

SPECIAL BOARD OF MISSIONS ISSUE

MARCH 1957



World Outlook

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by P. Taylor, from World Council of Churches



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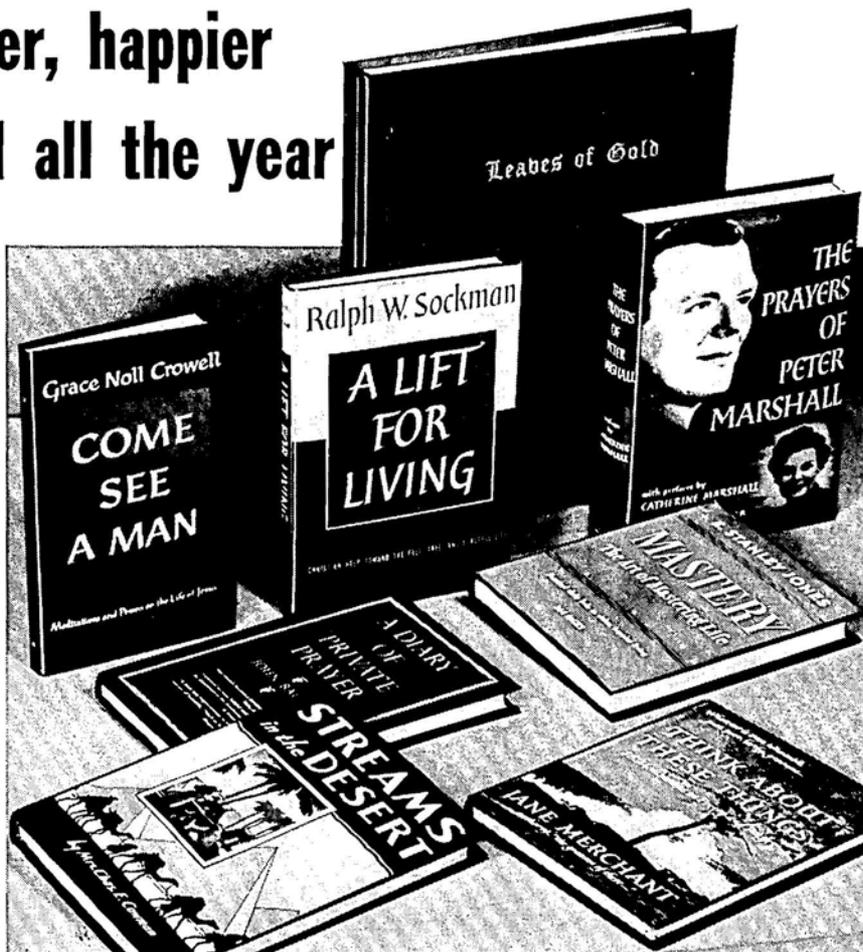
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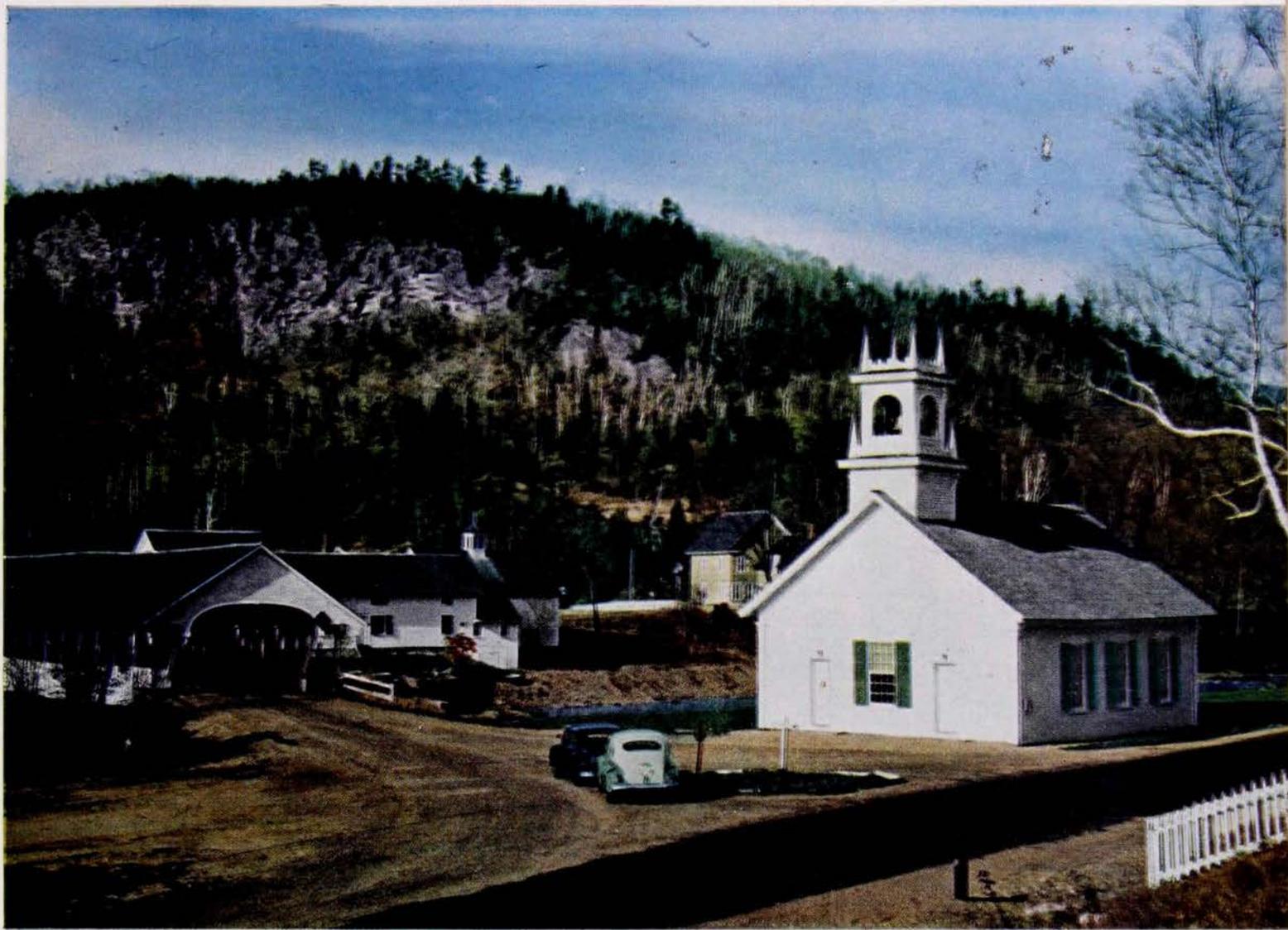
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Methodist Prints: Rickarby

*“All the World Is God’s Own Field”**

* From hymn 545 in *The Methodist Hymnal*.





India Centenary Photograph

*“Come, Holy Ghost, our souls inspire
And lighten with celestial fire.”*

THESE are the opening words of the *Veni, Creator Spiritus*, the ancient hymn that is part of the service of consecration of a bishop or ordination of an elder. They were said at the service shown above at which Mangal Singh and Gabriel Sundaram were consecrated as bishops of The Methodist Church serving in India. This ninth-century hymn, originally sung in Latin, is known as the Pentecostal hymn. It may serve to remind us of the universal mission of the Church and of that mission's dependence upon the power of the Holy Spirit.

EDITORIAL

Toward a Definition of Mission

ONCE AGAIN we bring you a report of the missionary activities of The Methodist Church in the past year. Since 1956 marked the beginning of a new quadrennium the emphasis in these articles is on plans for the future. In a very real sense this is where the emphasis always should be in a consideration of missions. The missionary activity of a church can never be a settled thing; it should be always a search, a striving to determine and fulfill the mission of the church. From the human viewpoint, limited as it is, this process is always in flux even though its end remains constant. In a certain sense we are always searching for the real mission of the church.

One of the best attempts to put this search into words from a missionary standpoint was made at the commissioning service for eighty new missionaries held at Buck Hill Falls, Pennsylvania, during this year's meeting of the Board of Missions. It was a speech of welcome to the new missionaries by Miss Peggy Billings, a young missionary who has served in Korea and is now on furlough. We print it here in its entirety as an introduction to this report on Methodism's missionary activities. This speech, we think, indicates what missions are about. It points the way toward a definition of mission.

"That which we have seen and heard . . . which we have looked upon and touched with our hands, we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and His Son Jesus Christ . . ."

"That which we have to give is immeasurably small in comparison with that which we receive. As my message of fellowship to you, I feel compelled of God to share with you a few of the spiritual ideas which I caught just a glimpse of in my first term of service in Korea.

"I lived for four instructive months in Hiroshima, Japan, waiting for my military permit to enter Korea. Even though time with its healing power had passed, one could yet see on every hand the destructiveness of that atomic blast. You are not the same again after certain things happen to you. You are not the same after you have seen how war lays waste God's world and scars the face of humanity. You are not the same again once you have realized that the peoples of the world are different . . . and in Hiroshima, as I lived in the midst of a people who bore in their bodies and in their spirits the marks of man's hatred and revenge, I remembered vividly the words of a Japanese boy: 'East and West are different. In ourselves we are not one. Only Christ can stand in that desperate gap.' I caught a new glimpse of the truth that Christ alone is the reconciling power.

"In Korea I saw the tragedies of another war. This experience caused me to believe that we make a mistake when we number our war casualties by those killed or missing. The living are the real casualties of war. I saw orphans as by the hundreds they roamed the city streets, obeying the law of the jungle; I saw widows as they wept in futility; I saw the crippled, the blind, the deranged, and, worst of all, those disillusioned, hopeless ones, who because of what they had seen man do, had lost all faith in man and in the God who created him. This caused me to ask myself this question: Is the faith you say you bring adequate? Experiences in postwar Korea have pressed the burden of this question harder down upon our hearts, and increased to white heat our desire to live a conquering faith . . . faith in a Person, not a creed . . . a Person who moves in the earth with His abounding love.

"As I examined my faith, I found myself lacking. I found that you cannot give what you do not have.

There were times of success and accomplishment, when things worked out well and went according to plan. Yet in the depth of my heart there was a dissatisfaction and a restlessness. My heart would cry out, 'Dear God, can't you leave me alone just for a little while? Can't you let me be satisfied just once?' And the voice of God would thunder back in my heart, 'I don't want your little successes . . . I don't want your paltry triumphs . . . I want YOU . . . all of you.' I learned a little better that we do not go out to do a job, we go out to live a life. We don't go out to succeed but to obey. God will reject all else but all of our loyalty and love.

"And I learned that God's will is constant. I might fail, but my failure does not alter God's will or his plan. 'If we are faithless, he remains faithful, for he cannot deny himself.' This knowledge helps us and prods us: to hold on to goodness in the midst of evil; to hold on to hope in the midst of despair; to hold on to love in the midst of a world gone mad with hate.

"And all of this was to make us rely not on ourselves, but on God.

"Welcome into this search for the reality of Christ."

WHAT THEY SAID

Some Quotes from Buck Hill Falls

"The spiritual vacuum which is created among a people by communism is one of the great opportunities for the teaching of the Christian faith—and one of the opportunities for which we were not prepared."—Eugene L. Smith.

"We confess our failure as Christians to create a climate where justice, order and true brotherhood would have made impossible the current upsurge of racial tension and violence. . . ."

"We call upon our Methodist people to speak in the spirit of Christ in these days of grave responsibility."—Board of Missions.

"We are told by authorities that one of the reasons why the early church disappeared from North Africa was that it was a foreign institution and never became a part of the North African cultural life. It is our impression that the church will also disappear from Africa south of the Sahara unless it becomes an African institution."—Bishop Ralph E. Dodge.

LETTERS

Thanks from the Argentine

• Thank you very heartily for the fine spread you gave the Union Seminary of Buenos Aires in the November number of the *WORLD OUTLOOK*. This is the finest presentation we have ever had in our missionary press. Even before the magazine reached us here, we had several reactions from the States from people who have been moved by the article to offer to help in this work. Again, many, many thanks.

B. FOSTER STOCKWELL

Vision in Formosa

• When we visited Tunghai University I marvelled at the Christian vision, ability, and statesmanship of those who had planted this promising interdenominational Christian college in the heart of Free China.

There are 403 students in the two classes enrolled. Of these 97 are girls. The plan is to admit 200 students a year, and within another two years the University will have its maximum of 800. Of the present student body, 255 are non-Christian. Of the Christian group, seventeen are Methodist.

After visiting the three Methodist stations, I came to feel that Tainan was the place where I was most needed.

Remember in your prayers the Christian work in Taiwan, where 97 per cent of the people are non-Christian. Formosa not only is significant for the future freedom of millions in Asia, but also she may become spiritually significant in winning those millions to Christ.

ORTHA M. LANE

Number 3, Lane 5
Kung Yuan Road
Tainan, Taiwan (Formosa)

Profitable Evening in South Africa

• Our new mission headquarters is in the region of Springs, Transvaal, a fast-growing town about thirty miles from Johannesburg, near the border between the gold mines and the coal mines.

One evening Carl Ream and Ted McKnight took me to a nearby compound where we met with thirty men. Carl told of the annual conference meeting. Reports of local study and worship were received. Several men were examined in the Apostles' Creed. We showed some slides. Tea and bread were served.

Worship, inspiration, instruction, connection with the home villages stressed, literature sold, entertainment, good fellowship—a profitable evening.

IRA E. GILLET

26 Hills Road, Springs Transvaal
South Africa

Korea—Land of Change

• In the midst of change, poverty, and sickness, the gospel of Christ reaches out a helping hand and offers hope.

I have come to have great respect for the pastors and Bible women. Often they must make great sacrifices if they serve in small country places, yet they do so with cheerfulness and devotion.

MARION KINGSLEY

Methodist Mission, Kang Neung, Korea

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COVER: Hungarian Refugee Girl in Austria
John P. Taylor, from World Council of Churches

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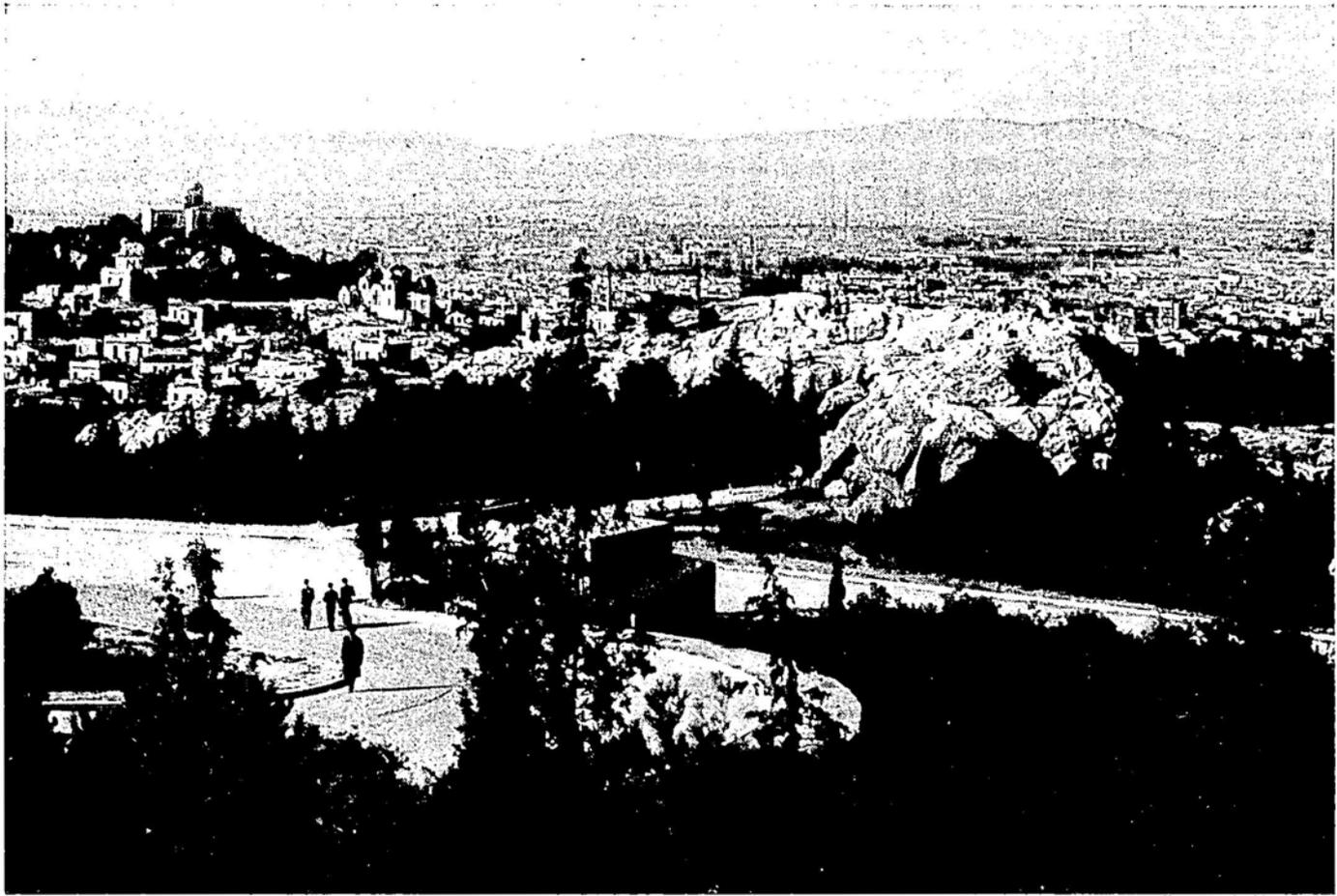
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Frances Jenkins Olcott

• *Mars Hill in Athens where St. Paul preached. "... within an incredibly short time heroic men and women who thought Christianity worth living for had brought it . . . to a place of influence over the world then known."*

Christ's Quest and Ours

by **BISHOP ARTHUR J. MOORE**

Bishop Moore of the Atlanta Area is president of the Board of Missions. He has recently returned from a trip to Africa, India, and many other mission stations around the world.

A CAREFUL reading of what Jesus taught concerning the establishment of his Kingdom makes it evident that he not only believed in his personal triumph, but sought to train his disciples to expect and work for that for which he lived and died. Christ was always certain that he had power to give life to men and nations

who walked in darkness. Not even the mists of death dimmed the central certainty of his heart, and the final challenge which He flung from his cross, was "And I, if I be lifted up from the earth, will draw all men unto me." If the modern church is to be worthy of the great opportunity which confronts it, attain to the spiritual stature God

intends for it and accomplish the purpose for which Christ organized it, then it must believe that God has something to do with our world and means to do it.

Among the many difficulties the modern man encounters in his dealings with Christianity, one that is constantly felt is that somehow Christianity is not quite adequate for this universe as it has been revealed to us, or for human need as we now know it to exist in the world. Some feel that while Christianity was adequate for that little world which existed when

Jesus began his teaching, this modern world is too complex for Christianity to work any great change. We must seek to show all such honest doubters that Christianity is able to meet, embrace, and solve the problems which have expanded to the size in which they now appear. There are those who believe the world is growing steadily worse, and they see in the distressing conditions of our time an incontestable sign that events are hurrying to a crisis in which Christ in spectacular fashion will return in physical form and accomplish by force that which His Church has not been able to accomplish. That for some of us sounds like a word of despair. The souls of too many have been disastrously invaded by fear, by half faith, which results in timidity and hopelessness. We need to discover and appropriate those eternal and inexhaustible resources of faith which enable us to live like men who really believe in God.

Time and time again in the dark and difficult periods of history men have discovered anew the deathless cer-

tainties of the gospel and have emerged with triumphant faith which rescued multitudes from indolence, unbelief, and materialism, and sent the Church forth on new crusades of redemption.

A little while ago I sat in the home of a faithful missionary who lives and labors far back in the wilderness of Borneo. He is giving himself to the Dyaks, some of whom are fierce head-hunters. Some of them have accepted Christ and now exhibit in daily living the Christian virtues and the decencies of civilization. This missionary had brought together in a school half a hundred of the children from the homes of these converted head-hunters.

On this particular morning we were about before the sun had appeared. The Rajang River, which flowed in front of the residence and up which we were to travel that day to a new mission outpost, was almost obscured by a heavy mist. The children had gathered for morning prayers and were seated on the floor, their books open to the chosen hymn, "Onward, Christian Soldiers." As I listened to

their childish voices lifted in worship and praise, I exclaimed, "What audacity! Here we are in the wilds of Borneo among head-hunters, singing about the conquest of the world by the Church of the Lord Jesus Christ!"

Lest anyone think we were engaging in a little religious "whistling in the dark" to keep our spirits up, let me assure them that real Christianity has always been characterized by such sublime audacity.

