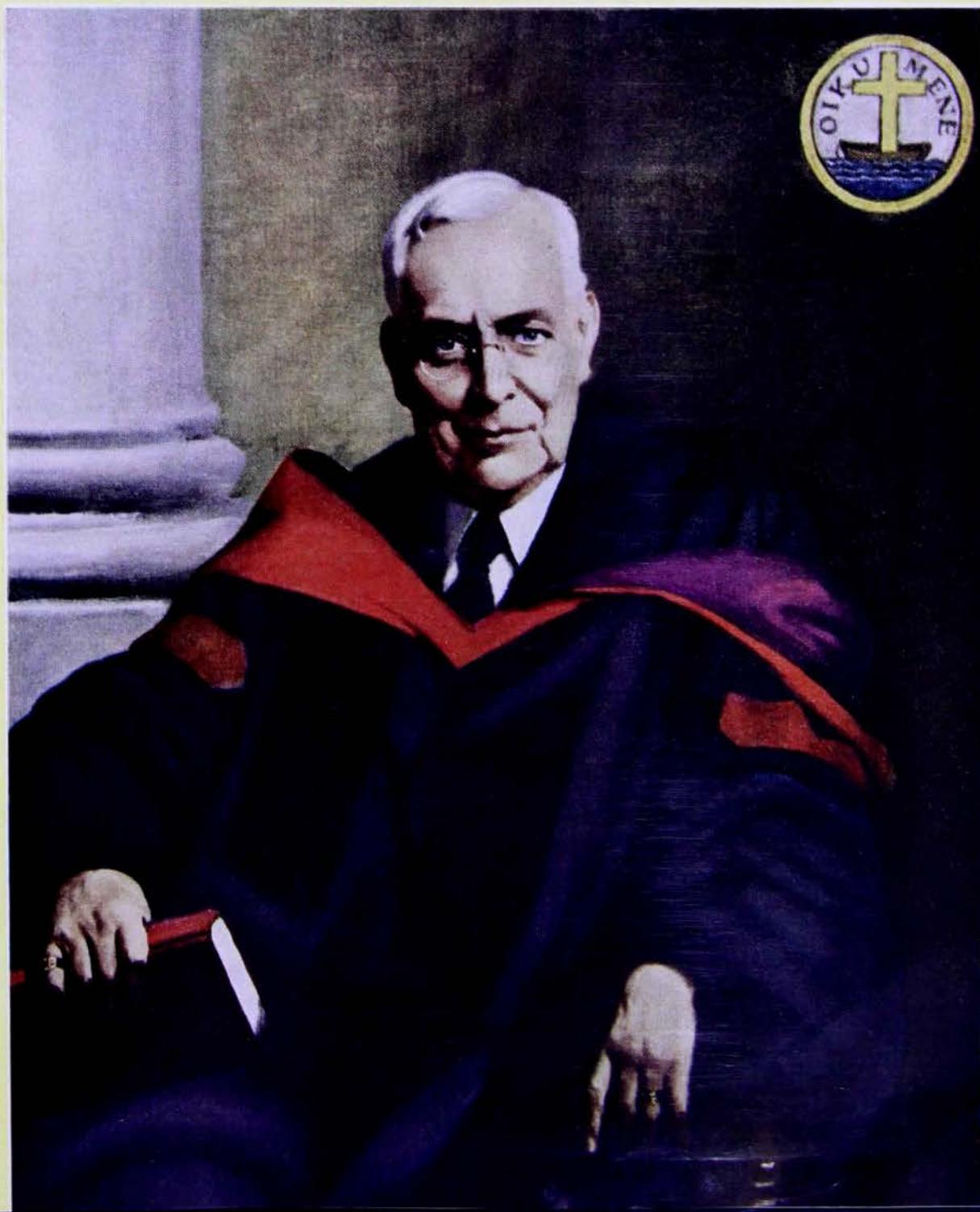


SEPTEMBER 1956



World Outlook



**BISHOP IVAN LEE HOLT
PRESIDENT OF THE
WORLD METHODIST COUNCIL**

From a painting by Frank O. Salisbury

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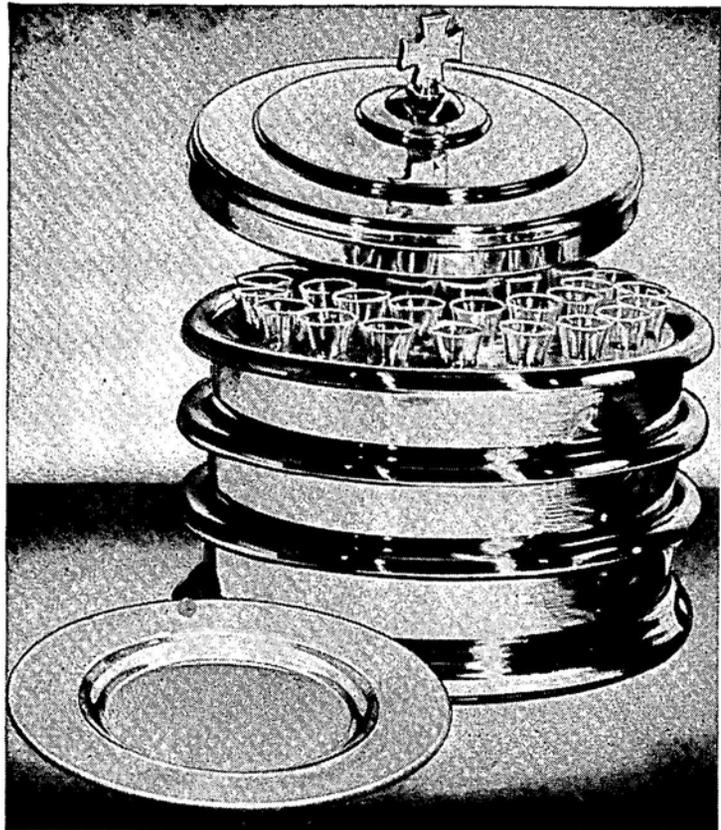
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Tray Cover for either TC-800 or TC-900. With Greek cross, Maltese cross, Plain knob—please specify your choice. **TC-290.** Shpg. wt., 9 ozs. \$3.85

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LETTERS

WORLD OUTLOOK 1956

Status of Women In Indian Conference

● Last January I was invited to speak at the All-Indian Conference on Educational and Vocational Guidance, at the University of Baroda, near Bombay. Ours was the only Woman's College represented, and I was the only woman on the program!

Baroda University is quite progressive: the Home Science Department is especially fine, also the Museum.

MARIE F. BALE

Isabella Thoburn College
Lucknow, U. P., India

"Not Enough Schools"

● We have visited in those villages where the people are interested in having their own schools. In spite of the compulsory education clause in the constitution, there are not yet enough schools or teachers to go around. As a result of our visits we opened two new schools in March, for which the village people will provide places for the schools and living quarters for the teachers.

LOIS BIDDLE

Methodist Mission
Bulandshahr, India

Children's Festivals in Japan

● May the fifth is "Children's Day" in Japan, and picnics, programs, and other things have made it a happy day for many children. One feature of today's celebration was a 45-minute radio program in which people (mostly children) of ten nationalities took part. (Representing the U.S.A. was Patty Stubbs, daughter of Dr. and Mrs. David Stubbs, Methodist missionaries, whom some of you know.) There have also been programs and other events emphasizing the importance of the welfare of children. An editorial in the morning paper closed with these words, "We hope this Children's Day will impress upon adults the beauty of creating a better life and more hope for today's children, who will be the light of the world tomorrow." As you doubtless know, the United Nations instituted "Universal Children's Day" in 1954. Japan is celebrating it for the first time this year, as a national holiday.

May the fifth has, however, long been an important day in Japan as the Boy's Festival. At this time one can see fish (made of cloth) playing in the breeze. They are attached to high poles placed upright in open spaces or to poles extended from windows or the tops of houses. Some of them are fifteen or twenty feet long. The mouths are kept open by wire hoops, and the breeze, entering the mouths, inflates the fish and causes them to move about, much as the carps do in water. This is to inspire the boys to emulate the energetic, strong fish which can climb the waterfall. The fish are red and black to remind the boys of the two sides of life—the positive and negative, and the good and the bad in life.

The Girl's Doll Festival comes in March. It

consists of a display of heirloom dolls and of a feast for the children, where there are daughters in the home. It is a time for teaching the girls the duties of women. Stories of great women are told.

PEARL McCAIN

Seiwa College for Christian Workers
Okadayoma, Nishinomiya, Japan

Dream Camp Built in Mexico

● When I was in Monterrey early this year I was privileged to see a work entirely new to me. This was a dream-come-true—a dream of Miss Anna Belle Dyck, a Methodist missionary in Monterrey.

For several years Miss Dyck had been taking young people's groups from Monterrey and surrounding villages to campsites which had been lent or rented. Camp life has come to be recognized as having great value for both recreation and re-creation of a spiritual quality.

Miss Dyck began to think and to pray about a Methodist camp—one to be used not only for young people but also for children and adults.

Finally a site in the woods was found. A good bit of clearing up had to be done. A swimming pool was made, shelters were provided. The Monterrey boys and girls, the youth leaders of the church, and others have worked faithfully on this project. Several groups from churches in the States have made wonderful contributions to this camp—using "elbow grease."

The young church people of northern Mexico are very appreciative of this great cooperative contribution on the part of many people.

May God bless Miss Dyck and the Monterrey Methodist Camp.

LILLIE F. FOX

275 Robincroft Drive
Pasadena, California

Methodism on the March

● Do we not realize that around the world Methodism is on the march? It is in fact the whole Christian church which is on the march. . . . For the first time in decades The Methodist Church is moving with power to meet its greatest opportunities. In Sumatra within the last ten years, the Methodist Church has grown from three thousand to fifteen thousand. In the last four years in Bolivia the church has grown from 582 to nearly 1,000. In Korea, Methodists have grown from forty thousand to eighty-five thousand full members. In Burma and Pakistan, Methodism has doubled in size since the war. And so great are our possibilities here in Malaya it is quite overwhelming.

We have 74 schools in Malaya with 45,000 students who represent the cream of Malayan youth. Our schools are ripe fields for evangelism.

H. PAUL CASTOR

Wesley Methodist Church, 2 Wesley Rd.
Kuala Lumpur, Malaya

Handcraft for India Centennial

● Our Madar Woman's Society of Christian Service has made many colored string bags as our contribution to the Methodist Centennial to be celebrated in India this year.

This offering was well received when it was displayed at annual conference in April.

The colored bags will be on display at the Centennial celebration in Lucknow in October, and will be sold there.

LORA I. BATTIN

Madar Union Tuberculosis Sanatorium
Public Health Center, Madar, Ajmer, India

Training for Lay Leaders in India

● Last April an institute for women was held in a village. The circuit pastor's house was the institute center. Leaders stayed in tents in a field adjoining the house.

Another institute for women was held in a town. The women were housed in homes on the compound, and a missionary's home was the institute center.

Both institutes were for the purpose of training lay leadership. Both groups included some illiterate members. One of our main efforts this year is to get all the church stewards and their wives to learn to read.

BETTY FAIRBANKS

Godhra, Dt. Panchmahals, India

Daily Vacation Bible School With Interdenominational Flavor

● Some years ago Gertrude Becker, when she was living at Pili Kothi, started an interdenominational Daily Vacation Bible School at the Disciples Church. Ever since my return I have helped in keeping this school going. Four churches are cooperating under the leadership of a young couple of the Assembly of God Mission. These young leaders work hard, but have a good time at it. I stand by to help with anything—from getting needles to making a search for more teachers.

Our young people have little to attract them during vacation months. There is no doubt about the popularity of the Vacation School. The children would like for "Bible School" to continue much longer than the adults can manage to run it.

LOUISE CAMPBELL

323 Napier Town
Jabalpur, M. P., India

"Pear Blossom" University Marks Seventieth Year

● This year marked the seventieth anniversary year for Ewha High School and Woman's University in Seoul.

Ewha, named "Pear Blossom" by a Korean queen, started with one small frightened girl, and one missionary, Mrs. Scranton. Now there are nearly three thousand high school girls, and 4,800 University students.

A lovely tribute was paid by former Ewha students to a retired missionary, Miss Marie Church, who was formerly Principal at Ewha High School. From their limited means these ex-students raised funds to send Miss Church a plane ticket (from California) so that she could return to Ewha for the seventieth anniversary celebration. How much her presence meant to those graduates!

ESTHER LAIRD

Methodist Mission
Taejon, Korea

Traveling Library in Mexico

● The traveling libraries continue their good work in many schools. From time to time we manage to add a few new books.

On my last trip to a mountain village I left there a few of the simplest books I could find. Three village girls have learned to read quite well. This village is so small and inaccessible that it may be years before it has a school. Fourteen children there need to learn how to read.

It is our hope that the books from the traveling library will stimulate the desire to read.

MAMIE BAIRD

1 Ramirez #7, Cortazar, Gto.
Mexico

UNICEF in India

● The schoolmaster wanted us to see a new hospital and school that had recently been opened in his village. He is justly proud of both.

We were delighted with the little hospital, which a young doctor proudly exhibited. This hospital has been equipped by UNICEF. To us this was a practical demonstration of what India's Five-Year Plan, united with such an agency as the United Nations International Children's Emergency Fund, is accomplishing.

LOUISE CAMPBELL

323 Napier Town
Jabalpur, M. P., India

Community Center in Korea

● The district superintendent is allowing us to use rooms in the church. At present our work consists of four literacy groups, two English classes taught by Koreans—for high school students—and one English class for professional folk, which I am teaching. Members of my class include doctors, a minister, a judge, a banker, and students.

Except for three adult women, the literacy classes are composed of children. These children cannot attend public schools because of lack of money. Many of the boys are "shoeshine" boys, and many of the girls are "servant girls" in homes where they work from early morning till night for just food and a place to sleep. In class the floor serves for both desks and chairs. But how eager the children are to learn!

MAUDE GOFF

Inchon Christian Community Center
42 Chang Young Dong, Inchon, Korea

"Wider Use of The Term 'Missionary'"

● I wish to say a word of commendation for Dr. Charles Ranson's article ("Eternal Purpose and World Mission of the Church"—page 14, July, 1956 issue of *World Outlook*) in which he brought out the much "wider and larger meaning" of the term missionary.

Also, in reference to the hymns which bring out the patriotic spirit—in particular, Whittier's hymn, "Our Thought of Thee Is Glad With Hope" (page 31, July). I believe that Oxenham's hymn "In Christ There Is No East or West" is equally expressive of mission unity. My experience includes large and small church singing for the biggest part of my almost eighty years of life.

MRS. GRACE WHITE NEWBY

Box 466, Greencastle, Indiana

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Cover: Bishop Ivan Lee Holt, President of the World Methodist Council
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• Missionaries and Iban Christians eating together in Sarawak. "The progress among the Ibans is breathtaking."

A REPORT ON *Southeast Asia*

This provocative and challenging view of the present situation in Southeast Asia is a result of a three-month visitation made last winter by Bishop Werner, head of the Ohio Episcopal Area.

OURS was a plunge into a green world—a world of rice fields, rubber trees and tin mines. Southeast Asia furnishes five-sixths of the world's rubber, more than half of its tin and sixty per cent of its rice.

What is happening to the peoples of this vast part of the earth? What is the church doing in the midst of the present Asian crisis? There is much to know about all of this.

We started down in Sumatra in Indonesia. Think of it—3,000 islands! How can a government make sense or

grow any degree of cohesion in a situation like that? We saw everywhere the sign of the hammer and sickle. The Communist Party is officially recognized in Indonesia and in the last election polled the third highest number of votes.

We visited our Methodist work in schools and churches in such places as Medan, Tebing Tinggi, and Palembang. There are 15,000 Methodists in Sumatra, 12,000 of whom are Bataks. Less than one hundred years ago they were cannibals. They are a great peo-

ple. We spent three days in the Batak country. It was exhilarating to see the tiny churches of these 600,000 non-denominational Christians dotting the jungle and hillsides.

In Malaya we traveled by plane and car throughout the Federation. We drove through the terrorist section known as "the hot country." There Communist guerrillas have scourged both land and people, wrecking railroads, killing officials, disrupting the economy in an attempt to bankrupt the government. Four hundred thou-

By Bishop Hazen G. Werner



Wide World Photo

● *President Soekarno of Indonesia addressing a joint session of the United States Congress. "We should have been able to read out of the Asia-African conference, held at Bandung, a conscious striving of the non-white peoples of the world for first class citizenship."*

sand people have been moved by government edict out of their jungle homes, out of the danger zones, village by village, into new villages that have been established where they could be under government protection. As Methodists we are challenged to build churches in these new villages. The opportunity is certainly alluring. We can reach these uprooted people with our Christian message at a time when they are confused and bewildered.

We were thrilled with the work done through the Methodist Youth Fellowship in Malaya. More than one church has had its origin in the zeal and consecration of the youth in an MYF organization. We spent an unforgettable evening in Penang exchanging ideas with about forty of these MYF leaders; Malays, Indians and Chinese. They are excited about Christianity and their plans are highly imaginative and effective. They pay a great price for their zeal. Some of these people are beaten by their parents for attending Christian meetings.

We flew into Sibu, in Sarawak, to visit our work among both the Chi-

nese and the Iban or Dyak peoples. Sarawak is a British protectorate, a country the size of New York state, with a population of 546,000 people. Its rivers are its roads. We traveled up the jungle by longboat, visiting Methodist mission stations among the Ibans at Kapit and at Nanga Mujong. Here Tom and Nellie Harris, two of our skilled missionaries, conduct a kind of agricultural experimental station, a school for boys and a medical clinic operated by Pearl Lee, a Chinese woman nurse. This marvelous Christian nurse works in semi-darkness under one end of the house. We need to build an adequate clinic at Nanga Mujong as well as a training school for preachers at Sibu.

The progress among the Ibans is breath-taking. The first Iban was baptized into The Methodist Church in 1949. Today there are 2,500 members of the church. Two decades ago these people were head-hunters.

Sarawak is one of the four "Lands of Decision" selected by the Board of Missions for special emphasis during the coming quadrennium.

In the Philippines you can feel in

the air a sturdier life of freedom. Here, the United States, through decades of careful co-operation and guidance, prepared these people for the day of self-rule. The Methodist Church, with its emphasis on evangelism, has grown to the number of 130,000 since 1896. The Philippines need our help, particularly in educational undertakings. Wesleyan College should be moved to Manila and an adequate set of buildings constructed for its work.

