education, Dr. Rico said that Methodist church schools showed a small increase in both registration and attendance during 1962. He called for an increase in the number of week-day Methodist schools and for a vacation church school in every church, saying that one hour of Christian education a week on Sunday morning is not enough. Though there was a slight increase in the attendance at Methodist Youth Fellowship meetings in 1962, he said, the increase of juvenile delinquency means that Methodism should give attention to increased youth programming.

"The organization of new congregations and the erection of new church buildings are the order of the day," Dr. Rico said. Sixteen new congregations have been organized in the last twelve years. Though no new church buildings were completed in 1962, he said, construction is underway or planned for new buildings for nine congregations, a new school and the Bishop Corson Camp.

The organization of so many new congregations is one reason for an anticipated shortage in the number of ministers for Puerto Rican Methodism, Dr. Rico reported. Twenty-five new ministers must be found in the next ten years. Of fifty-seven students in the Union Evangelical Seminary, sixteen are Methodist.

Reporting on finances, Dr. Rico said that World Service had been paid in full and that seven churches are now self-supporting (paying their pastor's full salary without outside help), but that more emphasis must be placed on stewardship.

One of the annual events of the conference in recent years has been a luncheon for ministers and conference guests, sponsored by the mayor of San Juan, Señora Doña Felisa Rincon de Gautier. At this year's luncheon, she presented the keys to

the city to Bishop Love and received from Bishop Corson a medal blessed by Pope John XXIII. (Bishop Corson was an official observer at the Vatican Council.)

BUILDING TO SPUR LABOR EVANGELISM

The recent dedication of a new building in the heart of Kyoto to house the Nishijin Labor Center represents a milestone in the program of the United Church of Christ of Japan (Methodist-related) to reach and minister to the laboring people of Japan.

The United Church's program of industrial evangelism is one of several pioneer ministries which have been launched in the last two or three years to bring the Christian faith into closer contact with everyday Japanese life. In trying to reach the laboring masses, a group with which the church has little contact in many countries, Japanese Protestants are similar to those in Korea and Latin America, where programs of industrial evangelism are in the early stages. The industrial evangelism program in Japan is believed to be further along in its development than in virtually any other country.

In Kyoto, the director of the Nishijin Labor Center is the Rev. Robert M. Fukada, a Nisei Methodist missionary whose home is Wichita, Kan., and who is a graduate of Baker University (bachelor of arts, 1957), Baldwin, Kan., and the Boston University School of Theology (bachelor of sacred theology, 1960). The staff has four full-time members besides Mr. Fukada, including two graduates of theological school. All but Mr. Fukada are Japanese.

The program at the Center includes labor studies, English classes, cooking classes, a counseling service, research activities, children's groups and a medical clinic. A weekly Bible-study group provides an opportunity for serious study of the Bible and its relation to the life of the laboring man.

The new three-story building stands in the heart of the silk-weaving district of Kyoto and includes a meeting hall, a well-equipped kitchen for cooking classes, a library, a counseling office and a medical clinic.

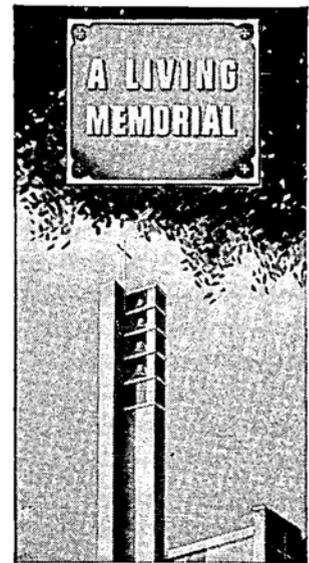
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a wide range of interest in the Center's program in the community. Among those taking part in the dedication were representatives of the city and prefectural (state) governments, labor unions, management organizations, the United Church and Doshisha University (one of Japan's best-known Protestant schools).

The varied nature of the contributors to the new building also indicates widespread support for the Center's program. The donors include churches in America (including The Methodist Church), Germany, Switzerland and Japan; the Kyoto city and prefectural governments, and the Kyoto Young Women's Christian Association. Representatives of both management and labor were active in fund-raising, and it was among the silk-workers themselves that the movement to build a Christian labor center started.

Mr. Fukada told the crowd assembled for the dedication that the purpose of the Nishijin Labor Center fundamentally is to "witness to the transforming and redeeming power and love of Jesus Christ among the working people of Kyoto. It is an attempt to communicate the Gospel in language which can be understood by society, especially the men and women who labor in the silk industry."

