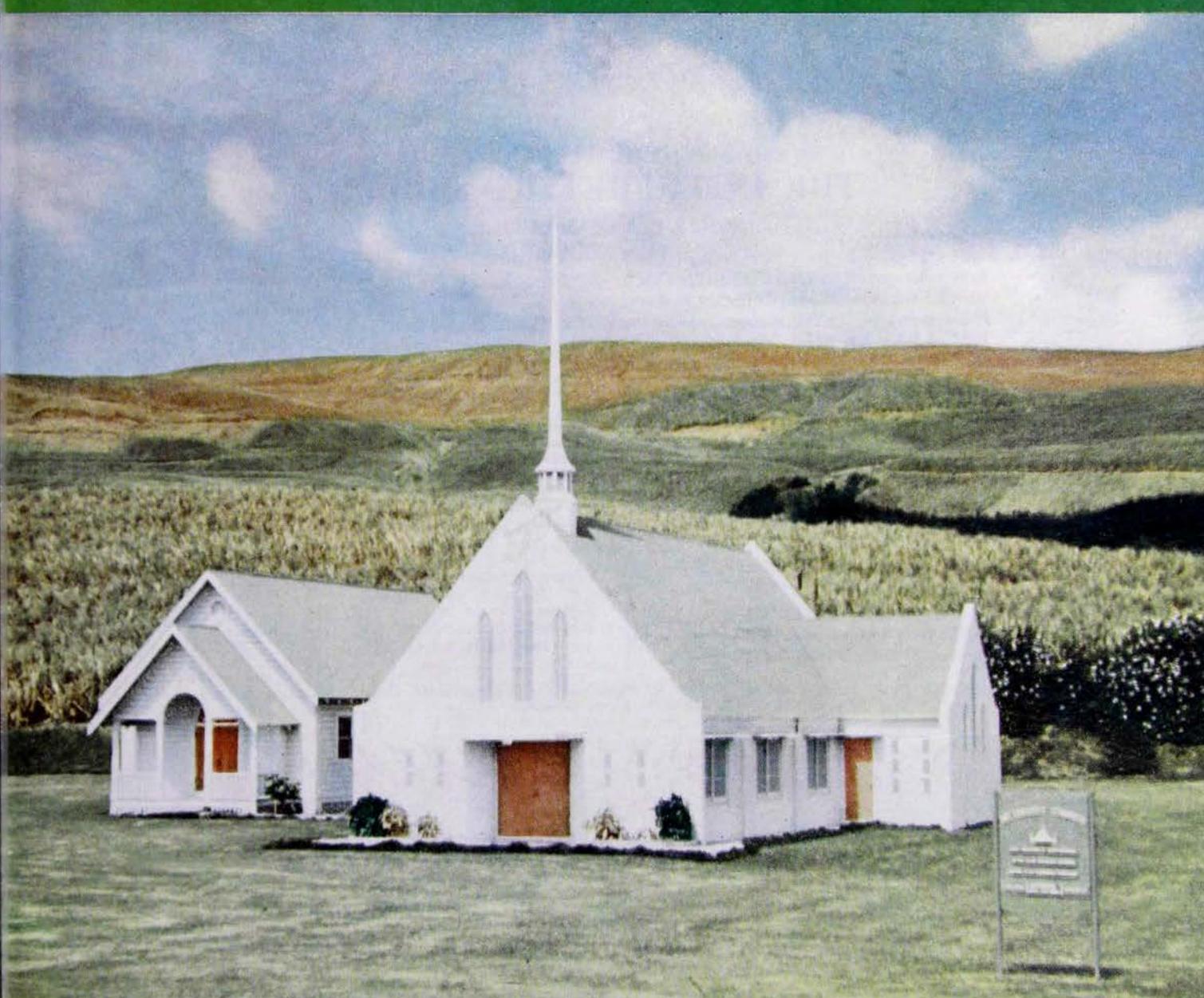


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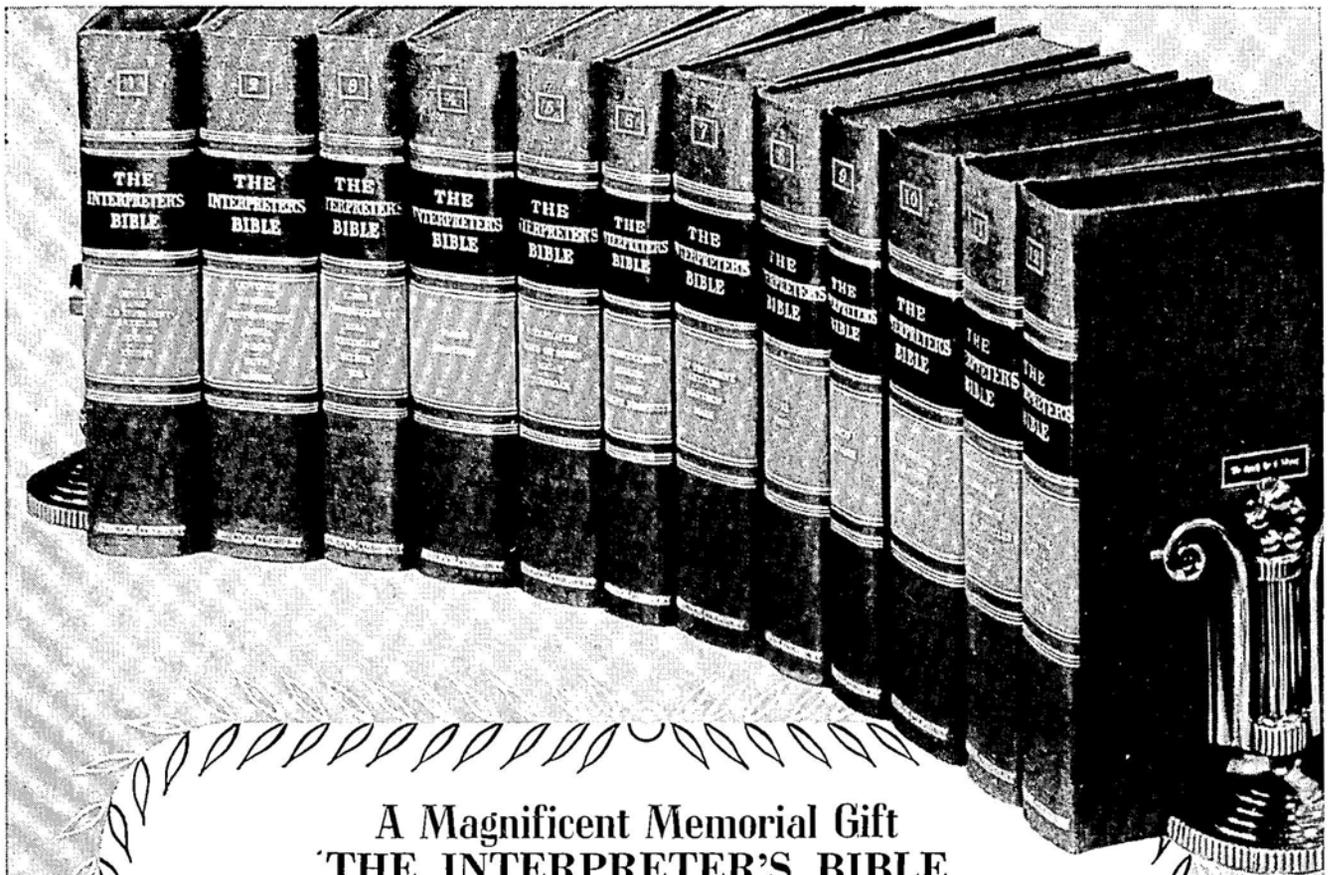
World Outlook



Art Prints: Toge Fujihira

NAALEHU COMMUNITY CHURCH, HAWAII

SPECIAL BOARD OF MISSIONS ISSUE



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LETTERS

WORLD OUTLOOK 1955

Returning From The Holy Land

● Editor's Note: This is a letter from Mrs. Esther Wellman, Adult Worker at Valley Institute, Pharr, Texas. During the past year she visited the Holy Land. The Latin American people with whom she works were as thrilled with her trip as she was, and in their joy asked her to bring back tokens from her trip. Mrs. Wellman met these requests whether they came from Methodists or from Catholics. She says:

"When I remembered all the prayers, all the lovingkindness, and all the requests that tumbled down on top of each other as I left for the Holy Land, I was almost afraid to return—wondering if I might have forgotten something. I had made promises right and left, without realizing what almost insurmountable difficulties I would have in keeping them.

"Lorenzo Ramos, across the street from Valley Institute, wanted a rosary blessed by the Pope. When I got to Rome the Pope was not there. I had to travel forty-five miles to his mountain villa in Castel Gandolfo. But I had the rosary blessed.

"After I came home I began going from door to door around Valley Institute to deliver the things requested.

"I knew I dared not see a saintly man in our Spanish Methodist Church without taking the soil from the Holy Land which he had requested. Two people wanted water from the River Jordan. One wanted a piece of the Cedars of Lebanon. Several in the Spanish adult class wanted the wild flowers Christ mentioned. Everything is delivered.

"Recently, when the whole faculty at Valley Institute held a one-day Training Education school for the Church School teachers at Rio Grande City, I knew I dared not put in an appearance without pebbles from Gethsemane. Elida G. Falcon, the white-haired mother of Mrs. Alfredo Nanez, who has translated the Woman's Society of Christian Service Program Book into Spanish for years and years, had said, 'Esthercita, when you kneel in the Garden of Gethsemane, pick up a tiny pebble for me.' I not only delivered several, but also gave her a branch from the oldest tree in the Garden of Gethsemane.

"The year is winging ahead now, and the program has taken on a natural rhythm . . . I've made forty-six speeches and one hundred and fifty calls, and I feel as if I were back again at Valley Institute and that the year has really begun."

"Trick or Treat?"

● On Sunday evening, October 31, forty Methodist youth in and near Simpsonville, S. C., participated in the "Trick or Treat" for United Nations International Children's Emergency Fund.

After the evening worship service, mem-

bers of the Children's Youth Fellowship and the Junior Youth Fellowship of the Simpsonville Methodist Church and the Methodist Youth Fellowship of Bethel Methodist Church visited homes in the community, collecting a total of forty dollars in half an hour.

As the young people returned to the church, they were served hot chocolate and cookies by members of the Woman's Society of Christian Service and the Wesleyan Service Guild, who sponsored this observance of Halloween through their Christian Social Relations program.

Quoted from the South Carolina Methodist Advocate Nov. 25, 1954

Ewha—Helen Kim

● This fall we have been especially blessed by the return and new arrival of ten staff members. Even the old members like myself are made to feel younger, stronger and full of hope by their presence. The latest arrival was Dorothy Hubbard this week.

The high light of our corporate life here on the campus was reached when about fifty girls raised their hands signifying their new decision for Christ on the first morning when Bob Pierce and his evangelistic team sang, preached and prayed with us, some three thousand, on our athletic field. In one's mind the scene was strikingly similar to that of the hillside where multitudes gathered and Christ ministered to their needs, both physical and spiritual. He does the same today on our campus.

Another stimulating experience has been to hear the reports of our student teams that worked all over Korea during the summer holidays.

One group went to communities beyond the 38th parallel where the people had frequent change of officials as the sea-saw battle waged during the war. Our girls were met by a very passive resistance. The people even refused to talk with them, for they had lost confidence in "all man." But in silence students went into their homes and worked hard at the women's household chores for two solid days. Then the people's hearts were opened and with tears in their eyes they responded to the loving sympathy that has been overflowing in the hearts of our students. They became the best of friends, freely exchanging their dreadful experiences of the past as well as their high hopes for the future.

HELEN KIM

Ewha Woman's University
Seoul, Korea

Worldwide Communion

● It is a lovely fall day, and it is World Communion Sunday, a good time to remember that Jesus prayed that we might be one, and to consider what we can do to help the cause.

This morning, at Neighborly House, I talked about the first Communion Service. We arranged a long table and the congregation was seated on either side. At the head there was a picture of the Last Supper so Jesus was our host. The elements were passed as they must have been at that first service. There was also communion at our English community service this afternoon. It is always a significant service because it is interdenominational, interracial, international, military and civilian.

There is much for which to be thankful. We appreciate two sewing machines which were received through MCOR. They will be used here at Neighborly House.

So often, when we go to the country, we see the need for a Bible woman. It is hard to find people for these places. I now have two women working in several country churches. In one place, the last town below the line south of Kaesung, there are many refugees from the Kaesung District. The Bible woman was reared in that district and has worked there so she has found many friends and is quite a comfort to the people.

It is easy to write a narrative of things that have happened. It is more difficult to put into words the intangible experiences that are ours. There are times of group prayer when the Spirit is so close you can almost touch it. There are times of inner assurance that a problem has been solved before one knows it to be a fact. There are spiritual steps taken by individuals; and glowing faces that show they know the Joy of the Lord. Rejoice with us in all these things and give thanks with us to our Heavenly Father, remembering that you and I are working together with Him in this task.

MRS. EULINE WEEMS

Seoul, Korea

Congo Women Step Forward

● At the Congo Central Conference last year there were several forward steps taken, one of which was among the Otetela women. Up until this conference we had had a missionary woman as chairman of the Conference Woman's Work. At this time, an African woman was chosen as chairman, with a missionary woman as advisor.

The chairman presided with efficiency and poise, and the whole meeting seemed to take on new life.

(Even before this meeting, the Minga Station had given leadership into the hands of African women, where capable Christian women could be found.)

Last year the women of one of the Conferences in the Southern United States graciously gave us pins, so at this Annual Conference, with African women taking the initiative, the following rules were made for those who are to receive membership pins in the Woman's Society:

The member must be a baptized Christian; must love her husband and live peaceable with him; refuse strong drink and all forms of tobacco. She must be kind and helpful to Christians at funerals, and refuse to enter into the evil doings at such times. She must be faithful in giving to the Woman's Work and to the church. She must try to lead others to Christ. She must work with other Christian women in giving

hospitality to other Christians, helping the poor, the sick and orphans, helping to keep the house of God clean, in helping people in trouble. She must attend the services of the church, and look well after her children.

Each year we are to read the names of those who have received pins. If a woman has fallen down (on the rules), she is to give up her pin; but she can receive it back when she is willing to obey the rules. Year by year we hope new names will be added.

In October, 1954, eighteen women received their pins at a solemn, beautiful service, with one hundred and seventy women present. The service began by the singing of the hymn, "Come, Thou Fount of Every Blessing." This was followed by prayer and scripture reading.

The African General President, Mme. Nyancu Umumbu, a woman of beauty of character and of appearance, spoke to those who were to receive the pins, encouraging them in their Christian living. Then, turning to the congregation, she said that she hoped that every woman there would have a pin of her own some day.

At the close of the talk, Miss Zicafoose, Miss Dean, Mrs. Lovell, Mrs. Maw, and Mrs. Sapy pinned the pins on the members of the circles of whom they were advisors.

The eighteen women then sang, "I Know Not What the Future Hath."

The service was closed by prayer by Mme. Otenevo Nganca, our African delegate to Annual Conference.

Temptations are many, and customs are difficult to overcome. We are counting on your prayers—pray that African women will continue to go forward, and that they will make the contribution which they are capable of making to the work of Christian women around the world.

MILDRED LOVELL

Belgian Congo

ABOUT OUR COVER

Our cover this month is a special salute to the Methodists of Hawaii who celebrate their hundredth anniversary this month. On March 10, 1855, W. S. Turner arrived in Hawaii to begin Methodist work there.

The picture is of Naalehu Community Church on the Island of Hawaii. This is one of twenty-six pastoral charges of the Hawaii Mission Conference.

It is particularly fitting that a picture from Hawaii should appear on the cover of this special issue which deals with the entire work of the Board of Missions. Work in these islands vividly illustrates the emerging pattern of local leadership which is so vital to the future of missions.

In Hawaii 70 per cent of the membership of the church is among younger people. The average member is under nineteen years of age. This accent on youth indicates growing strength in the years ahead.

Henry C. Sprinkle, Jr., *Editor*
Arthur J. Moore, Jr., *Assistant Editor*
Marion Homer, *Field Correspondent*

Dorothy McConnell, *Editor*
Elizabeth Watson, *Editorial Assistant*

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Cover: Naalehu Community Church, Hawaii
Toge Fujihira—Methodist Prints

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An
Accredited
Messenger
of
Good News

A Message
from the
President
of the
Board of Missions

RECENT YEARS have been filled with history, the mere recital of which quickens the pulse. All about us is a world tremulous with change. For some the picture is perplexing, while others feel sure that we are soon to witness another striking and arresting manifestation of Christ's power. Some face the future with shuddering fear, while others stand upon tiptoe in anticipation of the coming revival. Some spend their time grieving for a day that is dead, while others make ready to live for Christ in a day which they are sure is about to be born. There are churches characterized by a cautious conservatism, and there are churches that manifest holy boldness. Some assert that the truly great spiritual leaders lived yesterday, while others wait expectantly for new spiritual pioneers to appear with God's message for these exciting times.

There are those among us who believe God led his church up to a certain undefined point in history; they are sure he was manifest in the days of the early Church. They can trace the workings of the Holy Spirit in the times of the Fathers, of Martin Luther, and John Wesley; but they are not so sure the Church has divine resources equal to these critical and fateful times. The Church has no sympathy with a shallow and unthinking optimism; indeed, there is nothing more careful of the facts than sound faith. It never underestimates the difficulties nor shuts its eyes to the strength of its foes. It looks clear-eyed at its task and then looks beyond all the difficulties to discover and appropriate those eternal and inexhaustible resources which are at the disposal of faith.

Christianity begins with a clear acceptance of all the facts, a recognition of the darker side of human life. There is no glossing over of sin and pain and death, yet it proclaims a gospel of deliverance. It sees sin and preaches forgiveness; it sees sorrow and announces that God shall wipe away all tears. It is anything but content with the present order of society and strives to build upon this earth a kingdom of peace, joy, and righteousness. It expects freedom and goodness ultimately to prevail and therefore seeks to a new heaven and a new earth wherein dwelleth righteousness. With the certainty of an empty tomb and a living Christ the march takes on new meaning as one moves toward the sublime realization of God's eternal purpose. The Board of Missions is the bridge over which the gifts of Methodists march to the places of great need at home and around the earth. We, who are charged with the administration of these gifts, sincerely believe that Christian Missions is the accredited messenger of good news to our bewildered world. Without the day-by-day support of multiplied thousands of loyal Methodists in our local churches, our far-flung enterprises would be paralyzed. We renew our pledge to administer these gifts in the wisest and most effective manner, and pray daily for wider knowledge, deeper understanding, and a larger partnership with our Lord, who carries all mankind in his heart.