We arrived in Burma shortly after the "Rover Boys," Bulganin and Khrushchev, had made their triumphant appearance. Rangoon is like an elderly lady who has seen better days, making a gallant effort to look gay. U Nu, then Premier, is respected in Burma and is believed to be a sincere and humble man. He is caught, however, in the dilemma of having to live under the eaves of Communist China. The influence of nationalism and the threat of Communism make inevitable and necessary the use of indigenous leadership in the church. The property of the Methodist Church is held by a board of trustees, all of whom are Burmese.

The political and social scene of Southeast Asia impressed one as a vast ferment, a struggle in which the human spirit strives for self-realization. Certain potent forces for good and evil thrust themselves down into the heart of that struggle.

The Racial Question

A visit to Southeast Asia gives one the impression of the enormity of the non-white populations of the earth. We Western white peoples need to realize we are the ones who are the minority. We should have been able to read out of the Asia-Africa conference, held at Bandung, a conscious striving of the non-white peoples of the world for first-class citizenship. The timetable of evolution of a social determinism demands that we accept these people as equals. Either these Asians will be brothers to us; or, as someone has put it, they will be comrades to somebody else.

The Non-Christian Religions

Hinduism, Buddhism, and Islam are having their revival. To think of these religions as having significance for the past alone is a serious error. One need

only to go to Rangoon and look in on the World Buddhist Council to know that these religions are finding a new role as the quickening spiritual force for a growing nationalism in every land. Christianity is challenged by the revival of these religions as never before.

Nationalism

The people of Southeast Asia have experienced a great awakening. Six nations have come into their own in the last ten years. Malaya and Singapore will follow shortly in the same path of independence. Here is a great political and economical organization breaking through the chrysalis of colonialism. What will happen to these people—chaos, Communism, or a stable self-government? Will these countries by reason of self-discipline, growing out of their attempt at self-rule, develop an inner core of integrity and efficiency? One wishes one knew. These nations are blundering badly. Indonesia and Burma are like children playing with adult tools. They are being bled white by internal foes. They are trying to placate their own people under the strange illusion that with freedom would come plenty. They are trying to combat corruption. They are trying to meet the problem of political immaturity.

Communism

I could not find anyone in this recent visit whose judgment I would trust, who did not ever so reluctantly confess that Communism is growing steadily. It is rather startling in Sumatra to find Communists within the church itself. It is not unusual to have some young Chinese rise and ask the question, "Why can't I be a Communist and a Christian at the same time?" We need to back up our missionaries at this point, stiffen their spirits in respect to the needed resistance. The young Chinese are mainly under the shadow of threat. We still have time. If we had both the means and the men we could do much to save the Far East by working with the young Chinese. The deposits of Chinese population all over the Far East may some day become the beachheads for Communist China in its attempt to dominate Asia.

Communism is growing steadily be-

cause it thrives on trouble and distress. You can see it in the terrorism in Malaya, in the endless strikes in Singapore' (214 in less than one year), in the insurrectionism of Burma and in the incitement to rioting in Jordan.

Our Christian Mission

Over against all the impressions that brought discouragement, we came away with an increased confidence in our missionary program and in the adequacy of the Christian faith. Here are a few of these impressions.

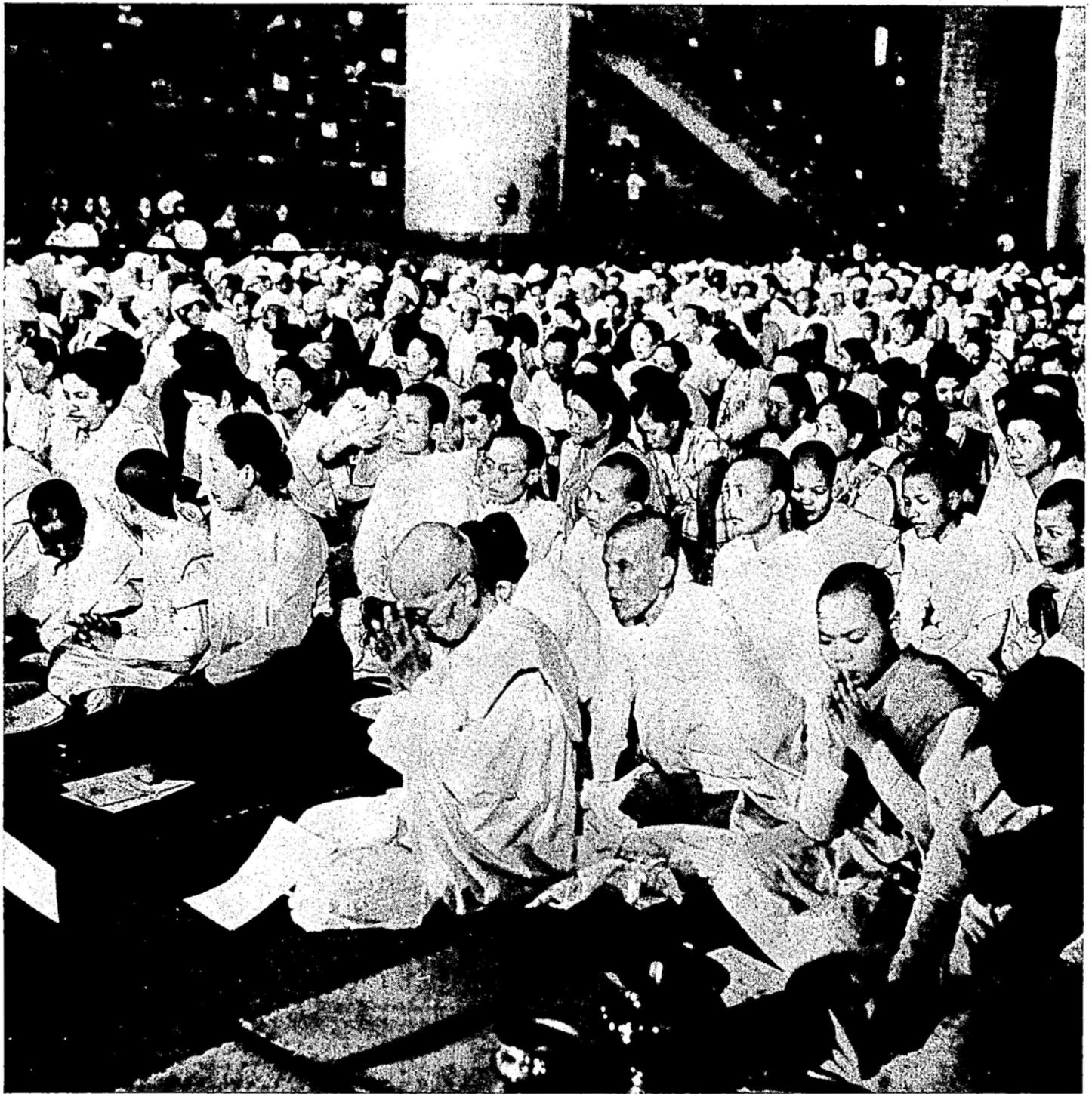
- (1) We have made marvelous progress mainly because our evangelism has adapted itself to the needs of the culture. In Malaya, people come into the church through the MYF and the schools attended by approximately 40,000 children and youth. In Sarawak the Ibans become Christians on a kind of promissory basis. The missionary makes a rational approach, offering Christianity as a new way of life and a deliverance from superstitions and fears. The Ibans try the Christian way, are baptized, and then the developmental process begins. The longhouse becomes a kind of class meeting; the head Christian is the prayer leader. People are drilled in the Ten Commandments, in the Lord's Prayer, and the Sermon on the Mount. The prayer leader leads them in prayer when the rice is planted, and when the grain is harvested. "The approach to the heart is through the mind." They grow people into the Christian religion out there.
- (2) Autonomy in the Southeastern Asia church needs to be established with care. The too sudden and complete placing of the total responsibility of the Church upon Asian leadership could prove a hindrance to progress.
- (3) It is a thrilling thing to discover the Christian faith as a force of power in a bad world. Not that the Christian missions are sweeping the East, but the Christian faith is the answer. To begin with, in the struggle with Communism, Christianity alone offers a positive and sound concept of freedom, rooted as it is in the Christian doctrine of man. In the second place,

Christianity is the only force that is leveling life into a truly democratic relationship. In Malaya I saw Malays, Chinese, Tamil Indians getting on together in a wonderful Christian fellowship—Ibans and Chinese in Sarawak living together in peace. Thirdly, it is the only movement that offers a positive way of life. Here is a way of existence that Asians can accept and for which they can live. We have tried to get these people to fight Communism, but you can't fight Communism by just fighting it. You have to have something for which to live, something that will make living have a meaning. "God gave us not a spirit of fearfulness," said Paul to Timothy, "but of power and love and discipline."

Christianity liberates people from worse than death. The Iban peoples are delivered by Christianity from a horrible and a superstitious life. They have been straitjacketed by animistic fear and taboo. If a bird flies over the path of an Iban, he will plant no rice that day. If he has had a bad dream, he will not undertake a planned journey. Up at Nanga Mujong, while the boys were sitting around the dining room table studying, I looked at an Iban father, at his tattooed body and his strangely cut black hair. He stood beside his boy, whose head was bowed over his book. His hand was on his boy's shoulder, and he kept looking about the room, smiling proudly: What a changed life.

This closing word about our workers—Americans and Asians—in Southeast Asia. Mrs. Werner and I are deeply appreciative for the way in which they have enriched our lives and have enlarged our understanding. Out of it all we have experienced a feeling of humility. The wonderful Christlikeness of these folks in the field leaves one with a sense of personal lack and failure.

I suppose nowhere on earth can one meet a more heroic person than Pearl Lee, the Chinese nurse at Nanga Mujong. Smiling, happy, laughing, she cares for the ailing and the diseased. One morning I watched her dressing an ugly, red mass of sore, reaching from the base of the neck of an Iban man to the point of his shoulder.



Wide World Photo

• *Part of the audience at the opening of the Sixth World Buddhist Council. "One need only go to Rangoon and look in on the World Buddhist Council to know that these (non-Christian) religions are finding a new role as the quickening spiritual force for a growing nationalism in every land."*

Tenderly she dressed the wound. I watched an Iban father holding his small boy so that Pearl Lee could treat his foot. An ugly gash had penetrated to the bone and infection had set in. The boy cried with pain. Louis Dennis told me that the father was saying, "This is a Christian woman, she will help you." How can we equal that? Whatever it takes to bring people out there into the fullness of life, we must be also giving to people here.

We send missionary families to jungle places. They leave their friends and loved ones; they send their children back to America when the time comes for their education, they live in a hard climate that deteriorates their physical strength and health. How can we equal that? There are not two kinds of consecration—one for them and another for ourselves.

We must come into a new accountability as Christians. We must become

Christians for new and larger reasons. That last night in Sibul we met in a prayer meeting, the missionaries and ourselves. We decided to pray, each one, around the circle. Our heads were bowed. I had forgotten the little Dennis girl, Rosalie, perhaps seven years of age. I heard her tiny voice, clear and distinct, praying, "God give us courage, give us strength." In the midst of an imperiled world may God give us courage and give us strength.

The Workers' Quest for Security

The Labor Sunday Message, 1956

ON THIS forty-seventh observance of Labor Sunday, no less than on the first such occasion in 1910, the National Council of Churches again affirms the continuing concern of the Church with all who work. We believe that all useful work has a divine sanction, and serves the eternal purpose of God. Thus the Christian Church—whose membership consists of people from every field of work—is fulfilling its true function when it relates faith in Jesus Christ to daily work and concerns itself with the welfare of all workers and their aspirations for freedom, justice, and security.

Among the year's outstanding events has been the union of the American Federation of Labor and the Congress of Industrial Organizations. We congratulate these groups on having reached this historic milestone. We have confidence that this newly merged organization will insure continued advance on the road to greater industrial peace and progress and solution of problems through understanding. We wish it well.

Abundance Has Its Problems

In a dynamic, ever-changing economy new problems are confronted. Even an economy of abundance is not released from problems. While there is more total income and though it is distributed more equitably, there remain serious problems of inequality with serious consequences for persons. Even though jobs have become more plentiful, there are many communities where unemployment is still a threat.

In an economy of abundance, as in an economy of scarcity, the task of the Church is not to lay down an economic pattern, but rather to uphold those ethical principles and Christian values that can be applied even to complicated economic and industrial situations. The margin for error of judgment grows with the increasing complexity of our world; yet the responsibility, indeed the obligation, of the Church to study these situations and to speak redemptively

Since 1910, the Sunday preceding Labor Day has been observed as Labor Sunday by the churches of the United States. An annual message has been issued since 1917, first by the Federal Council of Churches and now by the National Council of Churches. This is the complete text of this year's message.

about them remains clear and certain. The Church regards an economy of increasing abundance as a field of increasing opportunity for Christian service.

Despite the high level of employment and of general prosperity, there still hangs over many of us the haunting memory of depression, bread lines, and poverty. Even now there are many depressed areas. And, as our advancing technology shifts and for a time may displace workers, we may expect other pockets of unemployment. We hope that such workers will be only temporarily dislocated, and we recognize that in the long run technological change has created more and better jobs; but this is small comfort to the worker out of a job.

Encourage Drive for Steady Income

The issue of income security is paramount to many workers. This concern, tied as it is to realities of family support and responsibility, is not only understandable but laudable. We commend all efforts made by industry to stabilize production schedules, to make the worker more secure in his job and his income. We commend also the training programs prevalent in many industries, as well as the support given by employers and organized labor to the widening of educational opportunities. As Christians we affirm the responsibility of all citizens to encourage private and public effort looking toward fair wages, removal of unfair discrimination in employment, greater income security, and equalization of economic opportunity. We are gratified to see the steps already taken toward the achievement of these goals. But there is much yet to be done.

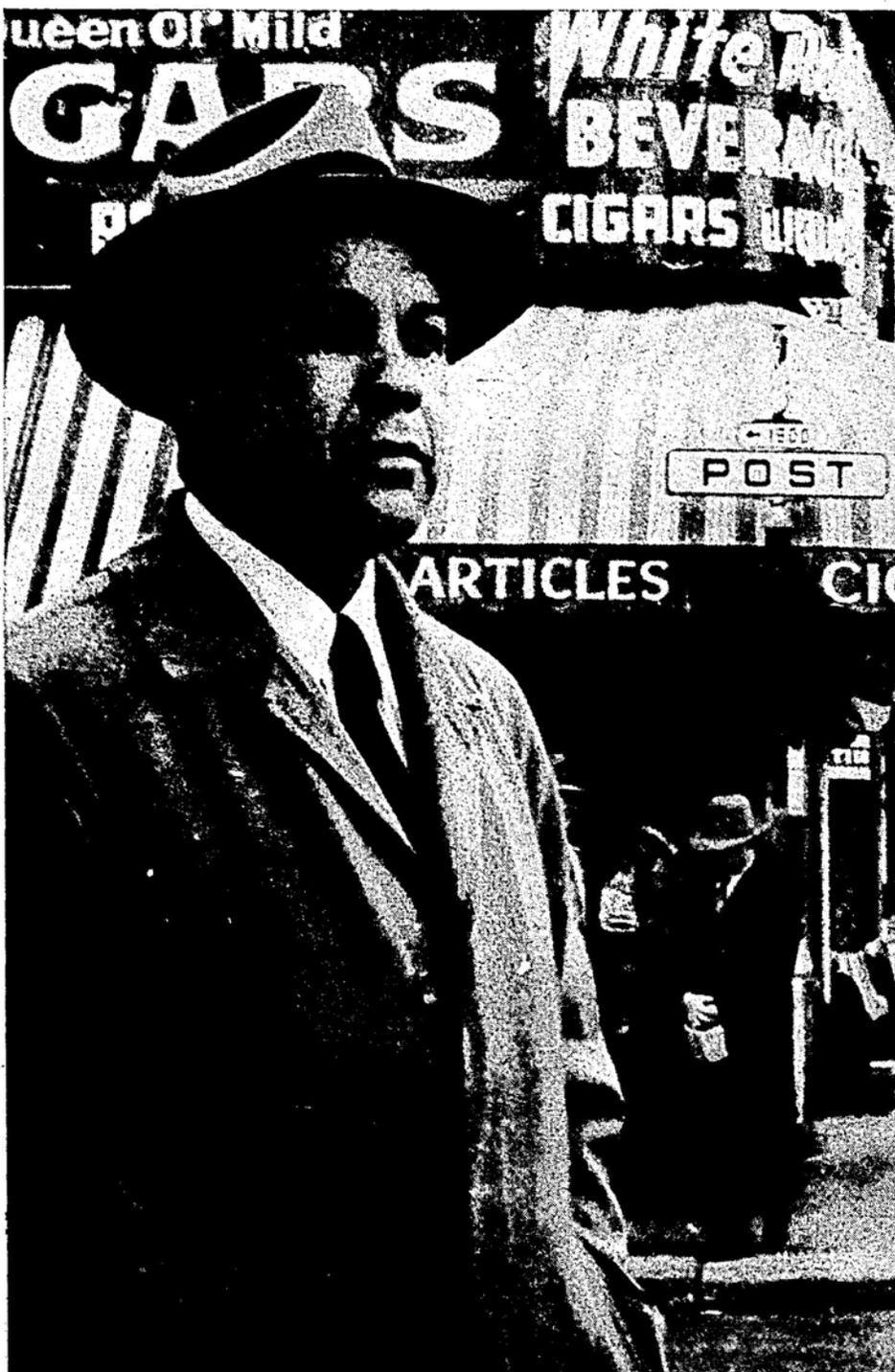
We note that all our states and territories now provide unemployment compensation. Last year many states increased their benefits to the unemployed worker, and others will doubtless follow. The drive for a steady income for wage-workers is shown further in various plans to supplement unemployment insurance by private agreements between labor and management. Another proposal to give workers greater income security is to make employees' accumulated pension benefits transferable, as are social security benefits, in the event of change of employment. The advantages and disadvantages and the effect on our economy of such proposals involve both economic and moral issues. Christians cannot ignore them.

Through Christian Fellowship, More Meaningful Living

At the same time we point out to workers, as to all people, the danger of too great reliance on material values and also God's call to meaningful living through fellowship in the Christian community. In penitence the churches seek to serve the Master and obey His will by proclaiming the dignity and worth of persons and by working for human brotherhood.