EDWIN TEWKSBURY TO LATIN AMERICA

The Rev. Edwin F. Tewksbury, Nashville, staff member of The Methodist Church's Interboard Committee on Missionary Education, left about March 1 for four months' service in Latin America.

He will observe Methodist work, confer with Methodist conference boards of missions and education, and provide leadership and assistance to Methodist Christian education leaders of several countries.

Mrs. Tewksbury will accompany him. They will return to this country about July 1.

The Tewksburys will go to Costa Rica, Panama, Peru, Bolivia, Chile, Argentina, Uruguay, and Brazil.

Mr. Tewksbury's trip is under the sponsorship of the Interboard Committee on Missionary Education and the Methodist Board of Missions.

METHODISTS TO SEEK ALDERSGATE SPIRIT

"Aldersgate Around the World," a series of services of Renewal and Identification, is being promoted in fifty countries by the World Methodist Council.

Dr. Lee F. Tuttle, the American secretary of the Council, has announced that the initial observance of the 225th anniversary of John Wesley's "heart-warming" experience will begin in Wesley's own City Road Chapel, London, May 24, 1963. Even the hour specifically noted in Wesley's diary, "at a quarter before nine," will be followed.

The commemorative rites of British World Methodist Council leaders will touch off similar observances on all the continents.

In the U.S.A. the anniversary will be picked up at Old St. George's Church, Philadelphia, where the service will be led

by American World Methodist Council leaders. Here an order of service prepared by Bishop Fred Pierce Corson, president of the World Methodist Council, will be followed. Copies of this are available to any church which may wish to use it. (Address: World Methodist Council, Lake Junaluska, N. C.)

American observances being encouraged by Secretary Tuttle are in cooperation with plans of the Board of Evangelism of The Methodist Church.

"Renewal" and "Identification" are the two words that will stand out in this special ritual—renewal of the spirit of Aldersgate and identification with the ideals, purposes and international fellowship of the World Methodist Council.

For churches which may desire to give to their 225th observance of Aldersgate a somewhat dramatic and graphic touch and at the same time to provide a perpetual reminder of Wesley's spiritual experience, Dr. Tuttle has made this possible. He has available a commemorative medallion, fashioned in bronze, seven inches in diameter, and equipped for mounting. The bas-relief centrally features Wesley's words, "I felt my heart strangely warmed." Around the circumference is inscribed his conviction that "The Methodists are one people in all the world."

The official triangular symbol of Methodism, approved by the World Methodist Council, is also reproduced on the medallion. Its art suggests, without words, another well-known Wesley quotation, "The world is my parish," and its design affirms faith in the Cross and belief in the Trinity.

CALL ISSUED FOR SHORT-TERMERS

The Methodist Board of Missions is once again seeking ninety of its outstanding young men and women for service on the missionary frontiers of Christianity in the United States and around the world. As in every year since 1948, the Board needs to find forty persons to serve at home and fifteen men and thirty-five women to serve overseas.

In issuing its annual challenge and invitation to young persons for special-term missionary service, the Board, through its office of Missionary Personnel, 14th Floor, 475 Riverside Drive, New York 27, N. Y., said:

"The special-term mission program of The Methodist Church is a sort of 'Peace Corps plus'—it offers unlimited opportunities to do constructive and varied work for the uplift of fellow human beings. But the whole motivation for the work is that the Gospel of Christ may be proclaimed."

For service in the United States and Puerto Rico, the call is for forty persons, both men and women. These persons are called "U.S.-2's" and the opportunities include work in community centers, homes for children and youth, mission schools, mission hospitals, and town-and-country church work. Among the types of service needed are teachers, social group and case-workers, nurses, dietitians, directors of Christian edu-

