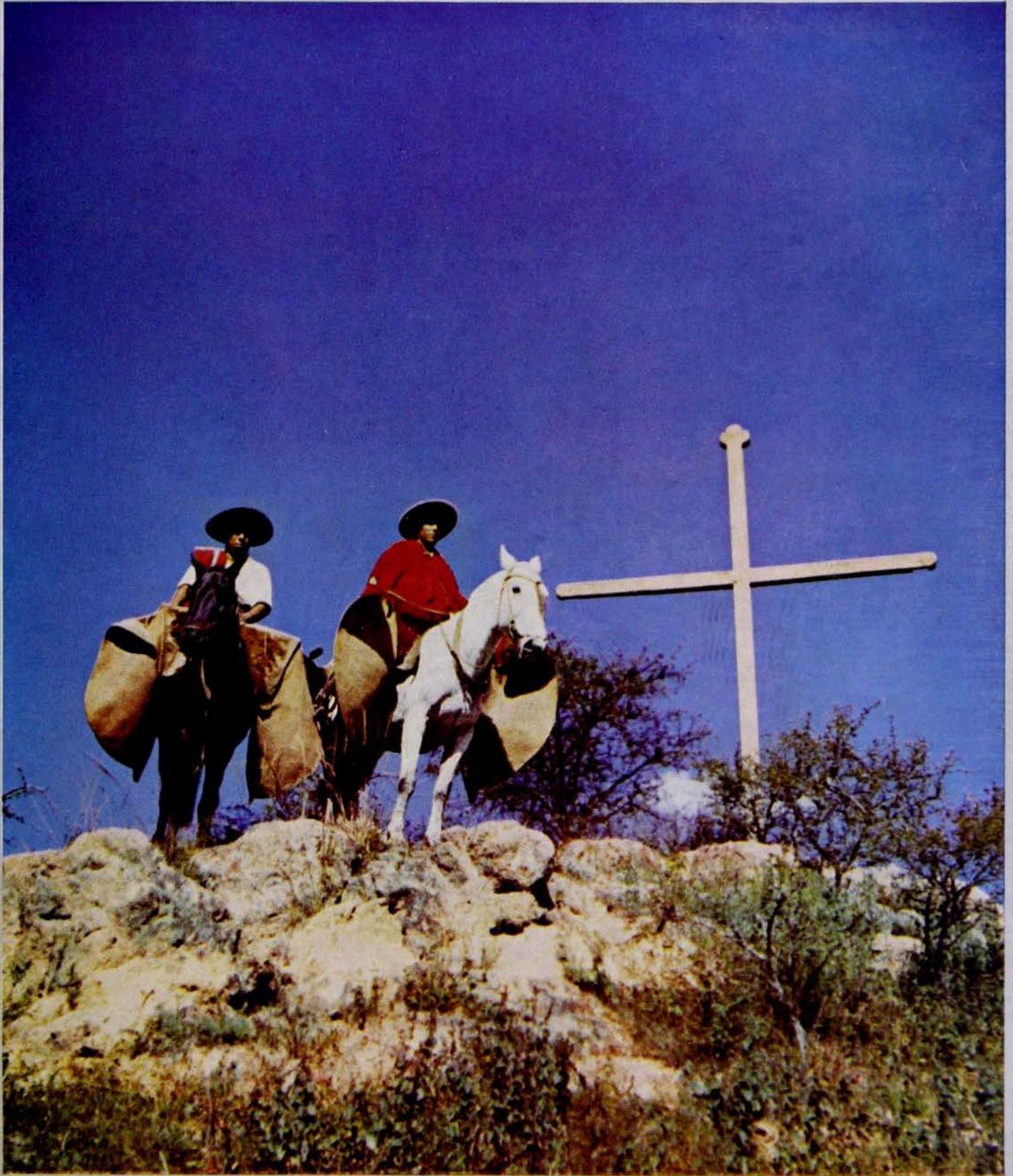


# World Outlook



F E B R U A R Y 1 9 6 1

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# LETTERS

## "Why Do You Let Us Come?"

The Summer Recreation Program was even more popular than it was last year. During one week the daily average attendance was 190. More than 700 children attended during the seven weeks of the program.

Is not wholesome recreation an excellent means of learning good sportsmanship and fair play?

Who senses kindness more quickly than children? Surely they have sensed something different here when they ask:

*Why do you have these activities for us? Why do you let us come here and play? Do they make you do it?*

One way in which the work of the Center reaches into homes is through our visits to the homes of the members of the club groups and the children of the Day Care Center.

CARRIE RADCLIFFE (R.N.)

Centro MacDonell, Juarez 200 Nte.  
Durango, Dgo., Mexico

## Frontiers in the Philippines

I wish you could have been with me as my jeep-wagon (a sort of ambulance, publishing house, pony express, bus, and cafeteria all in one) rolled for 29,000 kilometers over rocky frontier country.

You would have seen the gratitude on the faces of those for whom Methodist Committee for Overseas Relief funds brought medical care.

You would have met some wonderful Filipino leaders as they sat with young people and helped them cope with their problems.

You would have watched an attractive young Filipino woman (educated at Cornell, in the study of Home and Family Life) leading adults into discussing ways of strengthening the home.

You would have seen the face of a young woman light up when I handed her a book which would help her in teaching music in her church.

MARJORIE TYSON

871 Gov. Chaves St., Davao City  
Mindanao, Philippines

## Leadership of Women in Taiwan

In October, 1960, the Taiwan-Hong Kong Annual Conference was held in Hong Kong.

Of the four Taiwan lay delegates, two were women: Mrs. David Hung, a leader in the Christian Family Life program, and Mrs. Tang Shao-chien, vice-president of the national Woman's Society of Christian Service.

At the annual conference of the Taiwan Woman's Society Miss Annie Liu was elected the new national president. She is a member of the Legislature of Free China.

Miss Florence Chen, chairman of the girls' high school Board of Managers, was invited by the National Philippine Woman's Society of Christian Service to be its guest last November.

MRS. RALPH WARD

20, Lane 143  
Hsin Sheng South Road, section 1  
Taipei, Taiwan

## Two Weeks in a Sarawak Longhouse

A literacy program got under way in July. I went along for a training institute which was held in a *longhouse*.

Two weeks' visit in a longhouse was a revelation! Waking up at five o'clock in the morning—to the smell of frying fish; hearing the girls as they carried water from the river; bathing in the river; watching the women drying, winnowing, and pounding rice.

Men and women patiently studied in the nightly literacy classes.

I've grown in admiration for Iban women. Their work is never-ending.

The women weave lovely mats, baskets, and even blankets.

Above all I was impressed by the longing of the Iban people for knowledge of Christ and for a new way of life.

BARBARA CHASE

Methodist Bungalow, Sibul, Sarawak

## International Staff in El Paso

*Come from all the world and go into all the world.*

Here at Freeman Clinic-Newark Conference Hospital we have been given an opportunity to see this challenge become a reality.