The spirit of exploration and experimentation has been a notable characteristic of our American tradition. We believe this same spirit should continue to prevail as we examine the merits and shortcomings of plans to provide security of income to wage and salary earners on a year-round basis. The best answer will probably come forth only after extensive trial and error, where men of good will, mindful of moral principles, work together for the good of all.

God's power in men can lead them from selfishness to a broad concern for the welfare of all. At the same time men will find their deepest security in God Himself, and in having His power, justice, and love work through them. Then they will be helping to clear the way for the coming of God's Kingdom on earth as it is in heaven.



● The Rev. Hamilton Boswell strolls through the area served by Jones Memorial Church. Most of San Francisco's 40,000 Negro population is concentrated in this district.

HARRY walked out of the San Francisco city jail a free man. He had served his thirty-day sentence for vagrancy and had made an important decision. He was determined to go straight.

He knew that the path ahead of him was going to be difficult. Harry's clothes were shoddy and he had no money to pay for a room while he sought a job. Police listed many petty crimes on his record and they suspected him of the more serious offense of pushing dope.

Harry turned to one person whom he was sure could help him, the Rev. Hamilton Boswell, pastor of the Jones Memorial Methodist Church in the Fillmore section of San Francisco. Mr. Boswell, a Negro like himself, listened to Harry's story as he has done with many other persons. From his experience he knew the sort of assistance which Harry needed most—material help, not just advice. The minister provided the young man with an overcoat, a hat and a good pair of shoes. He found a room for Harry and paid for three nights' lodging.

Six months later Harry returned to thank the minister for the help he had given him. The young man had found a job and had become a useful citizen. Eventually, he joined the church.

San Francisco's crowded Fillmore district is filled with such people as Harry, who need immediate help in solving problems which are troubling their lives. The city's Negro population, numbering approximately 40,000, is centered in this area. Before World

Not ARROWS but DEEDS

San Francisco's Jones Memorial Methodist Church ministers to that city's mushrooming Negro population. Mr. Harrington tells of the pioneering work of this church and its minister who fight to conquer "ideas, not Indians" and whose weapons are "not arrows but deeds."

War II there were about 3,000 Negroes in the city. The sudden growth in Negro population has created social problems of which many remain unsolved.

"In the cities from which these people came there were established community patterns," Mr. Boswell says. "In San Francisco these folks did not find a stable life. The Negro population was and is in a constant state of flux. The people are apt to forget the standards with which they grew up. What we need is a plan for community development."

Hamilton Boswell is contributing a part of this plan. He came to San Francisco with a background which equipped him to accomplish the work he is doing. During his college days, Boswell had decided to become a lawyer, but he was encouraged to attend Gammon Theological Seminary in Atlanta, Georgia. Upon graduation he went to Los Angeles to study for his Master of Arts degree in theology at the University of Southern California Graduate School of Religion. While attending USC, he took over the ministry of a small church which was without a pastor. In three years he had completely rejuvenated it. Next he was given the harder task of organizing a church. Three years later he left this church, Bowen Memorial, with an enthusiastic congregation and a church building and a parsonage which were debt free.

These two accomplishments were the basis for the forty-one-year-old minister's reputation as a man who could tackle difficult tasks and successfully complete them. As a result, he was sent to San Francisco. Boswell found his new church, Jones Memorial, in serious difficulties. The congregation of ninety-five active members was torn by internal dissension. The Annual Conference and the Board of Missions of The Methodist Church were considering closing the church. However, he saw the possibilities of his new post and took the San Francisco assignment on the condition that the board discontinue the aid which it had been giving the church. He wanted to meet the challenge in his own way.

Mr. Boswell's judgment proved correct. Today, Jones Memorial Methodist Church has an active membership of more than 800 persons, the largest congregation of any Methodist church in the city. It has the fourth largest Negro congregation in San Francisco.

How did this remarkable change come about? Much of the credit must go to a four-point program which might well be studied by any church which is situated in a rapidly growing community.

"We had to have a program which would make an imprint on the community," the pastor says. "I believe that the church must meet the practical needs of the people of the area in which it is located. Consequently, we attempted to meet not only the religious needs, but the requirements of the moral, cultural and family life of residents as well."

Mr. Boswell decided that his preaching had to be of a down-to-earth nature. His sermons deal with subjects which are close to the people's everyday lives.

"We cannot have any fancy preaching," he says. "For example, we have to deal with such basic problems as how a widow can exist on \$16 a week and still lead a Christian life."

Because he believes that it is the church's responsibility to assist the residents of the area with their material as well as their spiritual needs, Boswell began to deal with many activities not usually associated with a minister's duties.

When the pastor arrived at Jones Memorial, he found that many persons needed housing. He bent his efforts on finding accommodations for several families.

"One woman who came to me had prayed for an apartment," he says. "I succeeded in finding her one. Soon the word was spread that all a person had to do was to join Jones Methodist Church and his housing problems would be solved. We had a difficult time proving that the Lord dealt justly with all and that our service was for the community, not just our members."

Today one of the activities of the

church office is the landlord-tenant referral agency. This service sets up a meeting between a landlord and prospective tenant. The terms of any agreement which may result are worked out by the persons themselves. The church merely makes the contacts.

"When I came to Jones Memorial in 1947, jobs were becoming scarce," Mr. Boswell says. "Wartime work was gone. There were jobs in the Fillmore district, but Negroes could not get them. Jones Church participated in a campaign which encouraged Negroes not to buy where they could not work."

The minister joined the pickets who marched along Fillmore Street. He believed that he had to work with the people to prove his sincerity if he expected them to follow his suggestions. The Rev. Mr. Boswell was one of the Negro representatives to the meeting at which the problem was ironed out. He and other spokesmen pointed out to company owners that the people could not buy if they did not have jobs. This was a sound business argument which the businessmen could understand. Negroes and whites worked together and mapped out a plan to employ Negroes.

Mr. Boswell found jobs for the first Negro butcher and the first colored grocery clerk in the Fillmore district. Soon employers opened more jobs to Negroes. Now they work in most phases of business. As a community service, the church office serves as a limited employment agency.

Although church members had jobs, they often did not have sufficient collateral if they wished to borrow money. Boswell planned to start a credit union. But he was worried that the project would not work because of his inexperience with financial matters. Floyd Pierce, a labor union official who is a member of the church, insisted that such a union could be run successfully. Plans proceeded and with the help of Mr. Pierce the organization became the first such lending agency operated by Negroes in the Fillmore district.

One individual who was helped recently by the credit union is Kenneth, a merchant seaman. Because of a juris-

dictional dispute between two unions in San Francisco, he could not get work on a ship. He borrowed \$75 to travel to Galveston where he succeeded in finding employment.

Kenneth's only collateral was his good character. Most of the loans are made on the same basis. Unfortunately, only church members can obtain money from the agency because state laws forbid the church from lending money to non-members.

The credit union also works as a life insurance agency. For each \$100 a person invests in the union, \$200 is paid to his beneficiaries upon his death. This is often the only form of insurance which elderly persons can obtain. The credit union, which is licensed by the State of California, has become a big business. Although no loan totaled more than \$300, last year \$12,000 was lent by the organization.

One of the major problems with which the pastor has to contend in his work is alcoholism. Dr. Ellis D. Sox, director of the Department of Public Health, stated last year that one of every ten adults in San Francisco is an alcoholic. The problem is especially critical in the Fillmore district.

"The alcoholic or 'wino' remains a problem to himself and those around him," Mr. Boswell says. "The men who are jailed are released after their terms are finished with enough money for carfare. These men fall back into their old ways and soon return to jail. It is a continuing circle."

Hamilton Boswell began helping these unfortunate people by finding them lodging, buying them meals and providing them with usable second-hand clothing.

"I never give these men cash, because many of them would spend the money on more alcohol," he says. "Many have deceived me in the past. I used to buy them bus tickets if they needed them but I soon discovered that some men were cashing in the tickets to get the money."

The minister started his work with alcoholics when he assisted with Protestant chapel services at the San Francisco city and county jail.

"After I helped the first few men, I became known as an easy touch," he recalls. "An endless procession stopped at my door for help. How-



• *The minister confers with a new church member. Jones Memorial now has more members than any Methodist church in San Francisco.*

ever, I gave each person what assistance I could even though I knew that some were lying to me. God did not make me a policeman. Instead he gave me the weapon of appealing to men's consciences. I use as my guide this Bible verse, 'Give to him that asketh thee, and from him that would borrow of thee turn thou not away' (Matthew 5:42).

Persons have gone to great lengths to get money under false pretenses. Fortunately, these are few. One such man came to the church one day with the story that his wife and five children were homeless because their house had burned. He produced photographs to prove his story. Mr. Boswell collected money from his congregation and gave it to the man. The next day he saw the family riding in an expensive automobile. They had successfully attempted the same ruse in several other churches in the community.

More pleasant to tell is the story of Joe. He came and asked for money for a shave. The minister took Joe to a barber and later to a restaurant for a meal. Over a cup of coffee he found that the young man wanted to work but could not find a job. Boswell had read that workers were needed on the island of Guam and he suggested that Joe apply for one of the overseas jobs.

Several years later Joe came back. He had got the job and had been successful. Joe had returned to his wife, whom he had left. Later, he became a deacon in his own church.

The clergyman's efforts to raise the cultural level of the community have borne fruit. The church has three choirs under the paid direction of Jules Haywood, a concert pianist who has studied at the University of Southern California and at Zurich, Switzerland. Haywood teaches the church classes in voice, piano, organ, music reading and music appreciation.



• *Mr. Boswell and his secretary, Mrs. Neola Dean, discuss some correspondence. Mrs. Dean also assists in running the church-sponsored landlord-tenant referral agency and employment service.*

Music has a "therapeutic value," according to Boswell. "It has a common appeal and can be understood by all. Through our annual presentation of Handel's *Messiah* we are trying to implant a cultural tradition in our community."

Mr. Boswell has initiated several scholarships for students. The church sponsored one young man for two years of undergraduate school and helped him for two years of seminary school. At present the church is helping a young woman in a similar fashion.

Robert Gayton of Louisiana is a young art student whom the church is aiding. In his earlier years Gayton wanted to become a professional boxer. But during his two years in the army his interests turned to art. He is studying at the Academy of Advertising in San Francisco.

The minister started evening classes at the church which include courses in

the Old and New Testaments, Christian conduct and great literature of the Bible. Very important is a new class in Negro history. This class covers a phase of education for Negroes which is not offered in public schools.

"To become good citizens our young people must be aware of who they are," Boswell says. "Young Negroes must be shown what they are capable of doing, by learning what other Negroes have done in the past."

The keystone of the minister's plan is the family. It is from this foundation, he believes, that a community grows. He feels that children are an important part of any family. For those couples who cannot have families of their own, he suggests the adoption of orphan children. There are many Negro children in child guidance and infant shelters in the city. Through his efforts nine couples have become foster parents. Each year one of the mothers of these adopted families is

honored by the church.

Mr. Boswell's program is not complete. He is the first to admit this. He would like to institute planned activities for elderly persons and for the youth of the area. Many things are being left undone, he believes.

"The possibilities here are tremendous," he says. "What we lack are the funds, the facilities and the personnel to do all we would like to do."

Plans already are in progress to buy additional property to enlarge the church. All new persons who join the church are asked to fill out a questionnaire which includes questions concerning their former experience. Thus, Boswell adds to the number of leaders who help to carry out his program.

Mrs. Neola Dean, his secretary, helps in all the relief work. Attorney Joseph Kennedy, assistant public defender of the city and lay leader of the church, advises the pastor on his assistance to alcoholics and other unfortunate persons. Another attorney, Leroy Cannon, helps instruct the evening classes. Ernest Conner, who owns a moving van service, helps with the work of the credit union.

In addition to his work at Jones Memorial Methodist Church, Hamilton Boswell is the past president of the San Francisco Interdenominational Ministerial Alliance and vice-president of the San Francisco branch of the National Association for the Advancement of Colored People. He writes a weekly syndicated newspaper column for the Associated Negro Press. His "Pulpit Voice" appears in thirty-three secular weekly papers.

"There is as much work to be done within the Negro community for better race relations as there is in the larger interracial community," the Rev. Mr. Boswell says. "There are two jobs which must be done simultaneously. There is the job of convincing both the Negro in the Negro community and the white person in the seclusion of the white community that all people are human beings. Here in San Francisco we Negroes are as much pioneers as those persons who came to the West in the 1800's. Only we have ideas not Indians to conquer and our weapons are not arrows but deeds and accomplishments."

A VOCABULARY FOR American Travelers in India

In connection with India's Methodist Centennial, many Americans will visit that country. Mrs. Rockey, wife of the bishop of the Lucknow Area, presents definitions of some frequently used terms that might be useful to travelers and also to those of us at home.

EACH passing year sees an increase in the number of American visitors in India, not only in the winter but now even in the summer. Language difficulties are a problem for most of them. Some word lists are available giving definitions of terms for such basic needs as food, water, and directions.

A study of the following fourteen terms, frequently used in the English language newspapers of India and defined as present-day India uses them, may be equally valuable. They are offered with the conviction that speaking a foreign language depends not only on the use of literal translations but also on an insight into popularly accepted concepts.

I. Freedom

An intrinsically precious possession, to be jealously guarded because it took fifty or more years to acquire it. No citizen may allow it to be endangered or threatened by any of the following:

foreign imperialism and colonialism.
internal dictatorship.

oppression of minority groups within the country.

political suasion by countries giving economic aid.

external military encirclement.

II. Imperialism and Colonialism

Something hated as a sign of past degradation.

Something always feared and usually suspected in every new form of political and economic and military assistance by other countries.

III. Panch Shila—The Five Principles

A set of statements signed by India and the People's Republic of China in which each pledged friendship,

non-aggression, and non-interference with the other.

IV. International Brotherliness

Equality of worth, even an equality acquired through past deprivations. Thus, China and India do not argue their differences of internal political ideals but stress their similarities in their problems of enormous populations, underdevelopment of agriculture and industry, determination to better their conditions, their ancient civilizations.

Mutual recognition of one another as equals is desired. There is no respect for the nation that insists on being the "world's greatest," the "leader of the world," or even the "senior partner" in international enterprises.

V. Neutralism

A determination not to be drawn into either the Russian or the Western power blocs.

VI. Asian-African Nations

A newly aroused consciousness or concept, potentially powerful, and very exciting to the nations included.

VII. Atomic Development

Greatly appreciated as a wonder working power when it is used to promote peace and well-being.

Greatly feared and bitterly resented in its military form, especially when any Asiatic nation is endangered by even experiments.

A force deemed controllable only by international efforts on a moral and spiritual basis.

VIII. Socialist Welfare State

A form of government greatly desired because it is thought to be the most likely to meet quickly the over-

whelming need to eradicate poverty, disease, and ignorance. It differs from communism in following a democratic pattern rather than a dictatorship.

IX. National Language

Hindi is the language spoken by the most people. It is generally accepted as a national language and as a future mother tongue in the northern and central parts of the country, but it is accepted only as "another language" by the regions of Bombay, Bengal, and the south where local languages with their ancient and honored literatures are preferred. Language is the reason for the realignment of state boundaries, which has caused so much difficulty.

X. Five-Year Plans

The first set of these plans has initiated basic developments or improvements in flood control, the creation of electric energy, building of locomotives, creation of chemical fertilizer plants, etc. The second set aims at the improving of the agriculture of the country, as well as the continuing development of heavy industry.

XI. Self-Sufficiency

This is the goal aimed at in the immediate future in regard to food, clothing, machinery, and all basic necessities.

XII. Bhoodan Yagna

A movement initiated by Acharya Bhave to get landlords to give up parts of their land to the landless of their villages. It is an attempt to redistribute agricultural land in a voluntary way as a result of moral persuasion.

XIII. Shramdan

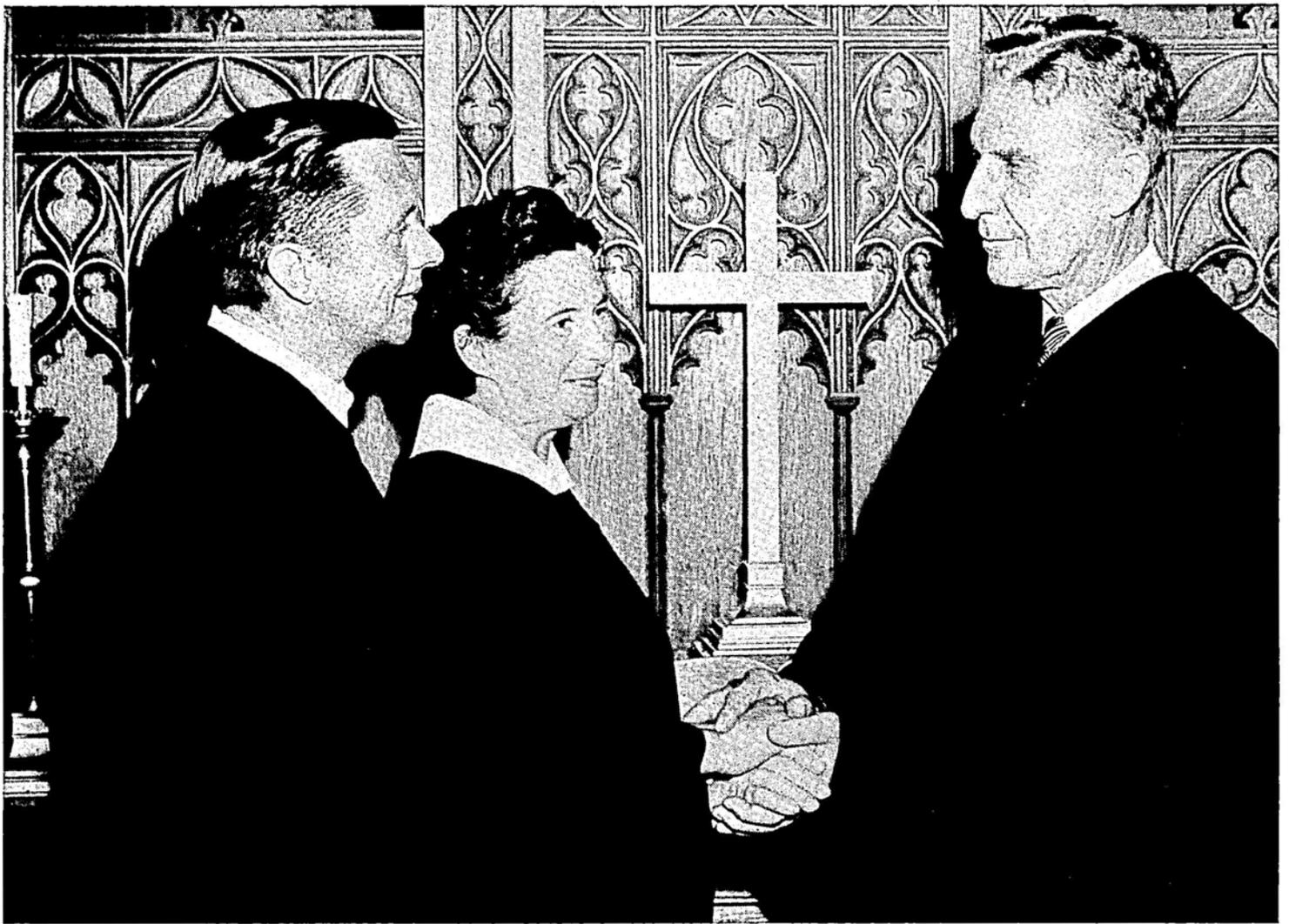
The gift of voluntary labor by the community to create something of community benefit, such as a new road or new well. Lack of adequate machinery is never a deterrent, as manual labor is called forth.