In the early morning of the Christian era the Church went forth among the false religions that then surrounded it with the full intention of conquering them. With this aim it must enter every field in which the soul of man is in jeopardy. It cannot conquer except by love, but in love it means to conquer; it means to fill the world. Throughout its history the Christian Church has believed that opposition meant opportunity, that adversaries constituted an open door, and that every challenge was a chance.

The Church has no sympathy with a shallow and unthinking optimism; indeed, there is nothing more careful of the facts than sound faith. It never underestimates the difficulties nor shuts its eyes to the strength of its foes. It looks clear-eyed at its task and then looks beyond all the difficulties to discover and appropriate those eternal and inexhaustible resources which are at the disposal of faith. It does not deny the shadows, but discovers God in the shadows, keeping watch over his own.

Christianity begins with a clear acceptance of all the facts, a recognition of the darker side of human life. There is no glossing over of sin and pain and death, yet it proclaims a gospel of deliverance. It sees sin and preaches forgiveness; it sees sorrow and announces that God shall wipe away all tears. It is anything but content with the present order of things and strives with determination to build upon this earth a kingdom of peace, joy and righteousness. It expects freedom and goodness ultimately to prevail and therefore seeks a new heaven and a new earth wherein dwelleth righteousness. If

• *Hungarian refugees in Austria in a church center. "Thus the church, engaged as it is in preparing men for the life hereafter, must also give attention to life here and now."*



Christianity does not have a risen Christ, it has no Christ; if it does not have a supernatural Christ, it has no message. There are those who would call such an attitude optimism, many would call it hope, but I prefer to believe it is the authentic expression of faith; faith in Christ, in Who Christ is, and in what is to be the ultimate outcome of His life and death.

In the Christian religion faith occupies not only a conspicuous but a commanding place. The great inheritance that has come down to us is largely a result of faith. In Hebrews we find: "Without faith it is impossible to please (God)." It is also certain that without faith we are left bankrupt of hope. In another place we are confronted with the disturbing question, "Nevertheless when the Son of man cometh, shall he find faith on the earth?" One cannot but wonder if our Lord foresaw a terrible decline of faith. Whatever He meant, we cannot escape this challenging question. If our faith cannot stand squarely before all the ingenuity of wicked men in the full conviction of its high destiny and so stand without fear or apology, then indeed one despairs of its ability to meet the demands of this age.

If the Church then is a society inspired by the spirit of Christ, it must think not only of its origin and ordinances but of the goal toward which it is moving and the purpose it was organized to serve. Its best credential is that it follow Christ on His redemptive pilgrimage. The question at present centers, not on what the Church has been, but on what is it now? For what is it intended in this crucial epoch? What is it doing today to fulfill its mission? It was the head of the Church, Jesus himself, who prayed to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." Certainly He meant that men are to be redeemed one by one and brought into conformity with the divine purpose, but He also meant that the saved of the community must in turn save the community. The Church must be the Body of Christ in the world, the society through which God is revealed to men

and His will is made operative in the social order.

Therefore it would be a mistake to conclude that the religious life is complete in experience alone, vitally important as that element is. It was Paul who said "God was in Christ, reconciling the world unto himself." Reconciliation with the Father means experiencing the forgiveness of sins and the restoration to the favor and family of God, but it also includes enlistment in the Christian purpose to make all the areas of life conformable to the will of God. Thus the Church, engaged as it is in preparing men for the life hereafter, must also give attention to life here and now. It must look upon all men in the light of their eternal destiny. With moral courage and realism it must resist every tendency of society to becloud the sacredness of human life, and resist every effort to deny to men the inalienable rights which belong to the children of God.

In the task of transforming men and movements the Church must follow its leader. Beyond any question there is spiritual value to the soul in quiet withdrawal for meditation and fellowship, but a spirituality which reaches this "hands-folded" reposeful state and there stops, complacently hesitant, will not produce a Church redemptively in touch with life. It may remain beautiful in ceremonies, devout in temper, and clean in habit; but it will surely fail to put forth the effort essential to the making of a better world. The people of God must have a militant faith which keeps them alive in every fiber of their being and imbues them with an impulse to action that makes them implacable foes of injustice and enthusiastic champions of whatever promises to hasten the coming of the kingdom of God on earth.

The Church can never regard itself as spiritually sound without an adequate missionary program. The passion to share Christ with our brothers and sisters everywhere is the authentic and inevitable outcome of Christian experience. We must carry the good news, not simply to obey an external command, but because we who have found Christ have been made captives

of an inner necessity which drives us forth to share that experience with others. It is certain we would be very greatly helped in preaching to other nations if we had more success in building a truly Christian civilization in our own land. We have expected the non-Christian world to accept the missionary message and not ask too many questions about us. But they are asking: What do we think of our racial minorities, and how do we deal with them? What of our needless self-indulgence? Our growing nationalism? Our pile of new armaments? If our missionaries are to succeed across the seas, we must see to it that Christianity works more effectively in our daily life and conduct.

There are no hermit nations today. We are all, far and near, for better or worse, in the stream of a common life. The world has grown so small that the ends of the earth are at our doors. The faintest breath of human influence runs like an electric current round and round the whole earth. We have placed too much of the burden of the missionary enterprise on the shoulders of the missionaries. We have made it too much their concern to carry the good news to the nations of the world. We have, of course, cheered them at a distance and helped in our small way; but we have not relieved ourselves of the responsibility of living the Christian life for the sake of the Christian mission.

We must avoid all compromises in either creed or life which tend to obscure or tone down the Christian gospel. The world of today needs many things but above all it needs the message of Jesus Christ. We must summon all men to behold the redemptive power which has always been resident in Him. His command to "go and preach the gospel to every creature" carries also the glad assurance that He will draw all men unto Himself and will not disappoint them when they come.

There is a widespread and growing need for a new missionary strategy—a strategy which will in no way restrict or diminish the preeminence and power of the Christian message, but



India Centenary photograph

• *Bishop Clement D. Rockey speaking at the India Centenary celebration. (Bishop Moore in background.) "There is a widespread and growing need for a new missionary strategy."*

in which we will discover new methods by which to give the message to human society. Methods quite adequate fifty years ago may prove to be inadequate now. The message we deliver will be the same, but the form in which we present it must be suited to the changed and changing situation. We are under the necessity of devising more adequate and aggressive methods of spreading the gospel.

The hour demands of us an attitude of eager expectancy and ready obedience. We must shake ourselves free from the apathy of a long period of strain and difficulty. Our hearts must glow with faith in the ultimate triumph of Christ and his Church. Our money would not be so hard to part with, nor our comrades on the field so hard driven, facing paralyzing possibilities with inadequate equipment in their hands, if the claim of Christ could lay its stern but glorious necessity on our hearts.

"What of the night? The morning cometh!" When Christianity was born, the world seemed to have the rattle of death in its throat; yet within an incredibly short time heroic men and women who thought Christianity worth living for had brought it out of the catacombs of Rome and down from the hills of Judaea to a place of influence over the world then known. These lion-hearted men and women rode forth gallantly, with banners unfurled, to change the face of the earth. Christ is still looking for disciples who can keep company with danger and are not afraid of hostile crowds, men and women who with faith can remain confident under what seem to be impossible conditions.

The hour calls for our Christian witness, both at home and abroad. Millions need our ministry of healing and reform. The enormous forces released in the world today, such as only God can govern and direct, challenge our

courage. But God has never bound himself by human movements. He has never been dependent upon the obvious human resources. He has always reserved absolute freedom for the sending of his truth into the wilderness of men's lives, and his power among all our earthly confusions and defeats. In this hour when human ingenuity has failed to relieve the world of its stress, we must come again to Him who can never be turned back, to Him whose kingdom is to grow more and more until every knee shall bend and every tongue confess that He is Lord. As we go forth to meet the demands which are upon us, let us remember that He who goes before us is the God of all the earth and of the whole of life. Today and tomorrow, here and hereafter, He gives His presence and His victory to those who share in the adventurous way of the Cross; and some day, please God, we shall witness the realization of His quest and ours.

THE World Council of Churches AND THE International Missionary Council

NEXT month a committee will meet in London to discuss and possibly make proposals for the integration of the International Missionary Council in the World Council of Churches. If proposals of integration are adopted, they will then go to the Central Committee of the World Council of Churches this summer for approval or rejection, and to the Gold Coast meeting next December of the International Missionary Council.

To many of our readers this integration may seem technical and far away. Actually, it has great bearing on the future of both bodies and, in turn, on the local churches.

Today, both the W. C. C. and the I. M. C. carry under their mastheads "in association with"—the other body. To the ordinary person it would seem that there exist two ecumenical bodies.

What are their differences in structure? What are their differences in approach?

The World Council of Churches is composed of member churches—denominations, if you wish. True, a National Council of Churches can become affiliated to the World Council, but it cannot become a member.

The International Missionary Council is made up of National Councils of Churches around the world—these Councils comprising all those Protestant groups within a country which wish to join the international body.

The World Council is fairly well centralized. It holds, in large part, a belief in publicity for its projects and

statements, and is quite theological in its reasons for action.

It is the church visible, setting forth its Christian view before the world. In part that is its task.

The International Missionary Council is decentralized, to a certain extent, since its plans and projects are carried on by the National Councils around the world. It is not given to too great publicity, since it works, usually, in a non-Christian world for the purpose, not of using its united strength for ethical or moral stands, but for winning men and women to Christ. In spite of its preoccupation with conversion, it is not theological in the sense that the World Council of Churches is theological. It accepts within its membership Christian groups which would not fit into the World Council theologically.

These are the two bodies, then, that may be integrated.

Already they work together closely. The W. C. C. uses the I. M. C. department of missionary studies as its own. The I. M. C. uses the Interchurch Aid and Service to Refugees of the W. C. C. as its own.

The general executive of each body sits on the executive committee of the other. There is staff representation of each body on all the committees of the other body. Both bodies support jointly the Commission of the Churches on International Affairs. There is a joint committee that makes plans and policies on how the two bodies should work together, which

later are brought before both the bodies for action.

That is all good.

When it comes actually to integrating the missionary body with the Council there are some questions that need to be raised, and that need to be answered. These answers must be made by younger churches as well as by the older, established denominations.

One question is—will the integration affect the easy adaptability of the Missionary Council by too great an emphasis on theological agreements of its members?

Another is—will the integration set the Christian community in a sharply defined and recognized circle of its own rather than in a circle whose edges blur off into the world around it? A defined circle can suggest a static body.

Another is—will the missionary emphasis be as emphatic where a missionary body is integrated into the church body as a whole?

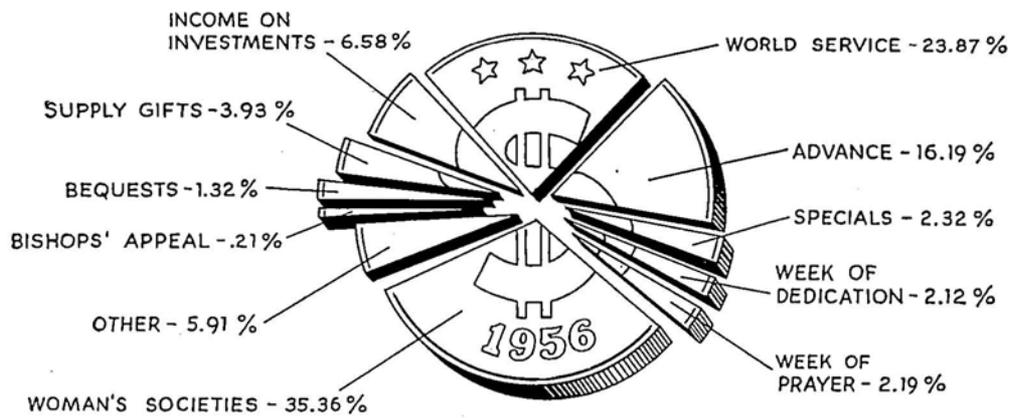
These are not arguments against integration. Many of the churches on the mission field, are favorable toward integration. It can mean a lift of status for them—something exceedingly important in any missionary movement. But in the days to come they will have to be sharers in the missionary task—a task that has to be carried on of necessity in a non-Christian world.

The questions raised here are questions that churches committed to the missionary task must ask, with the expectation of answers before integration takes place.



RECEIPTS

FOR THE YEAR ENDED MAY 31, 1956



WHERE THEY CAME FROM

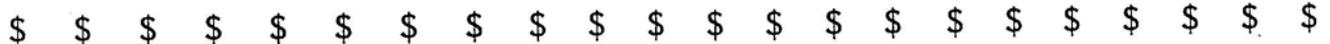
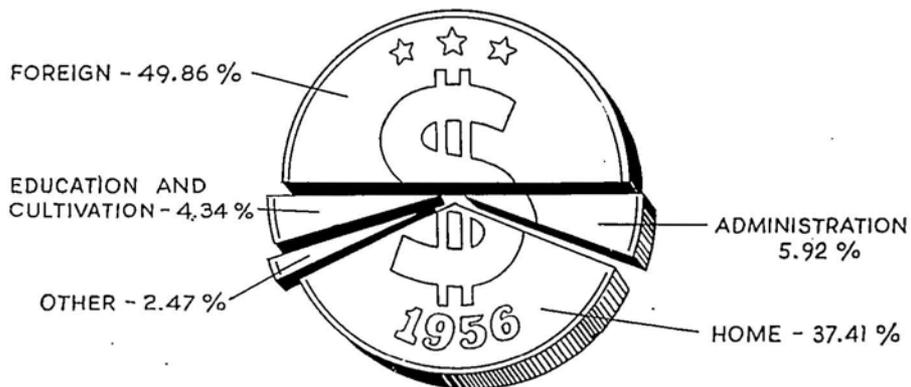
THE MISSIONARY DOLLARS

The Methodist mission program is a far-flung one, covering many countries and many activities. It is not surprising that it involves the stewardship of large sums of money. This is inevitable in a church the size of Methodism. Here is a brief report of finances involved in Methodist missions for the 1955-56 fiscal year.

WHERE THEY WENT

DISBURSEMENTS

FOR THE YEAR ENDED MAY 31, 1956



RECEIPTS

June 1, 1955 - May 31, 1956

	<i>National Division</i>	<i>World Division</i>	<i>Woman's Division</i>	<i>Total</i>
World Service	\$2,471,298.65	\$3,145,289.16	.....	\$ 5,616,587.81
Woman's Societies .....	.....	.....	\$ 8,321,508.57	8,321,508.57
Advance	622,710.99	3,186,434.70	.....	3,809,145.69
Supply Gifts .....	.....	.....	924,287.50	924,287.50
Specials	51,031.03	.....	496,155.84	547,186.87
Week—Dedication	149,738.38	349,563.98	.....	499,302.36
Week—Prayer .....	.....	.....	515,582.83	515,582.83
Income—Investments	777,706.02	259,459.21	510,594.96	1,547,760.19
Bequests .....	.....	161,383.53	150,064.07	311,447.60
Other	118,916.60	481,388.64	790,538.16	1,390,843.40
Bishops' Appeal .....	.....	49,643.34	.....	49,643.34
Total	\$4,191,401.67	\$7,633,162.56	\$11,708,731.93	\$23,533,296.16

NOTE: The receipts as reported by the individual Divisions have been reclassified in the above statement for the purpose of showing the principal sources of their income.

DISBURSEMENTS

June 1, 1955 - May 31, 1956

	<i>National Division</i>	<i>World Division</i>	<i>Woman's Division</i>	<i>Total</i>
Foreign .....	.....	\$6,303,192.60	\$ 5,296,060.27	\$11,599,252.87
Home	\$3,045,053.22	.....	5,657,664.79	8,702,718.01
Education and Cultivation	186,233.19	229,186.72	595,135.79	1,010,555.70
Administration	275,273.41	651,732.05	449,515.24	1,376,520.70
Other	317,589.73	97,151.00	158,560.07	573,300.80
Total	\$3,824,149.55	\$7,281,262.37	\$12,156,936.16	\$23,262,348.08



Eastern Publishers Service

• *New industrial opportunities in Africa.*

AFRICA

AFRICA is once again in the headlines. This year it has been the Algerian War and the Suez crisis. News reports appear day after day concerning North Africa, but the people of Africa south of the Sahara—the greatest part of the 200,000,000 people of the country—are also in crisis.

North and South crises have the same causes, industrialization, realiza-

tion that rights for education, health, and political importance can be demanded by all, and the general restlessness engendered by the changing status of the common man.

All of this is reflected in the African church. For the most part we are speaking here of the African Methodist church, but what is said is, to some extent, true of Protestants everywhere in Africa.

The most apparent trend, perhaps, is the reaching out for unity within the Protestant church. At no time since the founding of the Methodist denomination in Africa have there been as many well-functioning national councils. Where the principle of comity—the assignment of one section of the mission field to one denomination and of another section to another—was once misunderstood and resented by Africa, it is now understood. Thoughtful African Christians reach out toward plans for greater unity and of denominations, and are taking leadership toward that end.

African leadership is coming to the fore rapidly. In Liberia all the district superintendents are African. In most African conferences at least half the superintendency is African. The leadership makes itself felt in all types of churchmanship.

Africa has not come as far as the rest of the mission world in preparing its young people to take their part in the missionary vocation, but it is coming. Already, giving has gone up in one section from \$1,000 in 1930 to \$13,000 in 1955—an indication of spiritual growth as well as of increased giving.

In some sections civil service opportunities are opening for Africans. This affects the church in two ways. Many young people are fitted for the civil service through church training. In turn the civil service develops the young people so that they can give better leadership to their church.

In African Methodism the average age of both missionaries and church leaders is well below fifty. They are just beginning their greatest period of creativity. They have the advantage of seeing weaknesses and strengths of older churches which have grown out of missionary activity. They are potentially ready to move with the times. It is possible, with the swift changes in Africa, that they will have to move

a bit ahead of the times to keep up to date.

Some plans have been made.

Already there is greater cooperation within the Methodist Board itself. Principles of cooperation have been adopted by both the workers under the Woman's Division of Christian Service and the workers under the Division of World Missions.

There is general agreement among Africans and missionaries that the African Methodist church must become African in its pattern of worship and in its buildings.

There is a need for African theologians to interpret the gospel for African Christians, and with this need comes the need for good theological training—in most sections in an interdenominational seminary.

Leaders should be developed—there are some now—who can look both ways—the way of the older church and the way of the African church. This is for the good of the older church quite as much as for the African.

The missionaries' also must have some understanding of African culture—an understanding that goes beyond some words of tribal language.

Very serious consideration should be given to the use of missionaries. In some parts of Africa missionaries are overburdened with tasks of training that could be carried on in the villages themselves, often by African workers.

These workers should be drawn from expanded high schools—eventually to be staffed by African university graduates.

As the new African workers begin to take their places, increasing flexibility should be encouraged in the mission work lest the old traditional way of going about things deaden enthusiasm.

As Africans take over new tasks so missionaries should take on new ones—such as intensified work in the growing industrial urban centers.

There should be goals—definite goals with time tables attached, perhaps—drawn up by the field, with the place the missionary is to play to help achieve the goals clearly drawn.

This seems like a fairly ambitious program, but the youth of the African church, the atmosphere of the times, and the will of the people, make it

seem possible and, indeed, probable.

The sooner the African church becomes a self-sustaining church in leadership and money, the sooner the world church will become enriched and made more vital by its contributions.

A word about North Africa—Il Maten, up in the Kabyle country of North Africa, had to be evacuated some time back. As one missionary wrote:

"All authority in our little center came crashing to the ground!" The missionaries were not molested, however, and the building has been preserved since the constabulary is quartered there.

The work has not been greatly curtailed in any other part of North Africa except for national causes. The natural causes are the dearth of missionaries and the lack of replacements for the furloughed and retired workers. In all the African mission field there is no greater need for personnel than in North Africa.

The next months will have great effect on the work in North Africa and on Africa south of the Sahara, too. Amid all its complexities one fact stands out increasingly clear in Africa—colonialism or anything that anyone might interpret as colonialism—is dying out. This fact will affect not only politics but also the African church.