We are serving the community of El Paso by using an international staff. Not only are there Spanish-speaking and English-speaking workers, but also we have a German nurse and a Crusade Scholar Korean nurse serving through the hospital.

We are proud of our fellow-workers from other lands.

ETHEL MALONE

Freeman Clinic and Newark Conf. Hosp.  
1109 E. Fifth Ave., El Paso, Texas

## "Malaya Is a Natural Garden"

Months have passed since my first look at Malaya and I am still daily amazed at the beauty of this country. Malaya is a natural garden—with the golden bloom of the *angsana* tree, the fiery-red *flame of the forest*, and the brilliant-hued *bougainvillea*. The distant blue hills lend strength and depth to the scene. Turning toward the sea, one marvels at its luminous color.

But in this garden there are, for its people, all the realities of making a living, raising a family, progressing in school or job. There are the problems of large-scale unemployment, and inadequate provision for relief. There is no "refugee problem" as such, in Malaya, but there is poor housing in *kampongs* (villages composed of shacks)—with no electricity, or plumb-

ing. And there are superstitious beliefs about doctors.

I am teaching in the Methodist Girls' High School, and I find that the future looms very large in the minds of Malaya youth (and their number is significant—over one half of the population is under 21). They attend to their books with great seriousness in order to pass examinations which make good jobs possible.

When Christ claims their allegiance the attitude of the students of Malaya is just as serious and realistic—they often face not only the pressure of non-Christian social mores in school and community, but also that of their tradition-bound families with their ritualistic dependence on the favor of ancestors.

EVELYN GISLASON

5 Peirce Road, Penang, Malaya

## "The Heathen Woman's Friend" In Missouri

I was very much interested in the *WORLD OUTLOOK* article about *The Heathen Woman's Friend*. The article might have been written about my mother. She, too, was a minister's wife, and always took the *Friend* ever since I can remember.

My father was the Reverend Jesse L. Walker and a long-time member of the St. Louis Conference. He was Presiding Elder of the Springfield District. In May, 1880, we moved to Marionville and mother organized a Foreign Missionary Society—the first one organized here.

MRS. ETTIE W. COX

Marionville, Mo.

## Lamplighting Service For Indian Nurses' School

A Lamplighting service was held here in October. Thirty-five students were taken into the certificate class, and fifteen into the B.S. class.

It was impressive to see the students as they knelt in their blue blouses, white saris, and white caps to pray the *Nurses' Prayer*.

Each person received her candle, lighted it at one of the big lamps which had been lighted by the Florence Nightingale Lamp. Then the girls marched into a circle, and all sang *Father of Lights*.

KATHLEEN A. NORRIS

Ellen T. Cowan Memorial Hospital  
Kolar, Mysore State, South India

## Church Radio Programs in Japan

A few newspaper items:

Religious broadcasting is constantly increasing in Japan.

At present forty religious bodies may be heard over 125 stations. Twenty-eight denominations of Protestantism sponsor programs over 120 stations.

GERTRUDE FEELY

Christian Youth Center, Kobe, Japan  
(Furlough address, 1961:  
2701 S. W. Glenhaven Rd.  
Oswego, Oregon)

The little church in San Ramon wanted to help. Specifically, it wished to help in some way to provide medical care for its community. The nearest hospital was in another place, reachable only by bus.

So the church members put up two little rooms. They were six feet by six feet, and made of adobe.

What came next? They asked if I could organize medical care of some kind.

We could not find a doctor willing to go so far out. But our dentist at Sweet Memorial said she'd be glad to go.

So the dentist went to San Ramon. We began dental work there with a small metal chair, a foot-pedalled machine for drilling, a kerosene stove for sterilizing. Water was carried in a bucket—three blocks—from a community faucet.

Within a few months there was such a demand for dental work in that community that we had to contract for the services of a second dentist.

The clinic was made self-supporting by charging the patients small fees. The dentists were paid small sums which covered travel expense.

In that little adobe clinic, within 2½ years, seven thousand patients were attended. And seven thousand persons begged us to set up a medical service, also.

Someone gave us five hundred dollars. Today (1960) we have a small but substantial clinic building that includes a consulting room, a small bathroom, a waiting room, and the clinic room.

On the windows we have placed double screens—one for flies, one for rocks. (In this neighborhood children love to throw rocks.)

The new clinic has the services of a doctor, a pediatrician, a mid-wife, a social worker, and the two dentists. No, it isn't all paid for, but it is functioning.

FLORENCE J. PROUTY  
Director, Medical and Social Work  
Sweet Memorial Inst., Santiago, Chile

"Forty-five Years Ago"

What a wonderful magazine the WORLD OUTLOOK has been from the beginning. I've rarely been without it since I saw my first copy 45 years ago.

THE REV. FRANK L. PAGE  
1135 College Ave.,  
Topeka, Kansas

Progress in Nursing in Rhodesia

We have two fine Christian nurses trained to the State-Registered-Nurse level. They are planning to go to England next September for a course in administration and teaching in a school of nursing.

In our nursing course at Nyadiri we now have 56 students in a four-year program.

Early in 1960 we opened a new 54-bed unit for tuberculosis patients.

ELMA ASHBY  
P. B. 636 E., Salisbury, S. Rhodesia

# World Outlook

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Cover: Argentine Horsemen

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# EDITORIALS

## Communism And Our Mission

In this issue, we print two articles and a picture section dealing with Christianity and a Communist state. Dr. Jack Wilkes deals with the enmity of Communist society to Christianity. Dr. Joseph Szczepkowski reports on the flourishing work of Methodism in Poland. Offhand, there would seem to be a great contradiction here but actually there is not. The toleration of religion by a Communist state (such as Poland or Czechoslovakia) does not alter the theoretical bias of an atheistic, materialistic ideology against religion as being basically false.

These two articles, which appear together only coincidentally, suggest some of the complexities of the relationship between Christianity and Communism in today's world. This relationship will become increasingly complex, it seems to us. Basically, we regard the two as antagonistic but we would not overlook the fact that Communism is often spoken of as a "Christian heresy" (with the Christianity thoroughly removed) and that it may have arisen partially as a judgment upon the sins of Christians.

Ultimately, we say, the two seem opposing systems. But they are not comparable systems and to regard them as such is a serious mistake for Christians to make. That is why it seems to us so dangerous for well-intentioned people to appeal for support of Christian missions "to fight Communism."

The purpose of Christian missions is not to fight Communism. It is to proclaim the Gospel of our Lord, Jesus Christ. It is to tell of divine intervention in human history and the reconciliation of man to God. It is to witness to the history of God's mighty acts and the redemption of mankind.

Now, Christianity is a religion of history and the Gospel is certainly a judgment on many things, includ-

ing Communism (and including the bland, humanistic secularism so prevalent in the United States and Europe). Clearly, we must reevaluate all things in the blinding light of its revelation.

But that revelation must be central. To say that we are for missions because they "fight" Communism is to seek to manipulate the Gospel for our own ends. We do not use the Gospel "against" Communism or Buddhism or Hinduism or Islam or secularism. We proclaim and we witness and we reject what falls short of the fullness of Christ.