XIV. Kashmir

A still unsettled problem.

Pakistan says, "By the rule of the division of territory on a religious communal basis, which India accepted, Kashmir, ninety per cent Muslim, belongs to us."

India says, "We were forced to lose East and West Pakistan. Not one more inch of land do we give up."



• Mr. and Mrs. Kenneth Slade are shown being commissioned as missionaries by Bishop Richard C. Raines. Service took place during the Furloughed Missionaries Conference held at Greencastle, Indiana.

A South African Printer

BECOMES a MISSIONARY

BY BETTY RAE CULP

THE AFRICAN Christian will make more personal sacrifices to own Christian literature than will the average European Christian in Africa or the American Christian," according to Kenneth Slade, new missionary for the Division of World Missions of The Methodist Church.

"The African Christian will gladly spend two days' wages to buy a Bible or a hymnbook. He will gladly walk ten or fifteen miles to a church serv-

Illustrative of the many fields of service now open on the mission field is the story of this South African couple, returning to serve in their own land.

ice," says Mr. Slade. "Not many of us would do that."

"Once an African has really become a Christian he will unashamedly stand up and witness for his faith

at any time," continued Mr. Slade. "His religion is vital and meaningful to him, and he is proud of being a Christian. There are exceptions, of course, but this is true in the majority of cases."

Mr. and Mrs. Slade, both citizens of South Africa, were formerly contract workers for the Division of World Missions. He was the manager of the Central Mission Press in Johannesburg, South Africa, for ten



• *Mr. and Mrs. Slade discuss Africa with Jeanette Ponder, Crusade Scholar from Liberia.*

years. Both Mr. and Mrs. Slade were commissioned regular missionaries of The Methodist Church on June 21 of this year at a commissioning service in Greencastle, Indiana.

The Slades had their own successful printing business in Johannesburg before they went to work for The Methodist Church.

"There was a void in my life. I realized that when the time came for me to evaluate my life, I would want to know that my work had been a service to others," said Mr. Slade. "We could see around us the need of the African people for leadership and inspiration. We felt that we could help by making Christian literature available to them. When I was a young boy I had frequently visited the Mission Press, and I was well acquainted with some of the missionaries in that area. By accepting work there I was able to fulfill the desire to serve others as well as the desire to grow in my profession as a printer."

When they first arrived in the United States a year ago, to study at Scarritt College, the Slades were overwhelmed by the size of our churches and the number of people who attended them. The churches here were a new experience for them altogether. For one thing, the white churches in South Africa do not have adult Sun-

day school classes or church suppers.

"You can come and go in a white church in South Africa for months without being noticed," says Mrs. Slade. "I was in the hospital here for a week, and our pastor here visited me every day. I thought that was wonderful."

Although Mr. Slade was thrilled with the extent of the social program of the church in this country, he felt that the social side is at times over-emphasized to the detriment of the evangelistic side. There does not seem to be enough place for serious worship in the church services here for young people.

"We have got to hold the young people if there is going to be any future at all for the church," Mr. Slade believes. "In the South African Methodist Church the main worship service is held on Sunday evening. The Sunday morning service includes the young people. The minister prepares a separate sermon for them. After it is given they may leave or they may stay for the adult sermon which follows. Young people are also brought into the church services by the fact that the church choir is made up of children or young people rather than adults.

Mr. Slade pointed out that one reason for the comparatively small

church membership in South Africa may be the fact that a person really has to work hard to become a member of The Methodist Church. A person must study continually for nine months before he is allowed to take the examination for membership. The Africans must also prove themselves.

"The American Methodist Church serving the Africans does not accept Africans by protestation of faith alone. They must go through a series of studies and examinations. Then they are put on trial—a probation period," Mr. Slade said. "It takes a long time to become a member of the American Methodist Church. After an African becomes a member he must follow a discipline. If there is any backsliding he is expelled. It is not an easy thing to become a Christian. The Church is difficult to get into and easy to get out of. There are so many temptations for the African, it is a wonder that there are any members at all. However, missionaries have felt that this is the only way to build an indigenous church with a strong foundation."

Mr. and Mrs. Slade and their three children left the United States on June 29, after a year's furlough here. They are going to continue their work at the Central Mission Press in Johannesburg, South Africa.



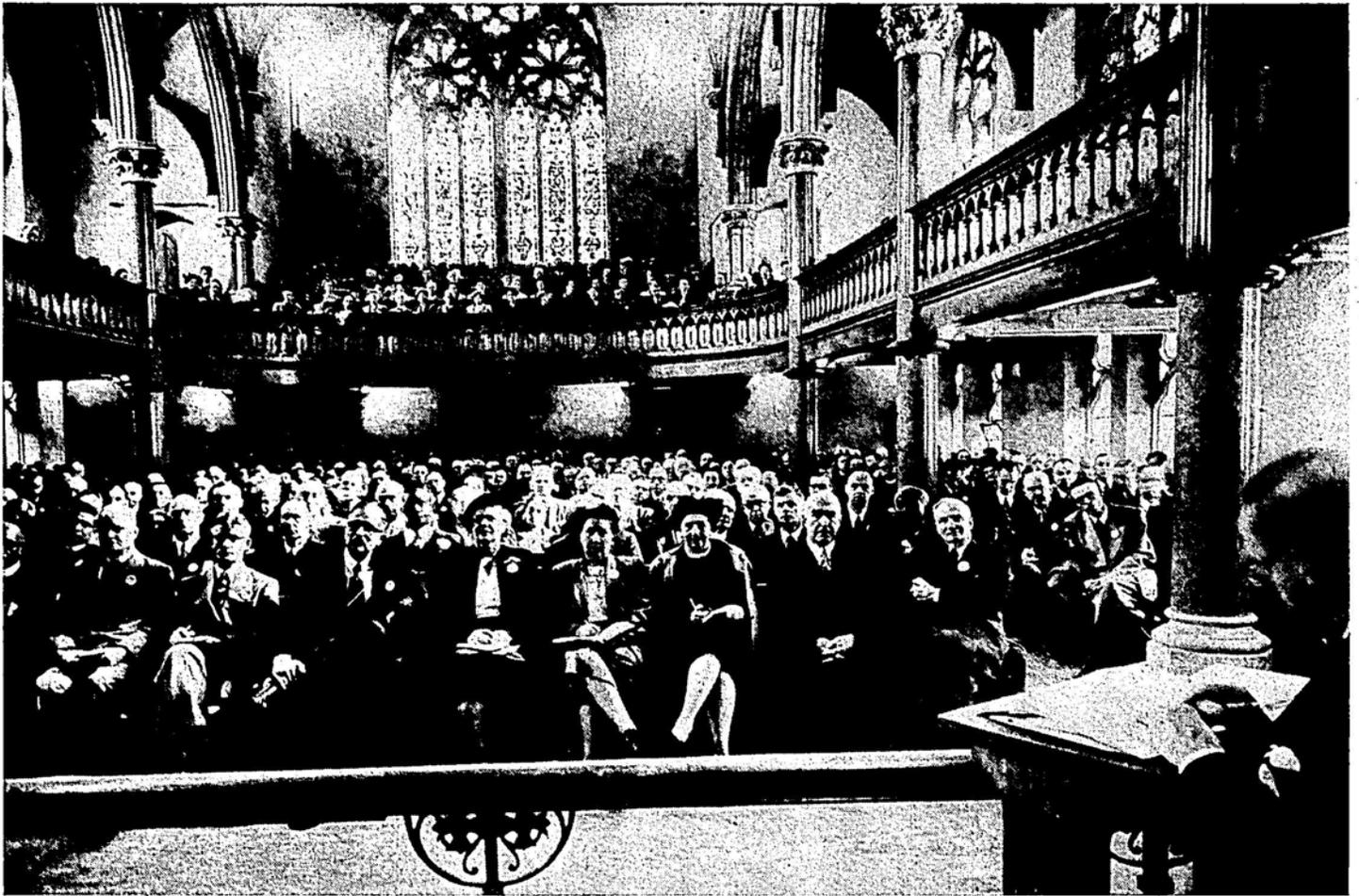
THIS is Lake Junaluska, North Carolina, U.S.A. For two weeks, August 27-September 12, there will gather here representatives of more than forty different Methodist groups throughout the world. They will gather for two meetings of ecumenical Methodism—the World Federation of Methodist Women and the ninth World Methodist Conference.

Both the World Federation and the World Methodist Council are fraternal and cooperative in nature, designed to draw together the numerous branches of the Wesleyan Movement in fellowship and devotion to their mutual heritage. These bodies stem from the first Ecumenical Methodist Conference, held in London in 1881. Conferences were held at ten-year intervals thereafter until 1941. Because of World War II the 1941 Conference was delayed until 1947. At that time it was decided to shorten the interval between meetings to five years.

In the present day with its accent on ecumenicity and with Methodism's strong interest in such groups as the World Council of Churches, it is well to remember the ties which bind us together as Methodists and to reexamine our Wesleyan heritage.

THE NINTH ***World Methodist Conference***

PICTURE SECTION



• The last meeting of the World Methodist Conference was held in Oxford, England, where the Methodist movement had its beginnings during the student days of John and Charles Wesley. This is a session at Wesley Memorial Church in that city.

• Current top officers of the World Methodist Council are Bishop Ivan Lee Holt of St. Louis, Missouri, president (right), and Dr. Harold Roberts of Richmond College, Surrey, England, vice-president (center). They are shown here with Dr. Oscar T. Olson, Cleveland, Ohio, chairman of the U.S.A. executive committee.



Methodist Prints, by HICKMAN

● Handling much of the planning for the Conference are the two secretaries of the Council. Host secretary is Dr. Elmer T. Clark of Lake Junaluska, former editor of World Outlook.



● The Rev. E. Benson Perkins of Birmingham, England, the other secretary of the Council, is business director of the Conference.

● The Council officers meet with the planning committee in New York to work out details.





• *Officers of the World Federation of Methodist Women work out the program of their meeting which precedes the Conference. Left to right are Mrs. Paul Arrington, U.S.A., vice-president; Miss Saturnina Lara, the Philippines, secretary; Mrs. Ottilia Chaves, Brazil, president; and Mrs. J. W. Masland, U.S.A., treasurer.*

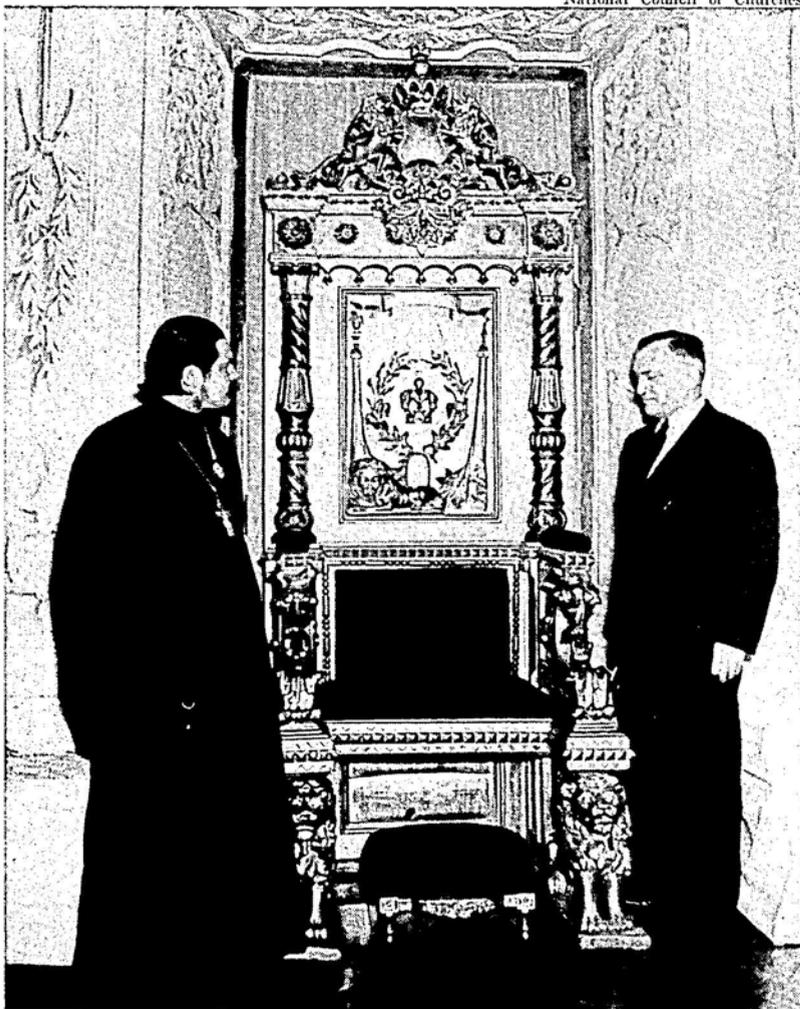
• *The five-day program of the Federation will feature Methodist women from around the world. Among these is Dr. Dorothy Farrar of England who will speak on "Deepening the Spiritual Life."*



● Opening the World Methodist Conference will be speeches of welcome from government and church officials. Representing other Methodist groups in the U.S. besides The Methodist Church will be Bishop W. J. Walls of the African Methodist Episcopal Zion Church.



National Council of Churches



● Program of the Conference will cover many areas of interest. "The Religious Situation in Russia" will be the topic of Mr. Charles C. Parlin, Methodist layman who recently visited the U.S.S.R. as a member of a National Council of Churches delegation. Mr. Parlin (right) is shown here examining the Patriarch's throne in a Russian Orthodox monastery.



British Information Photo

• Speakers will include prominent Methodists from many countries. Sir Hugh Foot, Governor-in-chief of Jamaica, will speak and also preside at a session on Methodist laymen.



• Speaker George Thomas is a member of the British House of Commons.

Australian Official Photo



• The Rev. R. B. Lew, President-general of the Methodist Church of Australia, will preside at one session. He is shown here (second from right) greeting Prime Minister R. G. Menzies at the dedication of the Methodist National Memorial Church at Canberra.



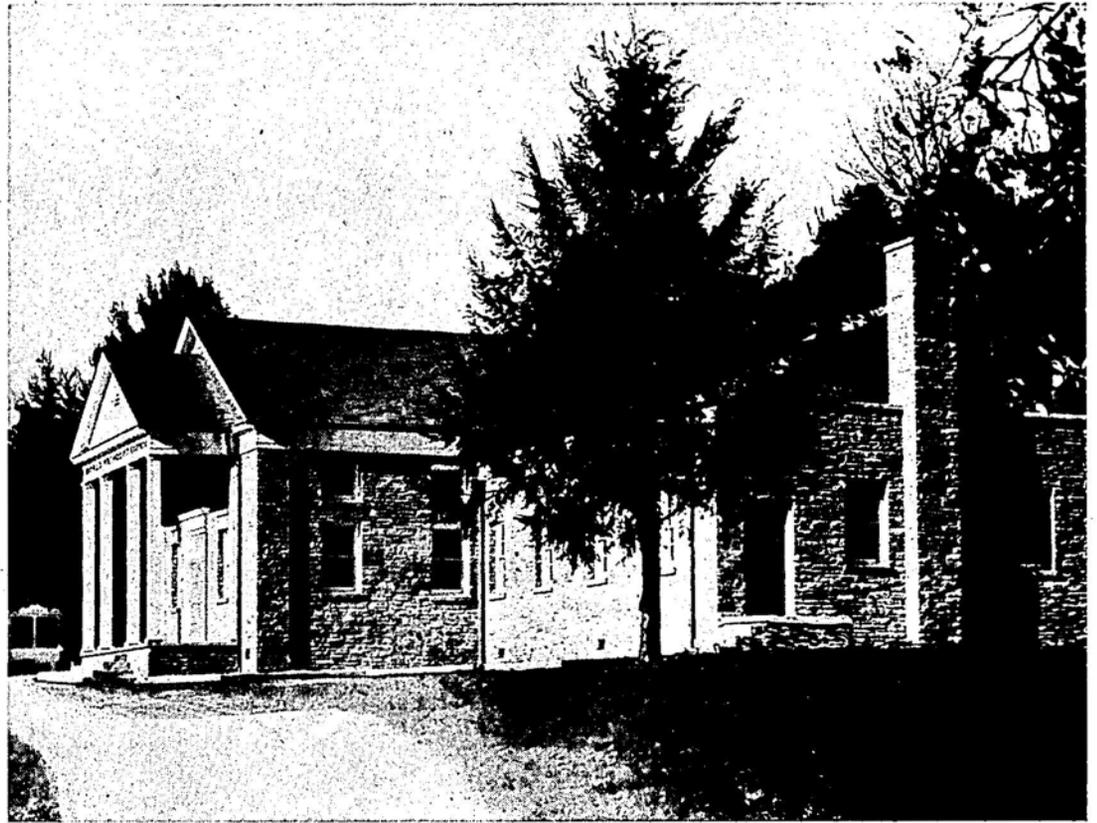
U.S. Photo

● Also presiding will be Bishop Sante U. Barbieri of Argentina. Bishop Barbieri, one of seven presidents of the World Council of Churches, is shown here (third from right) with his fellow presidents.