Sincerely,



Arthur J. Moore

The Missionary Dollars

For the Year Ended May 31, 1954



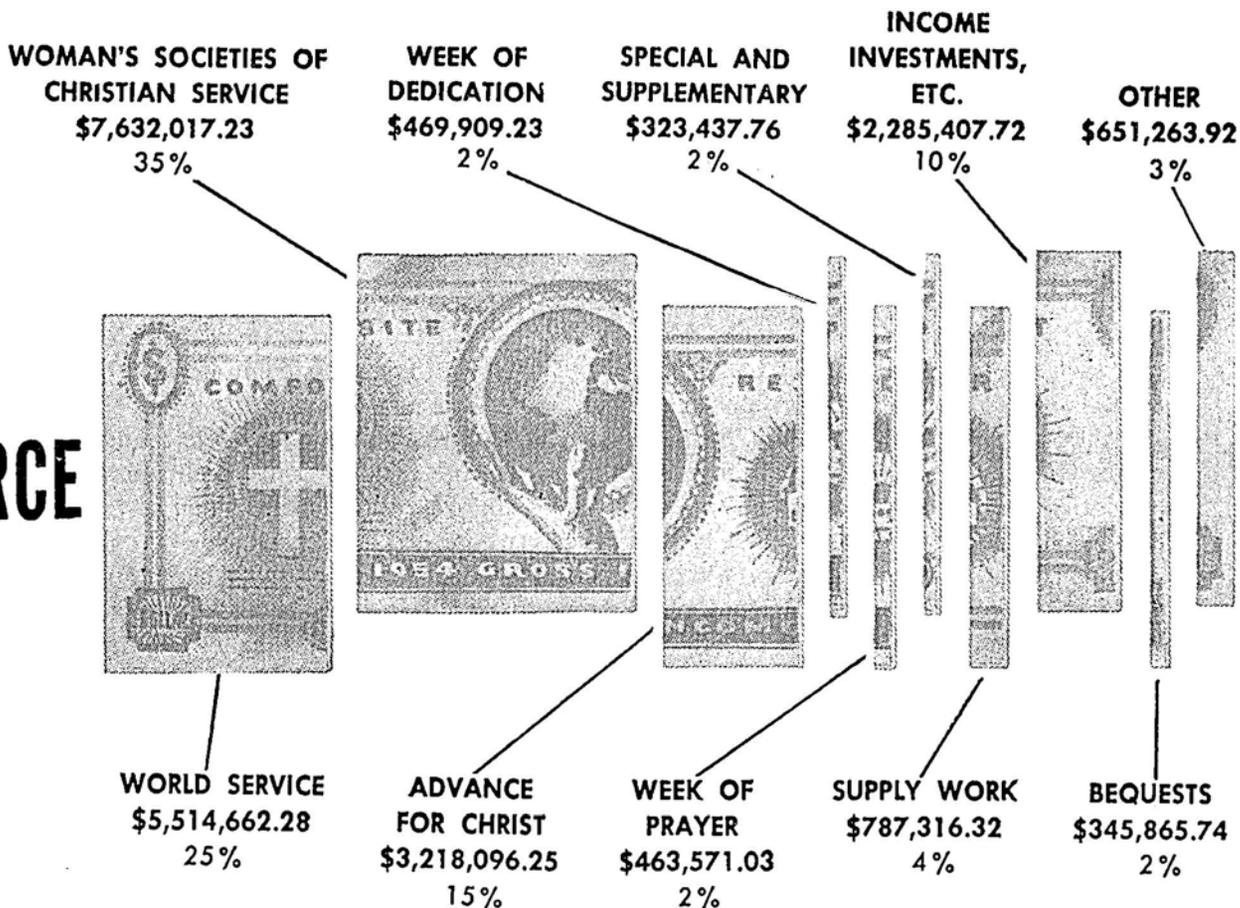
| | <i>Board of Missions</i> | <i>Division of World Missions</i> | <i>Division of National Missions</i> | <i>Woman's Division of Christian Service</i> | <i>Totals</i> |
|--|--------------------------|-----------------------------------|--------------------------------------|--|------------------------|
| World Service | | \$3,088,210.88 | \$2,426,451.40 | | \$ 5,514,662.28 |
| Woman's societies of Christian service | | | | \$ 7,632,017.23 | 7,632,017.23 |
| Advance for Christ | | 2,882,807.50 | 335,288.75 | | 3,218,096.25 |
| Week of dedication | | 335,418.68 | 134,490.55 | | 469,909.23 |
| Week of prayer | | | | 463,571.03 | 463,571.03 |
| Special and supplementary | | | 21,689.53 | 301,748.23 | 323,437.76 |
| Supply work | | | | 787,316.32 | 787,316.32 |
| Income investments, etc. | \$ 66,058.28 | 838,384.03 | 713,509.95 | 667,455.46 | 2,285,407.72 |
| Bequests | | 169,905.68 | 81,565.35 | 94,394.71 | 345,865.74 |
| Other | | 133,243.11 | 101,522.08 | 416,498.73 | 651,263.92 |
| | <u>\$ 66,058.28</u> | <u>\$7,447,969.88</u> | <u>\$3,814,517.61</u> | <u>\$10,363,001.71</u> | <u>\$21,691,547.48</u> |



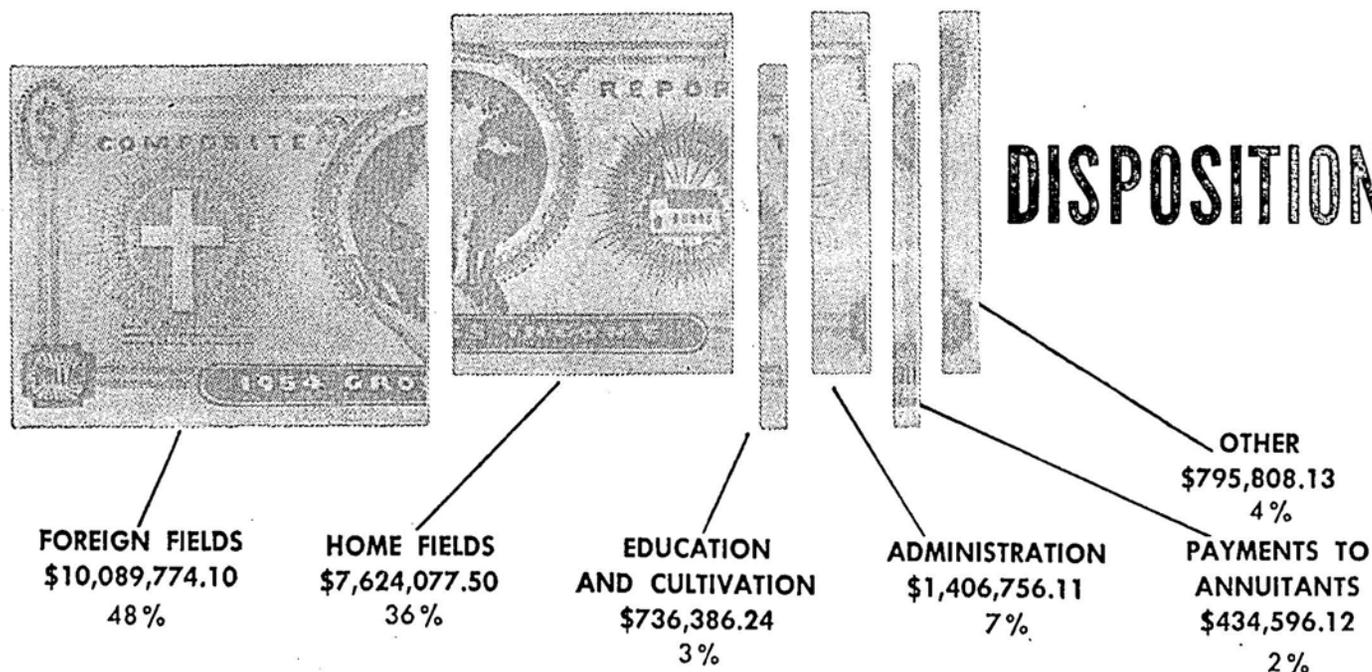
| | | | | | |
|---------------------------------|---------------------|-----------------------|-----------------------|------------------------|------------------------|
| Foreign fields | | \$5,784,853.16 | | \$ 4,304,920.94 | \$10,089,774.10 |
| Home fields | | | \$3,147,216.36 | 4,476,861.14 | 7,624,077.50 |
| Education and cultivation | | 208,483.00 | 187,421.47 | 340,481.77 | 736,386.24 |
| Administration | | 520,158.20 | 342,360.20 | 544,237.71 | 1,406,756.11 |
| Payments to annuitants | \$ 12,670.75 | 216,320.58 | 153,387.09 | 52,217.70 | 434,596.12 |
| Other | 53,626.71 | 452,233.50 | 101,875.15 | 188,072.77 | 795,808.13 |
| | <u>\$ 66,297.46</u> | <u>\$7,182,048.44</u> | <u>\$3,932,260.27</u> | <u>\$ 9,906,792.03</u> | <u>\$21,087,398.20</u> |

PRESENTED HERE are figures from the 1954 Composite Report of the Treasurers relating to the income and expenditures of the Board of Missions and its various divisions for the fiscal year ending May 31, 1954. We have not attempted this year to show all aspects of the Board's finances—the figures covering such matters as assets, funds and reserves, annuities, and permanent funds have been omitted. We have chosen rather to show the progress of the missionary dollar—where it comes from and where it goes.

SOURCE



DISPOSITION



1955 and Missions

THE story of missions in 1954 appears on the following pages. It is not the first time it has appeared in the magazine. Last year we saw the outline of this year in the story of 1953. This year we can see, faintly perhaps, the story of 1955. We have picked up those ideas, on this page, which suggest what the story of missions will be. The ideas are still, for the most part, in the realm of ideas. But ideas sometimes become facts.

One idea is a new concept of a missionary.

We have had new concepts of missionaries before this. All last year the new concept of a missionary was that of a person who went to a field to work himself or herself out of responsibility as soon as possible. He was expected, ideally, to be preparing young Christians to man their own institutions and evangelize their own native lands. We do not want to suggest for one minute that that task has been accomplished. But it must have been accomplished to some degree or the next new concept of a missionary could not have emerged.

This concept of a missionary is strangely like one's concept of the earliest missionary—it is that of one who does anything required of him to extend the Kingdom of God. With this idea it could be quite possible for a missionary to have a great deal of responsibility in his own hands without seeking to turn it over. The difference is, however, that he retains this responsibility at the request of the younger church in the country where he serves.

Another idea is the increased emphasis on the Christian approach to the believer of another faith. For the last two decades the major attention of most mission boards has been given to the development of the new Christian, and to the building of the young church. Again the emphasis on approach to the non-Christian is strangely like the early days. The early missionary had to know something about the faiths around him to reach anyone, since there were no Christians. Since that day the faiths have changed drastically. Reformations have taken place in all the major religions, and in all of them there has been renewed interest shown by their adherents. The Methodist Church is supporting, through its interdenominational work, the setting up, or strengthening of, several schools to study Buddhism, Mohammedanism and Hinduism. The hope is that thus there will be understanding of the prevalent religion in the country in which the young Christian church

is set. There is also the hope that one may discover how to approach the men of another faith. A still further hope is that the young Christian will be able to answer the question—what does the Christian have to give to men that our religion does not have? The answer may seem simple to the person who has not been to a non-Christian land, but it is not simple when so many of the non-Christian faiths have incorporated certain Christian beliefs into their own.

Another idea, which has really entered the fact area, is the improved use of methods of communication to reach men and women. In both the home and foreign field there is imaginative use of radio, filmstrips, television, even telephones. In Columbus recently a minister installed extra telephones in his church, organized his laymen into telephone groups who called 6,600 persons within the parish borders to discover their church backgrounds if any. Over four hundred sixty-three asked to be called on; forty-eight joined the church; others are being trained in membership classes. Many were returned to a church which they thought no longer served them; some met a church they did not know.

Of course, there is a deeper concern in mission than the actual communication through eye or ear. It shows itself in a study of spiritual communication in words that men and women grasp. On the foreign field missionaries and younger churchmen are giving their best scholarship to setting spiritual truths in words that make sense to their listeners. It is only within the last year or two that the mission movement in the United States has realized that references to the Bible that once were understood by men and women are now strange to the new generation, many of whom have no knowledge of the Bible whatsoever.

These, then, it seems to us, are the ideas which may change, to some degree, the mission approach in 1955.

One—the growing authority of the younger churches, which in turn changes the nature of the task of the missionary.

Two—the increased study of the non-Christian faiths.

Three—the adoption of new methods of communication, not only in the mechanical sense, but in the sense of the use of words.

It will be of interest to watch the pattern of missions emerge in the light of these three emphases.



R. Riekarby

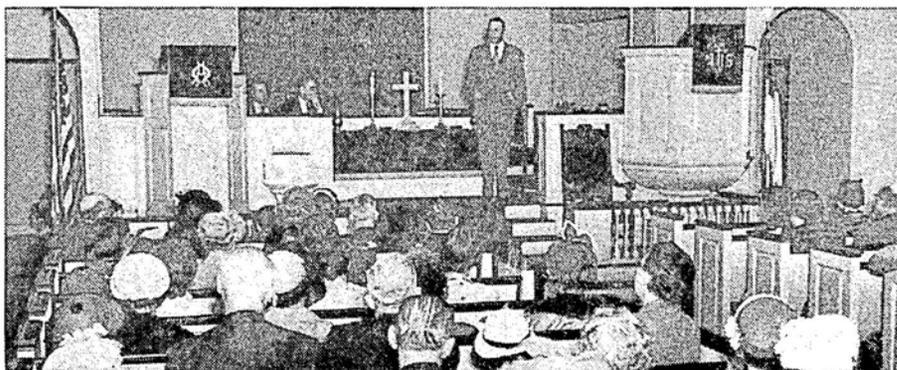
• *The basic unit of missionary interest and activity is the local church Commission on Missions.*

EDUCATION FOR MISSIONS

THIS issue is devoted to a report on the work of the Board of Missions in the last year. We are here trying to show in comparatively small space the outlines of all the mission work of The Methodist Church. This encompasses a great number of projects and suggests why the administrative responsibilities of the Board of Missions are large.

The very largeness of these responsibilities often leads to a misconception of the role of the Board of Missions and the place of missions themselves. As Bishop Moore says in his introductory message, the Board of Missions is the "bridge" over which missionary interest is transmitted to the places of need. To use another metaphor, the Board of Missions is the transformer which changes missionary interest into missionary activity.

This analogy of a "bridge" or "transformer" immediately suggests two complementary aspects of mission work. The Board of Missions exists to be used. A bridge is useless unless it is crossed. A transformer must have something to transform.



R. Riekarby

• *The Joint Section works with the Commission on Missions in providing aids. Among these are missionary speakers.*

It suggests also the Board of Missions performs a necessary function. Spasmodic and uninformed missionary interest is frequently wasted interest. Even in our shrunken world of today, distances are still so vast and cultural diversity so great that an intermediary agency—a "transformer"—is a necessity.

Thus, as in all valid relationships, we need each other. We are vital to each other. To clarify the nature of this interdependence is one of the

chief tasks of missionary education.

Within the Board of Missions, the task of missionary education is delegated to the Joint Section of Education and Cultivation. The Joint Section receives three per cent of the income of the Board of Missions and is charged to use this amount to clarify and stimulate missionary thinking in the various churches. How does the Joint Section undertake this task? What resources does it use?



● (Above) Schools of Missions are of great value. To assist such studies, the Joint Section prepares useful tools.

● (Left) Foreign students, such as Crusade Scholars, are an important factor in understanding.

● (Below) These tools include literature as shown in this exhibit.



● (Below) The Joint Section works with all groups in the church dealing with missions. Not only through the Commission on Missions and the Woman's Society of Christian Service but also through specialized groups such as the Wesleyan Service Guild and student groups.



Southern Calif.-Ariz. Conference



H. G. Conger



● In cooperation with the Broadcasting and Film Commission, films and filmstrips dealing with missions are produced. This is a scene from "The Korean Story." Television programs (such as "The Pastor") also deal with missions.

● (Right) There are many specific services that the Joint Section performs for the Board of Missions. These are all undertaken with one aim—that we may know the people of other nations and that they may know us so that together we can work for Christ and his kingdom.

Missions in America

WORK of the DIVISION of NATIONAL MISSIONS and the DEPARTMENT of WORK in HOME FIELDS of the WOMAN'S DIVISION of CHRISTIAN SERVICE

HOME MISSIONS

| | |
|---|--|
| 310 churches and 23,500 members among Indians, Orientals, and Latin Americans | 10 hospitals |
| 166 churches and over 12,655 members in Alaska, Hawaii, and Puerto Rico | 50 medical and dental clinics |
| 130 pastors and workers in Alaska, Hawaii, and Puerto Rico | 14 schools |
| 50 mobile units | 12 colleges and seminaries, including union institutions |
| 4 centers for the deaf | 4 nurse training schools |
| 1,500 deaconesses and women workers | 3 dormitories at colleges |
| 108 rural missionary projects | 4 student centers |
| 28 institutional churches | \$12,000,000 church extension fund |
| 62 homes and hostels | Loans and donations to churches and parsonages |
| 100 settlement houses | Finance and debt raising for churches |
| Research and survey service | Assistance in the support of 2,600 pastors and special workers |
| | Architectural service |

Many of the figures given on this page must be regarded as approximate. They are presented only to give some indication of what The Methodist Church is attempting to accomplish through its home missions. This work is difficult to summarize. Wherever there is an area of need, Methodism hopes to meet it. Missions begin at home.

Institutions and Missions

IN THIS DAY of change the place of an institutional building comes to have a new importance. The fact that foundations are firm, walls solid, rooms arranged to serve human needs lifts the building beyond brick and mortar. The work of the institution is emphasized in these pages. But the building itself, a tangible evidence of man's concern for man gives a feeling of security that can take on a spiritual value in a disordered world.