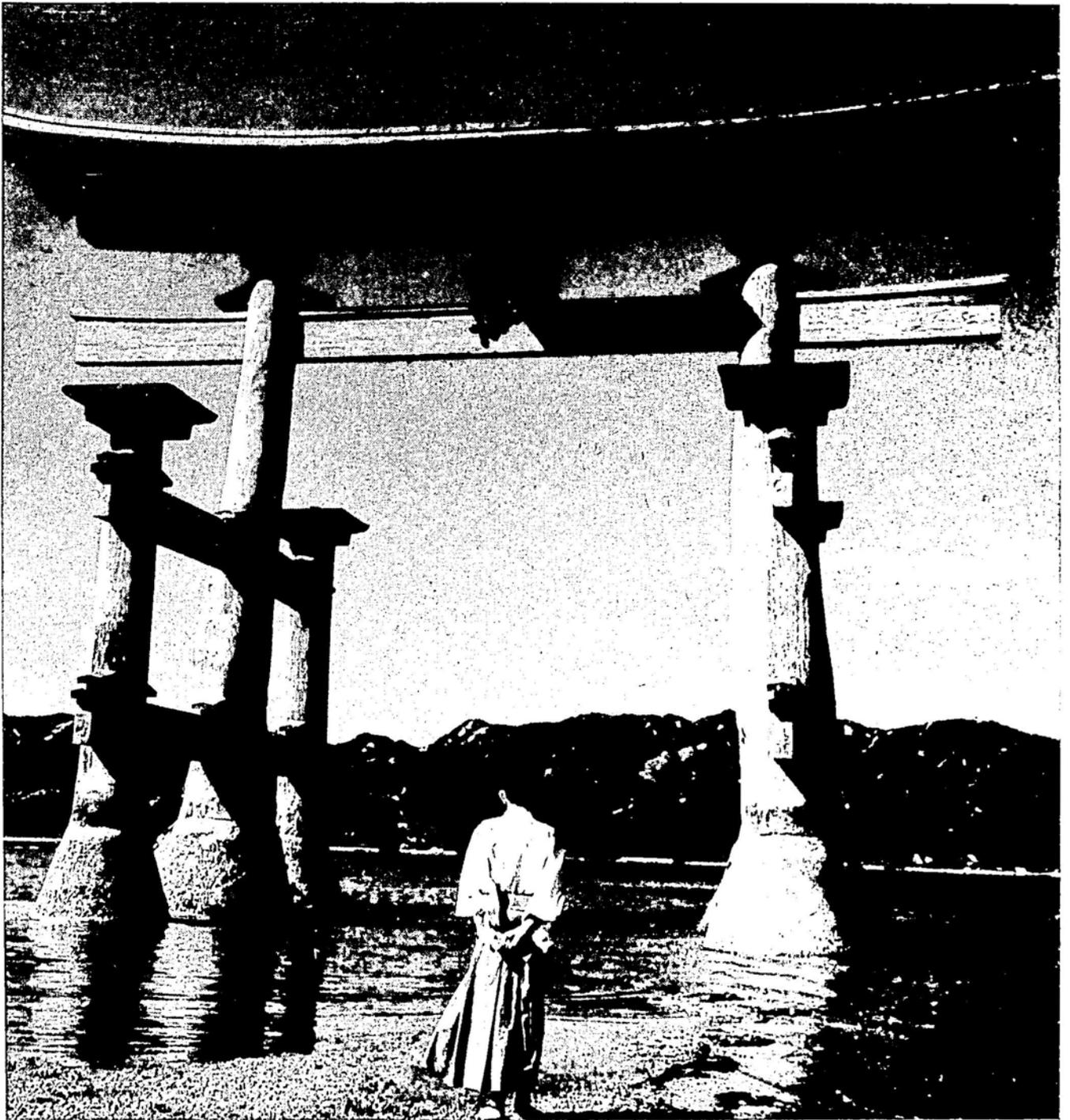
Eastern Publishers Service

• A volunteer leader in a Methodist school who has taught 27 people in his village to be literate.



E. T. Brown, Umtali

• Geography at old Umtali—what part will Africa play?



Three Lions, Inc., N.Y.C.

• *Shinto priest under Torii gate.*

JAPAN and *THE CHURCH*



Three Lions, Inc., N.Y.C.

• *White collar workers at noon meeting at the Ginza Methodist Church, Tokyo.*

TODAY Japan is restless politically and economically. To what markets should she cater? To what ideology should she turn? On one side, the one closest to her, is the Communist state of China. On the other side, separated widely geographically, but with close association since the war, is the West.

But Japan is full of vigor, even if she may not have chosen her exact way. And her Christian church is full of vigor.

The United Church of Japan, of which the former Methodists are now members, is called the *Kyodan*. It has today 1,323 ordained pastors, and 1,455 organized churches, of which 85 per cent are self-supporting. It has grown since 1951 from 151,965 full members to 162,387 in 1956, in spite of the withdrawal of some churches from the *Kyodan*.

There are fifty-six schools within its framework, seventeen of them aided by the Board of Missions of The Methodist Church.

The *Kyodan* shows its vigor in its projects. One project has been to open

(with missionary co-workers) twenty-eight rural evangelistic centers. Japanese Christianity is almost entirely an urban religion. Less than one per cent of the villagers are Christian. This new project is in recognition of that fact.

Another project has been to set up home visitation plans called the *Homon-Dendo*, where Christian teaching is carried directly into homes.

Another is a project of occupational evangelism where the evangelists, again with missionary co-workers, go to the mining sections of Kyushu, Honshu, and Hokkaido with the gospel message.

New "pioneer" churches have been established in forty-nine communities where settlers have gone since the war.

A Home Missionary Society is sending a pastor and his wife to the island of Amani-Ashima, lying between Kyushu and Okinawa.

In the midst of all this activity Japanese Christians are looking forward to two events. One is the gradua-

tion of the first class from the International Christian University in 1957. Today there are 660 students in I.C.U., the cream of Japan's high school crop. One-third of the students are girls. About 28 per cent are Christian when they enter the University. About 10 per cent more become Christian in their student years. But all students are touched by the spirit of the University.

The other event, to come in 1959, is Japan's Christian Centenary. Japan has many things to show proudly in a centenary celebration. The program is flexible enough to adapt itself to new needs. Japan has learned the art of unity in work and worship. Up to this moment, in spite of many visits here and to other parts of the West, she has not taken a great part in world church policy. Perhaps she has been too busy after the war years.

But she must not be allowed to be a church apart. It is up to the other churches in the world church to see that Japan has a place, and a chance to make her full contribution.

KOREA-LAND



Photo by James Moore

● An evangelistic service at dusk.



Photo by James Moore

● Village children pray.

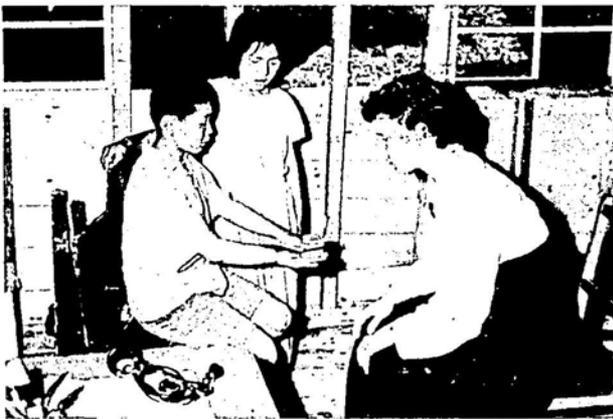


Photo by James Moore

● Medical missionary sees a sick boy.

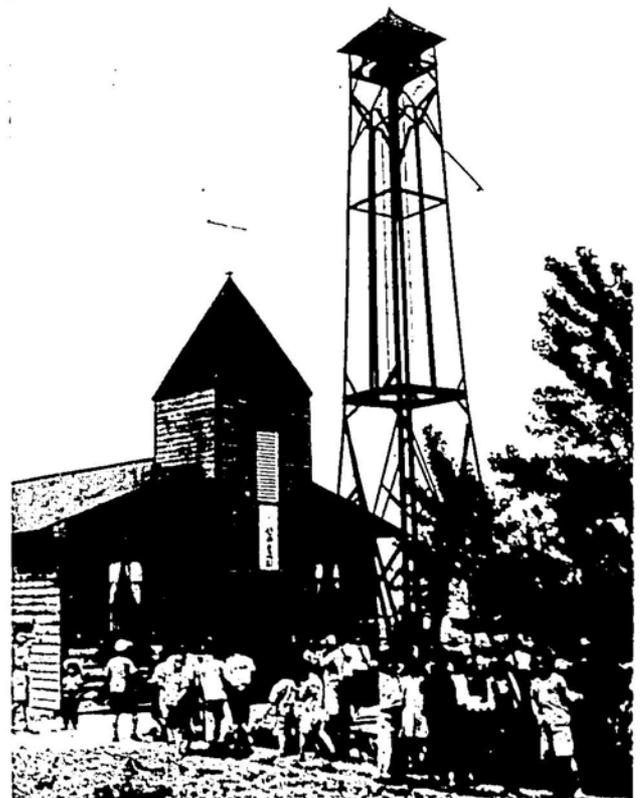
● A temporary wooden church which is being replaced.

IT IS POSSIBLE that Korea may be the first evangelical Christian nation in Asia. The next ten years will tell the story.

There are reasons for making such a statement. One is that it is the evangelical Christians who are acting as the vital spiritual leaders in Korea today. With the rebuilding of the villages, the school has been raised, the public buildings have been raised, and in almost every instance the church. And, again, in almost every instance, the church has been the Protestant church. The only chaplains in the army of the Republic of Korea are Protestants. The church has doubled itself in buildings and membership since 1940. Wherever an evangelist goes to preach, there is a congregation waiting for him.

In the Methodist Church branch of the Protestant church there are 1,018 churches, with 38,000 full members. Sunday schools have five times as many young people and children enrolled as there are full church members. There are 3,434 class meetings (the

Photo by James Moore



WORLD OUTLOOK

OF DECISION

old Wesley heritage), with 61,478 adults attending them regularly. Twelve thousand boys and girls attend the informal Methodist schools called the Four R schools—reading (w)riting, (a)rithmetic, and religion.

These children are too far away from schools to get the usual schooling. Added to these there are 60,900 pupils attending vacation schools; 30,150 meeting in Methodist Youth Fellowship groups, and 21,108 members of Women's Societies meeting with an organized program.

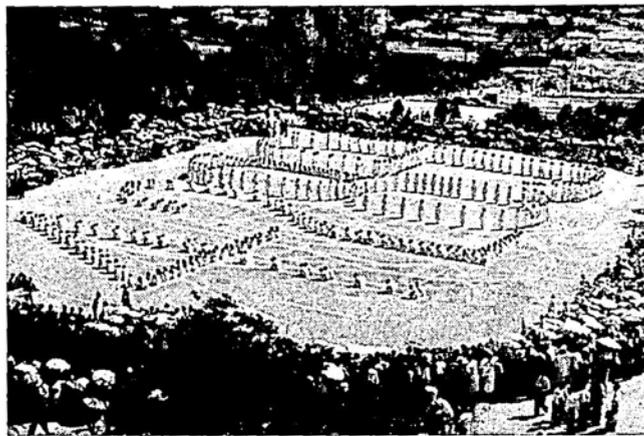
This past year, in spite of the rebuilding and readjustments, 336 Korean Methodist churches were completely self-supporting, and as many more are well on the way.

These are the actual accomplishments of the church. To have such accomplishments one must have an atmosphere that is good for growth. The graduates of Ewha Woman's Christian University in the past, the five thousand young women enrolled today at Ewha, help contribute to the atmosphere. Chosen Christian University, where Christian leaders of the Methodist Church will be trained in an interdenominational student body, makes such an atmosphere. The new hospitals, which will be joint projects of the Board of Missions, will create such an atmosphere.

That does not explain completely what is happening in Korea. It is a moment in history when everything is working together for the church. The church is becoming strong and independent, but it needs help. It is in a country lately overrun by soldiers and refugees. The Korean Christians point out that in spite of their growth and their need, there are not as many missionaries to help as there were in 1940.

Korea is a land of decision, but the decision does not rest wholly with Korea. The decision rests—in part—with the Christians of the United States.

● *Appenzeller Hall—Science Building, Ewha Woman's University, Seoul, Korea.*



● *Ewha's seventieth anniversary—June, 1956.*



● *Folk dancing by the sophomores at Ewha.*



● *Ewha student judges show a model court.*





British Information Services

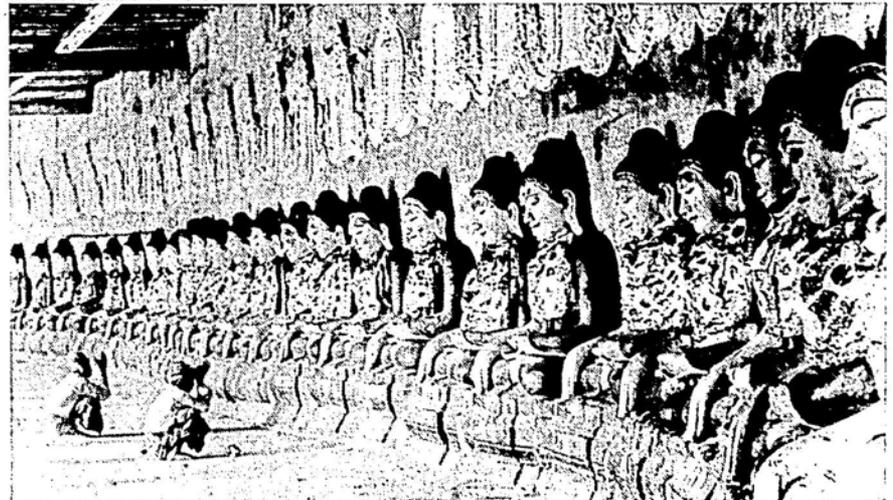
● *Voting in Malaya. The Federation of Malaya has been promised political freedom in August of this year. Singapore is seeking self-government. Southeast Asia is an area where the majority of the countries have just emerged from colonial rule.*

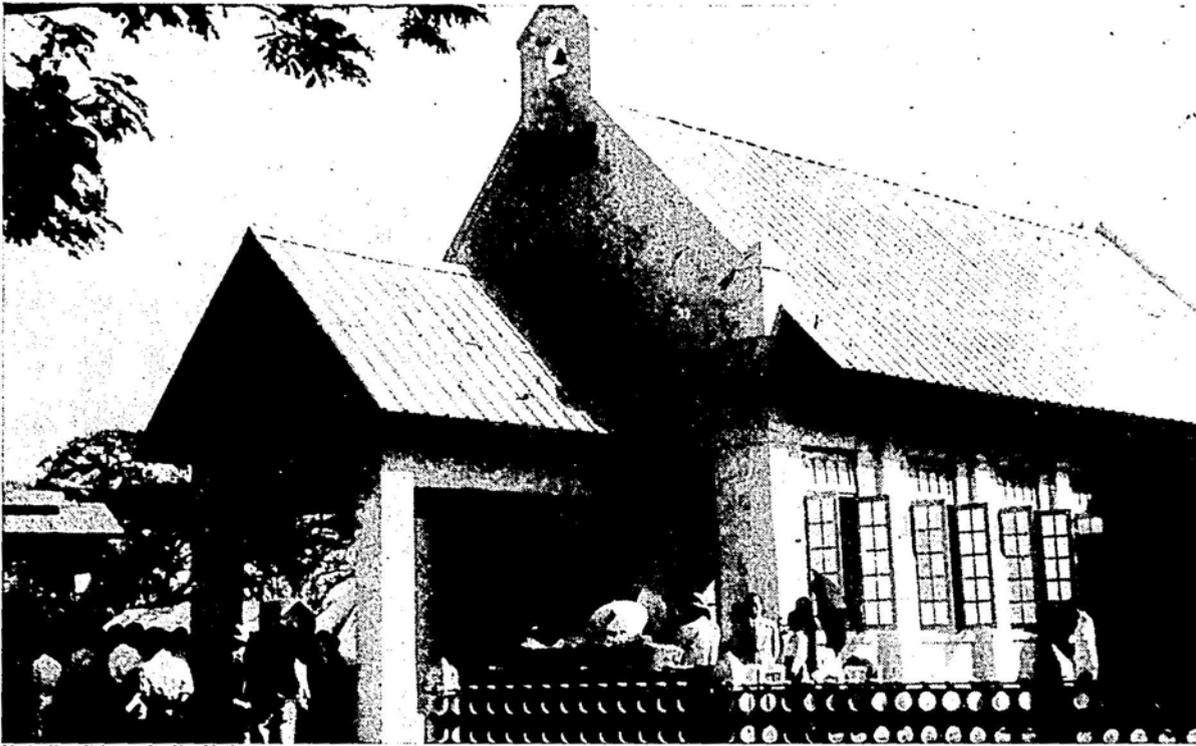
Southeast Asia and China

PROBABLY no other region of the world is undergoing such rapid social change as Southeast Asia. A diversity of political units and cultures, the countries of this area are in turmoil. The Christian churches are small minorities in most of these countries and a resurgence of ancient faiths has accompanied the rise of nationalism. To meet changing conditions, new strategy is being shaped at a number of planning conferences covering the area. Interracial, intercultural mission teams are at work and planned. Boards of Missions are being set up in such countries as The Philippines.

● *Buddhist temple in Rangoon. The rise in national feeling has stimulated a marked revival in such traditional faiths as Buddhism, Hinduism, and Islam. More ominously, there is a tendency to equate good citizenship with traditional religious affiliation.*

Methodist Prints: J. K. Matthews

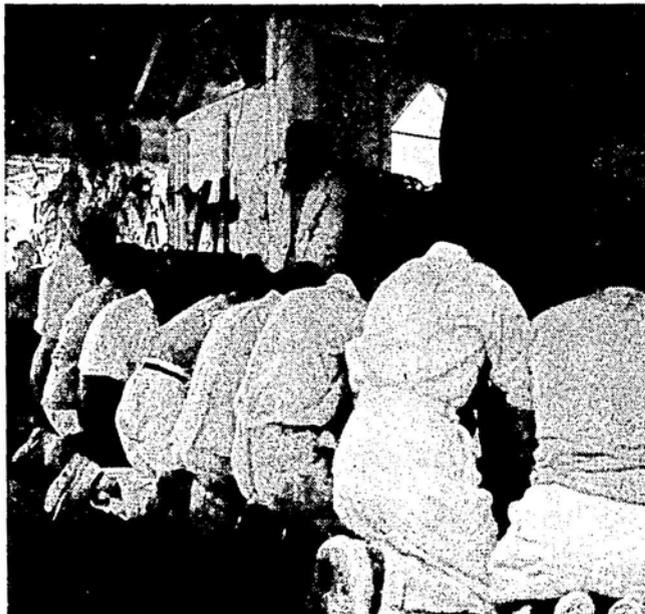




Methodist Prints: J. K. Mathews

● *Chinese church in Burma. Throughout all of Southeast Asia, there is a large Chinese population. Renewed attention must be given to work with these people. British Methodists have offered to cooperate. A new conference in Taiwan and Hong Kong has just been organized. New opportunities for contact with the Christians of mainland China are opening up.*

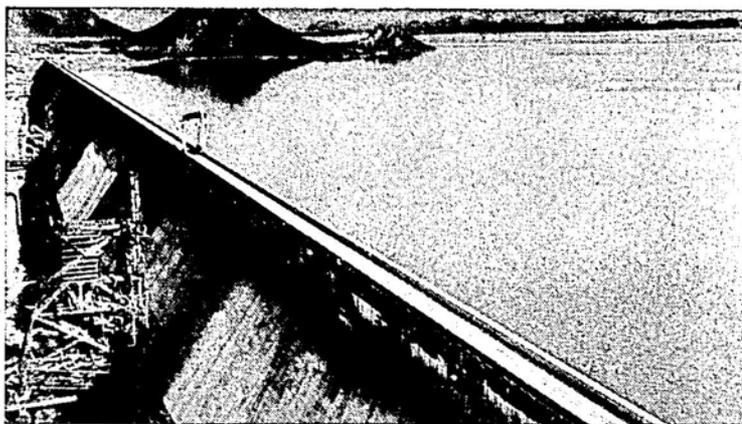
● *School for Ibans at Lubok Mawang, Sarawak. One of the four "Lands of Decision," Sarawak presents a special opportunity for work among the Iban people. These people are asking for preachers and teachers; may turn to Christianity in large numbers.*



● *Communion service in a leper colony in Malaya. As last year's strategy conference summed up the Southeast Asia scene, "Our Methodist Church in Southeast Asia is now firmly established. Its life and work have outgrown the earlier period of being chiefly missions of the church at large."*

Southern Asia

The changing scene in India, Pakistan, and Nepal reflects in many incidents. Because of the attention it has received, we present a brief analysis of the so-called Niyogi report from India. From Pakistan Dr. Clyde B. Stuntz lists the future directions the Methodist Church there should take.



Eastern Publishers Service

INDIA

ALONG WITH the industrial and social developments that have taken place in India since her freedom from Great Britain in 1947, nationalistic fervor has also tended toward a revival and revision of Buddhism and Hinduism and some other ancient faiths in that land. This revival of Buddhism and Hinduism will constitute one of the major challenges to the work of the church in the decades ahead.