Another aspect of much of the talk about missions "fighting" Communism seems to us to be lacking in trust in God. To say that we have "five years to stop Communism" or make other such assertions is arrogant. We must seek to witness in whatever situation we find ourselves, up to and including martyrdom. But the final decision is God's. His is the victory. All that we can do in our missionary efforts is to proclaim Him.

## The Diversity of the World Mission

Few participants in the effort to evangelize the world are aware of the multiplicity and great diversity of agencies and activities devoted to that end. Quite apart from the work of the many orders and societies which are engaged in foreign missions under the auspices of the Roman Catholic Church, and in addition to the Protestant and Orthodox agencies in other lands, no less than 421 North American denominational and interdenominational boards, agencies, and associations engaged directly or indirectly in Christian work overseas are listed in a 1960 report of the Missionary Research Library.

Protestant agencies throughout the world were last year sending 42,250 missionaries to lands other than their own. Of these missionaries, 27,219 came from North America,

and 10,234 of these were supported by the 94 agencies related, by membership, affiliation, or committee representation, to the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A. These 10,234 missionaries are 37.5 per cent of the total number of Protestant missionaries from North America. This figure marks a decrease from 10,425 (41.2 per cent) in 1956 and 10,977 (43.5 per cent) in 1958.

The total number of foreign missionaries related to three other North American associations, the Evangelical Foreign Missions Association, the Interdenominational Foreign Mission Association of North America, and Associated Mission Agencies of the International Council of Christian Churches is 12,064, an increase of 1,807 since 1956 and 44.3 per cent of the total North American foreign missionary force.

Independent societies not affiliated with any of these associations accounted for 5,093 missionaries, or 18.7 per cent of the North American total in 1960, compared with 3,103 in 1956, a notable increase.

The 1,580 overseas missionaries of The Methodist Church in 1960 represented about 5.8 per cent of the North American force and 3.7 per cent of the Protestant missionaries of the world.

The number of Protestant missionaries in international service has grown nearly threefold in sixty years, and has increased by 3,644 in the past two years, about five per cent per year. This growth has taken place in an era when new mission agencies have been coming into being at a rapid rate. Of the 421 agencies listed by the Missionary Research Library 360 have reported the date of their organization. Only 12 societies were established before 1850; 79 between 1850 and 1900; and 269 since 1900. Striking indeed is the fact that 127 agencies (35% of those reporting on their date of organization) have come into being since 1940. Of these 127 newest societies 31 are denominational, 51 are interdenominational or non-denominational, 21 are special service agencies, 14 are fund-raising organizations, 9 are church councils or

missionary associations, and 3 are listed as miscellaneous.

Those readers who are highly elated (or unduly distressed) by the much heralded "ecumenical" movement in American Protestantism should be sobered a bit by these facts. While a number of important unions of Protestant groups have been happily effected in recent years and others are properly under consideration, nearly every church union has led to the formation of one or more new denominations, and thus far there has been very little sustained effort to bring about a spirit of cooperation, much less unification, between the several national councils or associations of churches for world missions. The sin of division between denominations is frequently confessed in certain quarters with moving penitence, but the division between councils and associations of denominations, even so far as they are engaged in the world mission of the Church, seem to be taken for granted by the most articulate penitents. The interchurch movement must be broad enough and warm enough to include fundamentalists and at least a majority of mission-minded Protestants before it deserves to be called ecumenical.

### **The Doctrine of The Trinity and Our Common Life**

The metaphysical problem of the One and the Many is as old as Parmenides. Is our universe one entity? Is it a dualism of matter and mind? Is it a pluralism of atoms or monads or souls? Or is it a unity in plurality? And if the latter, in what respects is it a unity, and in what respects a plurality?

Perhaps we can put such theoretical inquiries aside, at least for a time, without a twinge of conscience. But the practical problem of the One and the Many is even older than the metaphysical problem—as old as the human family itself. It is the ever-present problem of working

out a more or less stable and effective unity of two or more separate human individuals with minds and wills of their own. And this is the kind of problem which cannot be put aside so easily if one is getting married, or rearing children, or playing on a team, or working in a partnership, or chairing a committee, or leading a study group, or casting a vote as a citizen, or helping to make a church what it should be.

The doctrine of the Trinity which was hammered out in the great theological debates of the earlier centuries after Christ suggests the orthodox Christian answer to the metaphysical problem of the One and the Many. The true object of Christian worship and allegiance is one God in three Persons. Ultimate reality, according to this doctrine, is a unity in plurality. Does this teaching not suggest also, at least by way of analogy, an approach to such practical problems as we must face in home and business, in citizenship and churchmanship?

The family unity that results from the effacement or destruction of personality is no more to be desired than the disruption of family life by the wilful actions of individual members. Both family unity and individual personality have their values, and they lend value to each other.

The government that separates the executive, legislative, and judicial powers needs the unifying force of an accepted constitution or some other authority which lays down the governing principles which all must obey.

The United Nations which needs greater unity to achieve world peace cannot afford to be careless of the rights and privileges of its constituent members lest all be lost.

In the development of the Christian church the need for greater unity is apparent. But should it not be a unity in plurality, preserving the liberty and initiative of constituent individuals and groups?

While the Trinitarian doctrine has been tested in every generation, there has been general unanimity in the belief of Christians that God, though he be in three Persons, is one God.

That this is so is probably due to the teaching, somewhat less mystifying than the doctrine of the Trinity, that God is love. We can believe that the Father and the Holy Spirit are one with one another and with the Son in the perfect love that he has revealed to us in the incarnation. The answers to the practical problem of unity and plurality in family life, in political affairs, in the perplexing area of ethnic relations and in the church itself, are not likely to be found in magic formulas or mechanical methods. The true answers will be more likely to come in learning to live and to share the love which is of God.

### **What Shall I Tell The Child?**

The Division of Life and Work at the National Council's triennial meeting last December presented a panel discussion on family life.

The usual topics came up: How can I give more time to my children? Is the mother a person in the home? Can the family altar offset today's materialism?

Then one of the panel members, Miss Thelma Stevens, asked if any thought had been given to what parents should tell their children today. As the Reverend Foreman led his little daughter into the desegregated school in New Orleans, how did he prepare her? As the Negro mother brought her little girl to the same school, what did she say to her?

What shall we tell the child today?

In this Century of the Child we have read books and have studied together on what to tell the child about almost everything. We have helps to tell him about God, about sex, even about the policeman on the corner, and the little boy of a different color overseas.

Miss Stevens, however, raised a question about a need that the "what to tell"—authors have not met. That is what to tell the child about the social climate of integration into which he is moving. This is probably the most "telling" that will happen in the life of the child. The next generation's future depends upon what the child is told today.

by JOSEPH SZCZEPKOWSKI

# Methodism in POLAND



Dr. Szczepkowski, general superintendent of the Polish Methodist Church and principal of the Methodist English Language College in Warsaw, tells of the history of Methodism in that country and describes its present situation. Dr. Szczepkowski was born in the United States of Polish parents and is now a Polish citizen. In addition to his church positions, he is a professor at Copernicus University in Torun, Poland.