● *Dr. Gordon Gould, Superintendent of the Alaska Methodist Mission, speaking at a luncheon which launched the drive for \$2,000,000 to establish a Christian University to be located in Anchorage, Alaska. This is the first institution of higher education for Alaska.*

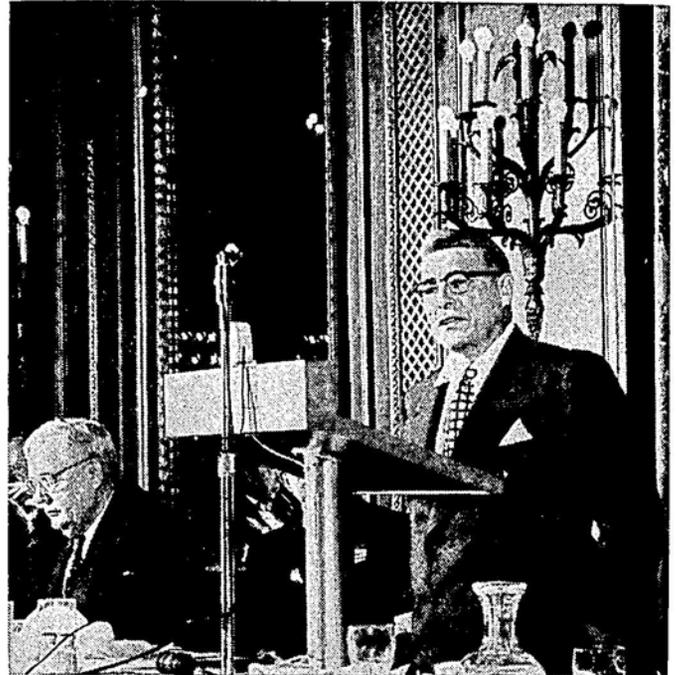


Photo by O. L. Simpson

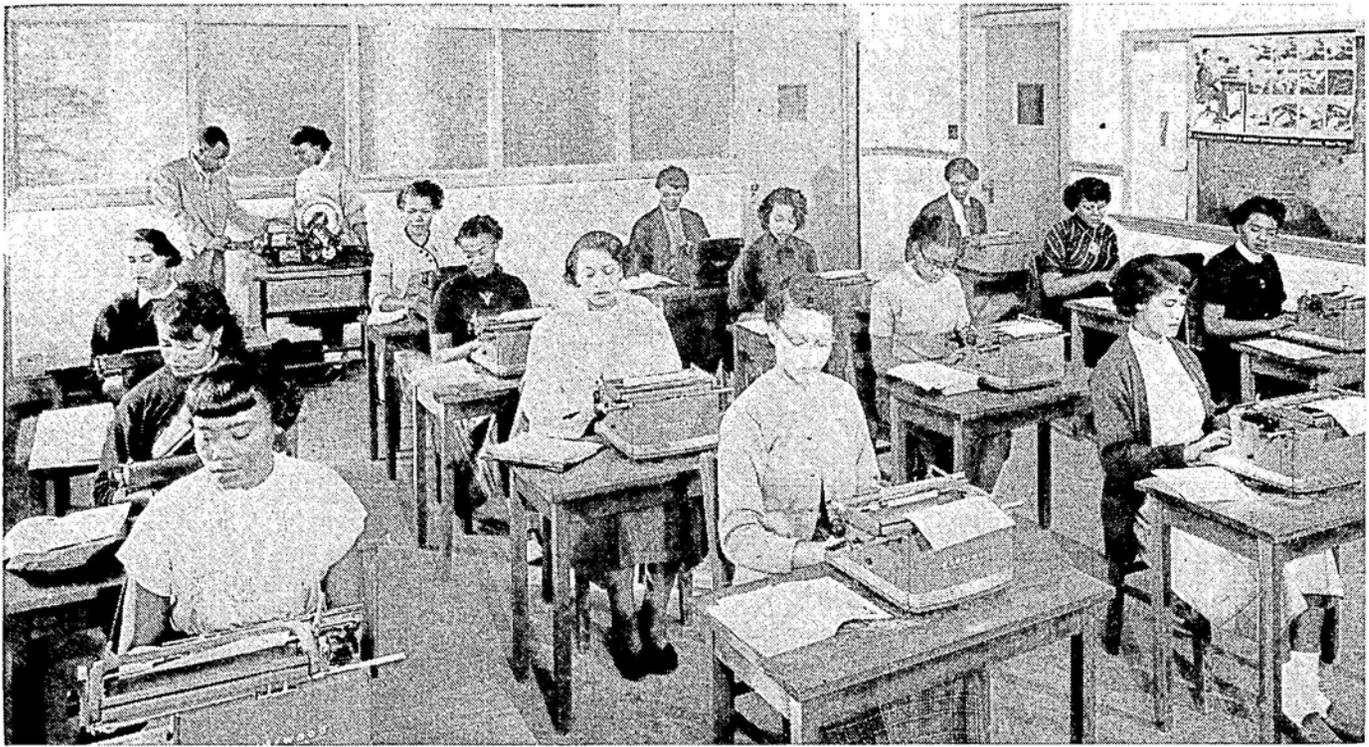
Tope Fijilira



● *Boys at the dormitory in Henderson Settlement, Frakes, Kentucky. The settlement is cooperating with the county in its school program. One way it cooperates is to house these boys for the school year.*

● *Leah Apayauk—a patient at the tuberculosis sanitarium in Seward, Alaska. When Leah was admitted she could neither read nor write. The Sanitarium, an institution under the Woman's Division of Christian Service, prepares its patients for resuming life in the outside world.*





Hooks Bros.

• A typing class at Rust College, Holly, Mississippi. Rust College is an example of inter-board cooperation since the Woman's Division of Christian Service cooperates with the Board of Education in the support of the school. There are several types of cooperation in the Women's Division, the cooperation varying all the way from paying the salary of a teacher to an equal share of the cost of the school.



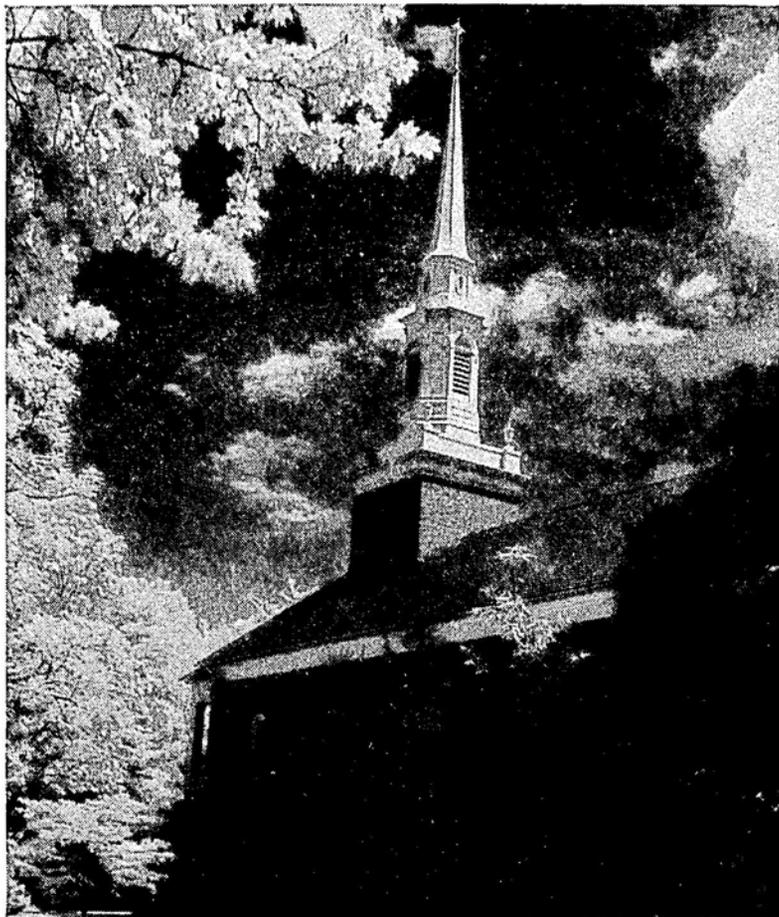
• A member of the Golden Age Club at Newberry Center, Chicago, Illinois, celebrating her one hundredth birthday. Sociologists say that the congested living area of a great city is as hard on the older person as on the adolescent. The Golden Age Club gives the older person a chance for social life and personality development which is often impossible in the over-crowded flats of South Chicago.

• Alma Mathews House exists for the young woman in New York City. The House encourages the young women to keep in touch with their own homes. Some homes are far away, as overseas students as well as young employed women live in the House. One of the House features is the provision of "date" parlors so that young people meet in the atmosphere of home.

E. McNamara



The Mission Church



THE bulk of the work of the Division of National Missions is with mission churches in the United States and its outposts. What is a mission church? Too often the term missions has come to denote something exotic and far away.

Actually, it may apply to your own church or to a church quite near by. What is a mission church? No simple answer may be sufficient. Let us look at some of the kinds of mission churches.



● *Alaska is a land in transition. Its great area and comparatively small population make such ministries as the mobile unit a "must." On the other hand, its frontier aspect is fast disappearing. Methodism is raising funds to build an Alaska Methodist College to give training to the youth coming out of our congregations in this territory as well as to the great numbers of unchurched in Alaska.*

● *Mission churches include those in the territories of the United States—Alaska, Hawaii, and Puerto Rico. Distance and the resulting unfamiliarity make it easier to think of these places as "missions." The Methodist Church is at work in all of these outposts and has been for some time. No outpost mission is less than fifty years old. Hawaii, where this picture was taken at Camp Kailani, is this month celebrating 100 years of Methodism.*



● The effects of the now slackening migration of Puerto Ricans to the mainland is treated in another story in this issue. On the island itself Methodism has over forty congregations and the number of members increase yearly. The people are largely poor despite valiant efforts at self help and not all churches are so fine as this one, a Week of Dedication project.

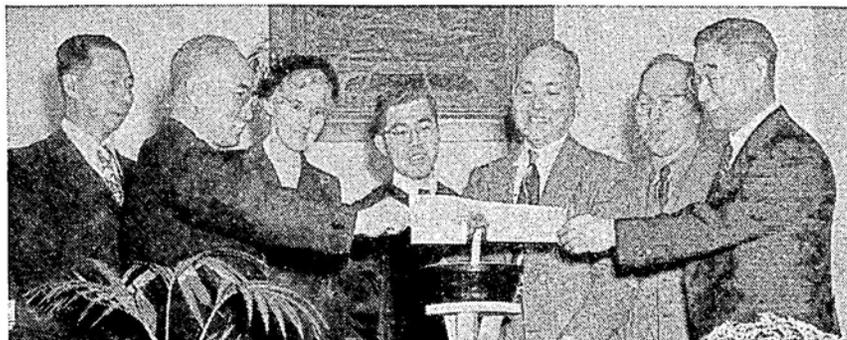


R. Hickarby



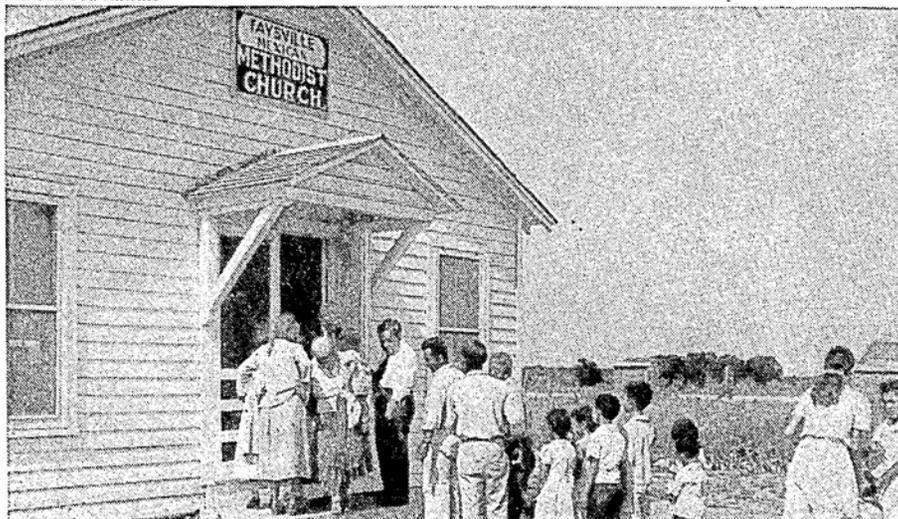
● Another kind of church identifiable as "mission" is a church serving primarily a special group which can be easily recognized as such. The American Indian is such a group. The bulk of Methodist work (like the largest number of Indians) is in Oklahoma. The Oklahoma Indian Mission Conference has about fifty charges and 6,000 members. In addition, there is Methodist work in fifteen other states. Increasingly, many Indians are leaving the reservations. New legislation is encouraging this trend.

● Burning a mortgage in a Japanese church on the West Coast. Victims of war time hysteria, the West Coast Japanese are getting back on their feet after the damages suffered when they were forced into concentration camps during World War II. In time, like other Oriental groups in the area, they will completely merge into the main conferences there.



Harano Studio

Fox Co., San Antonio



● Spanish influence in the Southwest is ancient and honored. This does not greatly help the lot of the thousands of new migrants to this country who are poor and have language difficulties. Methodism ministers to these people through two conferences—the Rio Grande Conference, in Texas and New Mexico; the Latin American Provisional Conference, in California and Arizona.

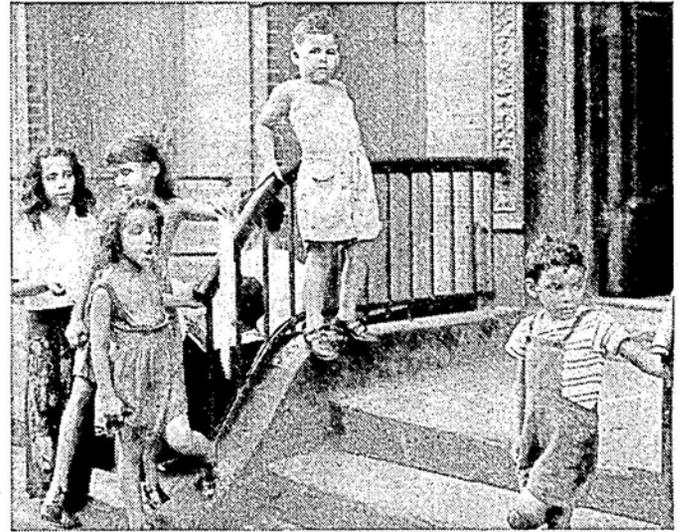


● One of the most heartening developments of the last twenty years has been the great strides made by American Negroes toward complete equality. Undoubtedly, the Supreme Court decision of last May concerning desegregation of public schools will further advance this process. Too often still, however, the Negro is economically disadvantaged and congregations require assistance.

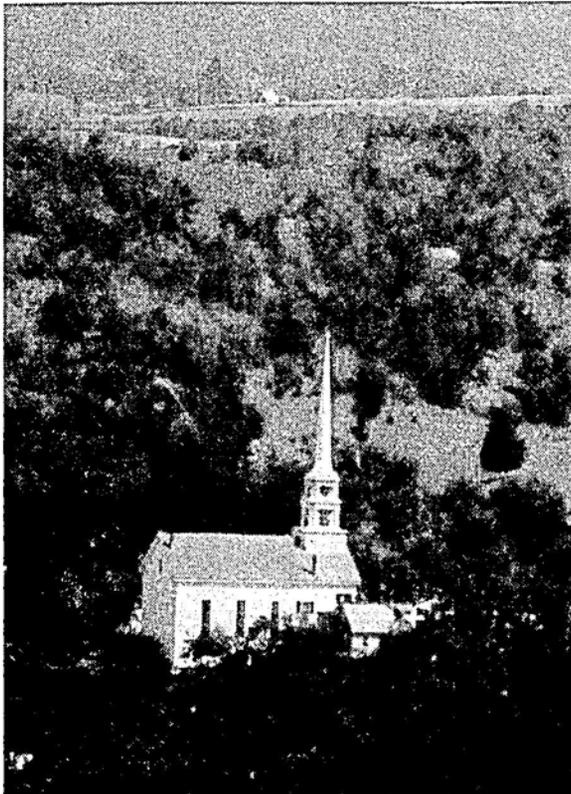


● Another mission situation is in communities which have never had Methodist churches, such as certain mining areas. More ministers like this one are needed for these areas.

● Although city churches have a larger membership, the majority of Methodist churches in the United States are in rural areas and small towns. Town and country work serves what is, in a sense, the backbone of The Methodist Church. These areas have many problems and new techniques—group ministries, larger parishes, etc.—have tried to cope with these problems. This July a Town and Country Convocation will meet at Bloomington, Indiana, to study the problems of these churches.



● An economic group which requires a specialized ministry are the poor—particularly the poor in great cities. What does Christianity mean to a dweller in a rat-infested slum owned by a "Christian" landlord? New approaches—institutional churches, storefront churches, etc.—are being used to serve these people.

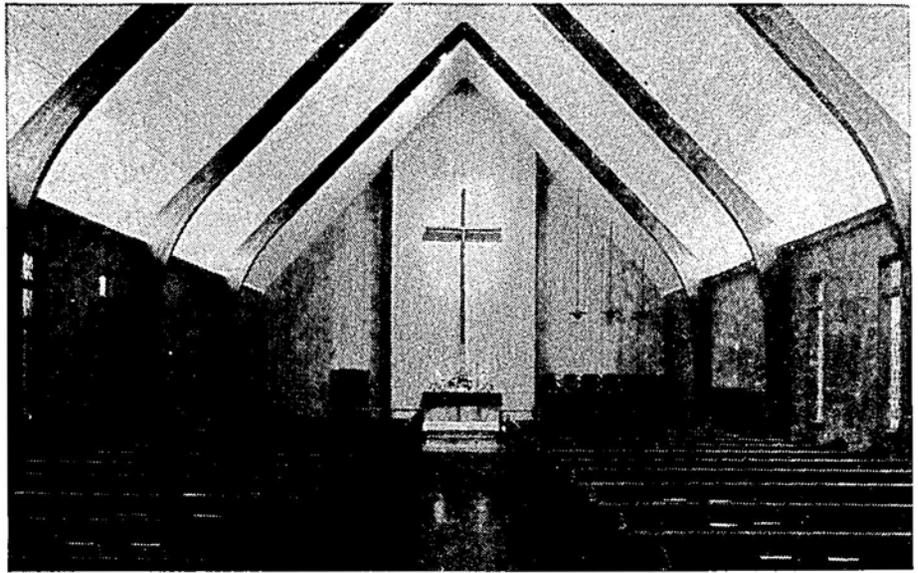


● A slum is only one aspect of a great city. One of the main characteristics of the city is change. This makes each city church a unique mission opportunity. Last year church leaders of Methodism met to consider ways of meeting one of America's greatest missionary challenges—the city.

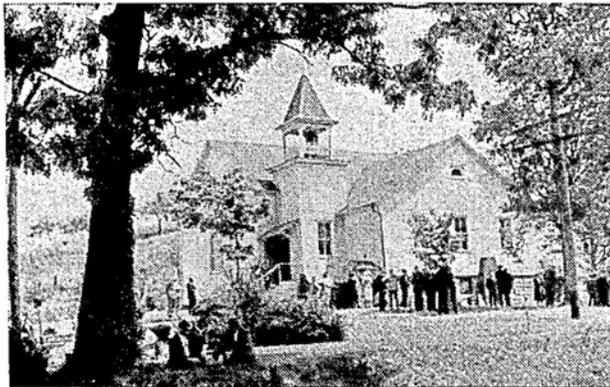
Area Service Corporation, Phila.



● Frequently the mission church is the new church. In the restless shifting of population that has been taking place in this country, new communities spring up rapidly and present a new mission opportunity. This has led to a needed emphasis on Church Extension. Methodism is building 3,000 new churches this quadrennium. It is the responsibility of the Section of Church Extension to supervise this program.



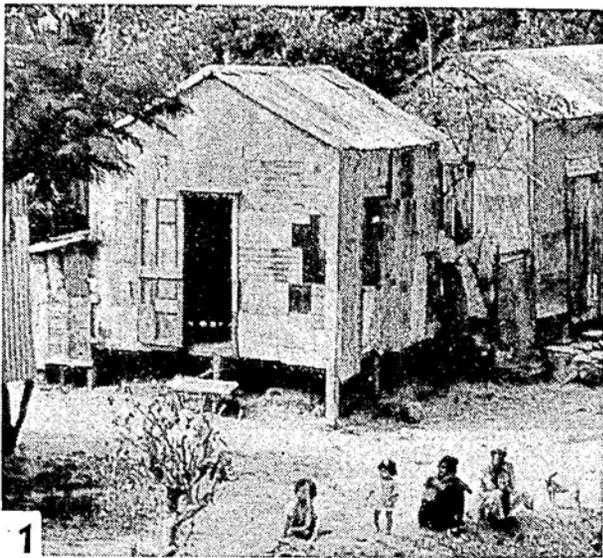
● The Section of Church Extension maintains an architectural service, a Department of Field Service and Finance, and other services to help in new construction. Loans and donations are provided certain congregations. The Section works with the local church all the way.



● Here is a church—perhaps very much like your own church. It may be one of the more than 2,600 projects aided by the Division of National Missions. If so, it is technically a mission church.



● Looking over the country, we may ask again, "What is a mission church?" In a certain sense, all churches are mission churches. Wherever there is a need, there is a mission situation. Wherever a church meets that need, there is a mission church.



R. Rickarby

All Aboard

With The

Puerto Ricans

R. Rickarby



1. On the Island of Puerto Rico, many people live in shacks like these, where they barely eke out a living. There are too many people and too few jobs.

2. Except for two missionaries on the island of Vieques, all the ministers on Puerto Rico are native-born.

3. The Woman's Division of Christian Service supports the George O. Robinson School on an island where there have never been enough schools. This school is a twelve grade school.

4. The graduates of this school teach in Sunday schools and Day Schools connected with churches all over the island. The Woman's Division supports several day schools, because the Puerto Rican government has more children than it can possibly educate.