● Bishop H. J. Lew of the Korean Methodist Church will speak on "Methodism in Korea Today." Many speakers from various countries will cover over fifty topics.



• A highlight of the Conference will be the dedication of the World Methodist Council building. The structure will serve as a library and archives building.



• In the reading room of the building are portraits by Frank O. Salisbury of John Wesley, Francis Asbury, and officers of the Council. (The cover portrait of Bishop Holt on this issue is from this collection.) The Clark collection of Wesleyana will also be on display.



IN AFRICA illiteracy is the common denominator of human misery. There where over 125 out of every 1,000 infants die the first year, where the average daily diet is 10 per cent below the minimum requirements for health, and where the average annual income is less than \$75 per capita, over 80 per cent of the people can neither read nor write. Neither the health problem, the food problem, nor the economic problem can be solved so long as the people are illiterate.

Pictures illustrate but are not a substitute for the printed page. A missionary was once showing African villagers a greatly magnified picture of a common fly. He carefully explained

tians in the organization of literacy campaigns, and writing simple, graded readers for new literates.

Tanganyika is a nearly ideal location for the headquarters of the team's operations. It is close by troubled Kenya, yet largely free of many of the tensions and restrictions which have marked that unhappy land these past few years. From Tanganyika members of the team will be able to engage in field extension work in Kenya, Uganda, and near-by Ruanda Urundi, land of the giants and the pigmies. Tanganyika is noted for its majestic mountain Kilimanjaro which dominates the entire northern section of the country, and for the deadly tsetse fly which has taken a great toll of men and cattle. Through reading we can offer practical knowledge in the fight for public health.

The team is composed of a linguist, a literacy artist, two writers, and several special consultants. One of the members, Hall Duncan, is a Methodist missionary stationed at Elisabethville in the Belgian Congo. He has been granted leave from his regular duties to participate in the work of the team. His special team assignment is to experiment with visual techniques in literacy training. A part of his time in Elisabethville has been devoted to training talented young Africans in poster and magazine illustration art. It is his theory that the literacy learning process can be speeded up if there is an effective use of posters and collateral visual aids. If his experiments this summer support the theory it may well mean a significant step forward in literacy training techniques.

The team's leader is linguist Wesley Sadler who has served as a Lutheran missionary in Liberia for a number of years. He has done an outstanding literacy job with the people of the Loma country. Now he will transfer the fruits of this experience to the team's work among people who speak Swahili, Irambi, Remi, and Kikuyu.

Phil Gray, veteran Lit-Lit literacy artist, is also on the team. He has pre-

LITERACY IN *Tanganyika*

how the germs were carried from filth to food. When he finished an old man said, "If we had flies in Africa that looked like this horrible American fly we would kill them. But our flies are only tiny little things so they do no harm." Pictures need interpretation.

A team of literacy experts has gone from the United States to Africa and will spend three months helping Africans learn to help themselves. Sent out by the Committee on World Literacy and Christian Literature, the interdenominational literacy agency of the Protestant churches, the team will work in Tanganyika, Kenya, Uganda and Ruanda-Urundi, preparing literacy charts, conducting schools for writers, training missionary and African Chris-



World Literacy, Inc.

pared literacy materials and has illustrated books in literally scores of languages in every part of the globe. Mrs. Sadler will be working with him in illustrating materials and in training others.

The team has two writers, one a member of previous teams and the other a newcomer. The veteran is Mrs. Elizabeth Chesley Baity, experienced writer for new-literates especially in the area of community development. Mrs. Baity brings to the task a long association with the World Health Organization and an established reputation as a writer of historical fiction as well as numerous magazine articles. Mrs. Baity will have major responsibility for the production of readers on health, agriculture, and other subjects in which the newly literate people of Africa are keenly interested.

The newcomer is James Carty, of Nashville, Tennessee, and Scarritt College. Mr. Carty is Religious News Editor of the *Nashville Tennessean* and recently was awarded the 1956 Award of Merit presented each year by the National Religious Publicity Council. In addition to his work on the Ten-

nessean Mr. Carty for several years has taught at Scarritt College, the Nashville Methodist training school for Christian workers. During the past winter he gave courses in journalism. His experience with the literacy team in Tanganyika will be passed on to the Methodist young people who study under him at Scarritt.

The Tanganyika team has four objectives: (1) To revise and improve literacy teaching materials, (2) to write new books for new literates, (3) to organize literacy campaigns, and, (4) to train local church workers in each of these tasks so that the work may go forward after the team leaves. In past years one of the neglected areas has been the training of local leadership. All too often time was not taken to teach, but only to demonstrate, and the team would leave. The new emphasis is upon building and strengthening the ability of the local churches to carry on their own program with a minimum of help from the outside. The team will stay longer and spend more time in training others.

Perhaps the significance of the 1956 Tanganyika literacy team is best

summed up by Mrs. Baity in a letter written to Dr. Floyd Shacklock shortly after her arrival at the team's Tanganyika headquarters.

Mrs. Baity said: "This seems to me a wonderful opportunity for a real literacy job. The people here are keen on the work, well prepared, enthusiastic, and sufficient time has been allowed to do a good job.

"Tanganyika is a peculiarly appropriate place for such a campaign. This enormous territory is an experiment station in a multi-racial society. With competent and cooperative administration by the British, there is a chance for Tanganyika to show how an underdeveloped country, under UN protectorate, can be developed without the racial strife that has made such a tragic situation in Kenya. I am very glad you chose Tanganyika for this year's job and feel that it is a superb opportunity for American help to go into a situation where it can produce tangible results."

The people of America who enjoy a high level of literacy may find it difficult to imagine what it is like for an entire people to be illiterate. And yet it is not so long ago that our situation was quite different from what it is today. Much of the comforts and the advantages of our society have been made possible by the advance of knowledge which only a literate people can hope to have. Literacy is not an automatic answer to all problems, but it provides a weapon and an opportunity to overcome ignorance, disease and superstition. And it is an essential element in achieving a true priesthood of believers. For only in a literate church is it possible for the individual Christian to have direct access to the Scriptures.

Thus the work of the Committee on World Literacy and Christian Literature is more than a necessary Christian social service to those in need. It also has a sacramental quality. To those for whom the Bible has been a closed book it opens up a new avenue of communication with God, and a new understanding of the good life.

Chester Bowles has said that "the most politically explosive force in Africa has been the Bible." The Tanganyika literacy team is a practical, down-to-earth effort to release more of that power among Africa's people.

Women of GOD

By Saturnina Lara

*The Church of God is on the wheel,
Hold it tight and firm, Oh Woman of God!*

THERE are three great problems confronting the Christian women of the Philippines today.

First, there are still destroyed churches. There are times when many of us overlook the value of worshiping together in the church. We could not go to church regularly during the war. The devil seems telling many now not to worry about rebuilding the destroyed churches since building materials are very expensive and hard to secure. Moreover, personal needs are more pressing and important. Anyhow, the Lord can be worshiped anywhere and everywhere. Then there are those who say they can worship God as well in their houses as in church. The truth is that those who do not miss the church do not worship in their homes. The sad result is a lack of appreciation and love for church activities.

"What is the remedy for this situation?" asked the members of the Woman's Society of Christian Service among themselves. They prayed together and asked God for help. They talked to the men and encouraged them to erect temporary church buildings made of bamboo trees with grass roofing. Later on, Christian people of America sent Crusade money to help reconstruct destroyed churches. Today it is very thrilling and inspiring indeed to see many of our churches towering up in the sky proclaiming the landmark of God. And although the money allotted to us is not sufficient to rehabilitate all war-shattered houses of worship, a great start has been made. Families are again becoming

used to worshipping in churches.

Second, there is the growth of crime since the war. The instability caused by the war has brought about the broken homes and neglected children. There has been a turning to drink where there is insecurity and crime has been an aftermath of that. The solution of these problems is Christ in every home. Every Methodist woman is meeting this challenge by becoming a member and a promoter of the family altar. I cannot forget my experience when I was visiting a church in the suburb. One early morning I was awakened by the singing of hymns. I asked my hostess what the singing meant and she told me they were having a family prayer. The children from the homes who did not have family devotions went to join those holding the prayer. We believe that family altar sweetens the ties and relationship and will re-unite the separated and broken homes.

Third, there is the financial side of the church. The high cost of living threatens many of our ministers so that they are disturbed and tempted to look for other jobs which consequently drives them to become part-time ministers only. Some are teaching in schools, others are agents of certain life insurance companies and others are engaged in manual labor. Ministry thus recedes to a secondary level if it is not actually degraded in the eyes of non-believers. Many of our young people today look down upon the ministry as a low unattractive and unwelcome profession, in-



Doris Hess

• *Two women of God in the Philippines: Mrs. Valencia, president of the National Woman's Society of Christian Service, listens as Miss Lara, the promotional secretary, presents her report.*

stead of seeing it as a dignified heavenly calling. What can the women do to protect the sacredness of the ministry? The answer is simple. Improve the support and provide, at least, the financial security of the full-time workers.

The Woman's Society of Christian Service decided to carry on the teaching of the Old Testament—that the tithe system is the best method to support the church. The officers of the District Society are going from home to home and church to church, pleading to our people to give their tithe generously and prove God's promise as found in the Scriptures. Our women church-workers responded by organizing themselves into a tithers band. They promised that each of them should give that part of their tithe not going into the local church to this organization for their District projects which are the following:

1. A fund to help some young women who are willing to become deaconesses;
2. A fund for the retired women-workers;
3. A fund for emergency help to deserving poor; and
4. A fund to loan with limited amount to the needy members and with reasonable interest.

Rebuilding churches, strengthening homes, giving of our worldly goods for God's work at home and abroad are our answers to the three great problems confronting the Christian women of the Philippines today.

COMMUNITY CENTER

Nagasaki

In a bombed-out area of Nagasaki stands a community center supported by funds from the Woman's Division of Christian Service. Before the war it stood on another site, but when it was rebuilt after the war it followed the need of the people and was moved to where it stands today.

Certainly its neighborhood needs a center. It is set in a barren section. Around it, in the past few years, have arisen small homes and hastily-built apartment houses. The people are refugees from other parts of the city or from the country. Even though they may have been born in Nagasaki the new way of living and the new place of living have made most of them feel torn up by the roots.

The Center is a stabilizing force. It was reorganized by the Reverend Ernest Best after the war. Mr. Best left for another post. Today the Center is under the direction of two young people, Mr. and Mrs. Elliot Shimer. Mr. Shimer went to Japan with the first group of J-3's. He felt that Japan needed help from trained social workers, and he came back to the United States to prepare for that field of service. While he was studying at Western Reserve, he met his future wife, studying in the field of medical case work. The youth of the directors is most fortunate, since the project exists to serve a new way of life.

● *Nagasaki Community Center.*



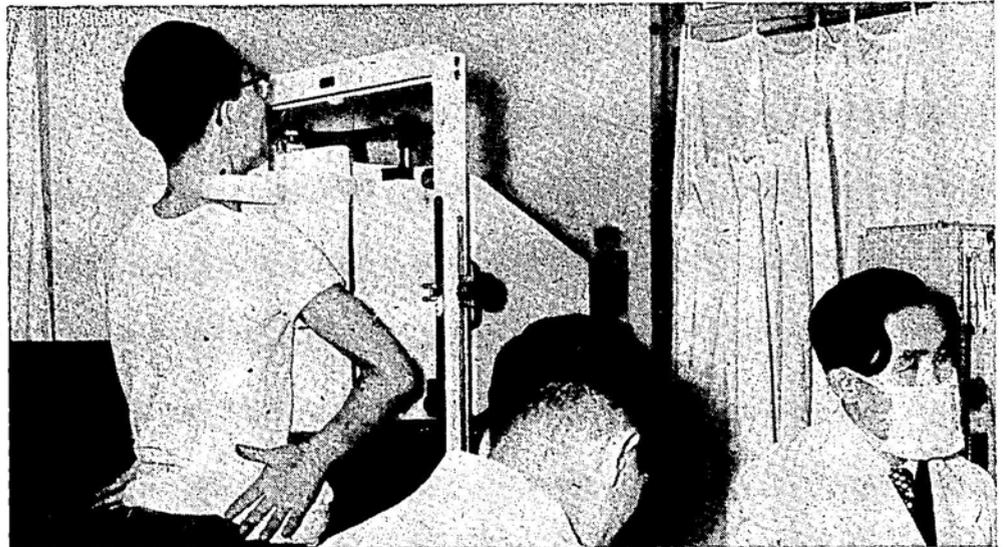


● Part of the staff at the Center. Mr. Utsumi, who is the assistant director of the Center, the Reverend Mr. Shimer, and the Reverend Mr. Ando, pastor of the church connected with the Center.



● Two babies waiting for their check-up. The Center has the only Well-Baby Clinic in the city.

● Patient having X ray at the Clinic. The Clinic does the annual mass X rays for the schools of the city, including our Kwassui Girls' School.



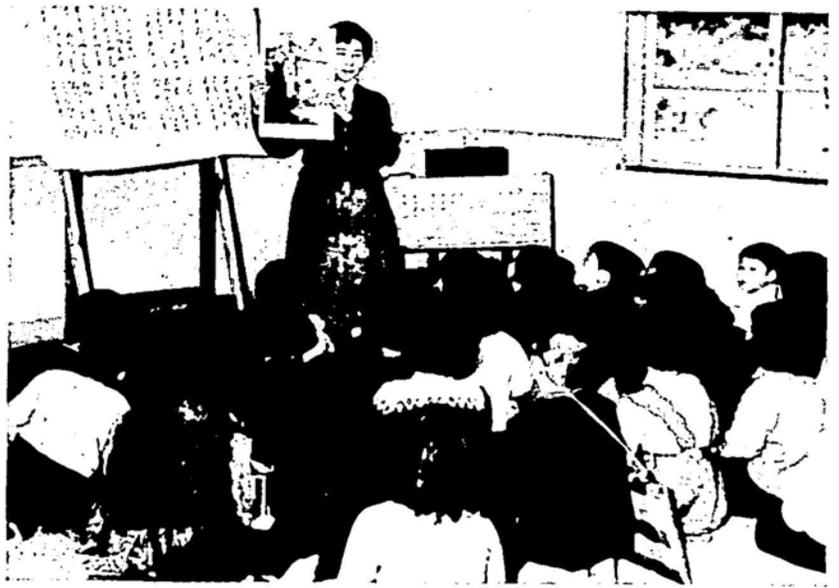
● Dr. Satomi, one of the two Christian doctors who gives his Saturday afternoons to the Clinic. A paid doctor and nurse are in attendance five mornings a week.



● Mothers and babies in the waiting room. Mrs. Shimer is interested in a clinic for planned parenthood, a number one problem in Japan.



● *Miss Hirai leads a worship service for children. Miss Hirai has a degree in religious education from Seiwa Girls' School.*



● *Mr. Utsumi directs a choral group of young mothers. Notice the barren scene outside the windows.*



● *Small boys of the neighborhood work on a power saw.*

● *Mr. and Mrs. Shimer work on the plan of the community under Mr. Utsumi's explanations.*



BETHLEHEM CENTER

Goes in for ART

BY ELIZABETH WATSON

THERE'S a boom on in artistic circles at the Methodist Bethlehem Center in Memphis, Tennessee.*

Young people, teen-agers, grade-school children, and kindergarteners are having a wonderful time as budding artists. They draw portraits, paint scenes, mold figures, carve wood, and loop wires.

Every Saturday morning at the Center there are art classes—one for teen-agers and one for younger children from the age of eight on up.

These art classes were started several years ago by a young man—a Marine—from New Jersey, who had heard that certain courses were not open to Negro children in the city.

Two art teachers from the Memphis Academy of Arts come to teach classes at Bethlehem Center. They have found a good bit of talent and promise among the youngsters. This past spring several pictures painted by Center pupils were sent to a National Exhibit of Scholastic Art contest (for high school-age students). These pictures won nine special awards and five "golden key" prizes.

* Address: 749 Walker Avenue, Memphis, Tenn.

This summer Bethlehem Center arranged to send two teen-age boys from its art classes to attend the Mid-West Music and Art Camp, put on by the University of Kansas at Lawrence, Kansas. Art students from the Center have attended this Camp for the past three summers.

Every afternoon at Bethlehem Center there is a "painting activity" group taught by students from nearby Le Moyne College. This class is much more informal than the Saturday art classes. The youngsters have a small basement room in which they may paint (on newspaper, wrapping paper, or construction paper) one picture or a dozen pictures. They paint horses, clowns, houses, cowboys, scenes, or whatever they fancy. There are no model pictures to go by—the teacher sometimes tells a story, reads a poem, or has the group to sing a song to stimulate imaginations. For several years, art work from this group has been a part of the Children's Exchange Art Exhibit with Holland and India.

Last spring Center boys and girls made puppet heads of brown paper sacks. Faces were painted on the sacks,

and the sacks were tied onto short sticks. (On our visit we noted Seven puppet Dwarfs very realistically portrayed). Other puppet heads were made of colored construction paper, with clear-cut features and scalloped eyelashes.

During the summer all these puppets were used in a two-week course on the art of managing a puppet theater. Such a short summer course often provides a stimulus for winter-long programs.

Children with a turn for sculpture have an opportunity to twist wire into figures and silhouettes.

Kindergartners mix (in a small sink) clay of various tints, and then solemnly mold it into green "peas," yellow "bananas," and red "tomatoes," for "lunch."

Art work, selected from the various age groups, is exhibited in the Center's rooms, for encouragement to the young artists and for inspiration to other pupils.

At Bethlehem Center, the motto-purpose, as quoted by its leaders is: "For creative Christian leadership and to grow in understanding."



Bethlehem Center

Light for the Mining Villages

BY RUTH POPE

ONE of the many lights of home missionary endeavor was beamed abroad in the hills of the Coke Region in Southwestern Pennsylvania when the McCrum Slavonic Missionary Training School was established in Uniontown. At that time men came from all parts of southern and southeastern Europe to dig coal from the mines and pull coke from the beehive ovens. Their families, from *babushka* (grandmother) to baby, longed for friendship, spiritual nourishment, and a knowledge of the culture and freedom of their new land.

It was in 1910 that the former Woman's Home Missionary Society converted a carriage house into a school and a small mansion into a dormitory to train young women who were brought from Bohemia and Slovakia for the specific purpose of serving their own people. The students and graduate missionaries went from village to village in the Coke Region, setting up Sunday schools and religious services, kindergartens and clubs, and counseling with families in their homes in "the patches."