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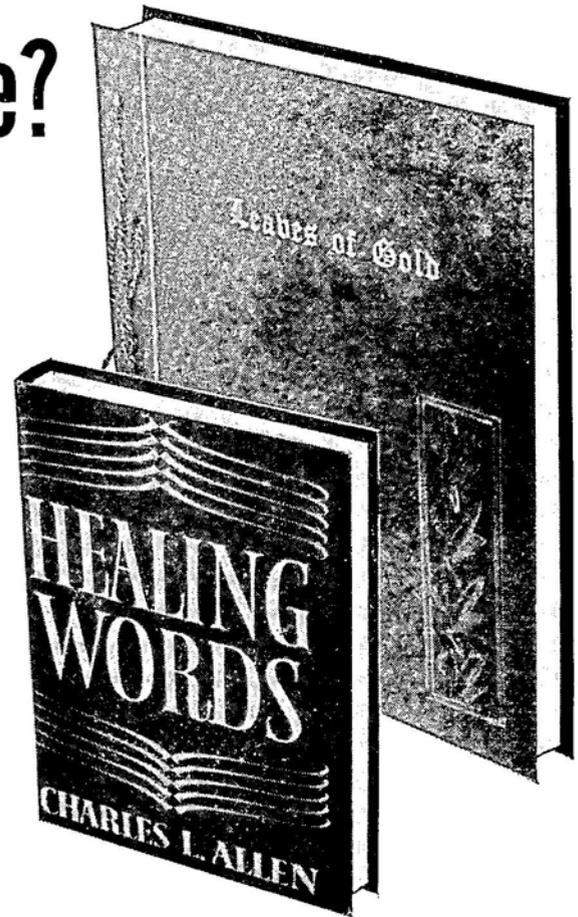
In 1963 "3's" are needed in Liberia, Southern Rhodesia, the Congo, Korea, Japan, Hong Kong, Okinawa, Burma, Sarawak (Borneo), the Philippines, India, Pakistan, Malaya, Uruguay, Brazil, Panama, Costa Rica, Peru, Bolivia, Algeria, Chile and Mexico.

The standards for service both at home and overseas are high, and the motivation must be Christian, the Board said. The qualifications for special-term missionary service listed by the Board are:

Religious experience and knowledge of God through Jesus Christ; a conviction of the world's need for Christ and a desire to share one's faith and to minister to the needs of others; college graduation; age between twenty-one and twenty-eight; good health and emotional stability, checked by medical examination and psychological appraisal; agreement to remain single during the term of service; membership in The Methodist Church.

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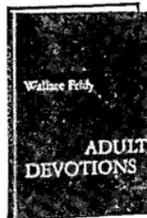
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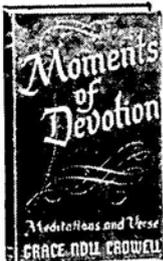
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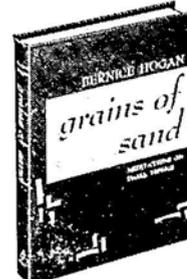
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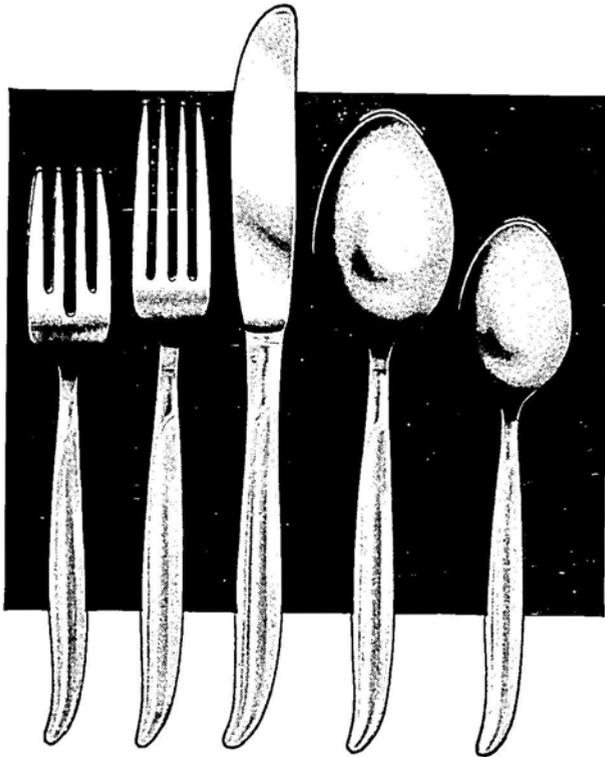
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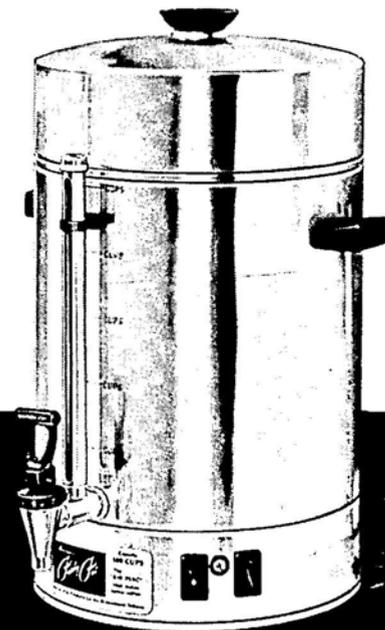
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