6. But here they find the modern city is a bewildering place to live. They find slums, poverty, sometimes unemployment.

5. Many Puerto Ricans fly to the United States to escape the poverty of the island. They come here with high hopes of a better life.

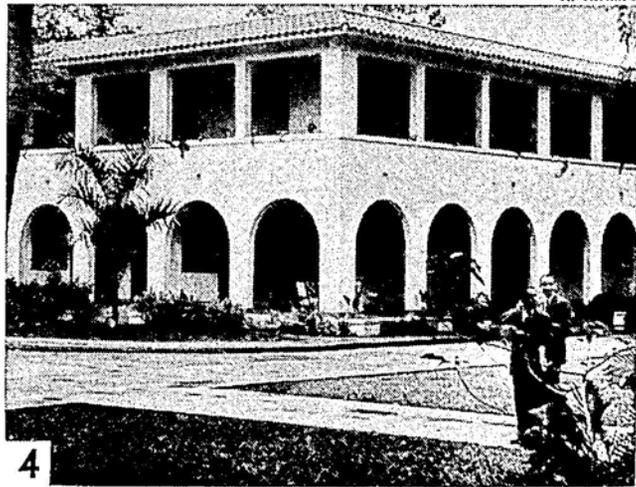
7. The Methodist Church has a nursery school in New York City for the Puerto Rican children, who would otherwise be playing in the streets.

8. The Methodist Church has a Puerto Rican Mother's Club and a Puerto Rican Young Adult Club. These help in adjustment to the new home.

R. Rickarby



R. Rickarby



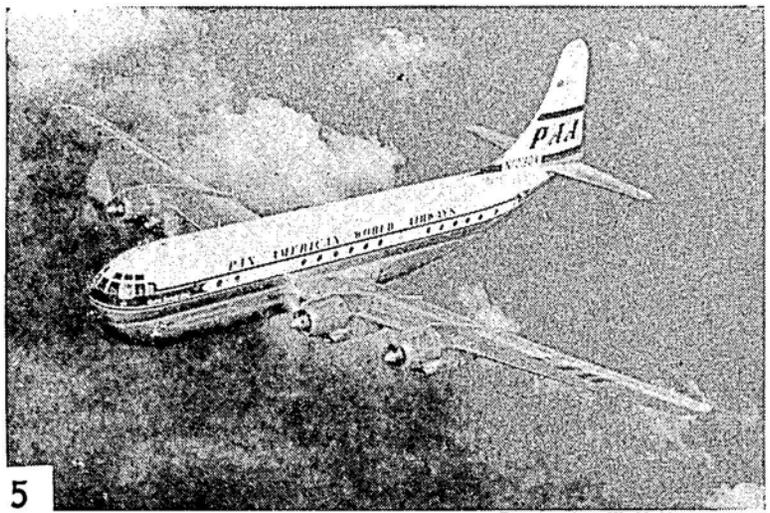
PUERTO RICO is a land of bright colors, palm trees, sandy beaches, and warm blue waters. It is also a land of human tragedy, where a half million persons are crowded into an area only 100 miles long by 35 miles wide. Many Puerto Ricans live in unpainted shacks. Due to a lack of industrialization and the scarcity of developed land, many are unemployed.

Cooperative work is being done by the Division of Home Missions and Church Extension and by the Woman's Division of Christian Service on this crowded island.

The Division of Home Missions has built many new churches in the last year. With 117 local preachers and forty-one ordained ministers, all Puerto Ricans, the church has a well-rounded program of medical, social, and spiritual aid.

The Woman's Division supports George O. Robinson School, a fully accredited, twelve-grade school, rated at the top among the schools of the island. The graduates of this school teach on Sundays and weekdays in church-owned schools all over the island. This is performing a valuable service, for the government schools are so crowded that many children cannot attend.

Due to crowded conditions and unemployment on the island, many Puerto Ricans have flown to the mainland of the United States. But they are often disappointed. They find life in the modern city too hurried, jobs hard to get, and slum housing poor. The Division of Home Missions and the Woman's Division have worked co-operatively, especially in New York and Miami, Florida, to help the Puerto Ricans get adjusted to this country—offering them job and house counseling services, pre-school kindergartens, recreational centers, mother's clubs, and a place of worship.



5

Pan American World Airways System



6

H. Hickey



7



8



• *Deaconesses of Europe. The Commission on Deaconess Work in the United States has now joined these deaconesses in the International Federation of the Union of Deaconess Associations.*

Around The World With Deaconesses

WHAT IS a deaconess? She is a woman led by the Holy Spirit to full-time Christian service who has met the preparational requirements of the church. She may serve in schools, settlement houses, homes, local churches, or other projects. Her life is one of dedication.

Deaconess work grows all over the world. This year our Commission on Deaconess Work of The Methodist Church joined the International Federation of the Union of Deaconess Associations. The membership includes

Switzerland, Sweden, France, Denmark, Germany, Norway, England, Holland, Finland, Czechoslovakia, Austria, India, and Scotland.

Its purpose is to encourage deaconesses of different countries to help each other, to deepen the knowledge of the task of deaconess work, to undertake tasks together, such as conferences, exchange of papers and literature, exchange of deaconesses.

For example, last year the deaconesses of Germany were making plans to build a chapel on the grounds of

the Hamburg Motherhouse. The Methodist Commission on Deaconess Work of America sent \$1,102 for the project.

Deaconess work in the Philippines has a rich history dating back to 1903, when a deaconess from the states went to Manila to start the training school which later became known as Harris Memorial Training School. More than 500 young women have graduated from that school and gone out to serve as deaconesses. The fact that there is such a limited number of trained

ministers in the Philippines places on the deaconesses a tremendous responsibility for carrying on the work of the church.

In Japan, there is keen interest in starting a deaconess movement in the United Church. A committee is studying the European and American forms of deaconess organizations, hoping to evolve a plan which fits the needs of Japan.

In Europe, three types of deaconess movements are apparent. The most conservative pattern centers in Germany and Switzerland. Here nursing continues to be the primary profession. Deaconesses are trained at the motherhouse, receive appointments and supervision through the motherhouse, and retire at the motherhouse.

The movement in the Scandinavian countries is less conservative. As in Germany, the major emphasis is placed upon nursing. The institution which serves as the training center is not called a motherhouse. The deaconesses are required to wear the garb only while on duty. Their salaries compare favorably with those in America.

England presents a very different picture. There the deaconesses are trained at Ilkley College. They are not nurses.

● *A German nursing deaconess.*



● *Deaconesses in the Philippines.*

They render service through the local church, primarily.

Here in the United States, the work of the deaconess is much more varied and inclusive. Deaconesses serve in settlement houses; hospitals; schools; homes for children, business women, the aged; and many other projects.

There are about five hundred Methodist deaconesses at work in this country, and about 1,000 more could be used.

To fill a need caused by a shortage of deaconesses, a U.S. 2 program has

been arranged. The Methodists recruit about thirty young people each year to take two-year jobs in projects of the Woman's Division and the Division of National Missions.

This year, 26 U.S. 2's trained for six weeks at National College for Christian Workers. Graduates of outstanding Methodist colleges, they came from twenty-one different states and went into fourteen states to serve. Some of these expect to become deaconesses.

Miss Mary Lou Barnwell, executive secretary of the Commission on Deaconess Work of The Methodist Church, who has just traveled around the world to visit deaconess work, says:

"The deaconess of America is richly blessed. She enjoys personal freedom to a much greater degree than is known in any other part of the world. She has security. She has not been called upon to make a great sacrifice. Her family is not behind an iron curtain. It is easy to grow in such a setting. The danger is that she may grow complacent. To avoid such a pitfall we call upon all deaconesses of The Methodist Church to seek a deeper appreciation of the significance of the ideals of Christ; to strive for a truer knowledge of the conditions of life around them; to recognize a greater degree of responsibility for the problems of the whole world; and to unite their efforts to change attitudes and conditions so that all men everywhere may do justice, love kindness, and walk humbly with their God.

"Gods faith in us demands that we must become more than we are."



H. Rickarby

● A mobile chapel has arrived from its last chapel site. The congregation knew when it would arrive and was waiting for it. One of the services of this

mobile ministry is that news is carried along of one congregation to the next—*inestimably important for the growth of Christian unity.*



Orlando from Three Lions

● At a break in the potato harvesting the Reverend Austin H. Armistead stops to hold a short service. In this section of Long Island Negroes come every year, some from the South, to harvest the crops. The Reverend Armistead's parish is the potato field—his chapel the weighing shed.

● Below (left). A group of deaconesses setting out for a day's work in the city of Philadelphia. In old and changing neighborhoods it is often not wise to build a center. Old churches and buildings are used until a slum clearance order comes through or until the neighborhood is revitalized enough to build its own church center.

Mike Elkins from Eastern Publishers Service



● A home mission worker helps train men and women for Christian service in the trailer camps in which they live. The lay woman is strategic in mobile Christian service in defense work camps since she usually has leisure, and that which is learned in one camp can be practised also in the next.

R. Rickarby



Worker Is a Moving Worker

● An assembly of pastors held in the summertime. The pastors are trained, among other things, in the arts of serving a changing countryside. Their problems are discussed, their successes and failures shared. They go back with the idea that community permanency in the physical sense is not necessarily a requisite for building a permanent Christian community.



R. Itickarby

THE MISSIONARY of the nineteenth century was a moving man. On foot and on horseback he was going from one place to another. He was not a restless fellow. He was merely following, in some cases, a moving people. In other cases, he was serving a people widely scattered over great plains.

Today, again, there is need for missionaries to be on the move. Many of them are. They move on busses, in station wagons, in mobile chapels, on sound waves. They serve families in isolated pockets of the land and families huddled together in great cities. They train pastors and lay men and women to minister and witness in a moving world. They are under a compulsion to bring the gospel to the world for—"without the gospel the world is without sense, but without the world the gospel is without reality." *

* Report on The Evangelizing Church, Second Assembly of the World Council of Churches.

● In Idaho a radio ministry is broadcast for those families so isolated that mobile chapels cannot reach them. The ministry differs from the religious broadcast in that, though it is carried by the local radio and open to all listeners, it is a ministry to a parish—a church service for a congregation. The pastoral counseling is done by letter in replies to the letters that come in from the "congregation." Family worship helps, Sunday school helps, personal devotional helps are part of the ministry. Already a survey has been started to see if South Dakota and Montana need such a service too.

Hill Wood



The LASTING PEACE

Peace is not only no war. Peace is a way of life and a state of mind. Peace is a serenity of spirit made possible because of other things that have happened to the spirit:



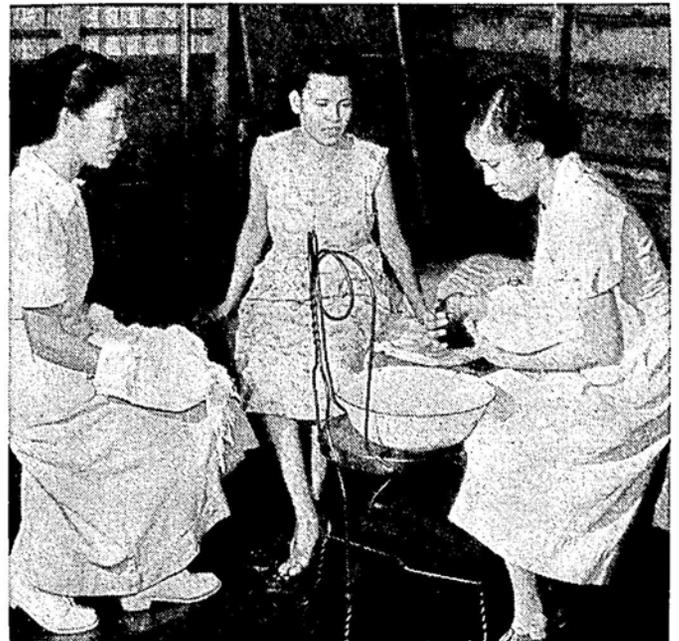
Eastern Publishers Service

● *Petitioners of two trust territories before the Trusteeship Committee of the United Nations. Peace is a chance to be heard by responsible bodies.*



Gregor from Monkmeier

● *Old type tenement. Three major fires occurred during the holidays in New York in tenements like this. Peace is having a place to live without fear of disaster.*



Three Lions, Inc.

● *Home demonstration on baby care by Public Health Nurse Miss Cruz of Mary Johnston Hospital in the Philippines. Peace is being able to grow in health.*



Eastern Publishers Service

● Books furnished by the United Nations Korean Reconstruction Agency. Peace is being able to grow in wisdom.

● Dried land in Pakistan during a drought. Peace is being able to live a good life on a fertile land.

Three Lions, Inc.



● An international sanitation team. Peace is the sharing of scientific knowledge.





● Sugar cane—an island crop. Peace means fair trade treaties.



● Refugee family. Peace means new homes for the homeless.

● Security council—Peace means preparing for peace.

● Children's church. Peace means worshipping in an unsegregated church.





T. T. Brumbaugh

This rural church in Korea is symbolic of the way that the Methodist Board of Missions strengthens Christian fellowship around the world. Korea is a dramatic example of how Christians in the United States help Christians in another land who need their aid and of how Christians in other lands inspire us with their faith and courage. This story is taking place throughout the world—both in the United States and abroad.

Christ For The World We Sing

*Christ for the world we sing!
The world to Christ we bring,
With one accord;
With us the work to share,*

*With us reproach to dare,
With us the cross to bear
For Christ our Lord.*

Hymn No. 481, *The Methodist Hymnal.*

COLOR PICTURE SECTION



A member of the Tamil Church in Singapore with a friend. Mrs. E. V. Davis graduated from Isabella Thoburn College in Lucknow, India. She is using her natural gifts and her education in the service of the Women's Society of the Tamil Church. She was recently delegate to the Family Life Conference in the Philippines.

The American Indian population in the United States is increasing. The bulk of Methodist work among the Indians is in Oklahoma which has the largest number of Indians. Oklahoma Indian Mission Conference has about 100 churches or preaching places of which this is one. The Methodist Church also has Indian work in fifteen other states, including Navajo schools in New Mexico.

Church Extension: Pederson

Helen Loomis



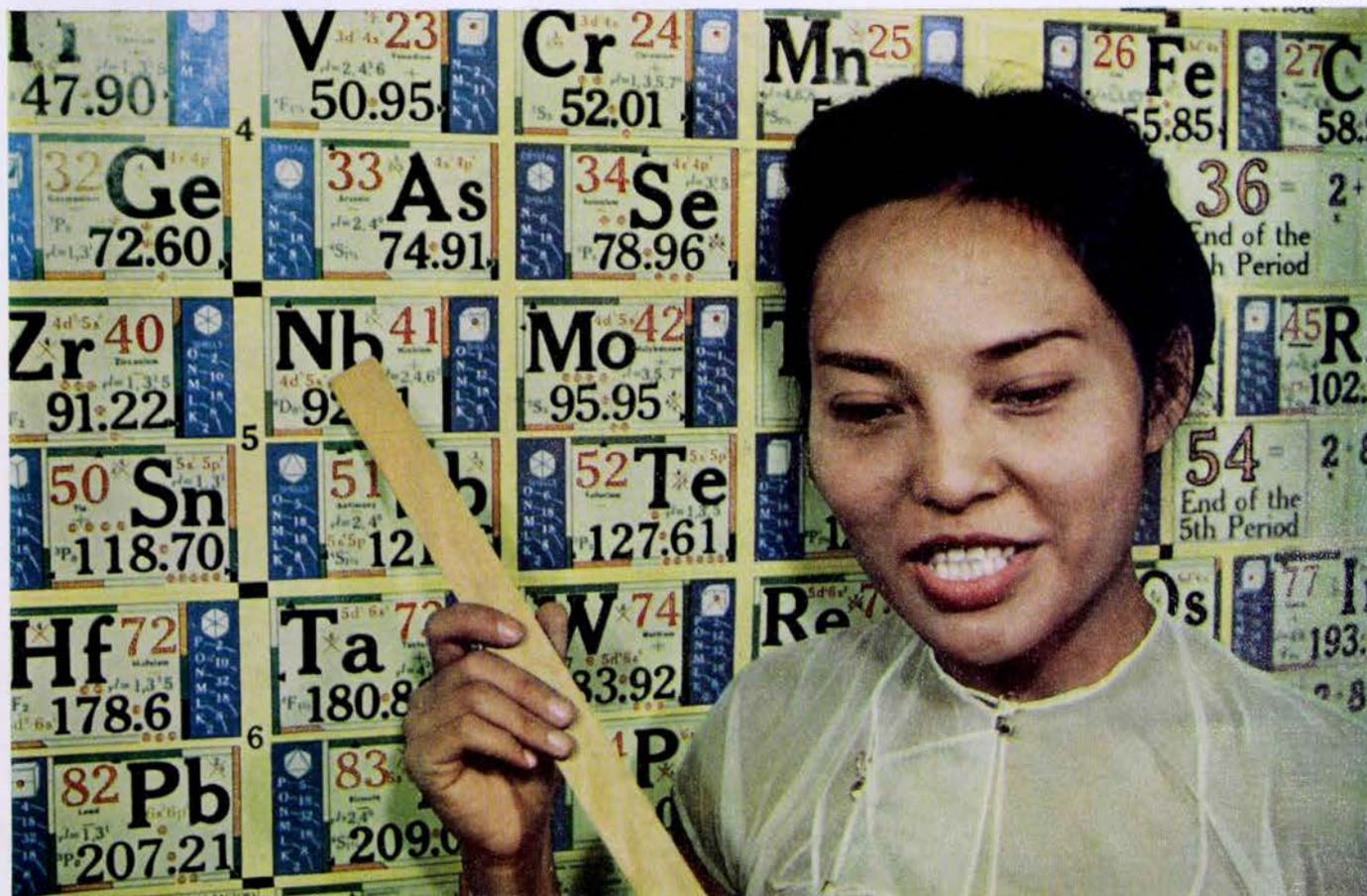
A Chinese Bible woman helps a refugee in Hong Kong. Hong Kong has benefitted from the presence of missionary trained women who have been forced to flee from the mainland.



Leon Kofod

Young woman teaching a course on atomic energy in the Methodist High School in Rangoon, Burma. The Methodist schools in Burma are almost entirely staffed by people of the country.