*The author (right) is shown shaking hands with Bishop Ferdinand Sigg at the last session of the Polish Annual Conference.*

THE history of Methodism in Poland intertwines itself with the lights and shadows of that tragic land. When the Versailles Treaty of 1919 brought about the resurrection of the Polish nation, the Southern Methodist Church was one of the first of American religious bodies to go to Poland to extend its hand of Christian mercy and fellowship. The mission of feeding, clothing and healing of the victims of the war that ravished the lands that made up politically re-born Poland began its work in such pivotal points as Warsaw, Wilno, Lwów and Poznan. A large clearing center for returning Siberian exiles and repatriates from Russia was opened up at Baranowice, a small town within a stone's throw of the old Polish-Russian border of 1919.

The Poland of those days was a veritable geographical, social, cultural and religious crossword puzzle. Territories that had been under Russian, German and Austrian domain for over a hundred years were patched together to form the new Poland. The Germans contemptuously called it a "Season State" and broadly proclaimed it would not survive the ensuing decade. The seaport of Danzig was put under international control, cutting off Poland from free access

to the mouth of her principal river, the Vistula, and the Baltic Sea. Thus the much publicized, ill-famed Danzig Corridor was created which in turn divided East Prussia, the seat of the Prussian Junker war-lords, from their "fatherland."

The resurrected Poland of 1919 was really a labyrinth of varied cultures and backgrounds, made up of minority groups that had almost nothing in common with one another and suspicious of or openly hostile to the new order under which they now found themselves. A dynamic but narrow and intolerant nationalism permeated the life of the Polish Roman Catholic church to which 99% of the Poles as nationals belonged. The five million or so Jews that found themselves in Poland at that time had little in common with the cultural life of the Poles and no religious contribution to make although some of the most famous of Jewish rabbis and theologians lived in the country at the time. The million plus Lutherans, who were predominantly of German origin, were smarting under the fate that changed their status from that of a privileged majority to minority subjects of the new-born Polish state and lived a somewhat exclusive, segregated life

patiently awaiting "Der Tag" that would restore them to their former position. Not much more could be said of the remaining Slav groups, echoes of vaporized czarist Russia. Evangelical Christianity was mostly confined to the Baptists and so-called Baptists who were also largely Germanized and centered around such textile areas as Łódź. Another group of Evangelicals was found in Silesia. Their background and tradition was rather Bohemian Brethren and Czech.

In such an environment the Southern Methodist Church started its relief work in Poland out of which there gradually evolved the religious program and life that has survived to the present day in the form of the Polish Methodist Church. The religious side of Methodism was practically unknown in those early days and was looked upon at first as a curiosity, then with suspicion and finally with open hostility. From that angle Methodism in Poland had to fight for its very existence on every hand during those formative days. But the seed was gradually and faithfully being sown and took root during the inter-war years of 1919-1939.

The Second World War again dismembered Poland and squeezed Polish Methodism into a crude geo-

graphical structure created by Hitler with pivotal points at Warsaw and Craców. The spiritual life of Polish Methodism had been so vitalized during those years, however, that when the Second World War ended it found the Polish Methodist Church stronger than ever. The hand of God can be seen in it in view of a new unbelievable situation and challenge that arose for Polish Methodism with the outcome of the war. As the Soviet armies advanced across Poland and Eastern Germany, all the pro-Hitler pastors of the Lutheran and United German churches left their charges and departed with the retreating German armies. The remaining German pastors, uncertain of their fate if they stayed on, fled with the others. As a result, innumerable German churches and congregations became pastorless. The few Polish Lutheran pastors who survived the war were helpless to aid, especially in such areas as East Prussia, West Prussia and Silesia from Katowice and Breslau south to the Czech border. It was in these areas that the Polish Methodist pastors played a yet to be appreciated admirable role by taking over many of those deserted German churches and congregations and giving them what pastoral care they could under the circumstances. Thus a number of young Polish Methodist pastors who had been in hiding from the Gestapo during the war and who did not know the German language suddenly found themselves pastors of congregations of two thousand or more German Lutherans who did not know a word of Polish. Unique was the experience of Roy Smith, then editor of the *Christian Advocate*, who visited former East Prussia, now Mazuria, at that time. He spoke to over two thousand German Lutherans in English in a large cathedral-like church in Ostroda. It had been the garrison church of the East Prussian German army. Now it was the largest church in Polish Methodism. Roy Smith's sermon in English was interpreted by the author of this article into Polish to the Germans who did not understand a word of English or Polish. Officially, for well grounded reasons at the time, thousands of recent German Lutherans were made into Polish Methodists so that the mem-

bership of the Polish Methodist Church grew into thousands almost overnight. Their Polish pastors adapted themselves to the circumstances as best they could and often became veritable safety-zones for many a German who found himself in a not to be envied position. Today, the situation is steadily changing. Most of the Germans have left for East or West Germany and we often hear of those who have connected themselves with German Methodism as a result of their contact with Polish Methodism. A number of those former German Lutheran churches and congregations that had been in Polish Methodist hands are being taken over by the reorganized Polish Lutheran church. Quite a few of the congregations have split, having a Polish Lutheran pastor and a Polish Methodist pastor serving in the same parish and using the same church building for their services. In some cases the whole parish has decided to become Methodist. Thus, time is doing its work. Most of the Germans that wanted to, as I have said, have left for Germany. The old folks who remained are rapidly dying off. The new generation is becoming Polonized. Intermarriages are quite common. A few of our pastors have Mazurian, East Prussian wives. Thus a healthy sifting process is steadily going on in the Polish Methodist church and it is now really becoming

stabilized, working itself more and more into the hearts of the Polish people, gradually being accepted as an integral part of the Evangelical church life of Poland.

The Polish Methodist church has full recognition of the state authorities and as such has the same rights as the Roman Catholic church. It can work wherever it pleases in Poland, establish new churches, Sunday schools, young people's societies, summer camps, children's homes and schools.