Coupled with this nationalism and the revival of the ancient religions, there has gone an occasional questioning of the motives of the Christian missionaries and some suggestions for curbing the range of their activities. The state of Madhya Pradesh recently conducted an official "activities inquiry" of Christian missions, and its report, according to James K. Mathews, "was not in harmony with the whole idea of a secular state in which religious freedom of profession, practice and propagation is guaranteed."

"It must be said that the use of this material was not unbiased and indeed there seems to be almost an effort to interpret the missionary purpose in India as having been sinister, endeavoring to revive Western influence. Missionary motives were alleged not to be spiritual but aimed at disrupting social solidarity. It was further alleged that numerous sums of foreign money flowed into the land for Christian activities, which were often not in reality religious. It advised the Indian churches to establish a united independent Christian church.

"A summary of other recommendations included the following:

"The prohibition by law of the use of other professional service as a direct means of making conversions.

"To implement the provision in the Constitution prohibiting the imparting of religious education to children without the explicit consent of parents and guardians; the Department of Education to see that proper forms are prescribed and available to all schools.

"Religious institutions should not be permitted to engage in occupations like recruitment of labor for tea gardens.

"It is the primary duty of the government to conduct orphanages as the State is the legal guardian of all minors who have no parents or natural guardians.

"Advisory boards at state level and district level should be constituted of non-officials, minority communities like tribals and Harijans in a majority on these boards.

"Rules relating in the registration of doctors, nurses and

• *The great strides India is making in industrialization is illustrated by a series of dams and power stations being constructed.*

other personnel employed in hospitals, should be suitably amended to provide a condition against evangelistic activities during professional services.

"Circulation of literature meant for religious propaganda without approval of the state government should be prohibited.

"Institutions in receipt of grants-in-aid or recognition from government should be compulsorily inspected every quarter by officers of government."

While this report has received much publicity, Dr. Mathews points out that "this report of one state should not be regarded as the attitude of the Indian Government. It is not for American missionaries to attempt an answer to the often biased charges, but it must be noted that a number of Christian Indians have replied with considerable vigor and in deep appreciation of missionary labors."

PAKISTAN

THE METHODIST CHURCH, in what is now Pakistan, was started

in the wake of the great revivals under Bishop William Taylor. The newly converted people were principally Anglo-Indian and English speaking. They started self-supporting congregations, mostly in the larger railway centers of Punjab such as Ambala, Amritsar, Lahore, Ferozepore and Multan. In the year 1901 Dr. J. B. Thomas, who was then in charge of the Punjab District, turned over the English-speaking work in nearly all these centers to the British Wesleyan Methodist Church, and turned his attention to the building up of a Christian church among the indigenous people of the province. This was at the height of the mass movement among the Chuhras or outcastes of the Punjab.

From very small beginnings the church grew rapidly; depending for the most part on the institutions already established in the United Provinces and Rajputana for the education and training of its leaders. Dr. J. C. Butcher followed vigorously in the building up of the rural church, and with an initial group in 1902 of about 1,200, by the time he left the Punjab in 1915, saw the church grow to number more than 15,000. The mass movement continued for another

WORLD OUTLOOK



Donald F. Ebricht



Robert F. Fleming Photo

● (Above left) Having celebrated its Centenary this past year, the church in Southern Asia is fully at home there and seeking new ways to become even more indigenous.

● (Above right) Site for a proposed hospital building in Bhadgaon, Nepal. The United Mission to Nepal, with additional personnel in the last year, is expanding its services to this newer mission field.

ten years and the rural church grew rapidly in membership.

The year 1922 marks the beginning of the Indus River Conference which included all the districts in the then Punjab, plus the Karachi-Sind and Baluchistan work. In that year the Conference consisted of seven districts and about 40,000 members. By the time that Pakistan was established in 1947, the membership had grown to about 65,000. The partition divided the Conference into almost equal parts so far as membership was concerned, and left us with the institutions located in Lahore and vicinity as our establishment in Pakistan.

Thus the Centenary of the work of the Methodist Church in Southern Asia finds us only beginning to face up to the challenge of this new Muslim Republic of Pakistan. In fifty-five years a Christian community of about 42,000, with two high schools—now three—and cooperation in Forman Christian College and Kinnaird College for Women, also in the Gujranwala Theological Seminary—gives us the superstructure on which to really build a strong, aggressive Christian church.

Our most effective agency in the evangelization of this Muslim land is the indigenous church. We must, therefore, concentrate on making that church as effective a witness to the saving and transforming power of the Gospel of Jesus Christ as possible. At present this church is eighty-five per cent illiterate, and is poverty stricken, living at a level of existence which affords barely enough to keep body and soul together. It is obvious that such a church cannot command the respect or the interest of the Muslim world around it. Until the church becomes literate enough to be able to read its own Bible, and to know its own faith in terms of experience and creed, it cannot expect to win its Muslim neighbors.

The first, and probably the most effective step to be taken as we begin this new century is to provide primary education in the villages to as many rural Christians as possible. The reason for village schools is twofold: (1) Our

obligation to the more than 8,000 children of school-going age to only 1,200 of whom is any educational opportunity being offered; and (2) the primary schools established by government give the Muslim slant to all material.

There has been a wave of hope brought by the idea of adult education. However, we are learning that there is no short cut to an educated community, and that a village school in which adult literacy is also functioning, is the only way in which to tackle this problem.

A further word needs to be said regarding education among the rural people. We must be prepared to give larger and more adequate scholarship help to the boys from the villages—girl too—than we have been doing in the past. The Christian community after partition has found itself economically dispossessed. Very largely they were land laborers attached to the landlords. With partition most of the landlords of the Central Punjab being Hindu and Sikh fled to India, and the Muslims who took their places were given land in small allotments and did not need laborers. We are discovering that one of the best and surest ways of rehabilitating the Christians is through education, enabling them to find economic opportunities outside the local village environment. However, to thus educate them costs more now than it did ten or fifteen years ago in books, paper and tuition. We cannot expect impoverished villagers to be able to do much. Promising boys and girls should be helped right up through their professional training.

Until men and women have their eyes opened by a new spiritual experience that provides new outlook, they can never begin to want better things for themselves or for their children. A large part of the apathy found among our village Christians stems from the fact that in the second generation they have not been personally faced with the decision of accepting Jesus Christ as their own personal Saviour. They have been born into the Christian community, and are too often satisfied to eke out their existence on the level to which they were born. Hence there is great need of an evangelistic program leading to life decisions on the part of the Christians of the community.

The indigenous church is God's instrument for the winning of this land. It is an instrument which under God we are called to fashion and prepare for its task. This is the immediate and great challenge to The Methodist Church as it faces up to its second century of service in this part of Southern Asia.



Three Lions

• *Man carrying firewood on the altiplano of Bolivia. "The president expects much of us . . . in working to give opportunities for a better life, physically, morally, and spiritually."*

Latin America

FOUR of the countries where we work have new presidents since we made our last report, and major changes have been made in their political administration. These have affected in many respects the program of our churches in each of these countries. The political upheaval has been ac-

companied by economic problems which bear on the whole life of the people and therefore cannot help but affect the life of the churches.

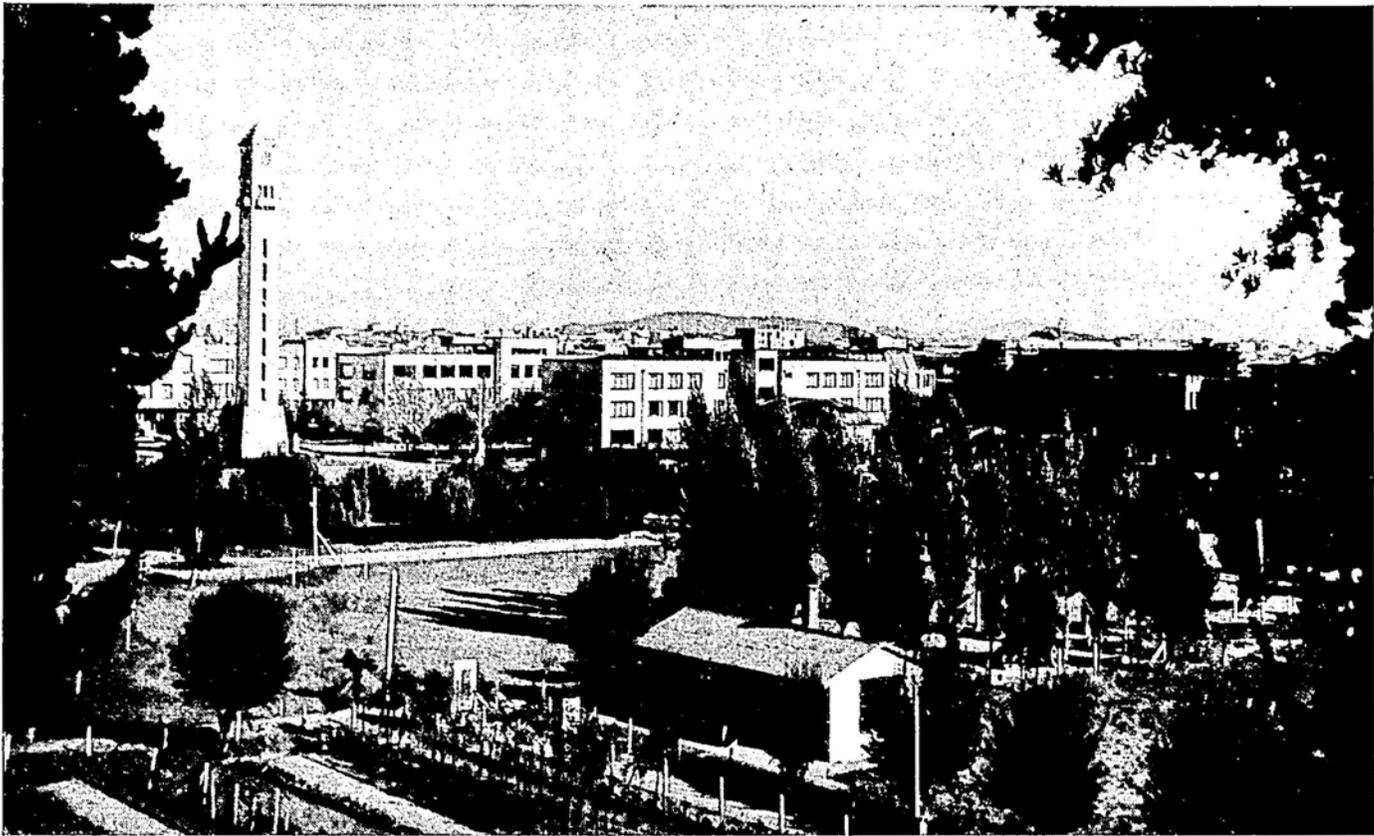
In spite of this, the year has been characterized by growth and expansion in many respects. Many new church buildings have been constructed and

there has been a definite increase in the number of new members received into the churches. More churches have been organized and a large number of new Sunday schools have been started. More evangelistic zeal has been manifested and there have been spiritual advances along many lines.

Some of the schools have reported the conversion of students. One school reported three classes received into the church during this year. These students were influenced by the life of the school, and by the training classes for new members conducted in the school itself. In one school 380 students, nearly one-half of the student body, remained on the last day after special services to quietly and definitely profess that they wanted to accept Jesus Christ as their Lord and Saviour.

From each of the countries we have received information of deep interest being taken in the "Call for Witness and Decision" program of the Board. During a Christian education institute in Chile the early part of the year there was the very deep outpouring of the Holy Spirit on a group of the leaders, and from them this spread into the lives and hearts of nearly all of those who were present at the institute. From this gathering there began a movement to deepen the spiritual life of all the work in that country. In some other countries there have been movements somewhat similar to this. New plans have been made in Costa Rica and in Chile for the training of future ministers and lay people for fulltime Christian service. In several of the countries there have been very definite new movements in the direction of self-support. In Brazil a great youth conference was held during the year at which a very large number of young people were in attendance and which has already greatly influenced the life of these young people, especially in their evangelistic zeal and fervor. The youth camps in many of these countries are serving to deepen the spiritual life of the young people and train them for effective service.

With the special emphasis on Bolivia, we are confronted with the opportunities and definite challenge to move in now and help make the church in that country a strong force for spreading the Good News of the Kingdom.



● *A new student hostel is being erected at the university at Concepcion, Chile.*

Everyone knows something of the political upheaval which took place in Argentina just after our last report was written. What many do not know and understand is that along with this political upheaval, a tremendous economic and social change came with the new regime. Many of the restrictions under which the church has been working for some years were aimed at the Roman Catholic Church but affected all Protestant work at the same time. Many of these restrictions have been removed and the church is able to breathe much more freely than was possible a few years ago. The higher cost of living presents serious problems when it comes to the self-support of the work in Argentina and, especially, all of their building program.

The enrollment in the theological school has shown a continuing increase this year with the largest enrollment ever in this institution which has so much to do with the whole future of the work, not only in Argentina, but in the other Spanish-speaking countries of South America. This increased enrollment from year to year makes it imperative that as soon as possible the new unit of the building for the Semi-

nary be provided. Plans are being drawn now in anticipation of the funds which will be made available from the States. Within the next two years funds will be raised in Argentina for twenty-five or thirty per cent of the cost of this new building. When the campaign for funds was started, the immediate success was far beyond that anticipated by many of our workers. The members of the faculty and the board of trustees of the Seminary began first with a splendid contribution, and the appeal was then carried to the churches in the city and to friends of the cause. The response has not only been encouraging but leads us to believe that there will be no question about the amount expected locally in Argentina being available on time.

Church membership increased during the year and the church began to reach out into new sections; new Sunday schools, and new congregations have been started. The work in Tucuman which was projected last year is now a reality and soon new buildings will be put up to house these congregations.

Bolivia has had a change of government during the year, Dr. Hernan Siles

Zuazo having been elected and inaugurated as president. Several attempts have been made to embarrass his government, but it is hoped that he will be able to go ahead even in the face of this opposition and stabilize the situation in the country. Since he is a graduate of our American Institute of La Paz, Methodists have more than one reason for hoping that he may be a success from every standpoint. Dr. Siles expects much of us, however, believing that we are going to cooperate in the attempts of the government to give the people not only the kind of government that they ought to have but opportunities for a better life, physically, morally and spiritually. We are being asked for cooperation along many lines. A request has been made that we take an orphanage in Cochabamba without any financial investment. The government is ready to continue the support and to furnish the building, but wants the leadership of Protestant Christians. They seek the opportunity to give to the boys in this orphanage the same kind of training we have for the boys and girls in our American Institute. A request came to the hospital in La Paz to sup-



● *A calisthenics group at Granbery College in Brazil. Education continues to be a main type of missionary work in Latin America.*

ply spiritual leadership for all the children in the orphanages in that city.

When the new president of Brazil came into office in January, 1956, the country had already reached a period of inflation such as never had been experienced before. This inflation has brought confusion and doubt, and it has presented problems for the church and our schools in Brazil, such as they have never experienced before. Yet there is confidence, and our missionaries and Brazilian Christians are facing the future and the church is advancing along every sector.

New church buildings have been completed this year in a number of places. Some of these have had help from the United States; many have not. The ratio of one church completed every twenty days, and one parsonage every forty days will probably be more than realized by the end of the calendar year 1956. Many new Sunday schools have been organized, and new congregations have been

started by the older ones. In the city of Sao Paulo there are fifty organized Methodist churches. Many of these congregations do not yet have their own buildings and are worshipping in rented quarters. Many with buildings are finding their present quarters inadequate for the work. Considerable advance has been made in self-support during the year, but much of this advance has been cancelled out by the serious inflations. Yet the church is supporting a larger number of national pastors than at any previous time.

Chile has been a victim of tremendous inflation during the past months. The exchange situation has improved but living costs have gone up considerably. In the face of this, however, the work of our church has been growing. Church membership has increased and a number of steps have been taken by the church in the direction of increased self-support. New church buildings have been started in a number of centers, and in many of these situations

● *Saying grace at Sweet Memorial Day Nursery, Santiago, Chile.*



Itudy Hirsch Photo

the local churches are raising much larger sums than was thought possible a few years ago.

For a number of years our work in Costa Rica went very slowly. The fine development of that work and its rapid growth in these last few years is very greatly encouraging to all.

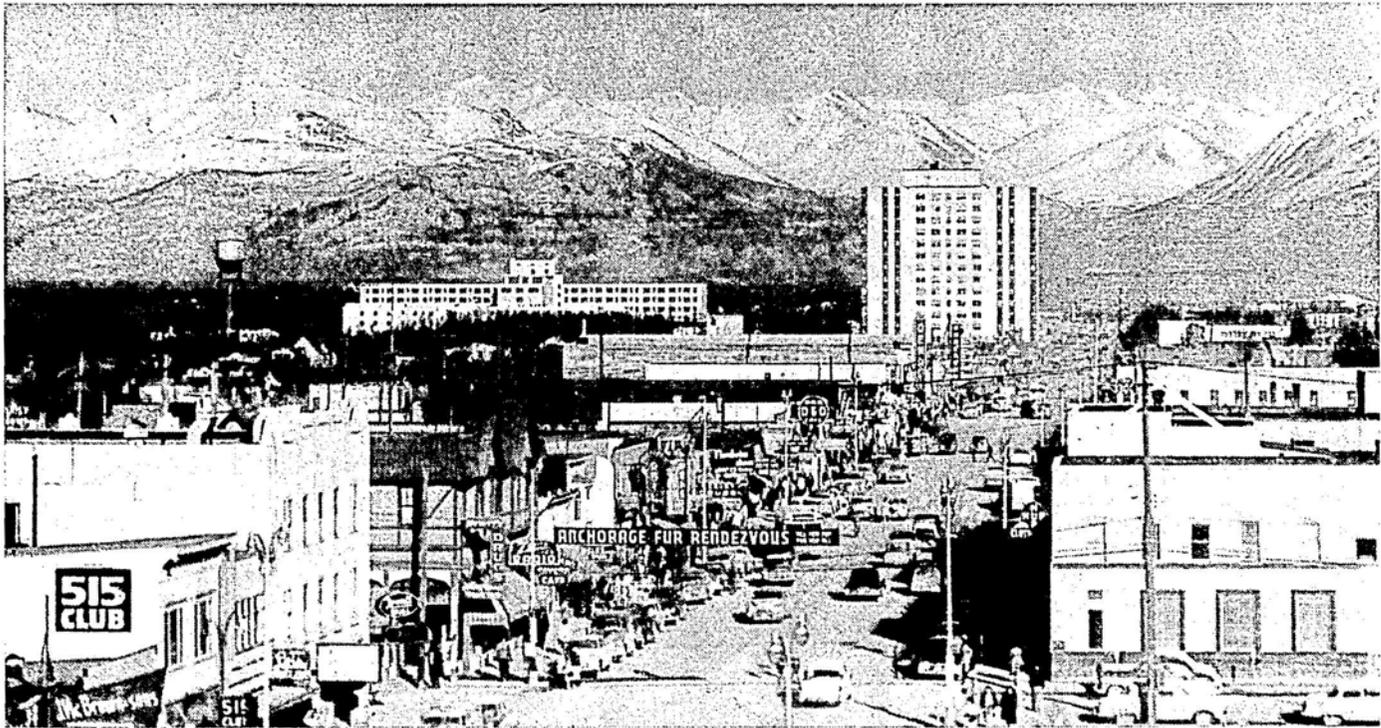
Signs of religious awakenings and new evangelistic fervor are to be found in many parts of Cuba. An increase in the number of seminary-trained Cuban pastors is beginning to produce splendid results. Many new chapels and churches which have been built in the past few years are scattered all over the island. In the period just after the Annual Conference in June Bishop John W. Branscomb dedicated more than twenty churches and chapels, most of them being in the eastern end of the island.

The church in Mexico continues to grow and the evangelistic zeal of these fine people promises a much larger church in the next few years. However, the future of the church depends upon the trained ministry and much is being done to develop the Seminary into a much more effective means of preparing the future ministry. The new building of the Seminary is now being used and most of the activities are being carried on in this new and very splendid building. The General Boards of Christian Education and Evangelism are both functioning well and are presenting training programs in the church which will provide the foundation for a very much more active church.

Although Uruguay is a small country it is one of the influential countries of South America and serves as an example to some of the other areas of a fine people with a good government steadfastly looking toward social reforms and improvement in many ways in their life. There is a stability about the people which one feels but at the same time there is a lack of interest in religion. However, in spite of this apparent lack of interest in church work each of the cities where we are working shows an increasingly large number of people hungry for what the Christian church can offer to them. Our church works in close harmony with the Waldensian people. These two churches have a tremendous responsibility for carrying the Gospel to every corner of this country.