As the immigration quotas fell, the great need for missionaries of foreign-born tongue diminished. So the carriage house at McCrum went from a schoolroom to a community house. In this modern era, under the Woman's Division of Christian Service, the program is centered around the needs of

those living in "the project" as well as those living in "the patch."

Here a program, made up of a kindergarten, primary and junior religious and leisure-time activities, vacation church school, and a mothers' club, now serve the second, third, and fourth generations, as well as the first generation, who are now *babushkas* themselves.

Other lights still shine in the nearby mining villages of Oliver No. 1 and Leisenring No. 3 as the result of the McCrum Slavonic Missionary Training School.

Situated on a hill among the patches of houses of Oliver No. 1, Oliver Chapel beams forth its rays of light and love as the deaconesses carry on a program similar to that of McCrum Community House.

At Oliver No. 1, like other mining villages, mine shutdowns are not uncommon. But a mine shutdown not long ago did not mean idleness for the civic-minded men (nor their wives who belong to the Mothers' Club). Soon the women discovered that the men had completed all the odd jobs at home. It took the wives just four days to persuade the men to paint and redecorate the interior of the chapel. Not content with painting the walls of the arched building, they further

lifted the drabness by removing the benches and chairs and sanding and varnishing the maple floors. A re-dedication ceremony took place following the renovations and redecoration observing the Fiftieth Anniversary.

The community house at Leisenring No. 3 has beamed its rays of light since the first foreign language students went there. A new building was erected in 1950, partially by Week of Prayer and Self-denial funds, following the destruction of the old one by fire. It was named the Metcalfe Community House, honoring Mrs. Harold S. Metcalfe, former President of the Pittsburgh Conference and the Northeastern Jurisdiction Woman's Society of Christian Service.

The beginning stage of Metcalfe Community House was set when the H. C. Frick Coke Company deeded the ground to the former Woman's Home Missionary Society in 1921. Today Leisenring No. 3 is not lighted by the flaming light of coke ovens—the mines have been "worked out." But this change has not discouraged the people. They travel miles, in car pools, to other mining areas or to other types of work. The houses in "the patches" at Oliver No. 1 and Leisenring No. 3 are no longer company-owned. They are individually owned by many who have known these villages as home for years. This means that they no longer "owe their souls to the company store."

At the close of an evening gathering at Oliver Chapel or the Metcalfe Community House, a wonderful sight is beheld. As you look out over the community, all that is visible are many little lights moving down the paths or up the roads or across the fields. The people are finding their way home by flashlight. Because of the vision of many local Uniontown people, the Woman's Home Missionary Society, and the Woman's Division of Christian Service, from these central lights go out many lesser lights pointing the way to the Light of Lights.

• Men of a mining village.



George Pleckow from Three Lions

• A group at the front doorstep of International House in London, England.



A HOME *away from home*

By Hilda M. Porter

IN the years immediately after World War II an increasing number of students from all parts of the world began to arrive in Britain.

During the years of war, many families, because of bombing, had learned to share the greatly reduced number of houses which were left, so that hardly anyone had a spare room, and the possibility of students from other lands finding somewhere to live was a major problem.

Many students who came had received some part of their education in Christian schools and colleges in different parts of the world, but not all were Christian. Among them were students of other faiths, and many with no faith. Most were coming for post-graduate studies, and were crowding into Colleges and Universities already overcrowded. But there was a possibility that among these students were future leaders of the nations.

There were in the Methodist Church in Great Britain those who realised that here was an opportunity for building peace and goodwill on earth, and a chance to demonstrate in daily life the fact that *all* are God's children, and only by living together can real understanding come. If only these students could be received into Christian families and treated as those who received them would have their sons and daughters treated were the

position reversed—who could estimate the worth of such sharing?

During the years of war many a son of an English family, while on war service, had received both in England and overseas, that gracious hospitality which makes the world one, so the idea of opening homes was not foreign to thousands of families in this land.

Within a year of the end of the war there were appointed key people, in almost every Methodist district in Britain, ready to help students, irrespective of race or colour, to find families with whom they could live as sons and daughters.

These key people, in the voluntary service of the church, were called Hospitality Secretaries, and were women who already had a world vision, for they were chosen from among the thousands of devoted supporters of the Women's Work section of the Methodist Missionary Society.

Through these Hospitality Secretaries has grown an organisation which covers every part of Britain. Thousands of students, and many visitors to Britain, have been found families with whom they have stayed for longer or shorter periods, and many a home in this land has been enriched because an African, Indian, or some other overseas student, shared its family circle.

The Methodist Conference of 1950, realising the importance of caring,

primarily for the needs of students from overseas, appointed a committee to plan and take whatever action was necessary to help them with their varied needs. This committee is known as the Conference Committee for the Care of Overseas Students.

Being called of God, almost a year earlier, one of the Women's Work Secretaries of the Methodist Missionary Society was released and appointed to full-time service in this new sphere of work.

In London the need for homes was greatest, and still is. London now has something between fifteen and twenty thousand students from lands beyond these shores—students of every sort and of every hue.

In August 1950, Methodist International House, London, was opened as a great venture of faith, for no money was in hand, and there was no fund into which any could dip to pay for this property. It had cost with all its equipment and alterations, £40,000.

God has through his people in Britain and other parts of the world moved friends to so give that the whole capital debt was cleared by the spring of 1955.

Methodist International House is a residential centre, as well as a centre to which in the past six years thousands of students have come with

every sort of human need. There have lived in this House representatives of seventy-five nations, including people from all five continents.

In the House there is no narrow denominational bias, residents and visitors are of many faiths and of many sections of the Christian Church.

Several rooms are reserved for visitors to the House, and during vacation, when English students go home, other rooms are available for those who want to share the family circle. Scores of visitors thus, each year, share in the fellowship of the House. Between July 1st and October 8th last year, 833 people from all over the world stayed for shorter or longer periods.

Among them were a number of national leaders from different parts of the world. A West African Government Minister wrote:

"My parents have special greetings, words of gratitude, and a hope that in their life time they may have the opportunity to receive you in Nigeria and share the Christian inspiration I have so richly gained from you in particular, and others of the family you direct. My prayers go to the Almighty to help the Methodist International House to carry on and to help create more of its type for this world which has enough confusion from greed and hate only because man has refused to accept the principles of Christ."



● *Ceylon, Germany, and England play, and Iceland looks on.*

An important trade union leader wrote:

"When I came to England I was already a member of the Methodist Church, but a very nominal Christian. Through the contacts and fellowship of Methodist International House I return with a new experience, determined in His strength to live daily according to the teachings of Jesus."

The House offers to all who come a real home without any difference of race, colour or creed.

God is at the centre. This is made clear to all, Christian or non-Christian,

who wish to share the Family Circle.

The spirit of real friendliness and understanding which obtains is something of which even a casual visitor is conscious, for each has concern for the other, and each sooner or later seeks to serve.

An Indian student who stayed a week en route for U.S.A. wrote:

"You have a wonderful home for students. Anyone staying there will learn far more about the world than he could ever learn from books, and far more about Christian principles of brotherhood than he could learn from sermons. It was a privilege to stay, even for only a few days."

A missionary from China wrote:

"It was an outstanding joy to join in the wonderful M. I. H. fellowship. The natural, happy way in which all races and nationalities live together surpassed all my expectations. . . . the words that came to my mind as I saw this fellowship were: 'the Kingdom of God will be like this.'"

A group of German friends wrote:

"We never thought it possible on earth for so many nations to live together as one family. In Heaven we knew it to be possible. Your House is a Colony of Heaven."

Each Christian student shares responsibility for conducting, in their different ways, family prayers each evening. Morning prayers are conducted by the staff.

There is no compulsion to attend

● *Everyone lends a hand washing up on week ends.*





• *In the lounge in the evening.*

this Christian worship, but more often than not, sooner or later even those of other faiths too share this privilege.

Every Sunday morning, in our beautiful chapel, the Sacrament of Holy Communion is celebrated. It is perhaps here that one realises more than anywhere else the one-ness of a World Church. There have been times when representatives of twenty-eight nations have together received the broken bread and drunk the cup, which makes all one in Him who is Lord of all.

At week ends all share in helping in such homely duties as washing up, setting and clearing tables, but during the week, when students should be hard at their studies, all domestic duties are cared for by the staff.

Not more than one third of the residents are British; the rest come from all over the world. There is accommodation for eighty students and visitors.

Included in the House is a Nurses' Club, where, in the course of a year, come, for holidays or days and nights "off duty," hundreds of nurses. Here they share in all the facilities of the House, and find happy, healthy fellowship and a sense of security. Families are found for hundreds more with whom they spend holidays in different parts of Britain.

Methodist International House is also the headquarters of the Conference Committee for Overseas Guests.

There is a band of volunteers at

every port. Through them arrangements are made for all friends known to be arriving in Britain to be welcomed on arrival, and receive the touch which dispels fear and loneliness.

Through the committee thousands of Christian homes have been found where students from overseas live as members of English families.

Friends from other lands are also introduced to families where they are received for week ends or holidays.

Where a married couple have with them a child, and the couple are both

students living in inadequate quarters, foster parents are found where the child is received as their own for the studying period. Guardians are found for children whose parents, because of distance and expense of travel, cannot care for them as the children should be cared for.

All kinds of social, educational, and religious gatherings are arranged where English and overseas students meet to share common experiences to the enrichment of all.

We believe that God has the answer to every human need and problem, and it is for us to find God's answer as students and others to bring to us their varied needs and problems. No one is ever turned away unhelped.

The committee's terms of reference include the breaking down of racial and colour prejudice wherever it obtains, and the helping of all who are faced with the results of such prejudice.

From the beginning day-to-day income has met expenditure.

But in London there are at present over 15,000 students from overseas, and that number is increasing beyond the rate of increasing accommodation.

The opportunities of the work are limited only by money and staff. It is an opportunity to build for peace and understanding. It is an opportunity to show that a home is wherever there is Christian respect and love.

• *Communion at the House.*



A Christian Woman of Malaya

HWANG KWAN ENG is a Chinese Christian woman of Malaya who follows Jesus by going about doing good—without even realizing how good she is.

I met Kwan Eng within a few days after I arrived in Singapore. Bishop Arthur J. Moore, who was conducting the new Southeastern Asia Central Conference, asked me to edit the daily journal of proceedings. Members of conference were appointed to provide information and help. However, this simple, unassuming woman actually produced most of the information and gave most of the help. It was painstaking, difficult work, translating pages of material into Chinese and then writing every character with a stylus on stencils for duplication. For a week, we worked side by side almost silently, day and night with only a minimum time—three, four, or five hours—out for sleep. The mimeographed material was ready each morning at nine with a complete record of everything that had happened up to closing time late the night before.

In the weeks and months that followed I often asked myself how this woman had developed her Christian character. I found that she was a Bible woman in a Chinese-speaking church. Her Chinese language and writing were better than average because she had more education than many. Her father had been a Chinese scholar and had taught her good Chinese.

She has a Christian perspective on life, too. One day she arrived at a committee meeting to find me depressed because some plans for the Woman's Society had failed. Quick as a flash she made me ashamed of my self-centered concern. She said, "What have you to discourage you," she asked. "You have food, shelter, work to do and friends. You should

go with me as I call on people who have real trouble."

Day after day Hwang Kwan Eng encouraged the old and poor to come to the church, where she helped them to read the Bible, taught them, and wrote letters for them—for many of the women over fifty cannot read or write. Singapore is hot and distances are great. Kwan Eng walked miles calling on the families.

Wherever there was need there she was to be found. She is unmarried but most of the responsibilities with none of the joys and privileges of marriage are hers. Eight years or so ago her sister-in-law died of tuberculosis and left four children, the youngest of whom was less than two years old. The father of the children was sent back to China and in the difficult political situation in Malaya has never been able to come out again. So the full responsibility for the support and care of one nephew and three nieces fell upon Kwan Eng. At the time she was a Bible woman earning less than U.S. \$35 a month.

Her home and the children's was two small dark rooms, all that were available in overcrowded Singapore. Is it any wonder that the youngest child developed tuberculosis of the knee and had to spend eighteen months in a hospital? This was an added burden.

But there was no word of rebellion, no blaming the other person or circumstances.

She moved from the church to a small home in a new housing development. Even before the small girl was permitted to leave the hospital, Hwang Kwan Eng started a neighborhood Sunday school in her house with three classes, one of them a kindergarten.

In due course of time she became president of her local Woman's Society and secretary of the Conference Wom-



● Some officers of the Chinese Conference Woman's Society of Christian Service in Singapore. Our heroine, Miss Hwang Kwan Eng, is second from the left.

an's Society. However, people do not think of her primarily as an officer in an organization. They think of her as one who can be depended upon to be where the need is in the home, in her neighbor's home, in church.

Hwang Kwan Eng was born in Fukien Province, China, and received her early education in Anglican schools. She went to Hwa Nan High School, Foochow, and to college there for two years. Because of her father's illness, she was called to Malaya where he had migrated. She never returned to China as she had planned. She studied in Eveland Seminary, Methodist Training School which has since been incorporated into Trinity College, Singapore. During the war, together with her widowed mother and her sister and sister-in-law, she was forced to go into the jungle to escape the Japanese. For weeks and months they lived in a small hut made from branches of trees. Her mother died as a result of this hardship. When it was possible she went from the jungle down to Singapore where she took refuge with many others in the church of which she had been Bible woman. The days of Japanese occupation have left their mark on this woman. But she has learned to say "Blessed be nothing" and to walk with Jesus the roadway of the needs of others—as she walks she "goes about doing good."

World Outlook

SEPTEMBER						
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THIS MONTH

THIS MONTH North Carolina will be host to Methodists of the world. Methodist representatives from seventy-six nations will be meeting together at Lake Junaluska to determine how Methodism can best meet the changing world situations.

We carry on our cover the picture of the president of the World Methodist Council, Bishop Ivan Lee Holt. Copies of *WORLD OUTLOOK* will be given out at the meeting of the Council.

The picture section shows the place and the persons of the Council. If any person from your congregation, or your pastor, is to be at this meeting, you will be interested in seeing the picture section. It is good to keep your members aware that The Methodist Church is part of a world body.

Since it is a time when we are thinking of the work of the Methodists of the world, we are giving you this month several stories of the work of Methodists of other countries. One is the story of the Methodist International House in London. See that your secretary of Student Work sees the story. It would be good to have as a program item in a student group or in a Woman's Society as a report on what The Methodist Church does for overseas students. Such a report can be followed by suggestions on how the program can be expanded in your own home town.

Just before the Council of World Methodists met, there was a meeting of the World Federation of Methodist Women. Women came from all parts of the world to take counsel together on ways to improve their local Woman's Work. One of the most beloved persons at the meeting was the secretary of the World Federation, Miss Saturnina Lara, of the Philippines. She is the author of the article called "Women of God" in this issue. We hunted through our files and came

up with a picture which included Miss Lara. Now the vice-presidents of the Woman's Society of Christian Service can have at hand a picture of Miss Lara—and also of the very remarkable president of the Woman's Society of the Philippines, Mrs. Valencia. We have confidence that you will know how to use both article and picture in World Federation programs.

To tell the story of World Methodism we have to tell the story of the mission work of The Methodist Church at home. We think the story of the McCrum Community House at Uniontown, Pennsylvania, is a very good example to include in this issue. It was quite an imaginative venture to bring Czechoslovakian Methodists to the United States to work with the Czech miners and their families. One of the editors of *WORLD OUTLOOK* remembers visiting this center many years ago. On the wall of the living room hung a picture of Prague. The people who came into that living room would stop and look at that picture.

The story will be appreciated by the older women who remember the beginning of that venture. See that they know about the article. Sometimes readers miss an article because they do not realize what is in it.

Then there is the story of art at a Bethlehem Center. Many neighborhoods are tense places these days. It is amazing what art can do, so the psychologists tell us, for the relief of tensions. Even if there were not tensions, Christian settlements would promote art classes for the sheer joy that the participants get out of making colors come alive on a canvas or even on a sheet of butcher paper. The article is a useful story for the time when the settlements of the Woman's Division of Christian Service are up for a program.

We had to include, too, a story about the Literacy Team which has

been sent to Africa for the Committee on Christian Literature and Literacy. There were three reasons for including it. One, it is a symbol that Methodists, though they have a world body of their own, are part of a greater Christian world body, too. The second reason is that Floyd Shacklock, known to so many *WORLD OUTLOOK* readers, is the leader of the team. And third, that the story of Christian literacy and literature is one of the most fascinating stories in the mission field.

Perhaps your Commission on Missions will want to call attention to this article. It is a good article, too, to use as an introduction to the work of missions for the man who knows nothing about that work.

Speaking of introductions, we want to tell you about an introduction you will be receiving next month to an expanded *WORLD OUTLOOK*. In October *WORLD OUTLOOK* will add sixteen pages in order that it can serve the mission program of the church more effectively.

For the first time in its history *WORLD OUTLOOK* will have regular editorials on developments on the mission field or on something related to missions. We are keeping some pages open of *The Moving Finger* until the last moment so that the latest news from missions at home and overseas can be slipped in at the last moment. More attention will be given to books—and more space—so that you will have adequate reviews of the important books touching on missions that have appeared during the year. We are looking forward to its appearance. We do not want you to miss it, so be sure we have your subscription if your subscription is running out.

October is the month for renewals to combination subscriptions with *The Methodist Woman*. It is a good time for a renewal and a better value for your money than ever before.

WORLD OUTLOOK BOOKS

• Books of unusual interest selected by *WORLD OUTLOOK* for commendation to its readers. Order any or all of them from the nearest branch of your Methodist Publishing House.

THE GRANDEUR AND MISERY OF MAN, by David E. Roberts. Oxford University Press, New York. 186 pages. 1955. \$3.00.

The *Grandeur and Misery of Man* is a book of sermons concerned with "the misery of man when separated from God, and the grandeur of man when restored to God." Its author occupied the Marcellus Hartley chair of Philosophy of Religion in Union Theological Seminary at the time of his death. This book was published after his death.

From his early student days Dr. Roberts was interested in the inner struggle of man and in psychotherapy. Unlike many students of psychotherapy, Dr. Roberts did not hold the view that man can overcome his inner struggles alone or through the help of psychotherapists. He believed that man's relation to God is the central fact in any man's life, "his hopes and fears, his assets and liabilities, his power and weakness. Let us start," he writes, "with his inner battle between slavery and freedom."