Most interesting statistics came to light during the last Polish Annual Conference held in Warsaw, September 7-11, 1960, with Bishop Ferdinand Sigg of Zurich in attendance as lecturer, preacher, adviser, herald of world Methodism. Of the sixty ordained and lay preachers attending the conference it was disclosed that fifty-one came out of a Polish Roman Catholic background, seven out of the Lutheran church and two from the Pravo-Slavs. These statistics speak of the predominantly Polish character of The Methodist Church in Poland today. They are also prognostic of the future and testify to the breakdown of the supposed invulnerability of the Polish Roman Catholic church. They nullify the prevalent opinion that if a person is a Pole he of a surety is a Roman Catholic. Conference statistics of 1960 show the membership to be 6,246, pre-

*Wearing his other hat as principal of the English Language College, the author addresses teachers at the school. Some fifty teachers teach over six thousand students.*





Some of the students at the English Language College wait in line to register.

dominantly Poles of Roman Catholic background, with a sprinkling of Germans, Ukrainians and Russians. There are seventy-six churches and preaching places located in stately church buildings or in adapted halls, living rooms and country cottages. The last General Conference at Denver, Colorado, made the Polish Methodist Church into an established Annual Conference coming under the jurisdiction of Bishop Ferdinand Sigg of Switzerland. It has its own church paper published monthly in Warsaw, edited by Dr. Witold Benedyktowicz who is assistant general superintendent and pastor of Central Methodist church in Warsaw. A fine girls' home is established at Konstancin, a suburb of Warsaw and is, in part, sustained by the Woman's Division of Christian Service of the American Methodist church. The former seminary building at Klarysew near Konstancin is being restored and will be ready for use shortly as a Biblical school for future pastors, a youth center, a holiday and rest home and conference headquarters.

An outstanding work of the Polish Methodist church is the English Language College located in the central building in Warsaw. It has a forty year tradition dating back to the very beginning of Methodism in Po-

land. It was shut down by the German occupants of Warsaw during the last war but re-established by Ruth Lawrence in 1946. It has an annual registration of about six thousand students with a teaching and administrative staff of fifty highly trained personnel. The Methodist English Language College of Warsaw is said to be the largest school of its type in the world given over *exclusively* to the teaching of the English language in a non-English-speaking country. It is entirely self-supporting. Its students are representative of all strata of Polish life, from humble chauffeurs and waiters to university students, government, military and educational officials and representatives of almost every existing profession in Poland. No activity of Polish Methodism has so publicized and popularized the name of Methodism in every part of Poland as its English Language College in Warsaw. Its annual pre-Christmas carol program with the collaboration of the united diplomatic choir of the British and American embassies has made thousand of Poles acquainted with English Christmas carols.

It would be difficult to enumerate all the names of those American Methodists that have helped to lay the cornerstone of Polish Methodism

but we cannot help but mention Bishop Arthur Moore, Bishop Paul Neff Garber, Dr. Gaither Warfield, Dr. Werner Wickstrom and Miss Ruth Lawrence. All the rest are the worthy, unsung heroes. Of course we have not forgotten our beloved bishop, Ferdinand Sigg, whom we all believe to be a Pole though of Swiss birth, a leader of a broad, tolerant international scope; of a proved Christlike character and spirit.

The inverted name of the capital of Poland, Warsaw, is "saw war." Polish Methodism came to life as an aftermath of the First World War. It weaned itself during the interwar period of 1919-1939. It survived the hell of the Second World War. Like the battered ship that has weathered the fury of violent storms, it is in the process of reconditioning for future continuous service. Its crew has about sifted itself. The faint hearted, undecided, less sacrificial went their own way. The survivors are seasoned, dedicated men determined to die in harness, at their posts, loyal, trustful, valiant to the end. "Such is our story, Such is our song, Praising our Saviour all the day long" for the seed, impetus and vision that came by way of the pioneers of the American Methodist Church. Hallelujah!

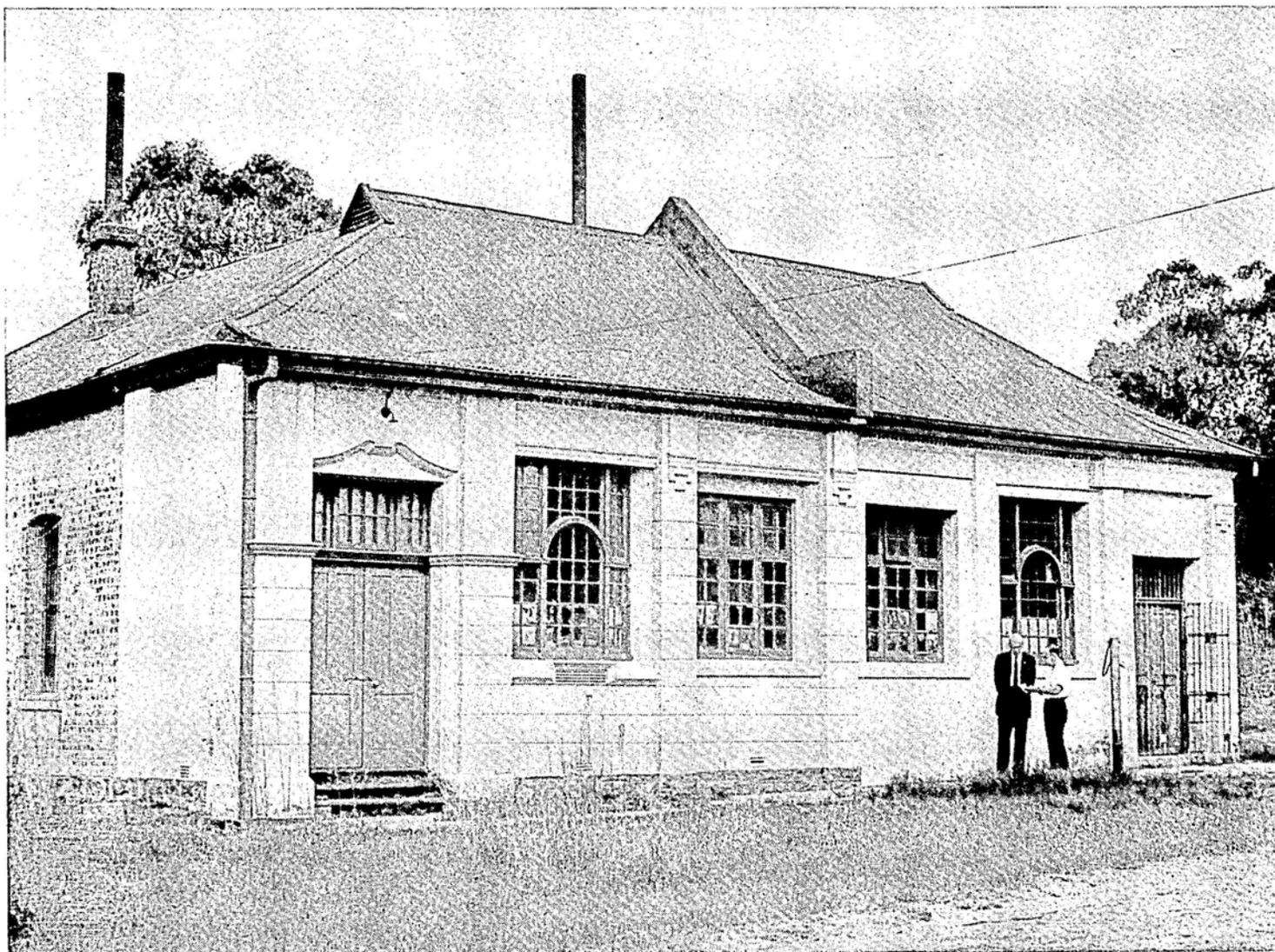
# TO SERVE The NEW AFRICA

Photographs by HALL DUNCAN

In the rapidly changing world of Africa today, Christian literature is an urgent priority. To help meet this demand, the recent Africa Central Conference voted to make the Central Mission Press in Johannesburg related to all Methodist work in Africa south of the Sahara.