Work in the United States territories of Alaska and Hawaii, the Commonwealth of Puerto Rico, and the Dominican Republic is referred to as the work in the outpost missions. Conditions vary greatly in these areas—Alaska and Hawaii are still pressing for the statehood that has been so often promised and then denied; Puerto Rico, seemingly content with its political status, is working hard at its campaign to raise the standard of living on the island. The Dominican Republic is of course an independent republic where interdenominational work is being carried on by Protestant groups. We bring you some of the high lights of current work and needs in these mission fields.

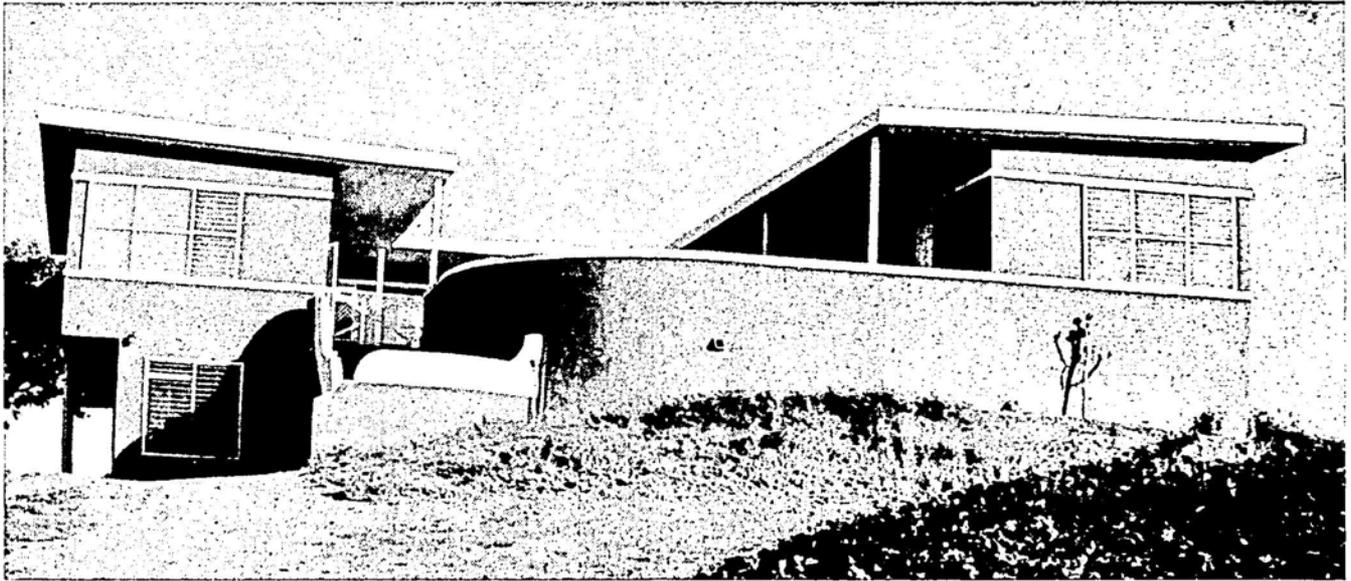
The Outpost Missions



• *Street scene in Anchorage. Cities are beginning to develop almost overnight in Alaska. Steps have been taken to call a constitutional convention as a preliminary to the hoped-for statehood. The territory is still very much an expanding frontier. Anchorage will be the site of the proposed Alaska Methodist College.*

• *Children in Hawaii. This multi-racial territory still stands as a shining example of brotherhood for the present day. Hawaii is booming—last year was the biggest year in the construction of buildings and roads. Many stateside businesses are opening stores on the islands. The educational system is being re-evaluated. It is necessary that Methodism develop a strategy to meet this dynamic situation.*

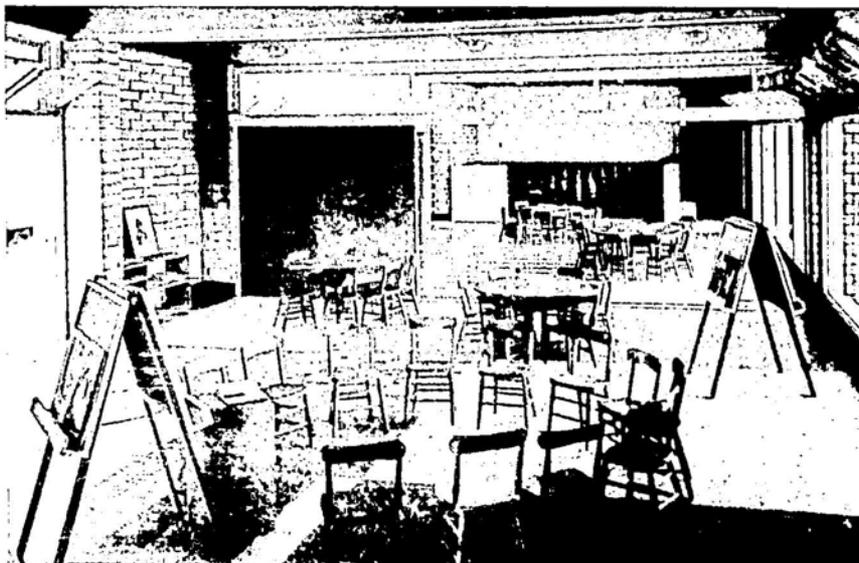




• (Above) Methodist parsonage on the island of Vieques, Puerto Rico. Methodist work in Puerto Rico is expanding; there is a need for new churches. Self-support has increased greatly in the last few years. A new youth camp was dedicated this past year. Units of the George O. Robinson School are helping to cut the illiteracy rate.

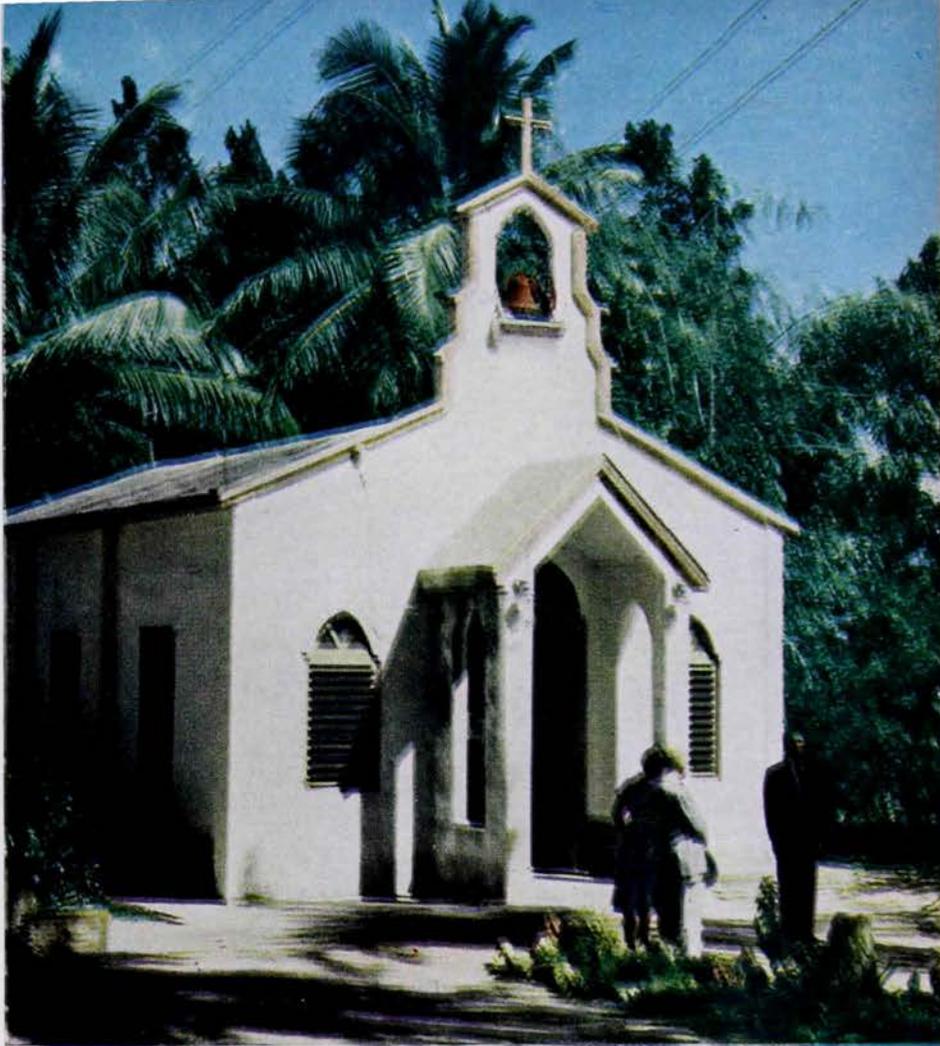


• (Right) Youth meeting in the Dominican Republic. There is a functioning Dominican Evangelical Church with about fifty churches and chapels. Protestant missionary work is entirely interdenominational. It includes educational work, medical work, and a book store.



• Cherubs Wings, First Church, Honolulu. This church is now building the third unit of its new plant. Church extension is a necessity in all the outpost missions.

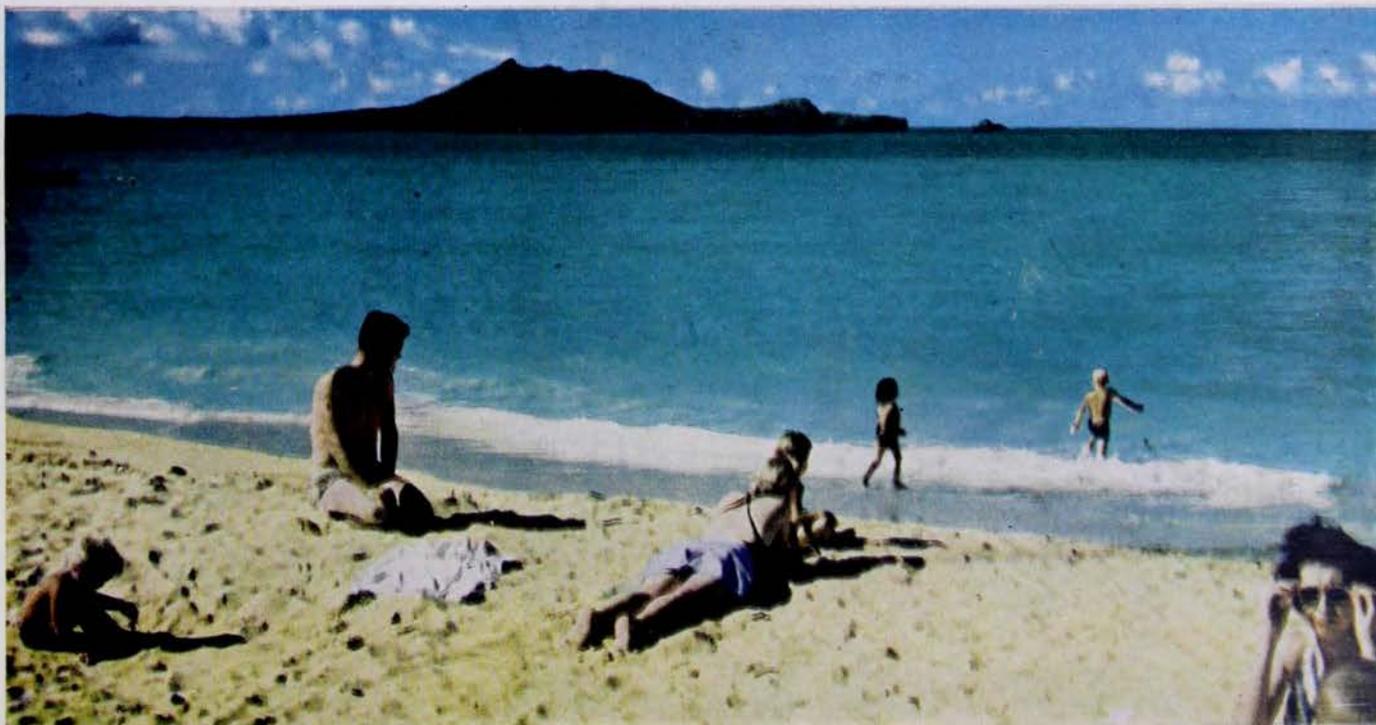
● *This is the Methodist church at Garracholes, Puerto Rico. A continuing problem in the island commonwealth is the matter of pastoral support and the resulting difficulty in attracting well-trained men to the ministry. The church members are making valiant efforts at self-support and raising ministerial salaries but their low incomes make this difficult. Nevertheless, the church in Puerto Rico continues to grow.*

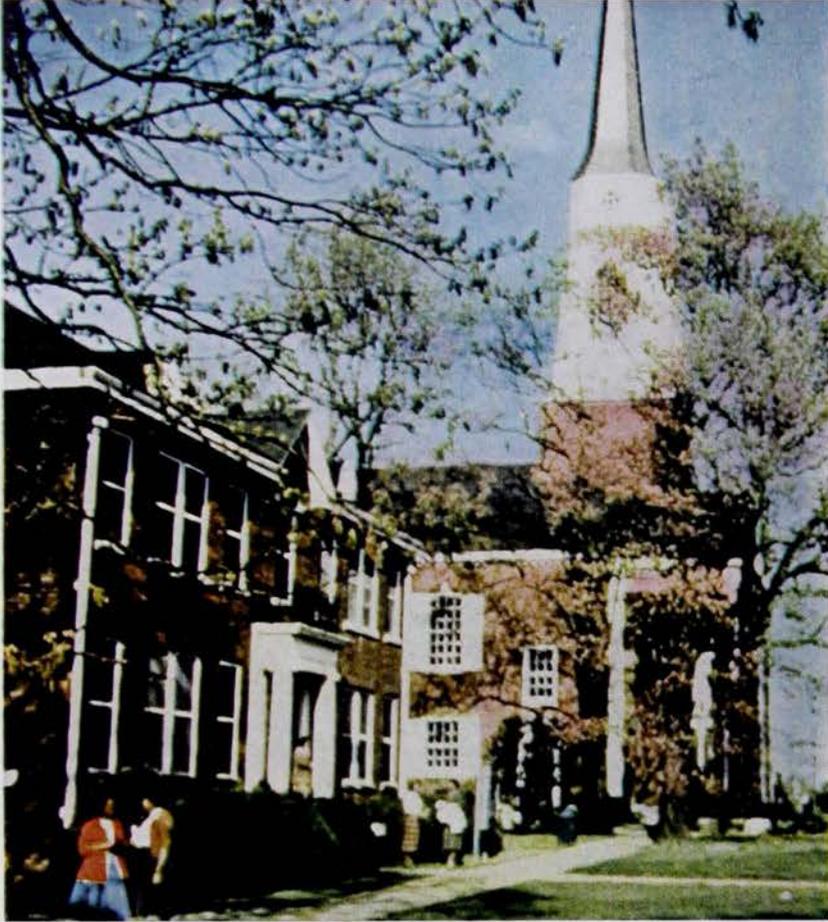


Methodist Prints: Rickarby

● *The beach at Camp Kailani, the Methodist camp in the Territory of Hawaii. Work among youth continues to be of major importance in Hawaii, where many young members come from non-Christian homes. Beautiful Camp Kailani is the scene of many youth meetings.*

Methodist Prints





Bennett College

● *A beautiful campus is a part of education at Bennett College, Greensboro, North Carolina.*

● *New educational methods taught by way of a tape-recorder in Burma.*
Kofod Photo



Education the Present

ONE of the major emphases of The Millennium will be on education. Education is the most important parts of the total mission. The emphasis is to co-operation between countries as important as the traffic in ideas becomes. Pictures show some facets of mission-sp...

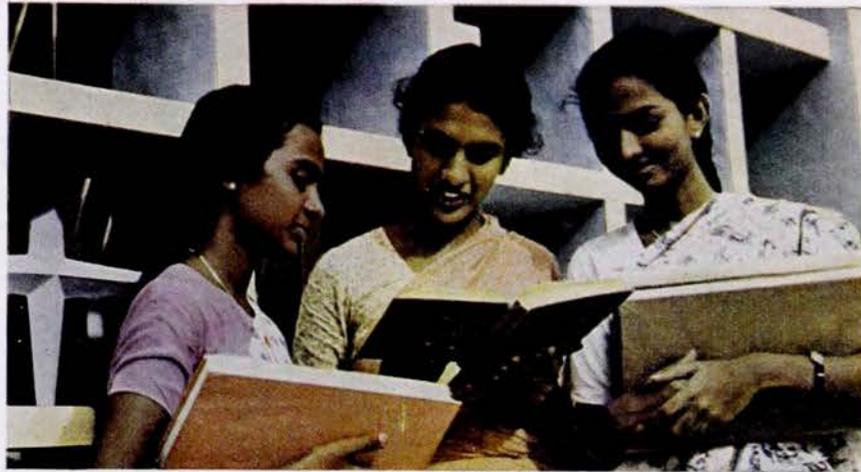
P. Gordon Gould



● *Looking over plans for the proposed Methodist College near Anchorage. This will be a church-related four-year liberal arts college.*

and Missions in at Day

Church during the 1956-60 quad-
nd historically has been one of the
gram. In the present shift in em-
sions, education is unusually im-
more a two-way process. These
ucation today.



Kofod Photo

● *The educated woman of India will build India's future.*

Methodist Prints: Lloyd Young



● *Theological schools are basic to mission education. Newest seminary is located in Sibu, Sarawak (Borneo). It serves both Ibans, such as these men, and Chinese.*

Methodist Prints: Fajjhira



● *Higher education cannot even begin without literacy. Large portions of the world's peoples still are unable to read. Literacy programs (as in Liberia, shown here) are part of the missionary approach.*

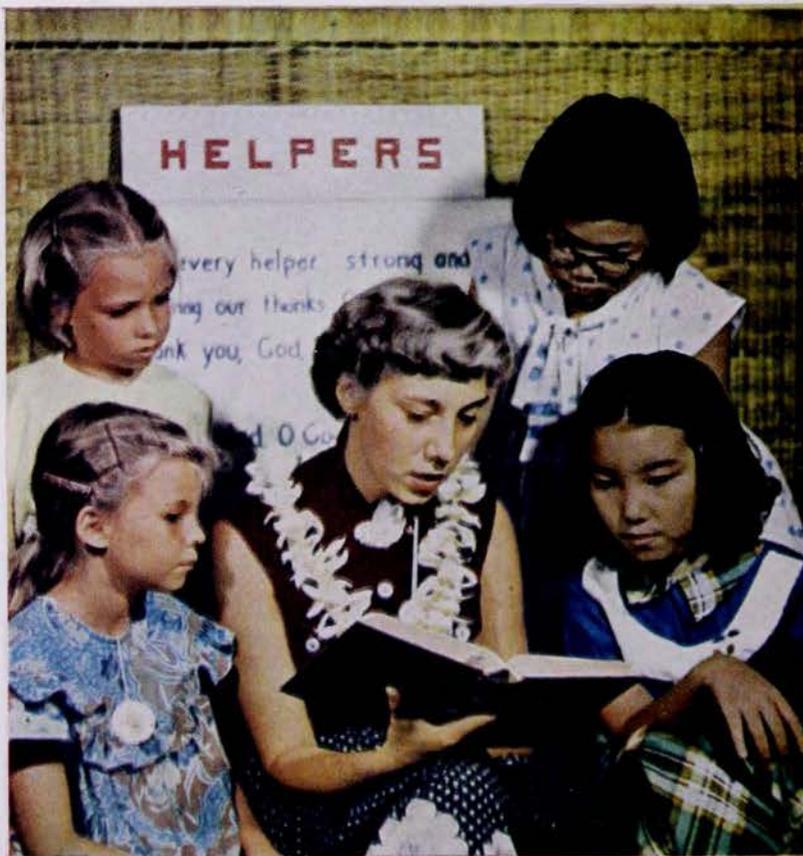


Three Lions Inc., New York

● *People's Institute, Rio de Janeiro, serves 700 people a day, among whom are bright students like this girl.*

Kotod Photo

● *In Hawaii, Vacation School fills a real educational need.*



NEW MISSIONARIES

Meet Today's Challenge



Methodist Prints: Rickarby

• *High light of the Board of Missions annual meeting is the commissioning of new missionaries. This year eighty new workers became missionaries and deaconesses.*

BY PAUL W. YOUNT, JR.