Leon Kofod



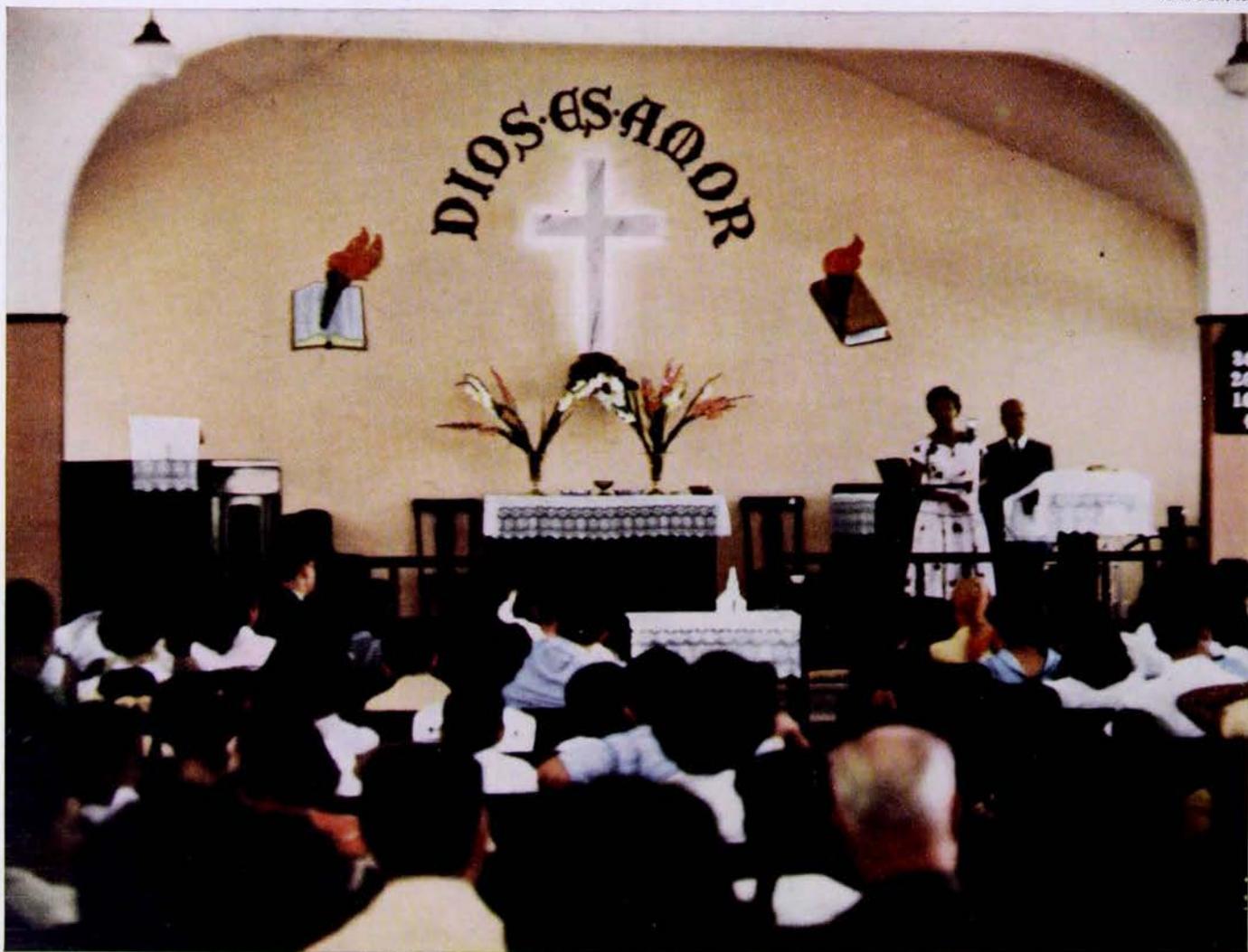


A mother and daughter who are members of the Methodist church at Nome, Alaska. Members such as these were helped in the organization of Women's Societies of Christian Service by Mrs. Landrum, field worker from the United States during the past year.

Church Extension: Pederson

Church service in Puerto Rico. Some of the more important opportunities open to American Methodism are in the U.S. territories. These territories are making great strides: Hawaii and Alaska are approaching statehood; Puerto Rico is a commonwealth. Methodism has an honorable record of service in these places but the need for a strong Christian witness continues.

E. R. Barr, Jr.





Leon Kofod

A group of students in Costa Rica. Methodists operate the only Protestant school in this independent, progressive nation, one of ten Latin American countries where The Methodist Church is at work.

Leon Kofod



A young Japanese woman leading the worship at the MYF Conference held on the campus of the Methodist Girl's School, Kuala Lumpur, Malaya. The exchange visits of Christians in Asian countries is helping to build a strong, united church in Asia.



Meisel from Monkmeier

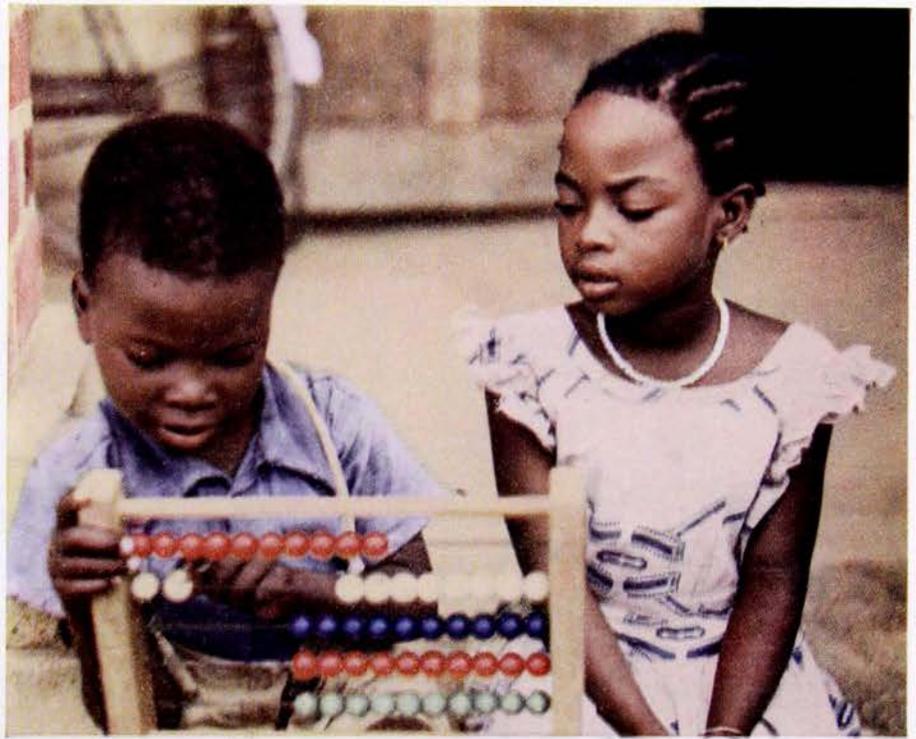
Henie from Monkmeier

A factory worker in an American City. The Wesleyan Service Guild is making an effort to adjust its program to meet the needs of factory workers as well as those of professional women.

The coming generation looks the situation over from the fence. Cities have a stake in the welfare of young rural Americans since most of the leaders in the city have come from the farm. The Board of Missions is putting great emphasis on "all round ministry to farm dwellers."



Two young students in Ganta, Liberia. Christianity is on trial in Africa today where people are very quick to note discrepancies between what we teach and what we do. In the context of emergent nationalism, it is unusually important for Christian missions to train national leaders to assume responsibility as rapidly as possible.



Methodist Prints: Toge Fujihira

Children in church school who attend the church school and clubs of the Bethlehem Center. These are social centers under the Women's Division of Christian Service which minister exclusively to Negroes. Many other Division Centers not exclusively Negro have Negroes in their membership.

Church Extension: Pederson





Wilfred Hansen

A refugee camp is visited by an Austrian pastor. Refugees still exist in Europe and they still need help. Methodism is attempting through MCOR to resettle some refugees in this country. In countries such as Austria, special work among refugees is carried out. A new church at Linz has recently been built to serve a congregation made up largely of refugees.

A rural worker of the Pemiscot County (Missouri) Larger Parish visits in the cotton fields. Fifteen larger parishes and group ministries are among the methods used to meet the religious needs of Americans in town and country. More than half of Methodism's 40,000 parishes in the U.S.A. are village and rural churches. A National Methodist Town and Country Conference will be held July 22-25 in Bloomington, Indiana, to study this field.

Methodist Prints: Rickarby



OVERSEAS MISSIONS

Board of Missions of The Methodist Church

Division of World Missions and the Department of Work in Foreign Fields of the Woman's Division of Christian Service

During the Current Year Only Fragmentary Reports Have Come to the New York Office on Overseas Statistics. Figures Indicated by Asterisk Are from Previous Reports.

| Country | No. Pastors | | Full Church Members | Preparatory Church Members | School Enrollment | Church School Enrollment | Number of Missionaries (D.W.M.-W.D.C.S.) |
|--|-------------|-----------------|---------------------|----------------------------|-------------------|--------------------------|--|
| | Ordained | Accepted Supply | | | | | |
| AFRICA: | | | | | | | |
| Angola | 29 | 67 | 10,234 | 4,906 | 4,346 | 19,041 | |
| Rhodesia | 49 | 15 | 13,992 | 18,481 | 20,829* | 27,026 | |
| Central Congo | 46* | 24* | 9,418* | 8,895* | 8,000* | 16,900* | |
| Southern Congo | 33* | 32* | 11,013* | 10,045* | 6,970* | 20,874* | |
| Southeast Africa | 24* | 28* | 4,033* | 5,201* | 1,800* | 19,713* | |
| Liberia | 62 | 41 | 13,881 | 3,027 | 1,199 | 3,990 | |
| North Africa | 8* | 1* | 346* | 25* | 22* | 395* | |
| Total, Africa | 251 | 208 | 64,917 | 50,580 | 43,166 | 107,939 | 363 |
| EUROPE: | | | | | | | |
| Austria | 7* | 1* | 850* | 368* | | 513* | |
| Baltic-Slavic | | | 2,327* | | | | |
| Belgium | 18* | 1* | 1,469* | 950* | 88* | 620* | |
| Bulgaria | | | 623* | | | | |
| Czechoslovakia | | | 2,498* | | | | |
| Denmark | 25 | | 3,080 | 392 | | 2,764 | |
| Finland | 12 | | 1,075 | 306 | | 423 | |
| Finland-Swedish | 13 | 1 | 1,172 | 211 | | 971 | |
| Hungary | | | 703* | | | | |
| Germany | 272* | | 65,119* | 11,944* | | 34,040* | |
| Norway | 87 | 2 | 8,384 | 3,276* | | 11,468 | |
| Poland | 79* | | 18,734* | | 3,679* | 12,000* | |
| Sweden | 159 | 4 | 10,143 | 1,506 | | 11,549 | |
| Switzerland | 88* | 1* | 11,516* | 3,687* | | 12,699* | |
| Yugoslavia | 6 | 3 | 1,117 | 814* | | 565* | |
| Total, Europe | 766 | 13 | 128,810 | 23,454 | 3,767 | 87,612 | 7 |
| CHINA (1947) | | | 91,304* | 27,015* | | | 8 |
| HONG KONG (figures not available) | | | | | | | 4 |
| FORMOSA (figures not available) | | | | | | | 4 |
| SOUTHEAST ASIA: | | | | | | | |
| Borneo | | | | | | | |
| Burma | 15* | 18* | 1,074* | 441* | 3,202* | 879 | |
| Malaya | 32 | 15 | 5,867 | 3,125 | 36,253* | 6,411 | |
| Malaya Chinese | 22* | 28* | 4,916* | 5,205* | | 5,316* | |
| Sumatra | 13* | 23* | 4,431* | 835* | 5,278* | 1,775* | |
| Total, S.E. Asia | 82 | 84 | 16,288 | 9,606 | 44,733 | 14,381 | 162 |
| PHILIPPINES | 192* | 152* | 83,294* | 30,156* | 2,960* | 34,710* | 56 |
| SOUTHERN ASIA: | | | | | | | |
| India: | | | | | | | |
| Bengal | | 46* | 2,875* | 2,539* | 4,379* | 1,640* | |
| Bombay | 32* | 77* | 6,477* | 7,815* | 1,446* | 2,749* | |
| Madhya Pradesh | 33* | 53* | 3,626* | 11,694* | 3,241* | 3,889* | |
| Delhi | 72 | 102 | 44,369 | 84,021 | 5,929* | 9,304* | |
| Gujarat | 73* | 23* | 9,769* | 26,999* | 3,786* | 14,701* | |
| Hyderabad | | | 10,662* | 53,736* | 3,355* | 5,104* | |
| Lucknow | 59* | 75* | 4,386* | 19,260* | 2,976* | 2,896* | |
| North India | 130* | 139* | 27,799* | 74,675* | 8,539* | 7,029* | |
| South India | | | 6,089* | 38,574* | 5,516* | 4,730* | 328 |
| India General | | | | | | | |
| Pakistan | 27 | | 10,626* | 15,245* | 2,577* | 2,247* | 37 |
| Total, Southern Asia | 426 | 515 | 126,678 | 334,701 | 41,744 | 54,289 | |
| LATIN-AMERICAN FIELDS: | | | | | | | |
| Argentina | 35 | 14* | 5,787 | 851 | 762 | 5,548 | |
| Uruguay | 7* | 4* | 1,387* | 473* | 1,105 | 1,330 | |
| Bolivia | 2* | 1* | 347* | 310* | 2,325* | 487* | |
| Panama | 1 | 1 | 262 | 134 | 1,140 | 679 | |
| Costa Rica | 2* | 5* | 549 | 283* | 300* | 1,009* | |
| Chile | 32* | 12* | 4,614* | 2,165* | 1,185* | 6,488* | |
| Cuba | 32 | 10 | 7,825 | 2,187 | 308 | 7,632 | |
| Peru | 12 | 4 | 781 | 419 | 2,800* | 1,453 | |
| Total, Latin-American Fields | 123 | 51 | 21,552 | 6,822 | 9,925 | 24,626 | 204 |
| Affiliated Autonomous Churches: | | | | | | | |
| Korea (South Korea only) | 340 | 198 | 29,200 | 51,000 | 14,940 | 115,000 | 71 |
| Brazil | 143 | 114 | 38,941 | 9,100 | 12,880 | 46,835 | 93 |
| Mexico | 80 | 43 | 26,103 | 5,980 | | 8,667 | 35 |
| Total, Affiliated Autonomous Churches | 563 | 355 | 94,244 | 66,080 | 27,820 | 170,502 | |
| Grand Total, Methodist United Churches: | | | | | | | |
| Japan | 904 | 362 | 154,661 | 12,746 | | 118,168 | 138 |
| Okinawa | 7 | 9 | 2,000 | 3,000 | | | 7 |
| Total, United Churches | 911 | 371 | 156,661 | 15,746 | | 118,168 | |

Total Number of Missionaries, November 30, 1954 (Missionaries include those on leave of absence and some, as in the case of China, who have been reassigned to other fields.) 1,517

Report on-

INDIA TODAY

- Is the largest free nation in the world.
- Rates third of countries in number of persons speaking English.
- Has irrigation canals long enough to reach around the world three times.
- During 1953-54 agreed in the United Nations Assembly with the United States 27 times, disagreed seven times.
- Has 120,000 villages receiving some sort of rural extension service.
- Has a high record for repaying loans secured for helping develop such services.
- Has a non-alignment foreign policy rather than a neutral policy.
- Is not a member of the Southeast Asia Treaty Organization, a collective security group.

NEPAL TODAY

- Is the same size and shape as the state of Tennessee.
- Has two per cent of its population who are literate.
- Has one per cent of its population who have had anything like modern health care.
- Has invited the Methodists to establish Christian medical work in Nepal.

PAKISTAN TODAY

- Has matched the \$63,000,000 she has received for development from United Nations agencies with a like amount of rubles.
- Has 65 American technicians working with Pakistan technicians in development plans.
- Stays close to the West in international thinking.
- Has removed many powers from its governor-general and placed them in the hands of the Assembly.
- Has appointed two women to high posts—Begum Liaquat Ali Khan as Ambassador to The Netherlands and Princess Cibida Sultan to the delegation to the United Nations.
- Is expecting to adopt a constitution in 1955.
- Is a member of the Southeast Asia Treaty Organization.

South Asia Church and Mission

NEPAL has no organized Christian church as yet.

PAKISTAN has half a million evangelical Christians—the largest number of Christians in any Moslem country except Indonesia.

There are 40,000 Methodists in Pakistan.

Lucie Harrison Girls' High School in Lahore has its first Pakistan president, Miss Mabel Dean. The Lucie Harrison School has 620 students. In the higher classes 71% are Christian.

The Methodists work cooperatively in the interdenominational Union Christian Hospital in Lahore.

A woman missionary is soon to be sent to Karachi, where work with women and children is now carried on by 130 Pakistani members of the Woman's Society of Christian Service.

During the past year 102 adults and 1,000 children were baptized into the Pakistani Methodist Church.

Missions are welcome in Pakistan.

In India missionaries are welcomed for humanitarian work.

Evangelistic work is performed by Indian Christians.

Posts within the church which can be held by Indian Christians are so filled instead of by missionaries.

There are more Methodist missionaries in India now than at any time within the last thirty years.

There is considerable anti-missionary feeling receiving its particular stimulus from without Hindu organizations due to (1) nationalism (2) religious nationalism (3) political factors involving

Southern Asia

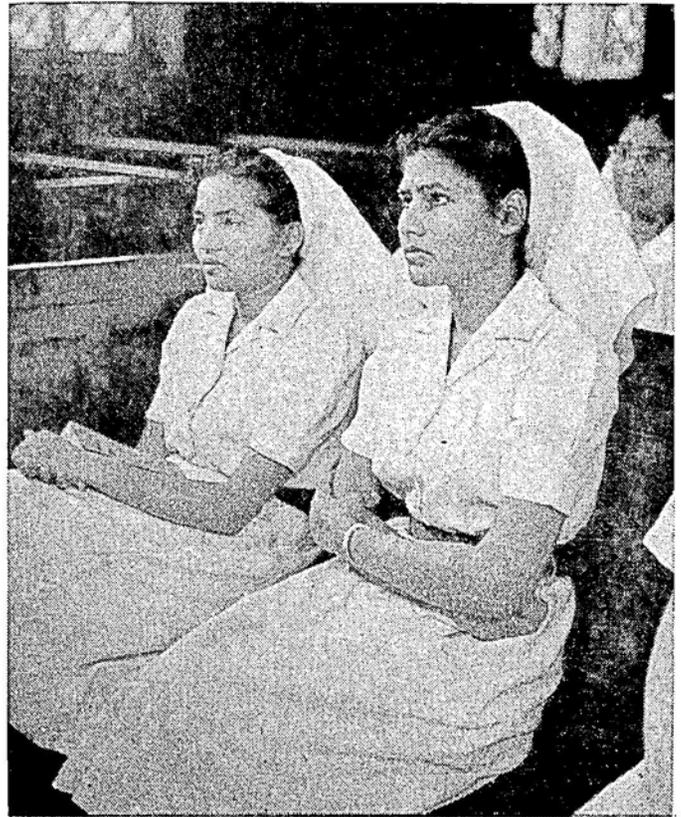
the West (4) fear of minority growth since every Christian conversion means one less Hindu vote.

The church of Southern Asia has sent this message to The Methodist Church: "The national District Superintendents coming from the 10 annual conferences of the Methodist Church in Southern Asia for their meeting in Sat Tal, March 20-29, 1954 have resolved to inform the Board of World Missions of their deep conviction that missionaries of the Board are urgently needed at the present time for the work of the church in India and Pakistan."

In North India the Methodists are negotiating with other denominations for church union. So far complete agreement has not been reached on mutual recognition of the ministries of the denominations and the form of amalgamation of the two episcopacies (Methodist and Anglican).

THE IMMEDIATE PROGRAM before the Methodist Church in Southern Asia is:

- Increased Christian witnessing in the church.
- Rapid development toward local support of the pastoral ministry.
- Becoming a "sending church" with missionaries in other parts of the world.
- Training nationals for responsible positions, including treasurerships.
- Making more scholarships available for training.
- Providing better housing for all Christian workers.
- Providing Christian hostels for students attending government schools.
- Developing vocational guidance to help economic life of the church.
- Working open-mindedly for the consideration of church union.
- Improving the quality of everything done in the name of Christ.



Jose Fujildra
● Morning devotions at Clara Swain Hospital, Bareilly. One of Indian Methodism's great emphases is on trained nurses.



Leon V. Kotrod
● A Sunday school teacher explaining a Bible passage. Young men of his type are India's evangelists today.

China and



World Outlook photo

● *Wesley Village in Hong Kong will provide housing for refugee families.*

Mainland China

CUT off from all reliable communication with the West, the Methodists of ten conferences in mainland China are naturally obliged to work out their own salvation. That the Christian Church is alive and functioning may be asserted with confidence, but that Chinese Christians face serious handicaps and limitations is equally certain.