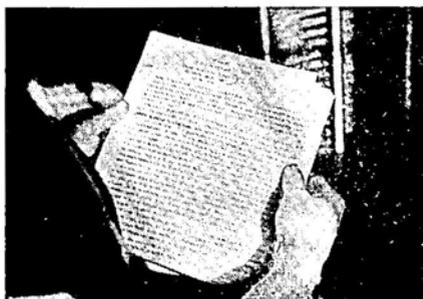
The plant will be relocated in a new building in Johannesburg and direction will be assumed by the managing director and a board with representatives from each of the conferences in Africa. Here are some pictures of the present Press.

*The present building is badly in need of replacement. Mr. Josef Persson (left) was director of the press from 1911 until his recent retirement.*

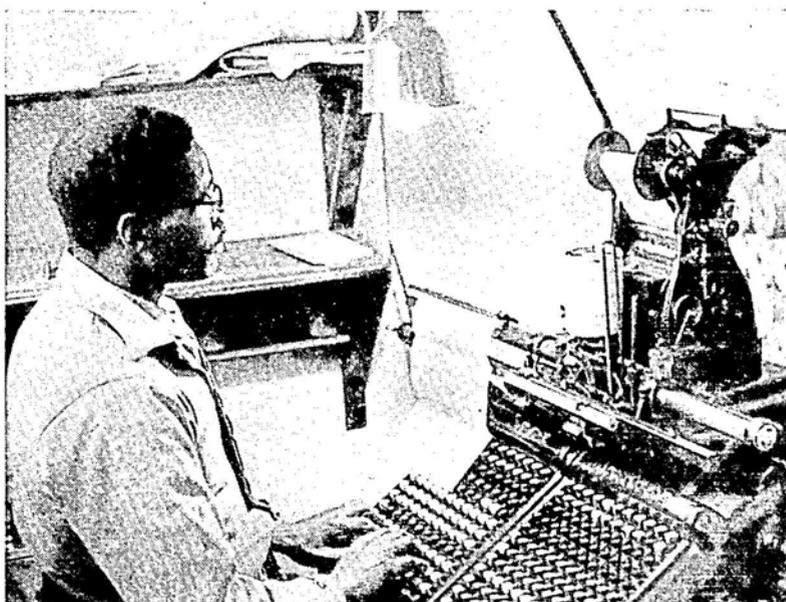




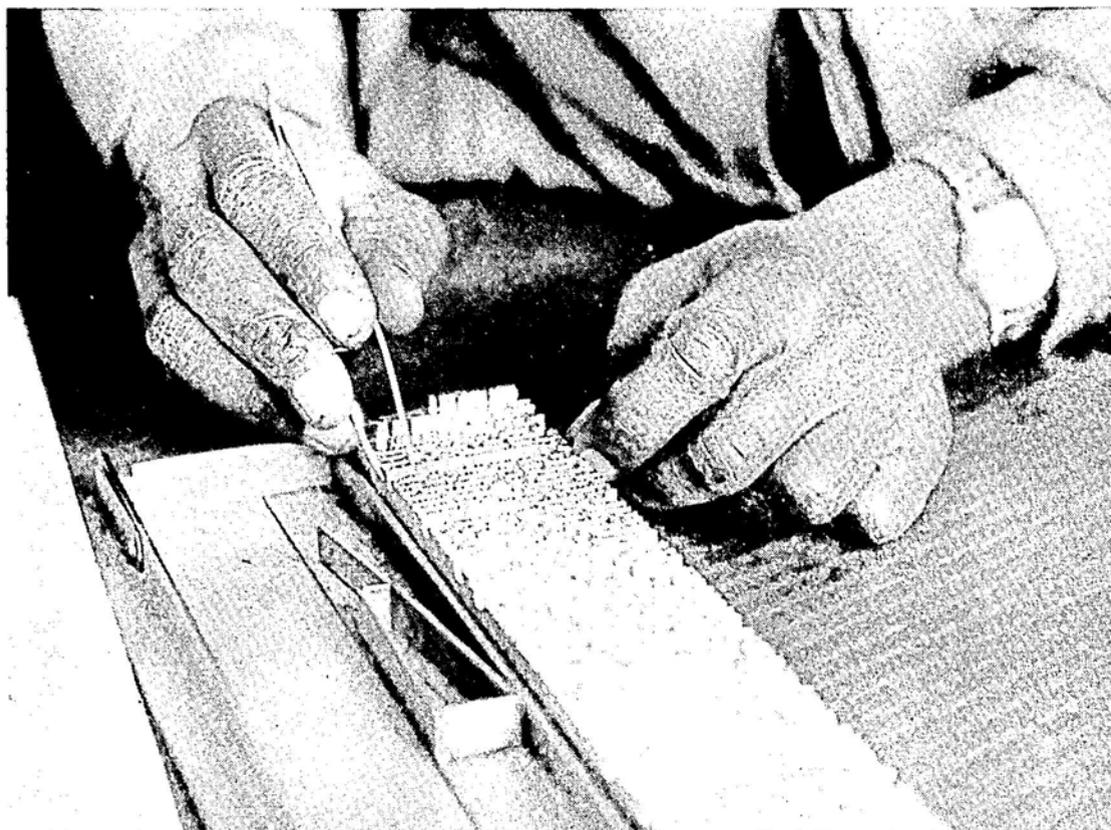
Mr. Kenneth Slade, managing director, looks over plans for the new Press with Mrs. Slade.



Manuscripts are received at the Press from the Congo, Rhodesia, Angola, Mozambique and the Union of South Africa. Books are the main items produced but posters, folders, forms and many other types of printing are also turned out on demand.