BECAUSE The Methodist Church confronts growing opportunities and challenge in its missionary enterprise at home and overseas, a mandate has been given to the Joint Committee on Missionary Personnel to recruit fifty per cent more missionaries in the present quadrennium than it did in the one past. While it is true that missionary work, especially overseas, is more difficult and more dangerous today, it is equally true that there is in most places an openness on the part of the people for a hearing and demonstration of the Christian gospel.

If the missionary is well prepared, skilled, sensitive, loving and humble, he is not only welcomed but sought by the Church overseas, and is enlisted for its witness to its entire community. Population movements, the tempo of change, racial readjustments, a growing popular interest in religion—demand more new missionaries in the U. S. and in the outposts. These situations account for the heavy increase in personnel needs.

Yet it must be pointed out that this pressure for recruiting more and more missionaries sometimes overshadows the fact that a significant number of young Methodist

men and women of the highest caliber are devoting their lives to missionary service each year. The demands of the work require highly selective procedures of acceptance and those chosen are among the most carefully selected workers in The Methodist Church. High standards, a thorough process of cultivation and application, expert appraisal of emotional adjustment, careful study of attitudes and understanding of the Christian faith, personal contact—these policies seek to insure the quality of those taking up work.

Some idea of the cultivation work necessary to recruit missionaries is indicated by the report given by the Joint Committee on Missionary Personnel at the Annual Meeting of the Board of Missions in January. During 1956 the members of the staff made some 250 college campus visits in more than thirty states. Twelve seminaries, four nurse training centers, twenty national, state or regional student conferences and eight vocations conferences were covered, along with over one hundred additional conferences and meetings of various kinds.

The Office of Missionary Personnel is in contact with over 5,000 high school, college and graduate students, and

• *Processing of candidates is a thorough job. Personnel secretaries Marguerite Twinem (right) and Alpha-retta Leeper (left) listen to candidate Burnetta Armstrong (second from right) during a conference which includes Alice McClellan (second from left) and Elwin P. Matthews.*

young adults who have expressed an interest in missionary service. Regular correspondence is carried on with all who desire it. Contact with every person who meets or is preparing to meet the general qualifications is sought, and the number of contacts must be innumerable times greater than the number finally accepted because of the highly selective process and because many persons decide not to follow through with the interest they first expressed.

The Joint Committee reported that during 1956 ninety-five regular missionaries and seventy-six special-termers took up work at home, in the outposts, and overseas. In the same period 149 regular missionaries were accepted, with most of the home missionaries already at work, and those going overseas to sail in 1957 or 1958 after completion of special studies.

The high light of the Committee report came with the presentation of the eighty new deaconesses and home and overseas regular missionaries who were commissioned in services which climaxed the Annual Meeting.

The sixteen deaconesses and two home missionaries (men) are working in professional fields which include social work, Christian education, rural work and education.

Seventeen countries will be served by those going overseas—India, Pakistan, Korea, Sarawak, Japan, Sumatra, Malaya, Philippines, Chile, Peru, Cuba, Bolivia, Belgian Congo, Angola, Mozambique, Southern Rhodesia and Liberia. Their professional fields include: the ministry, Christian education, theological education; agriculture and agricultural engineering; education; business administration; medicine, nursing, nursing education, public health, hospital administration; literature and literacy; and many others.

Highly interesting stories can be related about each new missionary. Two were in Turkey for two years on a



Methodist Prints: Little

Fulbright Scholarship and are now going into college education in Pakistan. Some sold businesses, one a pharmacy, one a farm, to embark on the long road of preparation for overseas service. A highway engineer is shifting to building construction in the Congo. It would be well to introduce several of the candidates who are representative of the entire group.

Elwin P. Matthews is now serving as the Director of Peck Home, Polo, Illinois. He began his work with the Woman's Division in 1950 when he set out for Alaska with his wife, Ruth, and three children, Jerry, Olen and Cecil Ruth. Elwin was employed at that time to do agricultural and vocational work at Jesse Lee Home in Seward. (Agriculture was his field of study at Texas Tech.) Elwin, being the kind of person who is challenged immediately by a hard situation, accepted this opportunity to develop the best home possible for the children entrusted to his care.

By using in-service training methods he developed a well-qualified staff. He worked with hospital personnel in developing better health standards. He used the psychologist to test and better understand the needs of his children. Working with the Department of Public Welfare, he helped set up standards for all children's institutions

in Alaska and headed up the organization of children's homes there. Mr. Matthews used every available service for his children. The letters of genuine appreciation and regard for Mr. Matthews from the Welfare authorities in Alaska speak of the really outstanding and creative work he was able to do.

His record at Peck Home has been equally outstanding and valuable, not only to the children in his care, but for the whole community in which he works. In all of his work he finds time to take keen interest in the local church and every year some of his children join the church. He is presently taking graduate courses at the University of Chicago to better equip himself professionally for the work he has chosen to do.

Burnetta Armstrong is a versatile young lady under appointment to Liberia. From the age of five when she began to take piano lessons, the study of music was the center of her life. Other interests were forced into second place for the practice of piano consumed much of her out-of-school time.

In spite of this great interest in music for many years, Burnetta decided early that the life of a professional musician was not for her. But what then would she do with her life? This question plagued her during her first two years of college. She knew that



Methodist Prints: Little

• Missionaries Dwayne and Carol Suter (right) point out a detail of their work in the Philippines to Methodist Youth Fellowship delegates at the Board of Missions meeting. Mr. and Mrs. Suter, an agricultural engineer and a dietitian, illustrate the range of skills now needed on the mission fields.

she wanted to help people and gradually she came to know that she could best do this by working with children and young people. She decided that teaching would be her life work.

When she graduated from Loyola University, Burnetta took a position as an elementary teacher in the Chicago public schools. She enjoyed this work very much and realized that she was filling an important need, but at the same time her thoughts went out to other children in countries where the opportunities to learn are so much more limited and the need for educators is so great.

Four years have passed since Burnetta's initial contact with the Board of Missions. These years were taken up with additional years of teaching in Chicago, work with the YWCA in her free time, and counseling during the summer in youth camps. In September, 1956, she entered Scarritt College for her specialized graduate study in preparation for going abroad.

Alice Elaine McClellan is planning to do group work with children under her commission as deaconess. This decision comes after her service as a U. S.-2 at the Bethlehem Center in Chattanooga. Before she undertook this special-term home missionary service, Alice knew that she wanted

to work in the church but was not sure where her talents and interests could best be used. In Chattanooga Alice found her place and gained new insights and skills, and grew as she gave herself to this work. Her self-confidence developed as the children responded to her and she was able to meet their needs.

There is a contagious quality about Alice. Her enthusiasm and ability to interpret her work at the Bethlehem Center was such that she was able during her years of service there to stimulate the concern of various groups. As a result of just one presentation which she and a fellow U. S.-2 made, a new Wesleyan Service Guild was organized in one church. Too, she was able to identify with community life to such an extent that the young people naturally turned to her when planning various programs.

She is at present studying at Scarritt in the field of social group work.

Under appointment to the Philippines are Dwayne and Carol Suter, both from Oklahoma and graduates of Oklahoma A. & M.

Dwayne is an agricultural engineer, who spent six months in the Philippines in 1955 as a member of the Philippines Work Camp developed by the National Conference of Methodist Youth. Working in an unde-

veloped section of Mindanao under the leadership of C. L. Spottswood, the regular missionary, and Bob Breihan, director of the work camp, he showed great resourcefulness in applying his engineering knowledge to simple problems of the people. He developed a simple water filter, a water pump powered by a buffalo, a grain storage bin, and other facilities that utilized local materials and were within the reach of the rural people of that area.

During 1955-56 Dwayne completed his Masters degree in Agricultural Engineering and did some teaching in this field.

Carol Bolton Suter received her B.S. degree in Home Economics at Oklahoma A. & M. in May, 1955, with a major in foods, nutrition and institutional administration. She spent a year 1955-56 as a dietetic intern in a Veterans Administration Hospital in Memphis.

Both are now studying at Garrett Biblical Institute, securing basic courses in Bible, theology, missions and area studies. They expect to leave for the Philippines during the summer of 1957. Dwayne will carry forward there his work in agriculture and engineering as it is related to the basic needs of village people. Carol will use her knowledge of foods and nutrition to help educate for better living for these same people.

The Board of Missions rejoices in the splendid new missionaries just commissioned. It expresses the gratitude of the whole Church that such persons are responding to the call to service. Soon they will be strengthening the Methodist enterprise around the world, working toward that time when there will be enough missionaries at work with indigenous churches, that opportunities for advance will be met, through the Power of God.

The Spirit of Christ

OUR U.N. CREDO

WE BELIEVE that the U.N. is our best political potential for peace.

WE BELIEVE that the U.N. has brought new hope for the achievement of basic human rights for all people.

WE BELIEVE that the U.N. provides the best available channels for encouraging social progress and better standards of living throughout the world.

WE BELIEVE that our nation should use the U.N. as the principal instrument of our foreign policy.

WE BELIEVE that our nation should accept its full responsibility as a member of the U.N.

THIS RESPONSIBILITY INCLUDES:

- a. Assuming our fair share of the financial burden of the U.N. and its specialized agencies with no riders on the appropriations that seek to control the organizations.
- b. Practicing within our own nation the standards of the U.N. Charter and its related policies.
- c. Seeking to understand the needs of all peoples and to find ways of reconciling those needs so that progress can be advanced with mutual concern for all.
- d. Working to eliminate power blocs, name calling, and rivalries in the U.N.
- e. Committing our nation in clear terms to policies that support long-range needs in uprooting colonialism, racism, and other causes of war.
- f. Speaking and acting boldly with dignity and integrity for justice and peace for all people.

As Christians and as citizens of the U.S. we must accept increased responsibility for the realization of these goals.

IT is usual in war for a government to seize the property of any enemy alien living within its borders. Sometimes individual injustice is done but the reason for the seizure is clear. The government does it to forestall the use of the property against itself.

During World War II the government seized property belonging to 300,000 Japanese and German residents. As far as the Japanese went, the greatest part of this consisted of homes, shops, savings accounts, insurance policies, farms, greenhouses, and patents.

Now in the case of the Japanese most of them were permanent residents of the United States, unable to take out citizenship papers because of the immigration laws. Their children were born in the United States. They had cut all ties with the old home.

It is also usual after a war to return the property to the persons from whom it has been seized. The United States has returned, for instance, the property of Italian nationals taken at the same time as the property of Japanese and Germans. But with Germans and Japanese the government has changed the custodial status of the seizure to that of permanent confiscation. This act, the Woman's Division of Christian Service, in its annual meeting at Buck Hill Falls, Pennsylvania, in January, 1957, set about to change by urging the government to return the property.

Perhaps that does not seem a very drastic step toward getting the property back into owners' hands. But it is more drastic than it seems.

It is quite likely that many persons

• "For in my house there is neither bread nor clothing"—Each child cared for by UNICEF—for which the church also has a responsibility if is to accept the spirit of Christ for all of life.

for All of Life

reading this page did not know about the property. Many women at the Board meeting, the editor of this paper for one, did not know about it. The knowledge itself carries with it a dynamic.

Take another example. Today industry is changing the lives of men and women in the United States faster than they themselves realize. Where once a man or woman screwed on the bolt or shifted the lever, now it is done by automation. Where it took five men to assemble a product, now one man pushes buttons and the product is assembled with no human hands touching it.

In time this can improve the standard of living. But in the period of transition it means that four out of five men and women who worked on assembly lines may face unemployment.

A man of brawn used to working before an open hearth in a steel mill may see himself superseded by an alert young woman who knows how to handle a control board.

There is more leisure even for those who are fitted into the new way of work. Old industrial centers, where human hands were needed, can become ghost towns. We are in the earliest days of the transition, but the change is coming fast. No one knows just how to meet the change, but the Woman's Division of Christian Service is seeking the cooperation of the Board of Social and Economic Relations to study what the church's program should be.

Some years ago the Woman's Division set up a Charter of Racial Prac-

tices. It has appeared in the papers of the church and most of the readers of this magazine are familiar with it. Most of the conferences of the Woman's Society of Christian Service adopted it as their own charter. But charters need to be reread and checks need to be made to see if they have been (word of this decade) implemented. During this next year the women of The Methodist Church by action taken at the annual meeting will be checking their achievements against the principles laid down in the charter.

Every Christian lives in two worlds. One world is made up of the inner circle of Christians. One is the outside world. The outside world can be completely secular in its disregard of human values or it can be infused with the spirit of Christ.

A Christian is uncomfortable in a world that cripples human personalities. To ease himself as well as his suffering brother he must work at changing the social relations between men, of institutions, even of nations. There is no apology here for the need to ease himself. In one of the two great commandments man is told to love his neighbor as *himself*. Nor is there any apology for stressing the importance of Christian infusion. Conversion is at the very heart of the Christian gospel, true. But conversion and infusion must be parts of the whole. Otherwise the quadrennial theme of the Woman's Societies of Christian Service is meaningless. The theme is

"The Spirit of Christ for All of Life."

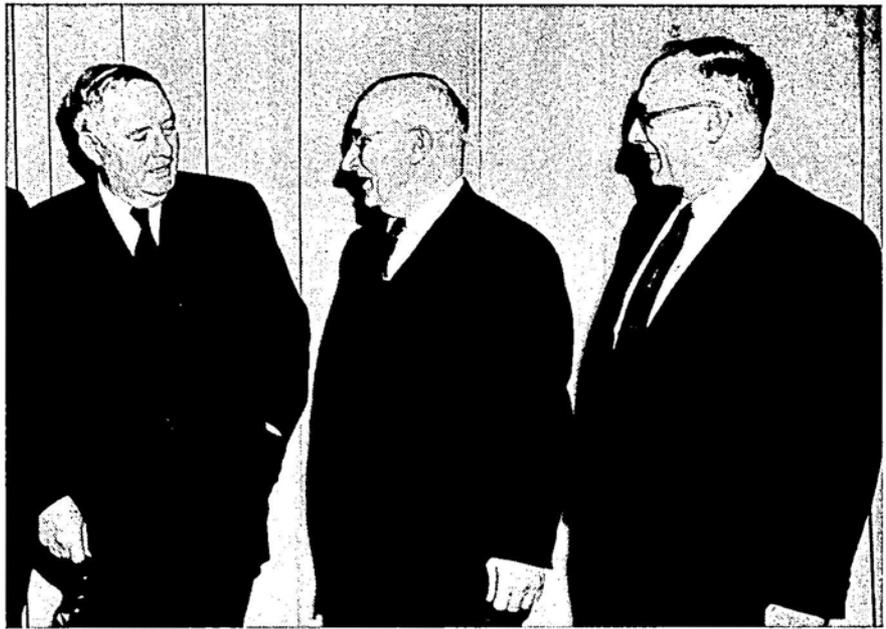


Eastern Publishers Service

CHANGING AMERICA" is a phrase that we hear a great deal these days. So much so that the Division of Home Missions of the National Council of Churches used this title for a background paper recently issued to division members. We read every week of aspects of this change—"mobility of population," "unprecedented prosperity," "flight to the suburbs" are all phrases that we see with perhaps too much regularity.

What major effects have the changing U.S. scene had on home missionary activities? More important, what future plans will be made necessary by these changes? Is the outlook dim or bright?

Very bright, according to Dr. Earl R. Brown. And Dr. Brown should know. Just retired as general secretary of the Division of National Missions of the Methodist Board of Missions, a post he held for seventeen years, he has also served as president of the Nation-



Methodist Prints: Rickarby

● *Dr. Brown's retirement was marked by tributes from Bishop Arthur J. Moore (left), president of the Board of Missions, and W. Vernon Middleton (right), who succeeded Dr. Brown.*

THE CHANGING SCENE

In National Missions

An Interview with Earl R. Brown

al Council's Home Missions Division and is head of its policy committee. His is the knowledge and perception that only a lifetime devoted to the field can bring.

The coming twenty-five years, says Dr. Brown, will be the most significant period in the entire life of home missions. Lest this be interpreted as mere professional optimism, Dr. Brown offers the following reasons for his opinion:

1. A new church consciousness is developing in America. The church is recognized today as an integral part of the community.

2. Never has the church had so great an opportunity with youth. Educators tell us that the peak load in the

elementary schools today is in the ninth grade. We learn also that a larger percentage of this age than ever before are in scouting, church camps, institutes, 4-H clubs, and other highly altruistic groups. The whole pattern of life a quarter of a century hence can be set by our approach to these groups.

3. While mobility of population will continue, solidarity is being achieved in ever-widening circles. Community stability is crystallizing in most suburbs. Protestantism is organizing an ever-increasing number of new congregations in these communities and is finding a ready response on the part of the people to participate in the full-

time church program; this means that during the next twenty-five years we will have a great giving potential among the middle class of Americans.

4. Another factor as one looks to the future is the diminishing race emphasis. More Protestant churches are dropping all nomenclature that deals with race or color and thinking in terms of "folks." As this movement continues home missions will be free of one of its most besetting sins; namely, paternalism. In the past we have thought too much about the responsibility of a privileged class rather than a common responsibility facing all people.

5. Those with denominational re-

sponsibility are becoming continually more sensitive to the strength that comes from interdenominational cooperation.

It will be seen that at least the first three factors mentioned by Dr. Brown are matters of opportunity for home missions and church extension rather than any guarantee of opportunities being seized. With this question in mind, Dr. Brown was asked what he considered the most significant things that have happened in the field of national missions since he assumed office in 1944. To make this more specific, we asked about trends only in The Methodist Church.

Dr. Brown's first answer may seem a little surprising—it was the merging of structure within the Division of National Missions. Since unification has taken place, Methodists like to forget the amount of actual competition that took place between the three uniting branches of the church. Nowhere was this more true than in the field of church extension. In border areas, particularly, the spectacle of Methodist churches facing each other across a street was not unknown. It would have been naïve to expect this spirit to die away in a day. It is no secret that one of Earl Brown's major accomplishments as a board executive has been the breaking down of separatist tendencies. This merging of structure far from being mere mechanics is a basic necessity for effective meeting of mission opportunities.

The second trend that Dr. Brown mentioned is increased contact with the field—"grass-roots participation" as it is often called. The old concept of missions, at home as well as abroad, frequently involved the idea of doing something "for" somebody rather than "with" them. This is what Dr. Brown referred to earlier as a besetting sin of home missions—paternalism. A natural corollary of this approach was a tendency for programs to be planned at board headquarters without consultation with all involved. While this method was unquestionably easier for board secretaries, it was frequently somewhat rough on the beneficiaries of the treatment. This trend has now been reversed so that the needs and



Edward Wallowitch Photo

• "More Protestant churches are dropping all nomenclature that deals with race or color and thinking in terms of 'folks.'"

desires of the local situation have priority.

The third tendency of major significance is one that the mission executive also listed in his prediction for the future—integration of minority group work. During Dr. Brown's administration the Department of Negro Work of the Division has been abolished and its functions absorbed in Special Fields. Racial conferences, such as the California Oriental Mission, have been integrated into the appropriate annual conferences. Those racial conferences still in existence are moving toward integration. Foreign language churches, once so large a part of national mis-

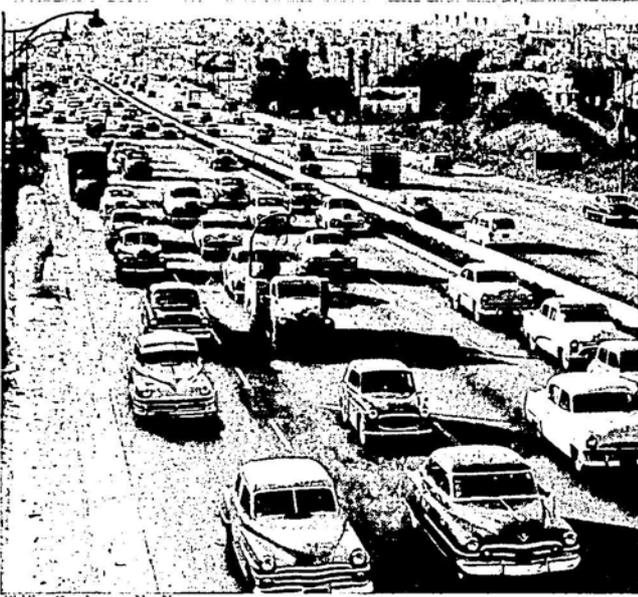


• "Foreign language churches, once so large a part of national missions, are largely gone with the exception of new churches set up for Puerto Rican immigrants."

sions, are largely gone with the exception of new churches set up for Puerto Rican immigrants. This tendency has helped greatly to crase the old "hand-out" psychology mentioned by Dr. Brown.