Dr. Paul Tillich writes the introduction to the book, which deals, among other subjects, with spiritual rebirth, Christian freedom, Christian certainty, making friends with time, and what lies ahead.

This book is especially good as a gift to a missionary dealing with the many questions that arise in the mind of the "new" Christian. It is of great help to the "old" Christian, too.

AS I SEE INDIA, by Robert Trumbull. William Sloane Associates, New York. 256 pages. \$4.00.

A four-dollar book is rather expensive for most Methodists. But the investment in this book about India is well worth the price. Mr. Trumbull is a *New York Times* newspaper correspondent who has spent the past seven years in India watching the changing of the old India toward the new. His book is readable in the way a newspaper correspondent knows how to make a book readable. He writes of personalities, places and things that have happened, in an extremely lucid style. This is a book that will make an excellent parting gift for anyone who is attending the India celebration of one hundred years of Methodism. It will help the person who stays at home to understand India, too.

One word of warning—when you are reading the book, remember that Mr. Trumbull is an American, and he is looking at India through American eyes—cosmopolite though he is.

THE AFRICAN AWAKENING, by Basil Davidson. The Macmillan Co., New York. 262 pages. 1956. \$2.50.

The change of the tribal African into industrial men—and women—is one of the most revolutionary facts of the world today. It is having effect on political and economic thinking far beyond the confines of Africa. It is having its effect on the missionary program of the church.

Basil Davidson in *The African Awakening* explores the impact of industrialization on central Africa and its tribal society. The book is fascinating as a note on a world development. Its fascination is intensified for the person interested in the mission of the church.

THE ASIAN-AFRICAN CONFERENCE: Bandung, Indonesia, April, 1955, by George McTurnan Kahin, Cornell University Press, Ithaca, N. Y. 88 pages. 1956. \$2.00, cloth; \$1.25, paper.

The story of a conference is not a story that will appeal to large numbers of readers. The Asian-African Conference, however, is an exception. To those who are studying Southeast Asia this year the book is a mine of information on the problems facing Asia and Africa as Asians and Africans see them. It also reveals the temper of mind of Asians and Africans. The book was written by Professor Kahin, who attended the Conference and then spent a year in Asia interviewing the important political figures who had engineered the Conference. In the Appendix are condensed speeches that were given at the Conference.

In many circles the Bandung Conference, as it is popularly known, was one of the most important political events of 1955. It is good that the price of the book is so moderate, since it is thus within reach of those who are studying the case on Southeast Asia.

THE UNITED NATIONS AND HUMAN RIGHTS, by James Frederick Green. The Brookings Institute. 194 pages. 1956. \$1.50.

This small book is part of a series on "The United Nations and Promotion of General Welfare." It tells of the way human rights have been defined and the thought and discussion that have gone on over the definition. It gives an account of the activities to foster human rights around the world. It also tells of the efforts to deal with the violations of human rights.

Since we are speaking of a United Nations publication, may we remind you to watch the publications of the United Nations? Every mission study can be supplemented in some way by one or another of these publications.

MISSION, U.S.A., by James W. Hoffman. Friendship Press, New York, 178 pages. 1956. \$1.25.

As we go to press, hundreds of students in summer schools of missions are opening the book we are about to review. It is the mission adult text for the study *Mission, U.S.A.* The author traveled thousands of miles in the United States to gather the material for the book. He says:

"What I have learned in preparing this book makes it impossible to doubt that the church is a going and growing institution with impact on American life at innumerable points."

The book reflects present-day anxieties by mentioning some mission tasks that we scarcely recognize as mission tasks—the task of service to the family of the absentee father, the task of the industrial chaplains, the task of promoting unity among people of differing occupational backgrounds, the needs of rural countrysides, the work with the displaced persons in this country.

Whether or not you have a study on the theme, you will want to read this book to see the scope of missions in the U.S.A.

NEW HOPE IN AFRICA, by J. H. Oldham. Longman's, New York, 1955. 102 pages. \$1.75.

Two years ago, in 1954, J. H. Oldham was asked to help the Capricorn Africa Society in obtaining advice of experts in various technical fields for Africa. This book is the outcome.

Mr. Oldham, as most of our readers know, has spent many years of his life in Africa, and is one of the great mission experts of all time. In his help to the Society he came into touch with Africans, settlers, missionaries, men in public office, and technical experts. He warns about the work of any one Society. "To the ends which the Society seeks to serve I am completely committed," he writes. "But," he adds, "I have never been able to feel the same kind of unqualified commitment to any organization."

The Capricorn Africa Society was founded in Southern Rhodesia in 1949 by a group of people of different races who believed that a policy for Africa must come from within Africa itself. The Capricorn part of the name was adopted for the reason that the part of Africa in which this group was particularly interested lies in the main within the tropic of Capricorn.

Its policy rests on two bases. One is "the creation of a common African patriotism, which necessarily involves the abolition of racial discrimination." The second is the "maintenance and making effectual of civilized standards."

The book is interesting to American readers particularly for its insight into the type of thinking that is being done today by organized multiracial groups in Africa. These groups are in themselves indicative of a new hope in Africa.

Books Received

STEWARDSHIP AND THE TITHE, by Costen J. Harrell. Abingdon Press; 61 pp., 50 cents (paper)

GOOD READING, edited by Atwood H. Townsend. New American Library; 252 pp., 50 cents (paper)

WORLD OUTLOOK

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» » » EVENTS OF RELIGIOUS AND
MORAL SIGNIFICANCE DRAWN
FROM THE NEWS OF THE WORLD



Methodist Prints, by Rickarby

• Doctors Sherwood and Marian Hall examine a new portable maternal health unit which will go into service this fall at Madar Sanatorium, Madar, India. The specially built \$8,000 vehicle contains facilities for maternity examinations and a portable X-ray machine. Dr. Marian

Hall, together with an Indian woman doctor and nurse, will use the unit to tour villages, examining prospective mothers and dispensing birth control information and apparatus. The unit was paid for by the Woman's Division of Christian Service and Advance Special gifts.

Walter W. Van Kirk Dies of Heart Attack

WALTER W. VAN KIRK, EXECUTIVE director of the Department of International Affairs of the National Council of Churches, died suddenly of a heart attack on July 6 at Wellesley Island, New York. His age was sixty-four.

Dr. Van Kirk, widely known for many years as an expert on international affairs and as a national radio commentator, was a member of the New England Conference of The Methodist Church. He served three pastorates in Massachusetts before being named in 1925 as executive director of the Department of International Justice and Goodwill of the Federal

Council of Churches. He held this position until the formation of the National Council in 1950, at which time he was made head of the international affairs department of the new group.

Dr. Van Kirk was prominent in many conferences on international affairs and world peace. He served as a consultant to the United States delegation to the United Nations Conference in San Francisco in 1945. One of nine members of a delegation to Russia earlier this year, Dr. Van Kirk insisted upon the concept of peace "with justice" in conversations with Russian churchmen.

From 1936 to 1949, the clergyman

became widely known throughout the country for his radio broadcasts, "Religion in the News." In 1944, he received an Award of Distinguished Merit from the National Conference of Christians and Jews for these broadcasts.

Dr. Van Kirk was the author of such works as *Highways to International Goodwill*, *Religion and the World of Tomorrow*, and *A Christian Global Strategy*. He had served as treasurer of the Methodist Commission on Public Relations and Methodist Information since it was set up in 1940.

At the time of his death, Dr. Van Kirk was preparing to fly to Germany for the tenth anniversary meeting of



Methodist Prints, by Itickarby

• Miss Edna McArdle is shown at her desk prior to her July retirement after forty-seven years with the Board of Missions. Miss McArdle was hired in her teens by the Board of Foreign Missions of the Methodist Episcopal Church "to work on the accounts for two weeks." She has the longest record of service of any headquarters employee of the Board at any time.

the Commission on International Affairs of the World Council of Churches and the International Missionary Council. He had gone to Wellesley Island to fulfill a preaching engagement. Mrs. Van Kirk accompanied him.

Secretary of State John Foster Dulles, for many years closely associated with Dr. Van Kirk, sent a telegram of condolence to the widow in which he asserted that the clergyman was "a Christian statesman of outstanding brilliance."



Jurisdictional Groups Elect New Bishops

FOUR NEW BISHOPS OF THE Methodist Church were elected at summer meetings of three of the denomination's six jurisdictions. They were named to succeed bishops retiring because of age requirements or to fill a vacancy caused by death.

First named was Prince A. Taylor, Jr., forty-nine-year-old editor of the *Central Christian Advocate*. He was elected during the June 12-17 meeting of the Central Jurisdictional Conference at the campus of Dillard University, New Orleans, Louisiana.

Bishop Taylor was named to the Liberia Area in Africa. This had been administered with the New Orleans Area by Bishop Willis J. King of New Orleans since the 1953 death of Bishop Robert N. Brooks.

Also elected to the episcopacy in New Orleans was Eugene M. Frank, forty-eight-year-old pastor of the First Methodist Church of Topeka, Kansas. His election came during the South Central Jurisdictional Conference, held at New Orleans' Municipal Auditorium June 28-July 1.

Bishop Frank was assigned to the Missouri Area, with residence in St. Louis, where he succeeds the retiring bishop, Ivan Lee Holt. Bishop Frank is the first former Methodist Episcopal

Church minister to be elected to this high office in the South Central Jurisdiction since unification.

The Southeastern Jurisdictional Conference, meeting July 11-15 at Lake Junaluska, North Carolina, elevated two men to the ranks of the episcopacy. They were Nolan B. Harmon, sixty-four-year-old Book Editor of The Methodist Church, and Bachman G. Hodge, sixty-three-year-old pastor of Centenary Methodist Church in Chattanooga, Tenn.

Bishop Harmon was given charge of the Charlotte (N.C.) Area to replace Bishop Costen J. Harrell, now retiring.

Bishop Hodge takes over the Birmingham (Ala.) Area of retiring Bishop Clare Purcell.



Anglicans Make Plans For 1958 Conference

PREPARATIONS FOR THE 1958 Lambeth Conference of the Bishops of the Anglican Communion throughout the world are being made at a meeting held at Lambeth Palace, London, this summer. The list of bishops participating includes the name of the Right Rev. K. H. Ting, bishop of Chekiang, representing the church in China. This will be the first official visit to Europe by a bishop from the Chinese People's Republic since the revolution in China. Others attending include the archbishops of Rupert's Land and West Africa; the Right Rev. W. H. Gray, bishop of Connecticut, representing the Protestant Episcopal Church in the United States; the Bishop of Grahamstown, representing the Church of South Africa; the Bishop of Matabeleland, representing the Church of Central Africa; the bishops of Bombay and Lahore, representing the Church of India, Pakistan, Burma and Ceylon; and the bishops of Singapore and the Upper Nile.



Co-ordinating Council Organizes in Chicago

BISHOP CHARLES W. BRASHARES OF Chicago was re-elected chairman of The Methodist Church's thirty-six-member Co-ordinating Council at its organization meeting in Chicago June 26.

Other officers chosen were: Leon Hickman, Pittsburgh, Pa., vice chairman, and the Rev. Dr. Edwin R. Garrison, Indianapolis, Ind., secretary.

The Co-ordinating Council assigned its work to committees on property,

program, church structure and review. The last named will make a study of Protestants and Other Americans United for Separation of Church and State and will report to the 1960 General Conference concerning support requested from The Methodist Church.

A request for permission to provide a headquarters building for the Television, Radio and Film Commission was referred to the property committee for study.



McCarran Act Reform
Pressed by W. D. C. S.

CONTINUED ACTION BY THE WOMAN'S Division of Christian Service of the Methodist Board of Missions has called upon the Congress of the United States to revise the Immigration and Nationality Act of 1952 (the McCarran-Walter Act) so as to remove all discriminatory provisions based on race, national origin, religion, or sex, and to place emphasis on the contributions immigrants will continue to make to our nation.

The McCarran-Walter Act, which may be reviewed in Congress this year, is a codification and consolidation of former immigration and naturalization laws of the United States. The Act could have been made a powerful demonstration of our democratic principles, its critics say; actually it not only retains most of the discriminatory provisions in former laws but also adds a number of new provisions pointing in that direction.

"It is difficult to decide upon the most distressing feature of the McCarran-Walter Act," comments Mrs. Clifford A. Bender, Associate Secretary of the Department of Christian Social Relations of the Woman's Division. "Among its provisions is one denying to naturalized citizens, on pain of losing their citizenship, privileges such as joining certain organizations granted to native-born citizens. This restriction establishes, in effect, a 'second-class' citizenship.

"The atmosphere of suspicion created by the law also is evident in the provisions relating to the alien during the period prior to naturalization when he is living in the United States. The definition of the 'good moral character' of an alien, contained in the law, is a negative one.

"Other disturbing features," Mrs. Bender went on, "are the provisions regarding the admission of visitors to the United States and those establishing the so-called Asia-Pacific Triangle and limiting to 2,100 visas yearly the

quotas from this vast area, which includes all of India, Pakistan, Indonesia, Japan, Korea and a number of other countries.

"Only sufficient interest on the part of citizens who deplore the McCarran-Walter Act can bring about its revision," Mrs. Bender concluded. The Woman's Division urges Methodist women to write their Congressional representatives, recommending revision. Congressional action revising the Act would make one of the most encouraging headlines that could be written across the newspapers of the world."

(An analysis of the McCarran-Walter Act may be found in the booklet, *I Lift My Lamp*, published by the Woman's Division of Christian Service.



Founder Retires at Henderson Settlement

THE REV. HIRAM M. FRAKES, former superintendent and promotion director of Henderson Settlement, Frakes, Kentucky, a Methodist mission, retired this summer after thirty-one years of significant service to the people of the Kentucky mountains.

The log cabin school which he founded some thirty years ago has grown into a center with twenty-two buildings on a 700-acre campus and a school enrollment of over 500 children.

Mr. Frakes, a Methodist minister, left his pastorate in Pineville, Kentucky, in 1925, when he heard in a courtroom the proceedings relative to a murder which had occurred in the hills outside Pineville. Disturbed by the situation revealed in the trial, he determined to establish a school for the youth of the mountains. At first the mountaineers, many of whom had never before seen a preacher, were suspicious of him, but their attitude changed gradually. The first man to give land to the pastor was a moonshiner and feudist. The late Bishop Theodore Henderson, of the Ohio Methodist Conference, and the Methodist Board of Missions co-operated also.

Mr. Frakes retired from the active superintendency of Henderson Settlement in 1950. Since that time he has worked full time to promote the center—in rural and urban churches, at annual conferences and at General Conference—anywhere he could get a hearing.

"Faith, courage, daring, skill, determination," says Glenn Evans, pres-

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ent superintendent of the settlement, "have been some of the characteristics of his career. His impact upon this community and upon the missionary life of the church at large will not soon be exhausted. For years to come numerous men and women of these mountains will remember him with abiding gratitude."



Women Clergy Rights Expanded in Norway

THE ABOLITION OF THE LAW WHEREBY the appointment of a woman to the ministry of a (state) church in Norway was dependent upon her approval by the local parish, now has the effect of giving unrestricted clergy rights to Norwegian women who qualify educationally. The nation's Parliament rescinded the law against the advice of the theological faculties and of the bishops. The action has increased the agitation to give a local church greater rights in the appointment of ministers. At the present time, the parish council and the bishops have the right to nominate for the ministry, but the government may name to the post any person in the list of nominees.



Missions Strengthened In SC Jurisdiction

METHODISTS FROM EIGHT SOUTH Central states have launched a four-year, \$1,298,410 program to strengthen missionary work among the Indians of Oklahoma, the Spanish-speaking people of Texas and New Mexico.

The 300 delegates to Methodism's South Central Jurisdiction Conference voted to ask the 6,879 churches they represent to give \$932,442 between now and 1960 to Spanish-speaking work and \$365,968 to Indian work. The decision to initiate the financial program was one of several actions the conference took in approving recommendations from its committee on missions.

The money for Spanish-speaking work will include annually \$98,250 to support salaries of pastors, \$75,000 to build ten new churches, \$50,000 to build ten new parsonages and \$33,000 to help support the Lydia Patterson Institute, a school in El Paso, Texas, for training Spanish-speaking pastors.

The funds will be used in the Rio Grande Annual Conference, which includes 138 Spanish-speaking Methodist churches in Texas and New Mexico. The churches have 12,000 members and a Sunday school enrollment of

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10,000. They are served by ninety-five pastors. In the conference are settlement houses, community centers, schools and hospitals supported by the Woman's Division of Christian Service of the Methodist Board of Missions.

The money for Indian work will provide for organizing eight new congregations, building ten new parsonages and eight new church buildings, and purchasing four mobile evangelistic units. Some funds will be used to raise the minimum salary for full-time Indian pastors to \$1,800 a year.

The Methodist Church among the Indians numbers 7,359 members, having doubled in membership in the last fifteen years. There are 101 churches served by sixteen pastors. In approving the gifts for Indian work, the conference said that of 120,000 Indians in Oklahoma, less than twenty per cent are members of any Christian church.

Each church in the jurisdiction will be asked to make a special gift (an Advance special) to both Spanish-speaking and Indian projects each year of the 1956-60 quadrennium.

In other actions affecting missionary work of the entire Methodist church, the conference:

Endorsed the current five-million-dollar financial campaign for the Alaska Methodist College to be established in Anchorage.

Asked all churches to continue the current high rate of giving to overseas missions and to make special contributions to four countries where special evangelistic efforts are planned for the next four years.

Called for greater efforts to recruit overseas missionaries to enable the Board of Missions to reach a goal of 2,000 missionaries in 1960. There are now 1,500.

Cited the need to strengthen Methodist churches in rural areas.

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which are undergoing population losses, and to continue the program of church extension in growing urban centers.



Medical Mission Progresses in Nepal

THE UNITED CHRISTIAN MEDICAL Mission to Nepal, with its three Methodist doctors, has set up four headquarters since moving into the mountainous little country north of India in April and May and has been given "the best hospital in Nepal" for their work.

In 1954 the mission, whose forty Asian, European and American members represent eight mission boards, became the first Protestant group to be allowed to enter Nepal for permanent Christian work. Returning to Nepal this year were the two Methodists who were members of the original group, Dr. Robert L. Fleming, Albion, Mich., scientist and missionary for many years to India, and his wife, Dr. Bethel Fleming, specialist in maternal and child health.