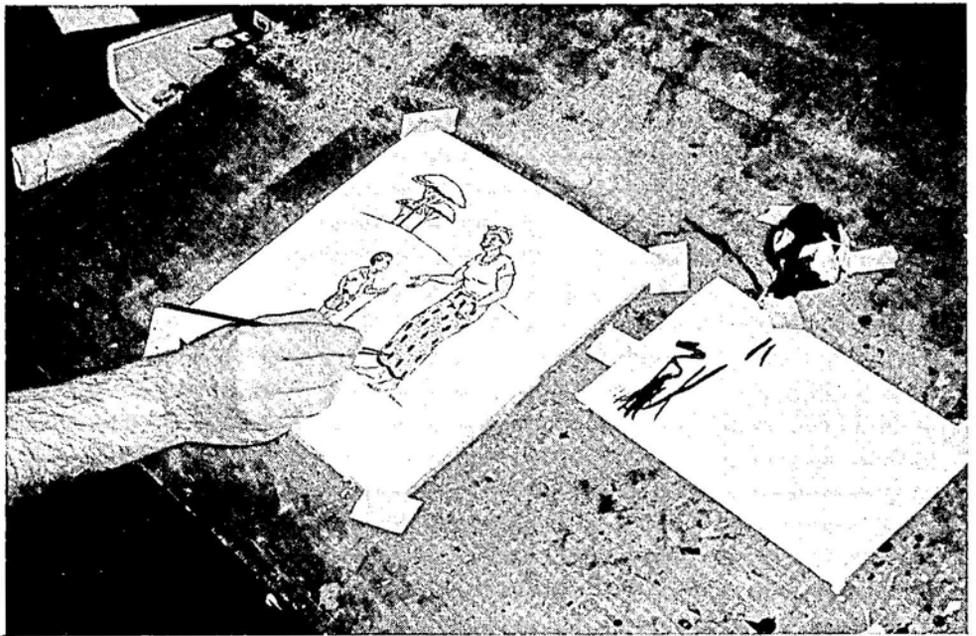


Edward Matonga sets a manuscript to type on a Monotype machine.



After proofs are read, compositional corrections are carefully made by trained workers.

Drawings for the books are carefully planned. This illustration (by Mr. Duncan) was not completed until it had been shown to children from a group in the Congo for whom the book was intended.



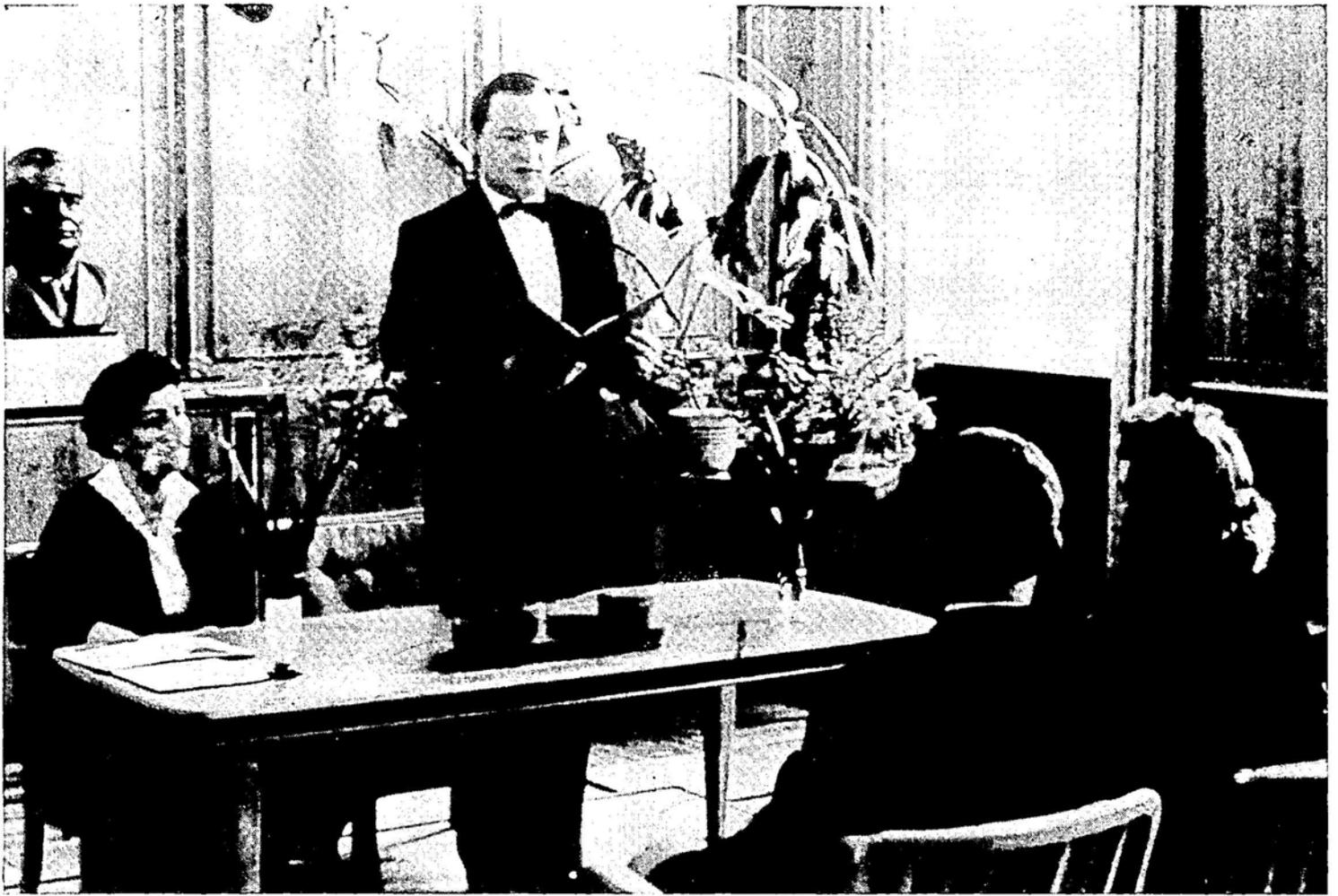
The type is locked into a form to print.



Mias Modukanele supervises printing of book covers on the Heidelberg press while page sheets are printed on the Kelly "flat bed" press at the rate of 3,000 sheets an hour. Mr. Modukanele, whose main task is to run the printing machinery, has been with the Press since 1945.



An African mother reads the story of Jesus to her child. Books from the Press reach many homes where pastors or missionaries may not go. The new setup of the Press should expand this ministry.



RNS Photo

*Typical of Communist attempts to duplicate Christian ceremonies is this "Socialist wedding" in East Germany. Those being married vow to "augment with joint active strength the Socialist achievements and the power of the workers and peasants."*

# Communism Is a Religion

by JACK S. WILKES

COMMUNISM IS A RELIGION. Since 1935 (E. Stanley Jones in *Christ's Alternative to Communism*) I have heard this idea from many sources. Now I believe it.

This fall I made my second trip to the Soviet Union, visiting universities with eleven other Methodist college presidents. This group also visited other universities in Europe, some behind the Iron Curtain.

I came to believe Communism is a religion from talking with Communist educators and other leaders. Against my personal desires, I no longer believe Communism is another political

Dr. Wilkes, president of Oklahoma City University, visited Europe and the Soviet Union this past fall.

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party, another political movement like Hitler's or Mussolini's which will disappear after military defeat or the death of the leader.

Usually when we compare Communism to a religion we make an outward comparison. Communism has its Bible, or Scriptures, in the writings of Marx, Engels, and Lenin. It has its shrines and places of worship in the

Kremlin, the mausoleum where the bodies of Lenin and Stalin are reverently viewed by thousands of the faithful every year, the memorials to the revolution in every Communist city. These comparisons could be drawn on and on.

Of extreme importance is the development of the cultural center, a center where the party offers social, cultural, aesthetic, and recreational life for the community. Recognition is given at the center to young couples at marriage. Memorial eulogies are given on the death of a member of the community. Many activities of the

center are conducted on Sunday.