Last of these Methodist trends considered significant is in the nature of a prophecy. The Division of National Missions is divided into two main sections—Home Missions and Church Extension. Dr. Brown predicts that even here there will be a merging of concept. It is frequently not easy or wise to separate pastoral support and program (home missions) from physical needs (church extension). Even though the two sections work together, churches still must apply through different channels. While not predicting the form such merging would take, Dr. Brown feels that the home missions and church extension approaches will fuse in the future.

If one phrase could sum up the progress in Methodist National Missions over the years from 1944 it would be "growing together." There has been a merging of structure, an integration of minority groups, and a growth in local participation. These trends should enable the Division and Methodism to face its future opportunities with greater efficiency and alertness. If Earl R. Brown's predictions are borne out, the opportunities will be great. The Division's ability to respond to such a challenge will in itself be a tribute to Earl Brown for he is responsible in large measure for that ability.



Philip Gendreau, N. Y.

1.



Orlando from Three Lions

2.

HOME MISSIONS

is challenged by

HOUSING

1. A great free-way necessary for today's traffic. Families had to move so it could be built. Some could only find crowded neighborhoods into which to move—crowded by newcomers from Puerto Rico or industrial workers come in response to labor appeals or both. The result?

2. In a country rich as the United States there are hundreds of thousands of substandard homes. You are looking down at a cellar residence of which there are 15,000 in New York City and almost as many in Chicago.

3. In Harlem with the lack of space and sometimes the inadequacy of church plants church workers are cooperating with community recreation planners in street play.

4. In Chicago, St. Louis, Nashville, settlement camps and city parks help the situation in the summer.

5. The girl away from home may find in some cities the Residence for Business Girls which becomes in time a home to her.

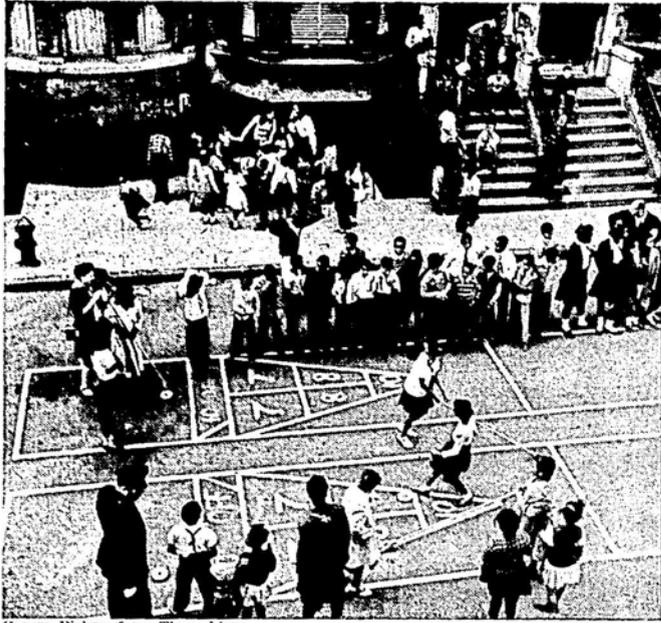
6. Inside a Social Center a child may find quiet and space enough to play a game with another child.

7. To what sort of homes will these people return tonight? Shall we advocate stopping building free-ways and housing units and slum-clearance parks. What are we to do? Are the methods of our settlements enough to meet the problems? Is there an answer and does the answer have anything to do with missions?

Campbell

Orlando from

MARC



George Pickow from Three Lions

3.



Philip Gendreau, N. Y.

4.



Campbell Hays from Monkmeier

5.



Pinney from Monkmeier

7.



Orlando from Three Lions

6.



Orlando from Three Lions

● *There is adventure in seeking out the man who is not available except through the pastoral call.*

THE *Country* CHURCH

Orlando from Three Lions



TODAY there is a professor of Town and Country Work in every Methodist Seminary in the United States. The classrooms echo with the talk of methods—group ministry, the enlarged charge, the establishment of Farm and Home Committees. Good methods. But the romance of the mission to the country goes deeper than methods.

● *There is adventure for a laywoman to hold church services in her home since there is neither church nor pastor.*

WORLD OUTLOOK

● Far from
come
through
tor's mo
jector.

Orlando from Three Lions



MARCH



Merrim from Monkmeyer

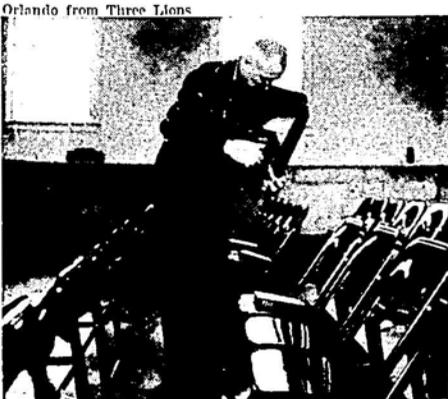
● *There is romance in holding a Daily Vacation School for children who come for miles to the School.*

● *Far places become near through the pastor's movie projector.*



Orlando from Three Lions

● *A country church worker's life has some romantic moments when he or she must start the fire, set up the chairs and put out the hymn books.*



Orlando from Three Lions



Phillip Gendreau, N. Y.

● *But to the dedicated worker in the country the romance lies in every country road—a road whereby an isolated family or country is brought into touch with the community of God.*

INSIDERS

ONE of the great tasks associated with the mission of the church is to bring men and women and children outside the serving area of the church into the inside where they can find the satisfaction of responsibility. During the past year that has been one of the major goals of the home mission program of The Methodist Church.

Sometimes it has been called by other names. But wherever you find a happy child, or young person, or adult in one of the mission institutions here in the United States, you may be sure he has been given the chance for responsibility. He is an insider.

● *Methodist Youth Fellowship member leading a discussion in a country church on "Toward a Christian World Community" is introduced into the world of intellectual discussion.*



● *Boys at Spofford Home, Kansas City, Missouri, introduced into the world of craftsmanship.*



Mel'pherson from Monkmeier

● *Indian family starting for church. The deaconesses have encouraged all coaching classes to be led by Indians today.*

Merrill from Monkmeier





Pinney from Monkmeier

● These boys are having the chance to play together in harmony and as a matter of course. Methodist church settlements in interracial neighborhoods open doors to all children.



● At Boylan-Haven, Jacksonville, Florida, a young woman is introduced into the world of cultured speech.



Merlin from Monkmeier

● A home mission worker in New York has introduced these women into the responsibility of taking block leadership for families in their own blocks.

Leon V. Kofod



● Latin American child explains one of the Beatitudes while her brother closes his eyes to concentrate. These children have been introduced into the field of religious principles.

● Puerto Rican child in New York doorway. Will he have the chance to be an insider.

Orlando from Three Lions



World Outlook

MARCH

SUN	MON	TUE	WED	THU	FRI	SAT
					1	2
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24/ 31	25	26	27	28	29	30

THIS MONTH

THIS month of March, **WORLD OUTLOOK** brings the story of the annual meeting of the Board of Missions. It is a story that is hard to tell. Achievements and policy can be told. But the atmosphere of the meeting often does not get put down in black and white.

Buck Hill Falls Inn is the usual setting of the Board meeting. The Inn is set in the low rolling hills of the Pocono Mountains in Pennsylvania. The Inn was built by the Friends, and in its broad halls it carries the suggestion of quiet discussions. Of course, when the Methodists arrive, the tempo picks up.

The atmosphere of the meeting comes from the presence of missionaries and workers from the home and foreign mission fields. In one corner a group talks about how to meet the water shortage in a desert community. (The roof is handy here—water running off the roof is caught in a big drum and subsequently sterilized for use.) In another corner, ways for providing literature for men and women who have just learned to read are discussed. An Indian woman from Oklahoma shows her costume, and tells how heavy it is to wear.

Over all discussions hang the ultimate questions of how a church body can help meet the needs of the world—how the peoples of the world can be brought into the family of God. The urgency of these two questions gives an atmosphere to the Board meeting not found in some meetings of Christians.

We hope that those who use this issue of **WORLD OUTLOOK** as a resource for a mission discussion will catch the atmosphere of urgency. The world is moving fast and changing rapidly.

There are some articles in this issue which may seem far away from the life of your own local church. For instance, there is the article on the International Missionary Council and the World Council of Churches. They

are referred to by initials—I. M. C. and W. C. C. It makes them sound bureaucratic—removed from the common man. Actually, they are of utmost importance to younger churchmen overseas and should be understood by the church at home. Perhaps the article will stimulate you to read further in the subject.

Next year a great international meeting will be held on the Gold Coast, where a decision will be made as to whether the old and venerable Missionary Council shall become a part of World Council of Churches rather than an autonomous organization. Watch for the story of the meeting. And read this month's article for the background.

Do not miss the article on personnel for the mission task of the church. This touches you personally. There are young men and women in your church who may have special qualifications for the mission field. Perhaps you yourself have such qualifications. It is a strange fact that as the churches overseas grow stronger in leadership, the need for the missionary grows greater. He or she is needed for specialized tasks. It is possible that some one in your own church has the specialized gift for one of these places.

Bring this issue to the attention of your Methodist Youth Fellowship, mentioning the personnel article. The articles concerning the work of the Board will help the young person to see what has been done and what is being done in missions.

The work of the church overseas is part of the whole international scene. For those young people—or older people, for that matter—who are studying international affairs, suggest that the March issue become part of the study. Economic missions, United Nations agencies, the State Department, have all acknowledged that the missionary often has information on trends in

other lands that they must use if they are to accomplish their various goals. Read the story of the emerging leadership in Africa, the Christian contribution of the church in Japan, the situation in Korea, which one Christian leader declares may become the first Asian Christian country.

There is a glamor in these faroff places, but there is also a glamor in the work at home. The home mission task of the church is barely begun. In the city, how does the new immigrant, the refugee, the person who has moved in from the country become related to life? In the back pocket of the country are the people turning outward to the world or inward to a narrow, constricted church life which is a dim echo of the rural church of a century ago?

These are questions that concern the Commission on Missions, and the Woman's Society of Christian Service. The program of home missions is reflected in the articles in this issue. The answer to the questions can be found in the articles. Search for them.

The tragedy of Hungary hangs over all the Board headquarters, as we go to press. The original cover for March **WORLD OUTLOOK** was set aside for another month, and the picture of a Hungarian child was substituted. The picture was taken by one of our Methodist young men now serving under the World Council of Churches in Geneva. We hope that it will inspire your church to give to Hungarian relief, work for immigration laws that will ease the movement of distressed peoples, and pray for the church of Hungary which was in touch with us so briefly last summer.

Most of this March issue is on action—work done here and abroad. But underneath the action is the Great Commission—a commission that keeps all Christians uneasy until the commission is fulfilled: *Go ye into all the world and preach the gospel to every living creature.*

The Moving Finger

Writes . . .

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

Richard Johnson Drowns in Malaya

✦ RICHARD JOHNSON, TWENTY-THREE, Owatonna, Minn., one member of the first twins ever to go out as missionaries of The Methodist Church, drowned December 29 in the South China Sea near Kuala Trengannu of the east coast of Malaya. Word of his death was received by cable January 2 by the Methodist Board of Missions.

With his identical twin brother, Thomas, Richard went out as a three-year missionary in Southeast Asia just last fall. The brothers sailed September 12, Richard bound for Malaya, and Thomas for Sumatra.

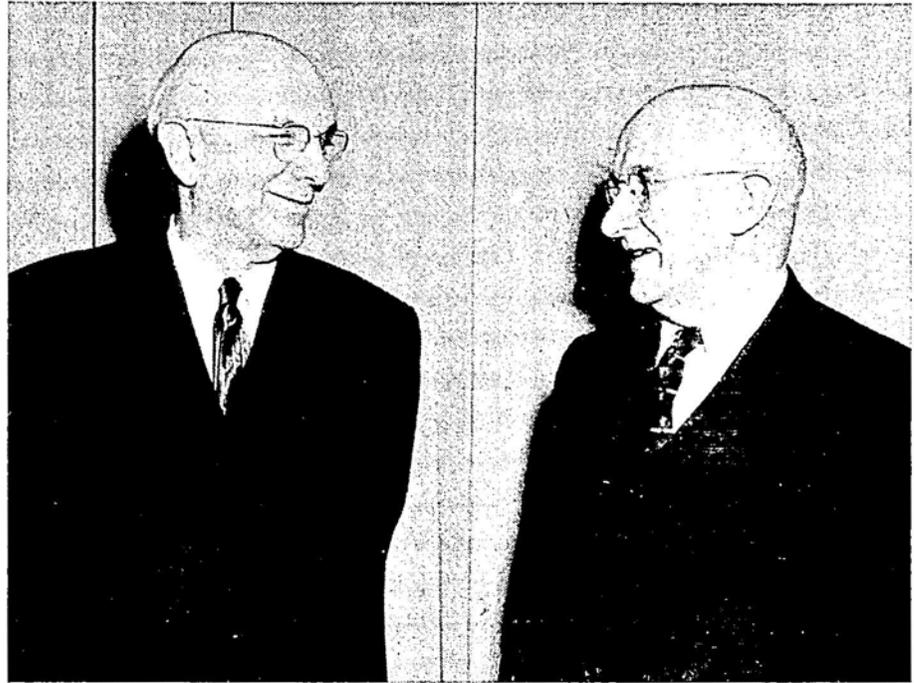
For the last three months, Richard had been teaching at the Methodist English School in Malacca. Thomas had not yet gone to Sumatra and was in Malaya at the time of his brother's death. Funeral services were held December 30 in Malacca, with Bishop Hobart Amstutz, Methodist bishop of Southeast Asia, in attendance.

Board of Missions secretaries for Southeast Asia said that even in the short period Richard had been in Malaya, he had made a contribution to the life of the Malaya church and particularly to the school where he taught.

Richard was born in Alexandria, Minn., and attended elementary and high school in Owatonna. With his brother, he attended Macalester College in St. Paul two years and then transferred to the University of Minnesota for industrial engineering training. He was graduated in June, 1956.

Both Johnson boys worked as student engineers for the Minneapolis-Honeywell Regulator Company in Minneapolis, and they made a joint decision to put their technical training to work for their church on the mission field.

Of their decision, they had said, "Our purpose is from a sense of obligation to our church. This is the way we can give our lives for three years in a place where our talents and education can be used to serve."



Methodist Prints: Rickarby

● *Earl R. Brown (right), former general secretary of the Division of National Missions who retired at the annual meeting of the Board of Missions, discusses future plans with Ernest E. Tuck, director of the Advance for the Division of World Missions, who will retire in June.*

Home Missions Leader Retires

✦ THE REV. EARL R. BROWN, D.D., general secretary of the Division of National Missions of the Methodist Board of Missions, retired from that position on January 17, at the Board's annual meeting, after twelve years of service as the top executive leader of home missions of The Methodist Church.

Dr. Brown will serve as advisory assistant to the general secretary-elect, Dr. W. Vernon Middleton, until the June meeting of the North-East Ohio Annual Conference, at which time he will be retired by the Conference.

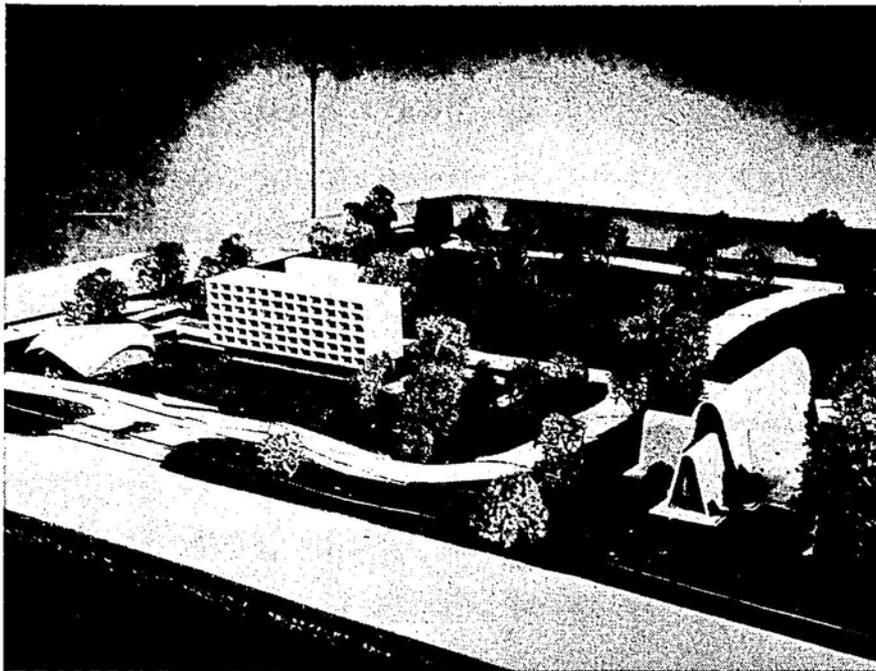
Dr. Brown was born in Pierpont, Ohio, on July 9, 1887, the son of John W. and Ella Hall Brown. He attended Mount Union College, Alliance, Ohio, from which he received an honorary Doctor of Divinity degree.

A Methodist minister for forty-nine

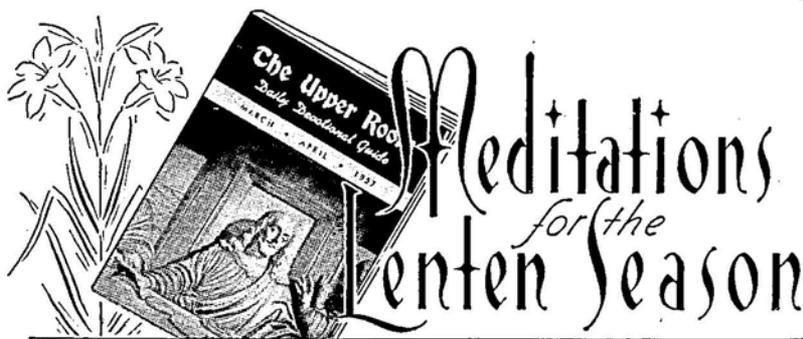
years, Dr. Brown was prominent in the North-East Ohio Conference before coming to New York in 1944 to head the home missions program of The Methodist Church. He served as superintendent of Methodist churches in the Cleveland district and as executive secretary of the Cleveland City Missionary Society. He participated in activities of the Cleveland Federation of Churches, the Ohio Council of Churches, and the Home Missions Council of North America.

He was a delegate to three General Conferences of The Methodist Church—1940, 1944 and 1948—as well as the Uniting Conference in 1939 at which three branches of Methodism were united.

Since assuming executive leadership of the home mission work of U. S. Methodism, Dr. Brown has been the moving force in solidifying, strengthening and developing its home mis-



• The design by New Orleans architects Sidney Sharpe Stanfield & Associates for the proposed church (right) for the Methodist Seashore Assembly which has won the award citation in the Religion category of the Fourth Annual Progressive Architecture Designs Awards Program. Client for the project is the Mississippi Conference of The Methodist Church. Site of the project will be in Biloxi on the shores of the Gulf of Mexico. See story on page 55.



• WRITTEN especially for the Lenten and Easter season, the March-April number of *The Upper Room* provides inspiration for daily devotions during this most important period of the Christian calendar.

• Most churches give a special emphasis to personal devotions and family altars at this time.

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sions and church extension programs.

He has visited outpost missions in Alaska, Hawaii and Puerto Rico, and has visited and studied the religious and economic conditions of American Indians, migrant workers, and other minority groups in the United States.

An authority on problems created by the postwar shifting of America's people, Dr. Brown has been in charge of developing Methodism's plans for overcoming new barriers of economic levels, race, differences of language and education in mission work at home.

For two years he was chairman of the Division of Home Missions of the National Council of Churches, heading the interdenominational mission program of twenty-four constituent home mission boards. He is at present chairman of the Policy Committee of the division.

He is a director of the national Goodwill Industries and a member of the Committee on Cooperation in Latin America, a committee of the Division of Foreign Missions of the National Council of Churches.

Dr. Brown is married to the former Bernice Blanche Howard. They have three children, Edith Ella (Mrs. Harry W. Tausch), Howard Wesley, and Earl Kent. Following his retirement, Dr. and Mrs. Brown will make their home in Lakeside, Ohio.



Board Resolutions Hit McCarran Act

THE METHODIST BOARD OF MISSIONS has called for a revision of the McCarran-Walter Act to provide for admission of at least 300,000 immigrants a year without discrimination based on race, sex or national origin.

The call was contained in fifteen resolutions adopted by the Board at the closing session of its seventeenth annual meeting.

In another resolution, the Board said that "we confess our failure as Christians to create a climate where justice, order and true brotherhood would have made impossible the current upsurge of racial tension and violence."