At the national Christian conference held for sixteen days last July in Peking the secular press reported 232 delegates present including Bishop Z. T. Kaung. This meeting was certainly permitted, perhaps even brought about, by the Communist authorities.

Hong Kong

Among the Mandarin-speaking refugees from Communism who have thronged into Hong Kong and the Kowloon Peninsula are many Christians and a large number of Methodists. The economic plight of these refugees is so pitiable and their spiritual needs are so great that the work begun under the leadership of Bishop Ralph A. Ward upon invitation of the British Methodists has quickly assumed major importance.

Wesley Village, a group of eighty concrete block houses costing about \$325 each and designed to accommo-

date a total of about five hundred people, is being completed. A church and social center will serve the community as needy Christian families are brought in.

An assistant to Dr. Timothy Chow, pastor of the North Point Church, has been found as that congregation has outgrown its facilities in the remodeled garages of a large apartment house. Soon a new church will be organized across the bay.

Chung Chi College in Hong Kong has grown rapidly and is a key institution under Christian Chinese leadership. American Methodists share in its support both directly and through the United Board for Christian Colleges in China.

Taiwan (Formosa)

The million and a half refugees from mainland China who have fled to Formosa include many Methodist leaders. In the past two years a strong church has been developed in Taipei, the capital of Nationalist China. They now worship in a prefabricated aluminum structure manufactured at Taiwan. The opening service in August overflowed the house, and the hundred extra chairs rented for the occasion. A hundred stools were also needed. During the first week 106 new members were enlisted.

A second city has been opened to the new mission during the past year. At Taichung, where cooperating Christians are building a new university, a missionary family is organizing the Methodist refugees, while another missionary couple is at work overseeing construction of the university buildings.

Despite the threat of invasion and language difficulties Christian work goes on among the nearly nine million Chinese on Taiwan. Miss Clara French of the Woman's Division of Christian Service visited the island this year and plans are being made to strengthen the program now carried on by three missionary couples.

The United Board

The higher Christian education of Chinese youth has become an almost completely cooperative project under the United Board for Christian Colleges in China. American Methodists are well represented on this board and contribute \$20,000 annually to its budget.

The United Board is sponsoring Tunghai University at Taichung, Formosa; Chung Chi College, Hong Kong; the Christian University in Indonesia; scholarships for Chinese students in Asia; fellowships for Christian Chinese scholars in America; student and alumni services in America; and research and publication. Of its goal of \$1,271,000, the United Board seeks to provide \$825,000 for Tunghai University, which is expected to open in the fall.

Nanking Theological Seminary

The Board of Founders of Nanking Theological Seminary, an interdenominational board of trustees, administers funds for strengthening libraries and faculties of theological schools, providing scholarships for Chinese theological students, aiding construction in strategic schools, translation of theological works, and financing publication, fellowships, refresher courses, extension and correspondence courses,

Southeast Asia

institutes, and other aids to theological education. At first designed for the specific aid of Nanking Theological Seminary, this Board last year broadened its scope in order to assist Asian theological students and schools other than Chinese.

Burma

In the land where world Buddhism is holding its great three-year (1953-1956) council looking to a revival of that religion, Methodist work is making solid advance. Three new English-speaking congregations, one Hindustani, and one Tamil congregation have been organized in Rangoon and Twante during recent months.

Refugees from China and from the northern provinces, where communist activity and rebel guerillas continue, have crowded into Rangoon. The need for the church's schools, social services, and spiritual leadership has never been greater. Fortunate in its capable national workers, the Methodist mission still needs more missionaries.

"In no other country of Southeast Asia," Miss Clara French of the Woman's Division of Christian Service states after visiting the field, "have there been such desperate calls for new mis-

sionaries. Kingswood School in Kalaw may have to close if the American church cannot share one or two Christian leaders."

Sumatra

The work of the Provisional Annual Conference of The Methodist Church in Indonesia is limited at present to parts of the island of Sumatra. The Division of World Missions has families at work, and the Woman's Division of Christian Service during the past year has obtained a residence for its two missionaries in Medan.

About 10,000 Batak Christians in Sumatra look to The Methodist Church for religious leadership. The training of national preachers is of the utmost importance in this land of revolutionary nationalism. A promising start has been made during recent months with an embryo school of Bible study in the home of a missionary. Another such training school is planned.

Methodist schools are crowded with pupils. The two woman missionaries in Medan report: "We feel the most urgent need for missionaries with special training in youth and religious education in both the English and Chinese schools. No one is doing this



Leon Kofod Photo

• Officers of the Woman's Society of Christian Service in Singapore.

work now with some 3,000 students in these two schools. They present a very great opportunity."

Sarawak (Borneo)

There are 52 churches in the Sarawak Provisional Annual Conference. Bataks from Sumatra, Chinese from Malaya, Americans, and the original Christians from Fukien Province in China are joined together in these churches.

The tribal people along the Rajang River, awakening to the light of Christian truth, are not only responding eagerly but begging for Christian teachers and pastors.

The Woman's Division of Christian Service last year sent to Sarawak a motor launch equipped for use in evangelistic work on the Rajang river.

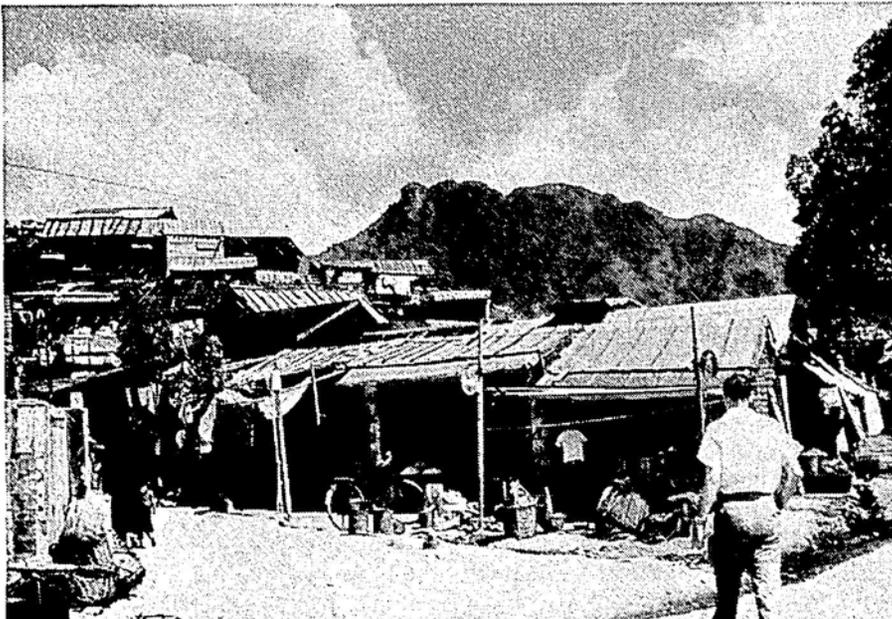
Malaya

More than 40,000 pupils are enrolled in the schools sponsored by The Methodist Church in Malaya. The two annual conferences in the country provide services in English, Tamil, Telegu, and several Chinese dialects. During the fall of 1954 Bishop Edgar A. Love of the Baltimore Area was invited to conduct a series of meetings in various centers of Methodist work, and his services have resulted in strengthening the evangelistic spirit throughout the church.

The work in the new villages which the government has established for the resettlement of displaced persons continues to offer one of the greatest challenges to the church in Malaya. The building of churches, schools, and social centers in a number of these villages has opened new avenues of needed service.

• Most refugees live in collection of shacks such as this.

World Outlook Photo





● *The Methodist Building in Manila.*

church must emphasize its rural program to meet the opportunities and needs in the Philippines. Everywhere in the country organizations are working for the social and economic uplift of the rural millions. More and more the evangelical churches will play an important role in building this new republic, which under the present government is more definitely oriented toward the peasants. The church has become increasingly aware of its responsibility to redeem the whole life of the country. Ninety-five per cent of the Protestant churches are rural churches—a strategic advantage for an important role in directing a Christian rural civilization, says Cornelio M. Ferrer, a former Crusade scholar who is now director of the Department of Rural Life of the Philippines Federation of Christian Churches.

The Woman's Society of Christian Service in the Philippines has sent its first missionary to Okinawa to help with church kindergartens and in work with women, children and young people.

The work in the island of Mindanao has progressed with the agricultural development of that pioneer land. A rural Christian center is being developed at Kidapawan, a flourishing community about midway on the island. It will consist of a church, a rural work center, residences for the missionary and staff, demonstration farm plots and a clinic.

There is need for money to develop the work in the Philippines but a need just as pressing is for missionaries—especially is this true for the Woman's Division of Christian Service which will soon have only eight active missionaries at work in this country.

Japan

The Christian movement in Japan is growing in membership and influ-

Korea

THE Rehabilitation and Planning Conference of June, 1954, brought together seventy-seven church leaders from Korea and America and has resulted in a new program of cooperative effort emphasizing the following points:

- a. Increased missionary and national leadership
- b. Relief and rehabilitation of the millions who suffer
- c. Rehabilitation of devastated and weakened Christian institutions
- d. Reconstruction of churches, schools, hospitals and other centers of Christian activity
- e. Spiritual revitalization at every level of Korea's life

The Theological Seminary at Seoul has 293 students and is turning out both men and women prepared for Christian leadership. Most of the men who graduate become chaplains at present, and a shorter course for less

adequately prepared students has been evolved to meet the needs under war time conditions. This new department enrolls 126 students, of whom 49 are women. A similar school in Taejon serves that area, providing needed workers, especially in rural areas.

Ewha Woman's University, Chosun Christian University, and the schools for boys and girls are filled to capacity. Severance Union Medical College, Hospital, and School of Nursing serves thousands of patients and is training 168 medical students and 60 nurses.

An important development in recent months is the audio-visual program of the churches. Radio equipment stored in Japan since 1950 has been put to work, and time for religious programs is now available at small cost.

Philippines

Eighty-five per cent of the 20,500,000 Filipinos live in rural areas. The

ASIA

ence even if not at the immediate post-war rate. In the United Church of Christ, the *Kyodan*, there are 170,000 confirmed members, 1,400 churches with 1,300 pastors.

The church is faced with tremendous problems in Japan, among them growing economic and social ills, anti-Christian and anti-American propaganda, a recrudescence of Japan's old religions, the effort to re-militarize Japan.

The National Council of Churches in Japan expressed its deep concern over two major problems at the meeting of the World Council of Churches in Evanston—the overpopulation of Japan despite a decreasing birth-rate with a consequent need for migrational opportunities for Japanese people, and the hydrogen bomb tests at Bikini in March 1954.

The church has continued its educational and social activities in Japan. New emphasis is placed on the importance of Christian home life through the Family Life Movement. The government is aiming at improving the material standard of the Japanese people, but the church is the only force at work on the spiritual foundations of the family. Christian marriage is one of the biggest problems faced by the Family Life Movement. All too often Christian boys and girls are lost to the church because of marriage to non-Christian partners. The feudal family system is still strong especially in rural areas. Wives are usually chosen for their strength and ability to do hard work in the fields in addition to caring for their homes and rearing children. Church affiliation and intelligence count for little under these circumstances. The Family Life Movement is cooperating with church rural centers in trying to improve the position of women in the family.



● Miss Mabel Whitehead breaks ground for a new building at *Seiwa Joshi Gakuin* in Nishinomiya, Japan.

A new Christian Audio-Visual Center has been opened on the Aoyama Gakuin campus in Tokyo. Here are to be found workshops, studios for radio and TV programs, for producing films and film-strips which contribute to the evangelization of Japan. The AVACO (Audio Visual Aids Commission) of the United Christian Church is one of the most active departments in the interdenominational work in Japan. Four different kinds of Christian broadcasts are made over twenty stations. An effort is being made to establish a radio training and research institute for ministers. Television is becoming popular and soon programs will be available for use in that medium.

Okinawa

The Church of Christ in Okinawa has become the strongest single Christian body in these islands. It has some

fine leaders, some buildings and an evangelistic spirit. It has a tradition of progressive evangelization in the Ryukyus. The Methodist Church has a long-standing responsibility to the church there, which now has a membership of about 5,000.

The Woman's Society of Christian Service of the Philippines has sent a young woman as a missionary to Okinawa; scholarships are provided by the Japanese church in Japanese schools for Okinawan Christian students; the National Council of Churches of Japan has sent leaders to Okinawa for periods of service; and the Presbyterian Church in the U. S. A. has decided to send a missionary couple for work there.

The islands will be for a long time a moral and political responsibility of the United States and the Christian church a responsibility of The Methodist Church of the U. S. A.



● *The Bethany Hospital in Hamburg receives much of its equipment and funds from American and Swedish Methodist aid. Its nurses are deaconesses.*

Report on Europe and Africa

THE CONTINENT of Europe is not a mission field in the sense of other mission fields in The Methodist Church. It is self-directing. It has three theological schools, training schools for deaconesses and nurses and is growing, as a whole, into a strong united church.

During the past year Dr. Ferdinand Sigg was elected to the episcopacy in the Geneva area, the most heterogeneous area on the continent. In that area the Belgian church has increased in membership although there is a great need for pastors. The church in Austria also needs more pastors although they

report "the work in Austria is hopeful and we are looking with great expectation to the future."

In Jugoslavia, communist country as it is, there seems to be a growing devotion to the church among the Methodists. There was a ten percent increase of membership during 1954 and it was generally agreed that the attendance at church was greater than

the number of members enrolled.

Although no reports can come out from Poland, Czechoslovakia, Bulgaria and Hungary it is believed that the Methodist Church continues to function.

In the Stockholm area there is the largest incoming class in the theological school this year that has been enrolled in many years. This is due in

part to the great evangelistic campaign held during the past year throughout the area. But the area does more than evangelize. It has 400 deaconesses serving in nine hospitals, thirty homes for children, twenty homes for the aged with a dozen other institutions for needy ones.

In the Frankfort area 2,500 new members were admitted to the church during 1954, making the total Methodist constituency in Germany 100,000—but the influence of the church far exceeds its numerical strength.

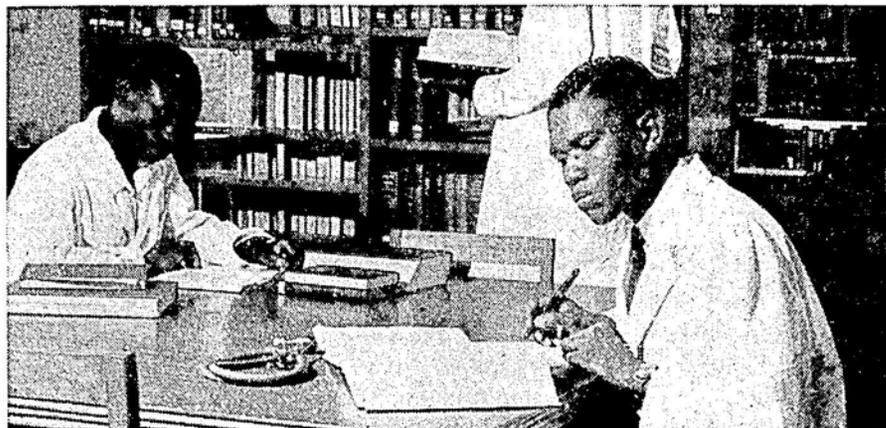
The work of reconstruction has been continued in both the Eastern and Western Zone of Germany. In one small city in the Eastern Zone a new Methodist church with a seating capacity of a thousand has been erected right in the center of the city—on "Red Army Square." All construction in the Soviet Zone must be done without any help from the West. Bishop Wunderlick writes that the Methodists in the Eastern Zone "are making sacrifices beyond words to keep up and to enlarge our work."

The chief roles The Methodist Church of the United States plays in Europe is to help strengthen poorer churches through financial (and occasionally technical) aid, to cooperate in Youth Camps and in the exchange of students, to benefit from shared experience and fellowship with continental Methodists and to strengthen mission stations by the support and use of European missionaries.

NORTH AFRICA

When one travels out of Europe, across the Mediterranean and into North Africa, he does not leave the influence of the continent behind. Stores, the language, the clothes of both men and women reflect Europe. But there is a stronger influence—that of Islam.

The followers of Islam do not come easily to Christianity. There are few converts in North Africa and the mission program is too limited in scope to meet the needs of the new convert or the non-Christian. There is great need to send out missionaries to add to the depleted staff. There is great need to rethink the Methodist approach to work among Moslems of North Africa so that the Christian witness will become more effective.



Eastern Publishers Service

• *The Christian worker in Africa must have training.*

AFRICA—South of the Sahara

Although Africa south of the Sahara differs greatly from North Africa there is still one thing that the areas have in common—the spread of the Islamic religion. Mohammedanism is on a great missionary march down through Africa and in many cases the African is turning to it more readily than he is to Christianity.

That is not the most immediate problem for church and mission, however.

The most immediate task is training the Christian African to take over his own leadership.

Africa is the only field in The Methodist Church mission program where the missionaries hold most of the major posts of responsibility. But Africa is in transition. It is in an industrial revolution. It is in a political revolution where even colonies that have direct rule from overseas (as in the Belgian Congo) appoint Africans to representative councils and committees.

The mission must not only train Africans for what are now missionary posts. It must train them so that their

training equals that of the person whom they replace. That means overseas training.

In addition to this type of training there must be an immediate expansion of Christian schools on the higher level so that an educated Christian church membership will be ready to carry leadership to the community about it.

The mission must also be ready to turn over leadership to the African before it is demanded.

Finally a system of stewardship must be fostered so that the new African Christian can support his own institutions.

These objectives will form the immediate program of the mission for the next years of transition. Those in the field expect that out of it will come perhaps new ways of worship, certainly new hymns, perhaps a re-interpretation of Christianity from the African viewpoint which may be more nearly like that of the early church. Whatever comes, the African will have a chance to contribute out of his great gifts to the church at large.

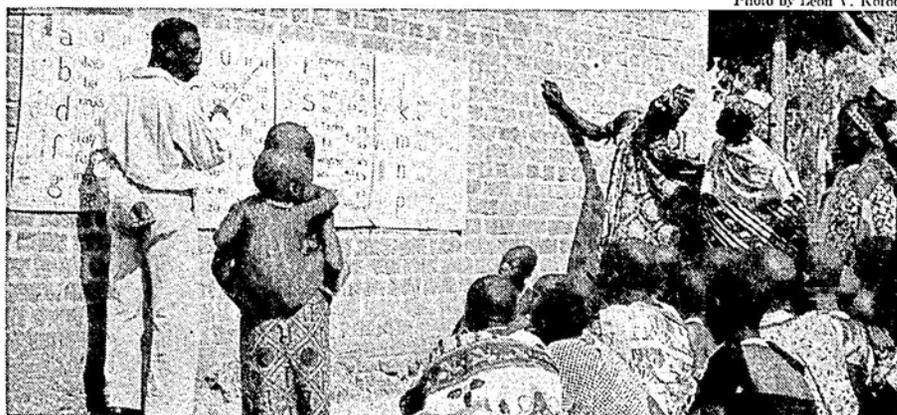


Photo by Leon V. Kofod

• *He must also have practice in working with people.*

Preparing Latin America ... For Tomorrow

One of the most pressing needs in the church in Latin America has been for books. There is a church membership that is more highly literate than in many other mission fields. There is a reading public outside the church that can be reached by the written word.

During the past year \$50,000 was received by the publishing house in Buenos Aires from the Week of Dedication money. This will go toward a new publishing house and new presses. In 1955 the publishing house at Sao Paulo in Brazil will receive money to improve its equipment.