With the Flemings this time were Drs. Edgar and Elizabeth Miller, who gave up twenty-eight years of medical practice in Wilmington, Del., to fulfill a lifelong dream of being Methodist missionaries. The other Methodist in the mission is Mrs. Eunice Stephens, a laboratory technician who is the only missionary of the Woman's Division of Christian Service in the group. The Flemings and the Millers are serving

under the Division of World Missions.

Dr. Robert Fleming writes: "The United mission is now located in west Nepal at Tansen, central Nepal at Kathmandu (the capital) and Bhadgaon and east Nepal at Dhankuta. Four American missions are represented, Presbyterian, Disciples of Christ, World Mission Prayer League and Methodist. The four other missions represented are Regions Beyond, Zenana Bible, Swedish Baptist and Norwegian Tibetan Missions.

"One nurse in the group, Miss Chandrakumari Jakau, is the first foreign missionary sent by her sponsoring group, the Disciples of Christ in India. Twenty of the mission are Europeans and Americans and twenty are Asians, principally Indians.

"The mission has been told by the Nepalese Health Minister, 'You have the best hospital in Nepal.' We greatly appreciate this confidence placed in us by the Government of Nepal."



Literacy Team Goes to Africa

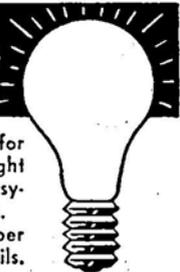
A TEAM OF FIVE LITERACY EXPERTS was sent this summer by the Committee on Literacy and Christian Literature of the National Council of Churches to train native leaders in Tanganyika, the Belgian Congo, Ruanda, Urundi, Egypt and the Sudan, all in Africa. Floyd Shacklock, director of the committee, says the team will not teach the ABC's directly to the people, as earlier teams under Dr. Frank C. Laubach have done, but will concentrate in the training of men and women to teach, setting up schools where they in turn will teach teachers, and in preparing native experts to produce instruction charts and Christian literature in the languages of the area—notably Swahili, Remi, and Irambi. The American team will be composed of Dr. and Mrs. Wesley Sadler of the United Lutheran Church; James Carty, a Nashville, Tenn., journalist; Philip Gray of New York, a literacy artist; and Mrs. Elizabeth C. Baity of Geneva, Switzerland.



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FORTY YOUNG MEN AND WOMEN gathered in Nashville, Tenn., June 26, to begin a six-week orientation course that will prepare them to be overseas missionaries of The Methodist Church for a period of three years each.

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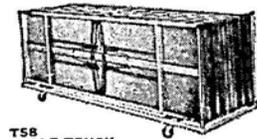
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For a week before going to the Scarritt campus, the group met at Camp Dogwood about ten miles from Nashville. There they discussed the missionary heritage, the missionary vocation and the mission of the church in a revolutionary world. At Scarritt they separated into small groups to study the areas of the world to which they will be going. A special event was a program of visitation evangelism, directed by the Methodist Board of Evangelism in Nashville.

The women will serve under the Woman's Division of Christian Service of the Methodist Board of Missions and the men under the board's Division of World Missions. Most of them will be sailing for their assigned fields early this fall.

The dean of the training session was the Rev. Robert Lundy of Pulaski, Va., a Methodist missionary to Malaya. Teachers included Miss Margaret Billingsley, a mission board secretary for Japan and Korea; the Rev. Tracey K. Jones, a secretary for Southeast Asia; Dr. Ernest Saunders, professor of Bible at Garrett Biblical Institute, Evanston, Ill., and members of the Scarritt faculty.

The missionaries, their home addresses and the area to which they have been assigned:

California—Miss Patricia Riddell, 938 Avis Drive, El Serrito, to Latin America.

Colorado—Miss Carolyn Sue Bowen, 2700 Chelton Road, Colorado Springs, to East Asia; Mark Reames, 645 Martindale Drive, Denver, to Sumatra.

Illinois—Miss Ruth E. Nelson, Cerro Gordo, to East Asia; Sherman Janke, 1444 Kaywood Lane, Glenview, to Latin America; John W. Krummel, Arthur, to Japan.

Indiana—Carl Arthur, Sheridan, to

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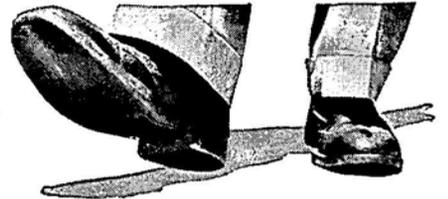
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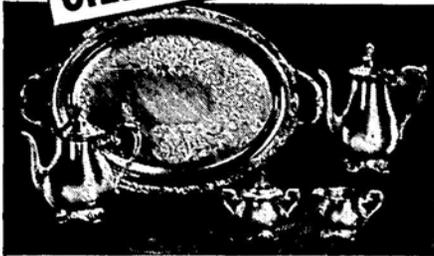
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Latin America; Wesley Strong, Royal Center, Latin America.

Iowa—Gene Matthews, Wapello, assignment indefinite.

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Kentucky—William Funk, 216 Byrd Street, Covington, Ky., to Borneo; James H. Jones, Trenton, Ky., to Latin America.

Maryland—Miss Audrey J. Sowers, 110 Shipway, Baltimore, to Latin America.

Minnesota—Miss Wilma Joan Roberts, New York Mills, to Latin America; Richard Johnson, 431 Academy Street, Owatonna, to Malaya; Thomas Johnson, same address, to Sumatra.

Missouri—Miss Claribell Gallivan, 1126 Gary Street, Columbia, to Latin America.

Nebraska—Marvin Coffey, Phillips, Latin America.

North Carolina—Miss Barbara Anne Smith, 405 East Burgess Street, Elizabeth City, to Latin America.

Oklahoma—Sam Slack, 2801 Denver Street, Muskogee, to Japan.

Pennsylvania—Miss Donna McMurray, 111 Northview Avenue, New Castle, to Latin America.

Tennessee—Miss Jo Anne Barker, 2516 Parkview, Knoxville, to Southeast Asia; Miss Verna Bradley, 712 Beech Street, Elizabethton, to Latin America; Miss Susan H. Harris, 215 Cherry Avenue, Cookeville, to East Asia; Miss Sally Rodes, Brentwood, to East Asia.

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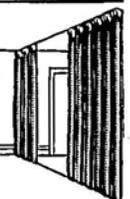
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Virginia—John McCaleb, Walnut Drive, Front Royal, to Japan; Walter Whitehurst, Princess Anne, to Latin America.

Washington, D.C.—Miss Lillian Montgomery, 4418 Lowell Street, N.W., to East Asia.

Washington (state)—Richard Blakney, Bremerton, to Borneo.

Wisconsin—Donald Smith, Coloma, Malaya.

Wyoming—Kenneth Jackson, 15 South Sheridan Avenue, Sheridan, to Japan.



O. B. Fanning to Head Washington News Office

A FOURTH METHODIST INFORMATION office on the general church level is to be opened in the nation's capital by the denomination's Commission on Public Relations in September.

The plan was made public by Bishop Richard C. Raines of Indianapolis, president of the Commission.

O. B. Fanning, an associate director of the Commission and head of Nashville Methodist Information, has been elected director of the new office, Bishop Raines announced.

Fanning, a former city editor in Huntsville, Ala., began his service for the church six years ago after fourteen years in the public relations department of the Goodyear Tire and Rubber Company and two years with the Red Cross. He belongs to the Public Relations Society of America and the National Religious Publicity Council and is a University of Alabama journalism graduate.

The new Washington office will be housed in the Methodist Building, 100 Maryland Avenue, N.E. It will provide a general Methodist news service and be the news outlet for the three official Methodist agencies in Washington, the Board of Temperance, the Commission on Chaplains and the Commission on Camp Activities. Fanning will also cooperate with interdenominational offices in the capital.

The Commission on Public Relations, headed by Dr. Ralph Stody in New York, has branch offices in Chicago and Nashville where numerous ad-



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ministrative boards are located. In addition the Commission is affiliated with twenty regional offices supported locally.

The new Washington office was made possible by an enlarged appropriation made by the recent quadrennial General Conference in Minneapolis.



**"Consider Your Call"
Is Youth Hymn Theme**

FOR THE THIRD SUCCESSIVE YEAR, THE Hymn Society of America is seeking a new hymn-text for use in "National Youth Week" which next is observed January 27 to February 3, 1957. The contest for hymns "written by youth for youth" is conducted by the Society at the request of the United Christian Youth Movement of the National Council of Churches. In 1955, the Society chose five hymns, from several hundred submitted, as worthy of publishing and singing; and in 1956 two were chosen in the second search.

Each year there has been a new theme for the content of the hymns asked for: for 1957 it is "Consider your call." According to the Rev. Deane Edwards, president of the Hymn Society, "The hymns should express the nature of Christian vocation: its privilege, its fundamental character, and its urgency."

The hymn-texts should be written to well-known meters found in standard hymnals; written by persons under thirty years of age; have not been previously published; and submitted to the Hymn Society of America, 297 Fourth Ave., New York 10, N. Y., not later than November 1, 1956.

President Edwards announces the following as judges of the hymns submitted: Dr. Purd E. Deitz, St. Louis, Mo.; Mrs. Roderick French, New York City; Dr. Morgan Phelps Noyes, Montclair, N. J.; Miss Edith Lowell Thomas, New York City; Dean Tertius van Dyke, Washington, Conn.; Dr. Philip S. Watters, New York City.



**Charles R. Stinnette
Named to Union Post**

ANNOUNCEMENT OF THE APPOINTMENT of The Rev. Dr. Charles Roy Stinnette, Jr. as Associate Professor of Pastoral Theology and Associate Director of the Program in the Relations of Psychiatry and Religion at Union Theological Seminary as of July 1, 1956 has been made by Dr. Henry P. Van Dusen, President of the Seminary. Dr.

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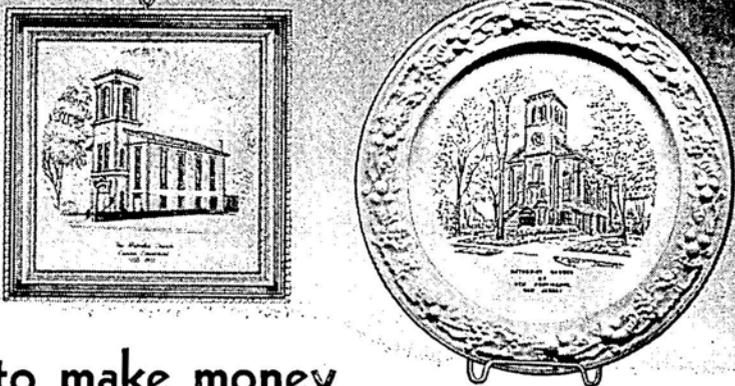
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Stinnette will take up his new duties in September.

The Program in the Relations of Psychiatry and Religion, made possible by a grant of \$200,000 from the Old Dominion Foundation for an initial period of five years, has as its primary purpose the strengthening of the training of prospective ministers for their tasks by acquainting them more fully with the understanding of human behavior afforded by contemporary psychodynamics. It is also expected that the Program will contribute toward a fuller collaboration between these two fields in their respective approaches to spiritual and psychic illness. The recently appointed Director of the Program is Dr. Earl A. Loomis, Jr., who will also serve as Professor of Psychiatry and Religion at the Seminary.

Dr. Stinnette, who will be associated with Dr. Loomis in the direction of the Program, received his B.D. degree from Union Seminary in 1940; an S.T.M. from Hartford Theological Seminary in 1941; and a Ph.D., under the joint program of Union Seminary and Columbia University in 1951. He holds the first certificate in applied psychiatry to be granted to a clergyman by the William Alanson White Institute of Psychiatry.

A native of Asheville, North Carolina, and an Episcopalian, Dr. Stinnette held positions as Curate of Trinity Church and as Assistant Rector of St. John's Church, both in Hartford, Connecticut, before he entered the Chaplaincy of the United States Army where he served for three years from 1943-46, reaching the rank of Major and receiving the Bronze Star. On his return from service, he served in succession as Temporary Rector, Christ Church, Raleigh, North Carolina; as Staff Member at the Chapel of the Intercession, New York, while in residence at Union Seminary; as Chaplain at the University of Rochester; as Rector at the Church of the Ascension, Rochester, New York; and as Associate Warden of the College of Preachers at the Washington Cathedral, Washington, D.C. In 1953 he was installed as Canon of the Washington Cathedral from which he is being called to his new position at Union Seminary.

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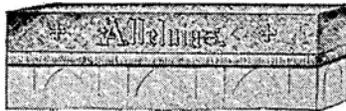


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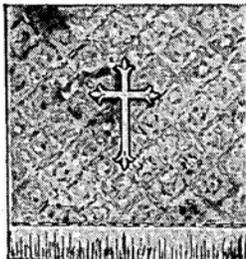
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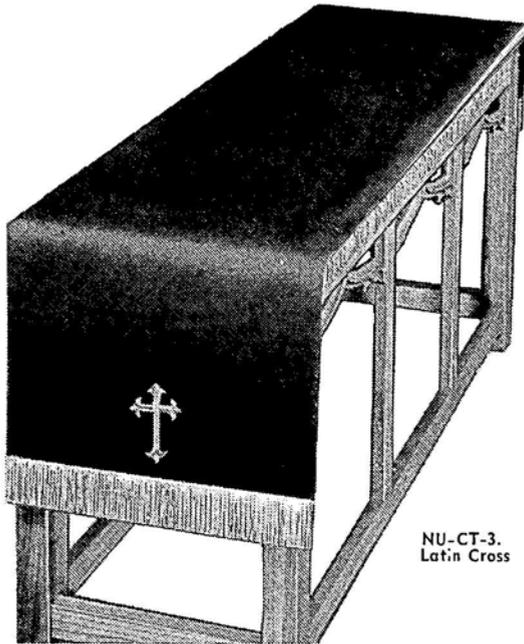
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Communion Table Runners are available in Rayon Damask, Royal Faille or Felt. Rayon Damask is fine grade 100% rayon, woven in a Normandy design. The Faille is the finest grade six-ply rayon interwoven with long-fibered cotton for softness. The 16-ounce Felt is the heaviest made. Rayon Damask and Royal Faille covers are lined with matching best grade soft satin and interlined with top grade cotton material. Wool Felt runners are lined with twill rayon satin and are not interlined.

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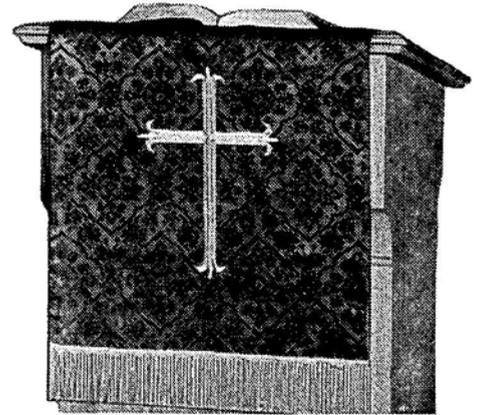
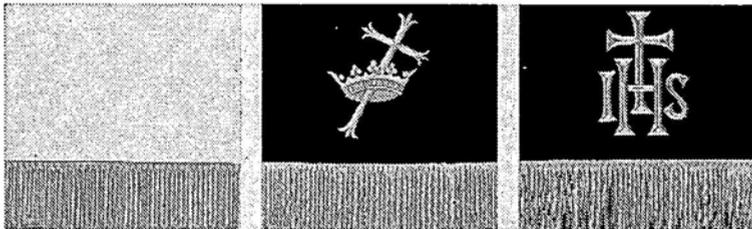
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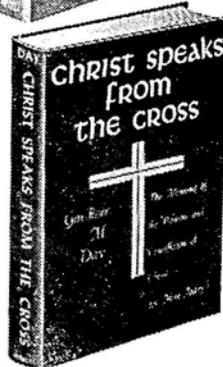
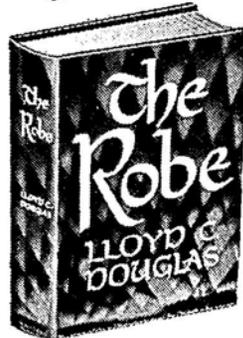
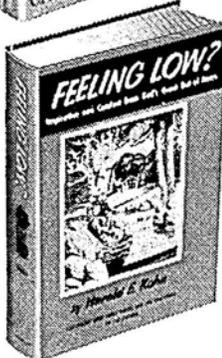
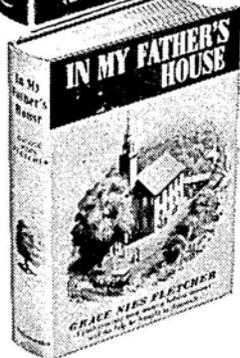
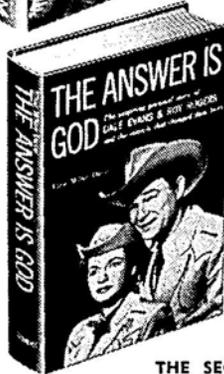
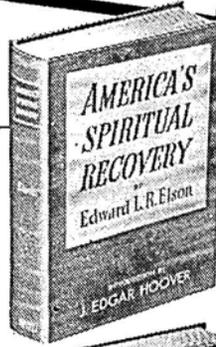
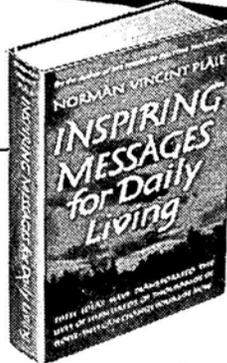
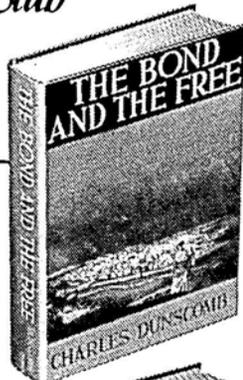
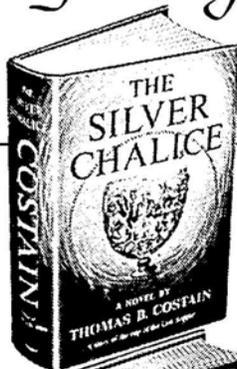
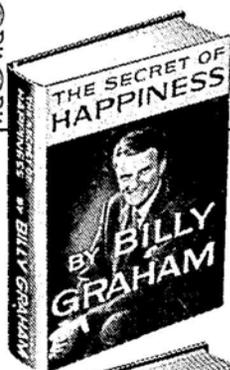
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