In its resolution on McCarran-Walter Act revision, the Board said: "References at this meeting to the tragic plight of Hungarian refugees have reminded us of the urgent need for thorough revision of the McCarran-Walter Act so that it will not be necessary for groups of refugees, which we must expect in a world in revolution, to be dependent on emergency legis-

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lation. We have also been reminded of the millions of refugees who have waited for resettlement for as long as ten years.

"As we think about our immigration policies, we are concerned about the world-wide effect of restrictions contained in the present law, which seem to have racial implications, such as the Asia-Pacific Triangle provision which limits admissions from vast areas of Asia to 2,100 a year. In providing for admission, primary consideration should be given to the principles of re-uniting of families, offering relief for the plight of refugees and displaced persons, and the relief of the greatest problems of population pressures.

In the resolution on race, the Board said that "we have been reminded in the reports of our missionary work overseas and at home of the world-wide focus on human rights, with particular emphasis on racial practices in our own country.

"We recognize with gratitude the leadership of Christian ministers and laymen being given in behalf of justice and freedom in many places in the face of great opposition. We call upon our Methodist people to speak in the spirit of Christ in these days of grave responsibility."

Another resolution recommended that the Board undertake the recruiting, sending and obtaining of financial support for an interdenominational civilian ministry to United States service men in the Far East, while they are off duty.



*C. M. Blake to Be
Africa Secretary*



C. Melvin Blake

THE REVEREND Charles Melvin Blake, Eaton, Ind., a Methodist missionary to Angola, Africa, for ten years, has been elected an executive secretary of the Methodist Board of Missions

for Africa and Europe.

Mr. Blake was elected at the Board's annual meeting at Buck Hill Falls, Pa. He will be an executive secretary of the Board's Division of World Missions, with administrative responsibility for Methodist work in twenty-two African and European countries. He succeeds Dr. Ralph E. Dodge, who in October was elected Methodist bishop of Angola, Portuguese East

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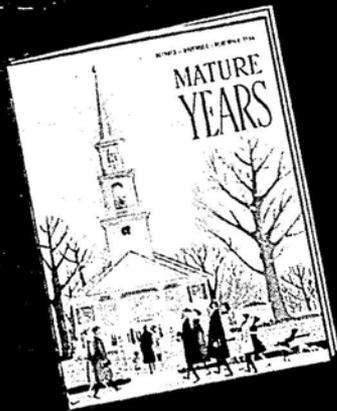
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A native of Corydon, Ind., Mr. Blake spent his early life there and in Eaton. He studied four years at Taylor University and received a bachelor of arts degree in 1943. He went to Drew Theological Seminary and received a bachelor of divinity degree in 1943.

While in seminary, Mr. Blake served student pastorates in Rockland County, New York, and from 1943 to 1946 was pastor of the Methodist church at South Milford, Ind.

Appointed to Angola in 1946, Mr. Blake has been an evangelist, an educator, treasurer of Methodist mission work and director of the mission station at the coastal station of Luanda. For the last year, he has been Methodist news correspondent for Angola.

Mr. Blake is married and has four sons and a daughter.



Missions Budget
Totals \$18,685,721

THE BOARD OF MISSIONS OF THE Methodist Church at its annual meeting appropriated a total of \$18,685,721 for its missionary and service programs in the United States and overseas, for the twelve months beginning on June 1, 1957. This appropriation, based on the money received from the churches of Methodism during the past year, is almost one-half million dollars more than the total appropriated a year ago. It is more than \$10,000,000 in excess of the appropriation of \$7,900,000 made in 1940 when the present Methodist Church and its Board of Missions were formed from three uniting Methodist denominations.

The 1957-58 appropriation is divided as follows among the Board's three divisions: Division of National Missions, \$2,640,099; Division of World Missions, \$7,611,202; Woman's Division of Christian Service (home and overseas missions, and social services), \$8,434,420.



Methodists List
Members Overseas

THE METHODIST CHURCH, IN ITS missionary service in forty-three countries of Asia, Africa, South America and Europe, has an enrolled membership estimated at 773,153, plus a preparatory membership (persons under instruction before being made full members) of 581,991. This Christian community of one and one-third million persons has around it a con-

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stituency of perhaps 2,000,000 to 3,000,000 more people, it is likewise estimated, because missionaries say that for every national who joins the church there are two or three who are "interested and influenced" by the Christian gospel but are not willing to take themselves out of their non-Christian associations of family and friends.

This statistical statement was made by representatives of missions overseas to the annual session of the Board of Missions. It was pointed out that the total figure is tentative since reports from inside China, Bulgaria, Czechoslovakia, Hungary, and Poland, where there have long been thriving Methodist churches, are unattainable at present.

The largest numbers of Methodists, it was reported, are in India and Pakistan: 127,965 full members, and 246,555 preparatory.

Other total (world) figures of missionary service include: 4,972 national preachers; 1,463 missionaries; 625,160 Sunday school pupils enrolled in 5,624 schools.

Dr. Bruce W. Jarvis, acting medical secretary of the Board, reported that in 1956 some 57,000 patients were treated in 28 leading Methodist hospitals overseas; where more than 1,000,000 more were treated in outpatient clinics, in urban and rural health centers, and in mobile clinics on four continents.



Richard G. Belcher Joins Mission Staff



Richard G. Belcher

THE REV. RICHARD G. Belcher, Frances Avenue, Nashville, Tenn., has been elected director of the Department of the Local Church of the Methodist Board of Missions.

He will begin work about May 1.

Mr. Belcher, who for the last seven years has been executive secretary of the Interboard Committee on Christian Vocations of The Methodist Church, was elected at the Board's annual meeting. He will work with Commissions on Missions in about 40,000 Methodist churches across the United States.

A native of East Hampton, Conn., Mr. Belcher spent his early life there and in Fairhaven, Mass. He attended the Boston University School of Religious and Social Work and received a

bachelor of science degree. He remained at Boston for theological studies and received the bachelor of sacred theology degree.

Mr. Belcher has been pastor of Methodist churches at Brockton and New Bedford, Mass., and Providence, R. I. In 1945 he was appointed executive secretary of the Board of Education of the New England Southern Methodist Conference. In 1947 he went to Nashville as a staff member of the Department of Leadership Education, the Division of the Local Church, the Methodist Board of Education. He served until 1950, when he was elected secretary of the Interboard Committee.

Mr. Belcher is married and has two daughters, Linda Gail, 13, and Kathleen Rebecca, 11.



**Dallas Browning Named
DWM Advance Director**



Dallas Browning

THE REV. DR. Dallas L. Browning, superintendent of the Evansville district of The Methodist Church, has been elected director of the Advance Department of the Division of the Methodist

World Missions Board of Missions.

Dr. Browning was elected at the Board's annual meeting. About June 1 he will succeed the Rev. Dr. Ernest E. Tuck, who is retiring. As Advance director, Dr. Browning will supervise the promotion of "Advance Specials," which are voluntary gifts made by individual Methodist churches to missionaries or mission projects of their own choosing. About three million dollars in such gifts is received annually.

A native of Rutland, Ohio, Dr. Browning attended elementary and high school there. He was graduated from Ohio University at Athens in 1922 with a bachelor of arts degree and from Garrett Biblical Institute, Evanston, Ill., in 1925 with a bachelor of divinity degree. In 1940 he received an honorary doctor of divinity degree from Ohio Northern University at Ada.

Dr. Browning began his ministry in 1925 at Clouster, Ohio, as pastor of an industrial larger parish. In 1929 he was transferred to the Methodist church at London, Ohio, where he served until 1932.

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was pastor of the former Grandview (now Trinity) Methodist Church in Columbus, Ohio, and from 1937 to 1944 he served the Methodist church at Sidney, Ohio.

Moving to Indiana in 1944, Dr. Browning was appointed to the North Methodist Church in Indianapolis, where he served until 1951. Since 1951, he has been superintendent of the Evansville district.

Dr. Browning is a former president of the Church Federation of Columbus and vice-president of the Church Federation of Indianapolis. He is a member of the Scottish Rite Masonic order and a former member of the Kiwanis and Rotary Clubs. He is married and has three children. A son, the Rev. Scott Browning, was graduated from Garrett Biblical Institute in 1956.



*Sarah Parrott
Joins Staff*



Sarah Parrott

MISS SARAH PARROTT, New York City and Newnan, Ga., has been elected an associate editor of literature of the Woman's Division of Christian Service of the Methodist

Board of Missions, with headquarters in New York.

Miss Parrott will edit educational, inspirational and promotional booklets and pamphlets for the Woman's Division, which represents about 1,840,000 Methodist women across the United States. She was elected at the Board's annual meeting.

A native of Newnan, Miss Parrott attended elementary and high school there and studied four years at Randolph-Macon Woman's College, Lynchburg, Va. She received a bachelor of arts degree in English there and did graduate study at William and Mary College, Williamsburg, Va.

For four years, Miss Parrott was news editor of the *Newnan Herald*, for three years a writer on the staff of the *North Carolina Municipal News* in Raleigh, N. C., and for three years assistant to the executive secretary of the Board of Women's Work of the Presbyterian Church, U.S., in Atlanta, Ga.

In 1950 Miss Parrott joined the staff of the Board of Missions as an editorial assistant in the editorial offices of the Woman's Division. For the last year, she has been a staff writer for the Board's Department of News Service.

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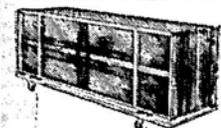
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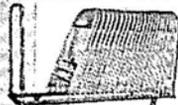


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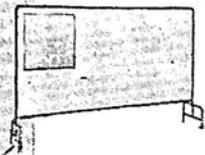
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MARCH 1957

American University Names Griffith as Dean

Dr. ERNEST S. Griffith, staff member of the Library of Congress, has been appointed dean designate of American University's School of International Service to be opened in 1958.



Ernest S. Griffith

His appointment was announced by Dr. Hurst R. Anderson, university president, following a meeting of the Board of Trustees on January 12.

American University is a general institution of The Methodist Church. The new School of International Service, established through a \$1,000,000 fund voted by the 1956 Methodist General Conference, will serve as a Protestant center in the nation's capital to train students interested in government careers and other international work. Construction of a \$350,000 headquarters building is due to start in April.

Dr. Griffith, sixty, has been director of the Library of Congress' legislative reference service for sixteen years. He will retain this position until the school opens, serving as consultant to the university in the interim.

Dr. Griffith is a native of Utica, N. Y. He is a Phi Beta Kappa graduate of Hamilton College, and was a Rhodes Scholar and lecturer at Oxford University, where he earned the D.Phil. degree.

He has taught at several institutions, including Princeton, Harvard, Liverpool, England, Syracuse and American universities. He is vice president of the National Academy of Economics and Political Science, and a member of the American Political Science Association. He served four years, 1948-52, on the Methodist Board of Missions.



Church Design Wins Architectural Award

The design by architects Sidney Sharpe Stanfield & Associates of New Orleans for the proposed church of the Methodist Seashore Assembly in Biloxi, Mississippi, has won the Award Citation in the Fourth Annual Design Awards Program sponsored by Progressive Architecture, national architectural magazine. The award was presented by editor Thomas H. Creighton at an awards banquet held in New



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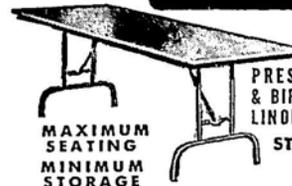
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Orleans on January 18. The award-winning projects were selected by an eminent professional jury composed of Architects Marcel Breuer, Gordon Bunschaft, Huson Jackson and Harry Weese, and Engineer Emil H. Praeger. Sketches and plans of the award-winning buildings are featured in the January issue of the magazine.

The *Progressive Architecture* com-

petition is the only national architectural competition based on projects in the design stage rather than on completed buildings. There were over 800 entries in the Fourth Annual Design Awards Program. Of these, twenty-five projects were selected to receive Design Awards and Award Citations.

The element in the proposed Biloxi Methodist Seashore Assembly which won the acclaim of the jury is the design for the church. The church will be a shell of reinforced concrete in the form of a cross. It will seat approximately 1,000 people except in the winter months when most of the seating can be closed off to accommodate only about 125 worshipers. The rest of the Methodist Seashore Assembly plan includes a motel and restaurant with facilities for meetings and conferences. This Award Citation was the only award given in the Religion Category. Client for the project is the Mississippi Conference of The Methodist Church.

Sidney Sharpe Stanfield is a member of the District Board of Missions of The Methodist Church and the Carrollton (New Orleans) Citizens' Committee for the establishment of a community center and recreational facilities. He is also active in youth activities.

Conference Organized In Taiwan-Hong Kong

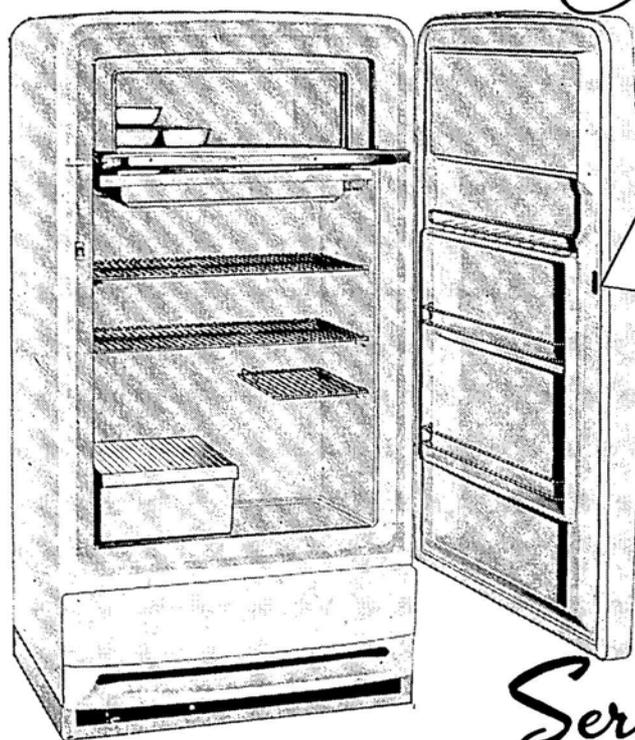
✻ **METHODISM AMONG THE CHINESE** people of Hong Kong and Taiwan (Formosa), gaining continuous strength since 1950, has become sufficiently developed that a provisional annual conference has been organized, incorporating the work in both areas.

Word of the formation of the new Taiwan-Hong Kong Provisional Annual Conference has been received by the Methodist Board of Missions from Bishop Ralph A. Ward, who administers Methodist work in both places. The conference is the newest structural unit in the world-wide Methodist Church.

The organization of a provisional annual conference from an area previously classified as a mission (as were Hong Kong and Taiwan) represents an advance in the development of the church program. The next step would be organization of a full annual conference.

The conference, held in Hong Kong, was organized with eleven ministerial members. Four persons were accepted as ministers-on-trial, including three young Chinese men and Dr. Ortha Lane, a missionary to Taiwan of the Woman's Division of Christian Service.

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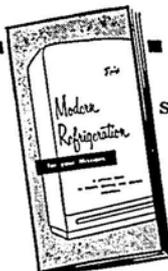
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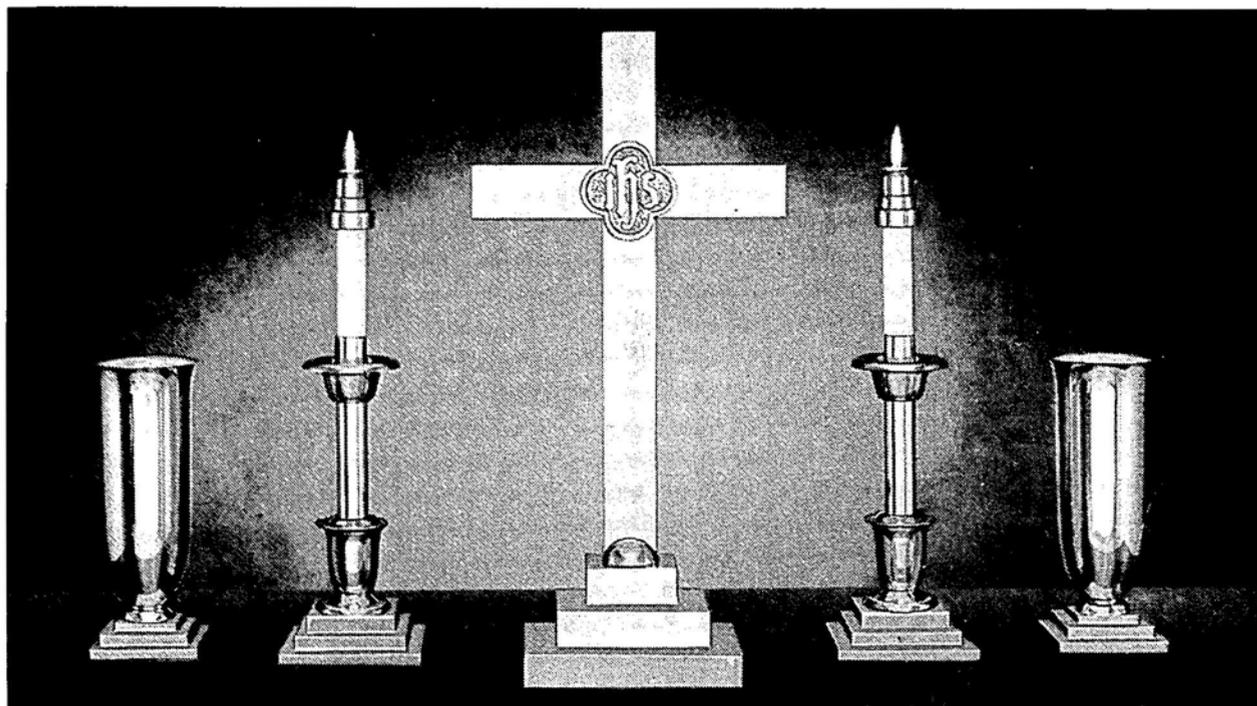
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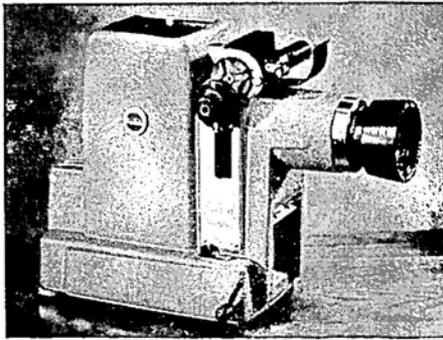
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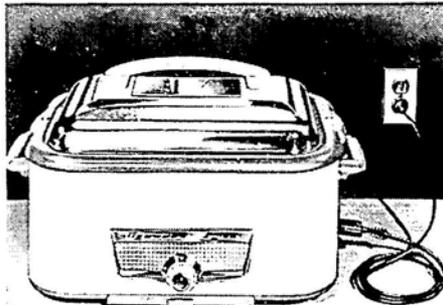


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WESTINGHOUSE ROASTER-OVEN. For roasting, baking or cooking in quantity—automatically! Large enough to cook and serve chili for up to 60 people. 18-quart capacity, with convenient Look-in Lid. 115 volt, a.c. Given for selling just 54 dollar cans of M-K Pure Black Pepper.



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Here's the world's finest pepper, imported directly from India. Cleaned and granulated by unique process with special machinery.

"There IS a difference!"

MAIL COUPON TODAY!

MARION-KAY PRODUCTS CO., INC.
The House of Flavors
Browns town, Indiana

Dept. 3Y

Please send us _____
(specify equipment wanted)

ON CREDIT Ship _____ ½ lb. cans of M-K Pure Black Pepper. We'll sell them at \$1 each and send you the money within 2 months. You will then send us gift indicated above. Include extra items free to cover shipping charges. (Two outlets must sign names.)

CASH ORDER Ship both the gift above and _____ ½ lb. cans of M-K Pure Black Pepper. Also include extra cans free to cover shipping charges. Enclosed is our check or money order for \$_____. We are under no further obligation.

ORGANIZATION _____

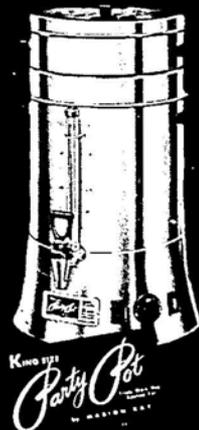
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1ST OFFICER _____ **ADDRESS** _____

2ND OFFICER _____ **ADDRESS** _____



**80 CUP ELECTRIC
COFFEE URN**



King of the Party Pot

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APRIL 1957



World Outlook



THE GOOD SHEPHERD

By Otto Munzinger, Contemporary
Art School of Art (Reproduction
of a stained-glass window)

Published by The Lions, Inc., New York City