The new council materials for religious education work in Spanish-speaking countries is now being written. The first three departments are on the market and will be used in the Sunday schools by January, 1955. By the middle of the year the entire course will probably be ready.

This curriculum course is the result of the most careful scholarship. Outstanding evangelical leaders from many countries have taken part in the work. The project was under the direction of Dr. G. Baez Camargo, assisted by the Reverend Manuel V. Flores—both of Mexico.

During the past year there has been a growth of the Youth Movement in Latin American countries. In the Argentine the young people have worked on a new camp—Camp Oliverios—for a meeting place for their institutes. In Mexico a National Meeting of Mexican Youth was held in Chihuahua with an attendance of three hundred young people. Work camps have been

most useful in Mexico in creating a fine spirit of fellowship between the young people from the United States and those of Mexico.

In Costa Rica, as a result of the work with young people there has been a great growth in Sunday school attendance throughout the whole country. One fourth of the Sunday school offerings go to missionary work.

In Cuba a missionary writes: "The four caravans of America-Cuba youth have established excellent fraternal relations and a deep religious spirit. The youth program has become a youth movement in Cuba.

With the growth of the youth movement has gone a resurgence of the evangelistic movement. Some of this resurgence has been due to the visits to Latin America paid by preachers from the United States. Seventeen pastors were in one visitation which spent six weeks in Panama and Costa Rica. A little booklet, *Two by Two*, was printed in Spanish for guidance in house-to-house calling.

In most parts of the Latin American field there is growing feeling against the United States. Some of it is due to communist propaganda, but not all. It is an exceedingly complex feeling and comes from many roots; one is nationalism. The missionary is most anxious to build a Latin American Christendom so that, as time goes on, the leadership of the church and its institutions will pass into Latin hands. Books, youth movements, evangelization training are all methods toward that goal. Another is leadership education.

In the Latin American mission field there are five seminaries for which the Board of Missions has some responsibility. The theological training is of the greatest importance and the growth of enrollment in both Portuguese and Spanish-speaking theological schools is encouraging. This year, at Union Theological School in Buenos Aires the number of women students has noticeably increased.

The Woman's Division of Christian Service of the Board of Missions has given the education of girls its greatest emphasis. Today there are ten schools throughout Latin America under the Woman's Division, all of which (with the exception of Colegio Americano in Argentina) have splendidly equipped buildings. Colegio Americano has new buildings now in progress.

The schools are all supported in great part by tuitions and local contributions. Four of the schools are accredited secondary schools. Crandon, in Uruguay, and Bennet College, in Brazil, both have well-organized junior colleges, giving work on a college level in some field.

According to statistics the Protestant church is growing more rapidly in Latin America than in any other area of the mission world. The seminaries and training schools show that young people are answering the call to prepare for Christian ministry or teaching. But there are still not enough students in training to answer the needs of the expanding church. Men and women must be trained and trained quickly, if the challenge of Latin American Protestantism is met.

● Professor Gonzalo Baez Camargo, Director of the Church School Curriculum Project, discusses a Biblical point with church laymen at the Methodist Headquarters in Mexico City.



● Students at the Union Theological Seminary in Buenos Aires, Argentina, in their dormitory room. These young women have done field work in local churches.

George Pickow from Three Lions



Toge Fujihira

M C

THE Methodist Committee for Overseas Relief was organized in 1940 to give relief to those who suffer. All around the world in devastated areas, MCOR supports emergency work in hospitals, orphanages, and widows' rehabilitation centers. This organization differs from the Methodist Board of Missions in that it was created to deal with sudden disasters—caused by earthquakes, floods, fires or wars. It is able to do its work because of the generous gifts of Methodists.



● *On Christmas Day, 1953, 70,000 refugees in Hong Kong were left homeless by a fire. These refugees live in make-shift board shacks, which are a fire hazard. This child was left without home, food or parents. MCOR sent \$5,000 for relief.*



● *In July, 1954, the Danube River and its tributaries turned into raging torrents, driving 80,000 persons from their homes and flooding 247,000 acres of farmland. MCOR was the first Protestant Agency to send money for relief.*

● *On August 15, 1947, India and Pakistan were partitioned. Twenty million people were driven from their homes for religious reasons. Thousands died of exhaustion, disease and undernourishment. MCOR sent food and medical supplies.*

U. S. Information Service



O R

● In East Germany, old women, men, and children fleeing from the Iron Curtain are left homeless. MCOR has given relief to these refugees and found sponsors to bring some to the United States.

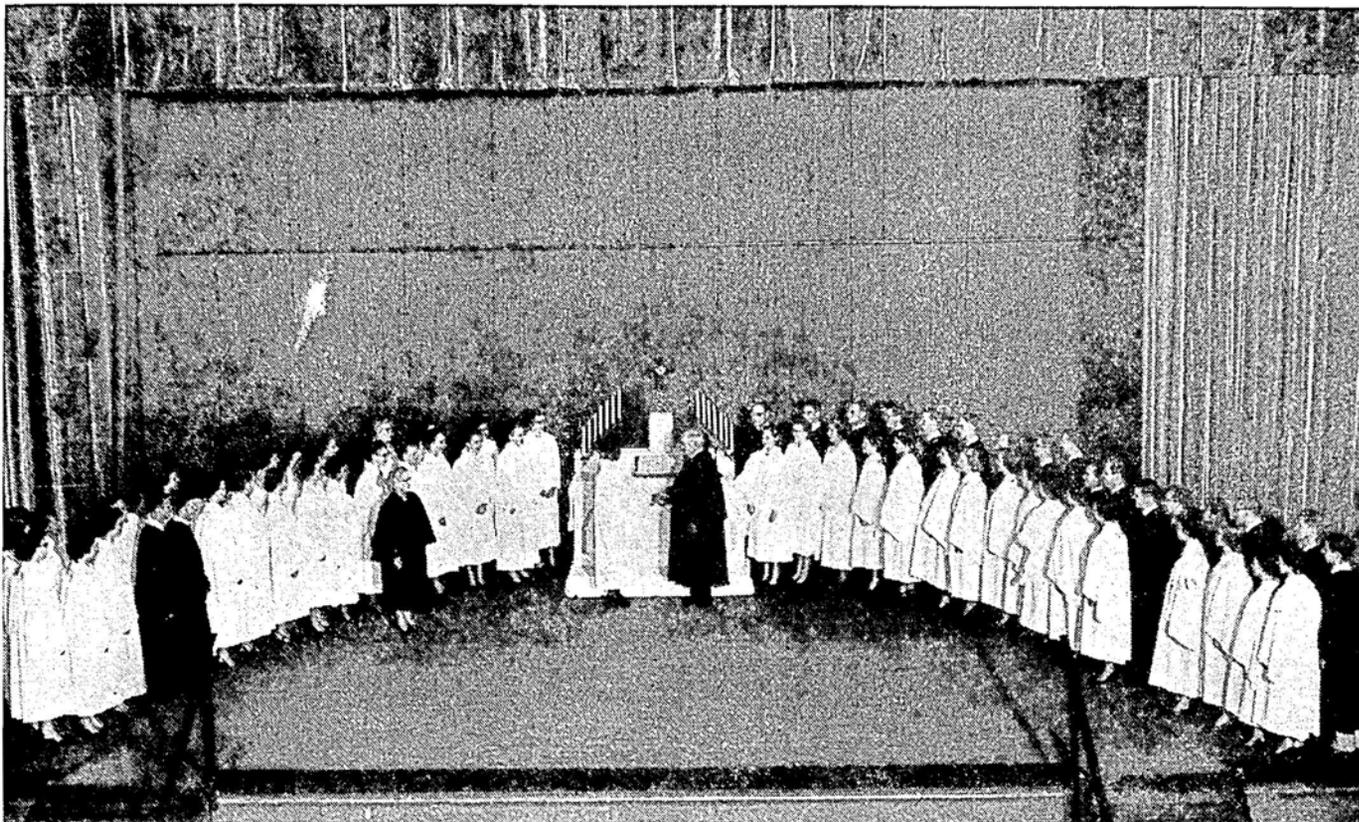


Eastern Publishers Service



● On August 11, 1953, the Greek Islands were struck by earthquake. The ground undulated, buildings crumbled, whole towns were demolished, hundreds were killed, some buried in their beds. MCOR sent aid to the victims.

● On June 25, 1950, the Korean War began. Twenty thousand are amputees in Korea, three hundred thousand widows, five hundred thousand orphans. MCOR gives more than \$200,000 a year for relief in Korea.



Methodist Prints, by Rickarby

• A service to commission sixty-four home and foreign missionaries of the Methodist Board of Missions took place at Cincinnati, Ohio, on January 12, 1955.

NEW MISSIONARIES

THE WORLD MISSION OF THE METHODIST CHURCH



• Wendell and Clara Golden are typical of the young men and women commissioned. They are going to do evangelistic work in Angola, Africa. Before the commissioning service, they visited the Methodist Board of Missions in New York City to talk to Dr. Ralph Dodge, secretary for Africa.

AT the Commissioning Service in Cincinnati, Ohio, last January, sixty-four new home and foreign missionaries were commissioned. They will join approximately twenty-five hundred Methodist missionaries and deaconesses already at work abroad and in the United States. They will serve as ministers, doctors, nurses, engineers, architects, teachers, journalists, agriculturists, social workers and evangelists. Their task is tremendous. The results of work like theirs have filled the preceding pages of this magazine.

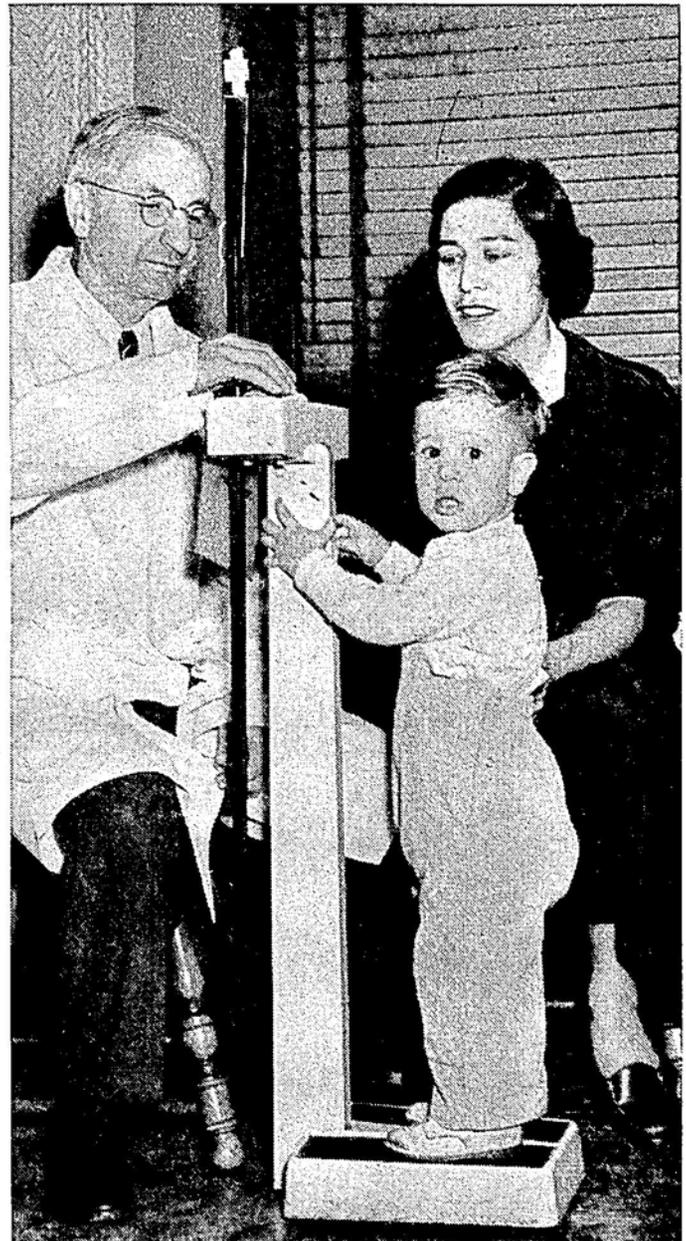
More missionaries are needed, and more money is needed to send them. We believe that many more young men and women of The Methodist Church are ready to respond to the great challenge to serve if the money can be found to send them.

WORLD OUTLOOK

● Before they were accepted as missionaries, Wendell and Clara and their son, Reid, were interviewed by Dr. M. O. Williams, one of the Personnel Directors of the Board of Missions. After his interview they were "passed on" by the committee on personnel. They were found to be 1) intelligent 2) healthy in mind and body 3) devoted Christians 4) prepared for mission work through education and experience.



● Wendell and Clara and their baby had a final medical check-up before going overseas at the medical office in the building of the Board of Missions, New York City.



● Mr. W. W. Reid of the Division of Education and Cultivation of the Methodist Board of Missions explains to Wendell and Clara that the Board likes to receive letters from missionaries to be put in pamphlets and magazines so that Methodists everywhere may know about the work.





• Mr. H. G. Conger, secretary of the Department of Visual Education, shows Wendell and Clara how to operate a camera. Overseas missionaries are encouraged to take pictures and send them back for use in Methodist magazines and periodicals.

• Wendell and Clara must study the history and customs of Africa before going overseas. They are taking special courses at Hartford Theological Seminary. Here they are pictured reading books about Africa in the library of the Methodist Board of Missions.



• Wendell and Clara are given an advance check to buy items necessary to their work overseas by H. B. Kirkland, assistant treasurer of the Board of Missions.



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FROM THE NEWS OF THE WORLD

Veteran Staff Members Retire at Annual Meeting

THE RECENT ANNUAL MEETING OF the Board of Missions held in Cincinnati, Ohio, January 7-12, in connection with the first Assembly of the boards and agencies of The Methodist Church marked the retirement of three veteran staff members of the board whose combined service to the church totals over 100 years. They were: Miss Sallie Lou MacKinnon of Maxton, N. C., executive secretary for Africa and Europe of the Woman's Division of Christian Service; Miss Glenn Moore of New York City, disbursing officer of the Woman's Division of Christian Service; and Dr. Frank T. Cartwright of Maplewood N. J., administrative secretary for China and Southeast Asia of the Division of World Missions.

Miss MacKinnon, an interdenominational leader as well as leading church woman in her own denomination, was head of the Woman's Section of the Methodist Episcopal Church, South, Nashville, Tenn., from 1932 until the unification of the three branches of Methodism. From 1941 through 1943 she was in charge of the Woman's Division of Christian Service work in China, Central and South Africa, with office in New York City. In 1943 she became executive secretary for all work in Africa and in Europe supported by the Woman's Division.

During Miss MacKinnon's connection with Africa since 1941, there have been three changes in the Africa secretaryship of the Division of World Missions and three bishops for Africa while she has remained in the Board of Missions' "senior statesman" for that continent. Her successor, Miss Ruth Lawrence, Lowndesboro, Ala., is one of the many missionaries who have gone out under Miss MacKinnon's administration.

"Most of the missionaries of the Division now on the field have been



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● Retiring staff members (l. to r.) Miss Glenn Moore, Dr. Frank T. Cartwright, and Miss Sallie Lou MacKinnon are shown as they received an affectionate farewell from members and staff of the Board of Missions at its annual meeting held in Cincinnati, Ohio, January 7-12. Miss MacKinnon and Dr. Cartwright each has thirty-seven years of service in missionary activities; Miss Moore has thirty-two. Bishop Arthur J. Moore, president of the board, is seen in the background.

sent out by her," Bishop Newell S. Booth of Africa reports.

Of "Miss Sallie Lou," as she is widely known, Bishop Booth says she "has seen Africa with eyes that have looked at the world. She has loved Africa with a heart that has been warmed by her contact with folks everywhere. She has planned for Africa with a mind sharpened by international and interdenominational con-

cerns and responsibilities. She has prayed for Africa with a spirit enriched by an evergrowing personality. She has talked Africa in the councils and congregations of the church with an urgency made powerful by her facts and her commitment."

Miss MacKinnon was a missionary to China from 1917 to 1932. She taught at Virginia School in Huchow, Chekiang, and then served as prin-

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principal of McTycire School in Shanghai. In 1932 she was elected administrative secretary of women's work for the Board of Missions of the Methodist Episcopal Church, South, in charge of foreign fields including Latin America, Japan, Korea, and China.

Long a leader in interchurch missionary activities, Miss MacKinnon attended a number of world-wide Christian gatherings, among which were the International Missionary Conference in Madras, 1938-39; the meeting of the World Council of Churches in Amsterdam in 1948; and the International Missionary Council in Willingen, Germany, in July, 1952. She has traveled hundreds of thousands of miles in her visits to mission stations.

Miss MacKinnon served as a member of the executive board and chairman of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A.

Born in Maxton, N. C., Miss MacKinnon received her bachelor of arts degree from Randolph Macon College, Lynchburg, Va., and her master's degree from Duke University and took post-graduate training at Scarritt College, Nashville, Tenn., and Columbia University.

Miss Moore, a native of Camden, Ark., attended Henderson-Brown College in Arkadelphia, and Scarritt Bible and Training School, Kansas City, Missouri. She did graduate work at Scarritt College, Nashville, Tenn., and George Peabody College for Teachers.

Miss Moore is a deaconess of The Methodist Church. For many years before coming to the Board of Missions offices in New York, she was superintendent of the Mary Elizabeth Inn, an institution maintained by the Woman's Division of Christian Service in San Francisco, Calif.

Since 1941 Miss Moore has been the disbursing officer of the Woman's Division of Christian Service.

The Woman's Division of Christian Service praised Miss Moore for her thirty-two years of service in positions of responsibility in the church and expressed gratitude for her "outstanding and able service."

"Her devotion to her work and relationships with all those with whom she has come in contact have been a living example of the Christian principles in which she believes," the resolution stated.

Dr. Cartwright had been a mission-

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ary of the Methodist Church in Foo-chow, China, from 1917 to 1929. In the latter year he was called to the New York City headquarters of the Board of Missions as an associate—and later an administrative secretary, in charge of work in China. Since the “drawing down of the bamboo curtain” in China and the withdrawal of most missionaries there, Dr. Cartwright has been in charge of Methodist missionary work in Burma, Malaya, Hong Kong, and Formosa. Two years ago he made an extended study of these fields for the Board and made recommendations for Christian ministry to the millions of Chinese now in these near-China areas.

On an earlier visit to Asia—in 1945-46—Dr. Cartwright spent six months in China. He traveled thousands of miles in both “free” and “occupied” China, visited fifteen major cities, held 160 group conferences, and had 1,389 personal interviews with leaders in all walks of life. That visit was made not only on behalf of The Methodist Church, but also the Foreign Missions Conference of North America, comprising 123 American and Canadian missionary bodies.

During his eleven years in China, Dr. Cartwright came into close touch with life and movements on the southern coast and he also traveled widely in northern China and the Yangtze valley. In 1953 he revisited the Orient, spending considerable time in north, central, eastern and western China. At the time of that visit to China, he also spent several months in Japan, Korea, the Philippine Islands, Malaya, Sumatra and Borneo. In Borneo he was able to gather material for a life story of one of Methodism's outstanding missionaries, the late James M. Hoover, who established a chain of mission stations in Borneo and contributed much to the civilization of that island. Dr. Hoover died while Dr. Cartwright was in Borneo. *Tuan Hoover of Borneo*, Dr. Cartwright's life of Hoover, was published after his return. *At Trail's End*, a boy's book concerning life in Borneo, appeared soon thereafter. A Chinese biography, *Life Has No Ceiling*, was printed in 1940, and is now in its third edition.

Dr. Cartwright was born in Wheeling, W. Va., and received his higher education in Ohio Wesleyan University, Garrett Biblical Institute, and Union Theological Seminary. He first went to China in 1917.

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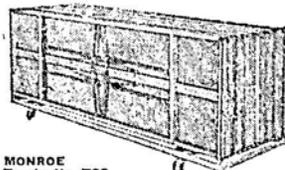
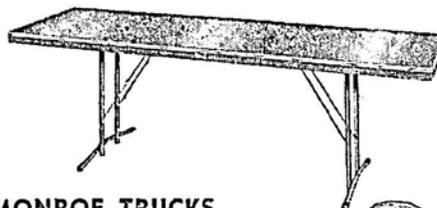
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Sixty-four Missionaries Commissioned

♫ A SERVICE COMMISSIONING SIXTY-four home and foreign missionaries of the Methodist Board of Missions at the Scottish Rite Temple at Cincinnati, Ohio, January 12, was a highlight of the first joint assembly of all Methodist boards and agencies.

Six Methodist bishops participated in the evening meeting which was conducted jointly by the Board of Missions, the Methodist Committee for Overseas Relief, the Methodist Commission on Chaplains, and Committee on Camp Activities. A dramatic presentation, "You Are There," depicting the work of the sponsoring agencies, preceded the commissioning service.

Thirty-three missionaries were commissioned to serve the Division of World Missions in Latin America, Africa and Asia. To serve the Woman's Division of Christian Service, fifteen foreign missionaries and sixteen deaconesses and home missionaries were commissioned.

Included in the foreign group were doctors, nurses, engineers, an architect, teachers, a journalist, agriculturists, a hospital administrator and evangelists. The missionaries who will work in the United States were primarily teachers and social workers.

Bishop Charles W. Brashares, of Chicago, presided at the evening session. Bishop Ivan Lee Holt, of St. Louis, Mo., led a devotional service, and Bishop Frederick B. Newell, of New York, was the narrator for "You Are There."

Presiding at the commissioning ceremony was Bishop Arthur J. Moore, Atlanta, Ga., president of the Board of Missions. Mrs. Frank G. Brooks, Mt. Vernon, Iowa, president of the Woman's Division of Christian Service, presented the missionaries of that division for commissioning. Bishop Richard C. Raines, Indianapolis, Ind., presented missionaries for the Division of World

Missions, of which he is the president. Bishop W. Earl Ledden, Syracuse, N. Y., gave the prayer.

Missionaries who spoke to the newly-commissioned group included Miss Thelma Maw, Severance Hospital, Seoul, Korea; Miss Betty Ruth Goode, deaconess at the Homer Toberman Settlement, San Pedro, Calif.; Dr. Robert F. Thomas, medical missionary of the Pittman Community Center, Sevierville, Tenn.; and J. Stewart Meacham, missionary to India.

Candidates commissioned included the following deaconesses and home missionaries of the Woman's Division of Christian Service:

Miss Margaret Cecile Bess, Galveston, Tex.; Miss Mary Elizabeth Bland, Dover, Ga.; Miss Betty Ethel Bowers, Avis, Pa.; Miss Barbara Ellen Campbell, Olney, Ill.; Miss Dorothy Mae Clark, Silver Lake, N. Y.; Miss Ella Virginia Courtney, Summitt, Miss.; Miss Margaret Elizabeth Hight, Memphis, Tenn.; Miss Martha Elizabeth Horne, LaRue, Ohio; Miss Ruby Frances Hudgins, Higginton, Ark.; Miss DeLaris Lee Johnson, Orangeburg, S. C.; Miss Gene Elizabeth Maxwell, Williamsport, Pa.; Miss Lora Mae Mort, Lansing, Mich.; Miss Mary Louise Piper, Lawrenceville, Ill.; Miss Jane Carroll Stentz, Concord, N. C.; Mr. Buford E. Farris, Jr., Nashville, Tenn.; Mr. Robert E. Shrider, Gahanna, Ohio; Miss Patsy Ruth Alexander, Sterlington, La.; Miss Pearl M. Belinger, Terre Haute, Ind.; Miss Mary Elizabeth Bozeman, Jayess, Miss.; Thelma L. Cooley, Indianapolis, Ind.; Miss Lucy Marie Dail, Clinton, Tenn.; Miss Colleen Gilmore, Hattiesburg, Miss.; Miss Vivian Gledhill, R.N., Stratford, Conn.; Miss Helen Loomis, Burdett, N. Y.; Miss Marie McLain, Grayville, Ala.; Miss Martha E. Meek, Frostburg, Md.; Miss Margaret Geneva Morris, Bland, Va.; Miss Dorothy O'Neal, R.N., Elkins, W. Va.; Miss Mary Sue Robinson, New Albany, Miss.; Miss Ruth C. Stewart, R.N.,

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Division of World Missions candidates commissioned included: Rev. John Phillip Aebersold, Anchorage, Ky.; Mrs. Lois Williamson Aebersold, Amanda, Ohio; Mr. Edwin L. Bittenbender, Berwick, Pa.; Mrs. Mona Monson Bittenbender, Fergus Falls, Minn.; Rev. Robert Leslie Caufield, Gardendale, Ala.; Mrs. Rosa Woods Caufield, Holly Pond, Ala.; Mr. Donald E. Collinson, Moline, Ill.; Mrs. Mary Hoff Collinson, Clinton, Ill.; Mr. Kenneth Severin Cook, DeKalb, Ill.; Mrs. Charlotte Christensen Cook, Hayward, Calif.; Rev. William Milton Elder, Little Rock, Ark.; Mrs. Frances Nix Elder, Amarillo, Tex.; Rev. Wendell Golden, Rockford, Ill.; Mrs. Clara Spiapro Golden, Norfolk, Va.; Rev. David Todd Lowry, Austin, Tex.; Mrs. Mary Sue Hart Lowry, M.D., Austin, Tex.; Mr. John F. Mader, Merrimacport, Mass.; Mrs. Shirley Titcomb Mader, Hartford, Conn.; Dr. Bill Jack Marshall, M.D., Brady, Tex.; Mrs. Mary Lee Cannan Marshall, Longview, Tex.; Mr. Robert B. Metcalf, Silver City, N. M.; Mrs. Betty Kellam Metcalf, Seattle, Wash.; Rev. Norman Walter Parsons, Springville, N. Y.; Mrs. Alice Southern Parsons, Louisville, Ky.; Mr. Robert Riggs, Ames, Iowa; Mrs. Florence Farnham Riggs, Ames, Iowa; Rev. George Lincoln Sidwell, Jr., Zanesville, Ohio; Mrs. Edna Leonard Sidwell, Winston-Salem, N. C.; Rev. Billy M. Starnes, Baxter, Tenn.; Mrs. Rosemary Tarwater Starnes, Sevierville, Tenn.; Mr. Cecil Kyle Tinder, Jr., Richmond, Va.; Mrs. Mary Sullivan Tinder, Richmond, Va.; Rev. Carlos A. Welch, Natchitoches, La.

(See picture on p. 48)



Methodist Women Name Five New Officers

FIVE NEW STAFF MEMBERS WERE elected by the Woman's Division of Christian Service at its annual meeting in Cincinnati, Ohio, January 8.

A new disbursing officer was named to succeed Miss Glenn Moore, New York City, who was retired. Mrs. Alice C. Williams of New York, N. Y., was elected to the position. Before her election Mrs. Williams was serving the Woman's Division as the accountant who handles \$20,000,000 of investment funds and all annuities of the Division. She will continue to carry this responsibility along with her new duties.

A Californian, Mrs. Williams at-

tended business colleges in San Francisco. She was bookkeeper for industrial firms and for the American Bible Society in California.

Miss L. Cornelia Russell, Nashville, Tenn., was elected executive secretary of the Bureau of Town and Country Work to succeed Mrs. Virgil Morris of New Orleans, La., the former Miss Marjorie Minkler. Miss Russell has been a rural deaconess at the Holston Valley Rural Work Project of the Woman's Division at Johnson City, Tenn.

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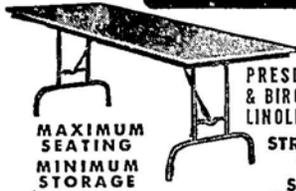
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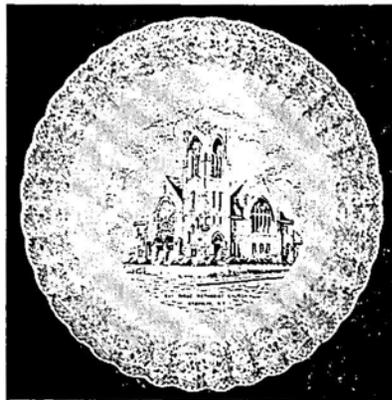
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ville, Tenn., and New York University where she received an M.A. degree. Miss Russell also attended Garrett Biblical Institute, Evanston, Ill., and George Peabody College, Nashville, Tenn.

Miss Russell was commissioned a deaconess of The Methodist Church in 1950. From 1946 to 1953 she worked in an interdenominational project, the Dale Hollow (Tenn.) Larger Parish maintained by the National Council of Churches in the U.S.A. She was Christian education director of the parish.

Miss E. Louise Nichols, Columbus, Ohio, was named Wesleyan Service Guild field representative. The Wesleyan Service Guild includes employed Methodist women. It is part of the Woman's Division of Christian Service.

A deaconess with a local preacher's license, Miss Nichols is now studying at National College for Christian Workers, Kansas City, Mo. Miss Nichols attended Ohio State University and Wynters School of Expression and Dramatic Arts. She has taught music at Deaconess Home Settlement, Philadelphia, Pa., and Ethel Harpst Home, Cedartown, Ga., institutions of the Woman's Division of Christian Service.

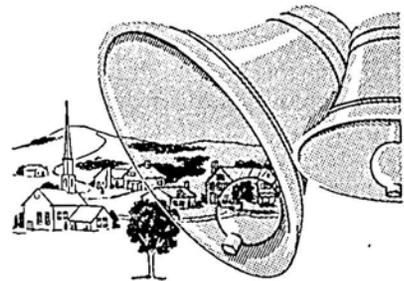
Miss Nichols has been assistant to the minister of North Broadway Church, Columbus, Ohio. She was secretary to two bishops of the Ohio area: Bishops H. Lester Smith and Hazen G. Werner.

Mrs. C. B. Knapp, Richmond Hill, N. Y., was elected assistant to the secretary of missionary education of the Woman's Division of Christian Service. She has been vice-president of the New York East Conference Woman's Society of Christian Service.

A graduate of Westhampton College, Richmond, Va., Mrs. Knapp also studied at the University of Virginia and Blackstone Junior College. She was on the faculty of Blackstone College from 1929 to 1936. She served as academic dean and dean of women.

Miss Beverly Claire Berry of Ocala, Fla., and New York City, was elected assistant secretary in the Department of Work in Foreign Fields of the Woman's Division of Christian Service.

Miss Berry has a bachelor of science degree in business from Florida State University, Tallahassee, Fla., and did graduate work in business education there. She was a graduate assistant in the Department of Business Education. Miss Berry has been employed



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**National Missions
Executive Named**



Henry Leroy Johns

THE REV. Henry Leroy Johns, D.D., pastor of the First Methodist Church of Monroe, La., was elected an associate secretary of the Division of National Missions in the

Section of Church Extension at the annual meeting of the Methodist Board of Missions in Cincinnati, Ohio, January 10.

The new executive will have special responsibility for raising funds for the Alaska Methodist College for which two million dollars is sought. Plans are to construct the college in Anchorage, Alaska, as a special project of the Division of National Missions. Dr. Johns will be associated with the superintendent of Alaska work, the Rev. P. Gordon Gould, in the nationwide campaign for the college in 1955.

Dr. Johns, a member of the Louisiana Conference since 1921, was district superintendent of the New Orleans District from 1946 to 1952. During this period he conducted a church ex-

tension campaign which resulted in the establishing of many new congregations in the vicinity of New Orleans and gained nationwide publicity. He has been chairman of his conference Board of Missions and has been on the jurisdictional Board of Missions. Dr. Johns has been several times a representative to General Conference and attended the Uniting Conference of Methodism in 1939.

A native of Opelousas, La., Dr. Johns graduated from Louisiana State University. He has a master of arts degree from Emory University and in 1943 Centenary College conferred on him a Doctor of Divinity degree.

Among pastorates he has served are Baton Rouge, Shreveport, Natchitoches, Carrollton Avenue, New Orleans; Trinity Church, Ruston; and Lake Charles.



**Mrs. Frank Brooks
Makes Asia Trip**

» MRS. FRANK G. BROOKS OF Mt. Vernon, Iowa, president of the Woman's Division of Christian Service of The Methodist Church which includes nearly two million Methodist women, is making a three-month tour of mis-

sion stations in Asia. First stop on her tour was Pakistan on January 21.

The Woman's Division of Christian Service meeting in Cincinnati, Ohio, January 7-8, voted to send Mrs. Brooks on the trip to view the educational, evangelistic, medical, and social work supported by Methodist women. She will spend 45 days in India and Pakistan.

Mrs. Brooks will also visit Borneo, Sumatra, Burma, Indo-China, the Philippines, Korea, and Japan before returning to the United States in April.



**Woman's Division
Hits McCarran Act**

» THE WOMAN'S DIVISION OF CHRISTIAN SERVICE OF THE METHODIST BOARD OF MISSIONS has sent a telegram to President Eisenhower endorsing the proposal for revision of the McCarran-Walter Immigration Act of 1952 called for in his State of the Union address. Representatives of the organization which includes nearly two million Methodist women instructed their president, Mrs. Frank G. Brooks, Mt. Vernon, Iowa, to send the telegram at the annual meeting of the Woman's Division in Cincinnati, Ohio, January 8.

A resolution hitting Universal Military Training was passed without debate. Aimed specifically at the proposed plan to be presented to the 84th Congress, the statement said that in the light of Methodist women's "past consistent opposition to peacetime military conscription as undesirable and contrary to American traditions," the Woman's Division again affirmed its opposition to UMT in any form and asked Methodist women to make their views known to Senators and Representatives.

In other actions on social issues, the Woman's Division of Christian Service urged support of the United Nations and said they were "especially heartened" by the UN's unanimous approval of the Atoms for Peace Plan and the leadership the United States has given to it.

"Methodist women are urged to work with increased confidence and urgency in their communities and among their representatives in government to secure a better understanding of the work of the United Nations and of the part the United States needs to play in it, including especially its relation to our foreign pol-

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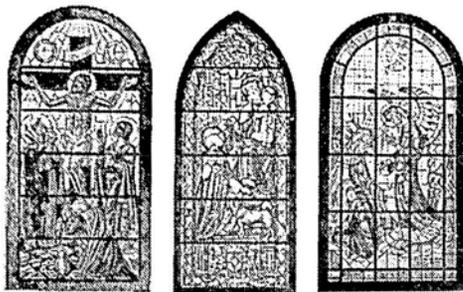
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icy," the resolution of the Woman's Division stated.

Revision of immigration policies was urged by the Woman's Division of Christian Service and it was recommended "that Methodist women work for the three-year extension of the Reciprocal Trade Agreement with continued efforts toward liberalizing trade policies."

Methodist women were asked in a resolution on federal aid to education to urge their Congressional representatives to support aid for the immediate construction of urgently needed public school facilities.

Methodist women were asked to support a three-year extension of the reciprocal trade agreement, study tax bills, and to support federal aid to education in the construction of new school buildings.

Federal aid was also asked for health problems in Alaska where the government has recently cut appropriations for the care of tuberculosis patients. Hospitals of the Woman's Division of Christian Service in Alaska have been used for care of native tubercular patients for 42 years. Cuts in Federal aid "have left many vacant beds in the Alaska hospitals while the scourge of tuberculosis rages with more than 3,000 persons needing hospitalization."

Methodist women are asked to cooperate with their local churches in settling refugees through the plan of

the Methodist Committee for Overseas Relief which seeks sponsors among Methodist churches and individuals for 5,000 refugees.

A program by which people would be brought from abroad under the sponsorship of the Department of Christian Social Relations to increase a sense of world community through personal contact was suggested.

The threat of "children's beer" was mentioned in a resolution which asked Methodist women to be alert to the manufacture and sale of "cereal beverage" promoted in some areas as "beer for children."

Missionaries and nationals appealed to the Woman's Division of Christian Service for more missionaries in the countries they represent and told of efforts of younger churches abroad to conduct mission programs of their own.

A Filipino woman studying in this country, Miss Josefina Caballina, told how the Methodist women in her country had sent out their first missionary who is working on Okinawa. Miss Dina Rizzi, a Brazilian, said that Methodist women there are planning to send out missionaries to other countries.

"The English-speaking schools sponsored by the church in Burma have grown phenomenally despite a revival of Buddhism there," Miss Maurine Cavett, a missionary from Iowa to Burma, told the group. There are 5,000 Burmese children in Methodist schools today.

The greatest need in Africa is for more comprehensive rural programs conducted by teams of educators, evangelists, agriculturists, doctors and nurses who are Christians, said Miss Kathryn Eye of Baltimore, Maryland, a nurse in the Belgian Congo.

"The Christian church in India has been strengthened by recent opposition to it," Mrs. Ivan Jordan, an Indian woman who is a daughter of Methodism's first native Indian bishop, declared.

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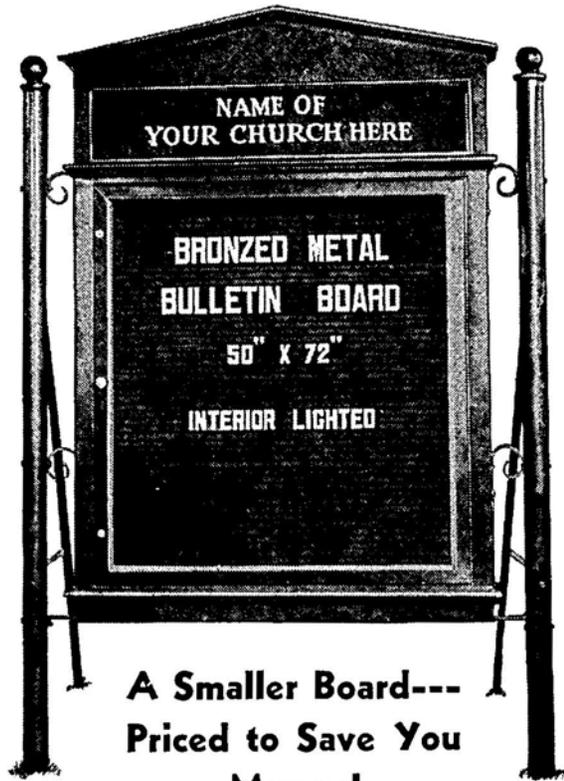
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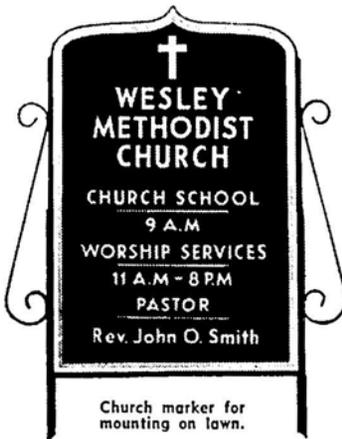
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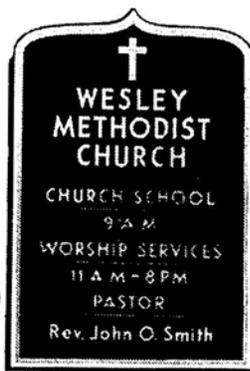
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