Even more important is the doctrine of salvation through the party. The individual person finds his salvation by submerging his freedom, his very life to the will of the party. This furnishes the motivation, the spirit that makes Communism a living religion.

Because Communism is a religion rather than just a political-military group of governments, the threat which it offers to Christianity is even greater. In every country where Communism has flourished Christianity first had an opportunity to serve the people. In our eyes, of course, our own form of Christianity is better than that of other nations. It had better be, for even our Christianity is threatened by this new religion.

Communism threatens Christianity because of the strength of its educational system. The growth of Communist education is a fact every reading person recognizes. And it is party-dominated education. As one of the university rectors (or presidents) said to our group, "Our philosophers, as you know, are propagandists for our Marxist philosophy. Our historians teach history in relation to the history of our glorious Communist Party. We teach political science according to the teachings of Marx and Lenin." He went on through the curriculum and showed the way the branches of learning are made to fit the party scheme.

This begins long before university days. It begins in the kindergarten. Kindergarten teachers in training spend almost ten per cent of their course time in courses on the Communist Party. One minister of education told us that by 1970 fifty per cent of all the children over four years of age will be in boarding schools.

Every student learns this lesson well. He must pass an examination on Communism when he graduates from the secondary school, when he enters the university, and when he graduates from the university.

At the university level our group was impressed by the fact that the party secretary, the secretary of the Young Communist League, and chairman of the Department of Atheism are persons of great prestige at the university. The two party secre-

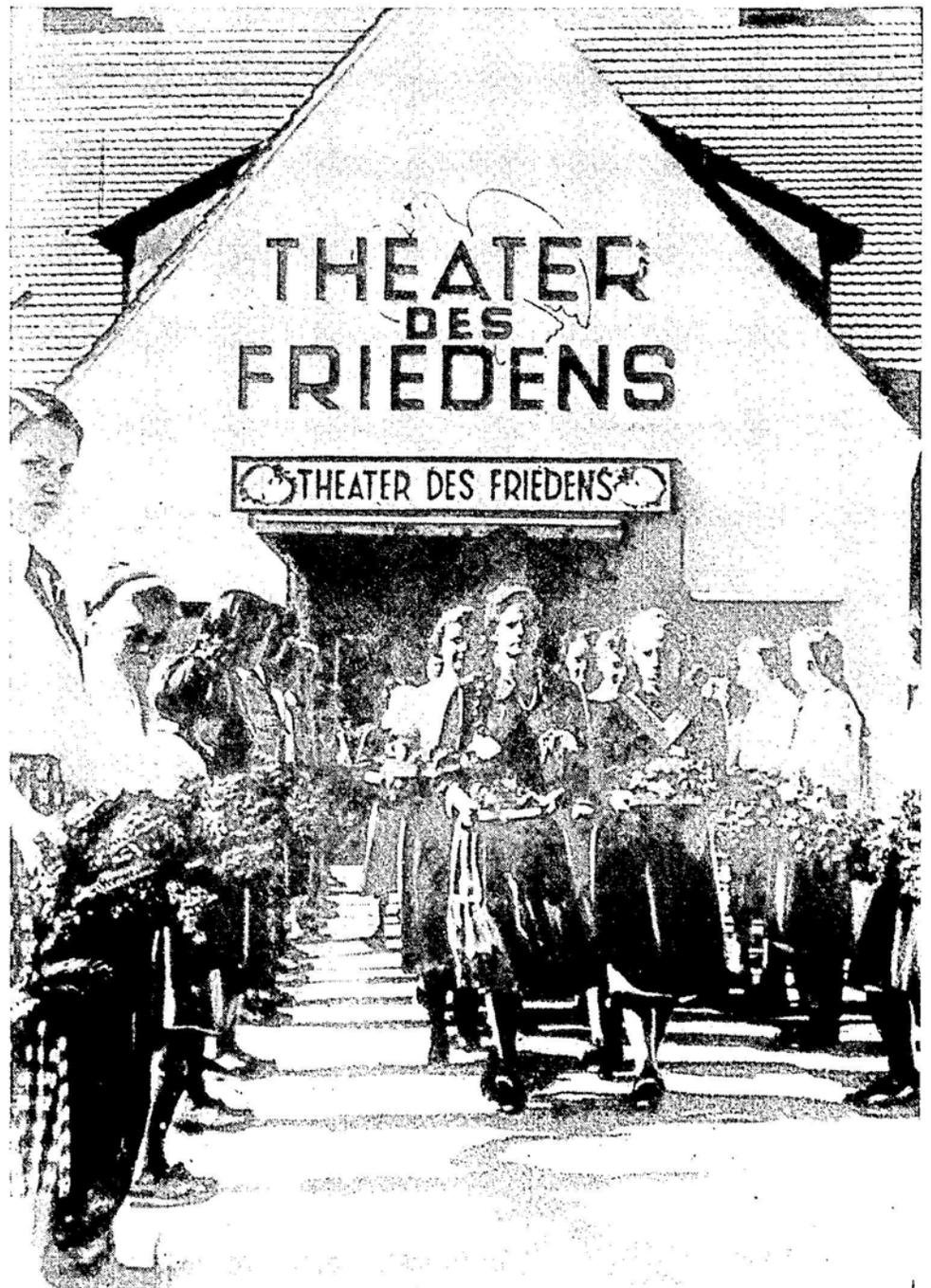
tarics are automatically members of the academic council which runs the academic life of the university. The chief professor of atheism gains prestige by the relation of his department to party doctrine. One professor of atheism said to us, "Our aim is not to convert the students to atheism. They are already non-believers. Our aim is to teach them the scientific understanding of why they are non-believers." Let me assure that they do this with much more passion than usually motivates the average Sunday school teacher.

I can also say, reluctantly but realistically, the missionary zeal of Communism is expressed in a confident manner, even though the manners of those who express that zeal are not the most desirable. When a party secretary shouted at me, "One day America will be a Communist nation," he smiled confidently, and he believed it. Of course I shouted something back at him, but I didn't smile.

The party secretary was expressing the desire that is inherent in all good Communists to make every one a Communist. They believe the whole

*Communist indoctrination ceremonies intended to supplant Christian ceremonies are aimed particularly at youth. Shown here are East German young people leaving a "Theater of Peace" after a Youth Dedication service, a substitute for confirmation.*

RNS Photo





RNS Photo

*Despite denunciation by church authorities, East Germans are pressured to take part in state ceremonies replacing Christian rites. This is a "name-giving" ceremony, intended to take the place of Christian baptism.*

world should be "saved" by Communism. This should be the most disturbing portion of Communistic doctrine. In forty years they have already "saved" one-third of the people of the world. This is the fastest growing missionary movement in the history of any of the world's religions. I realize that many of these people were made Communist by military force. If my memory is correct, many nations which were also made Christian and Muslim by military force forgot their earlier religions within a generation or two.

At the present time the Communist nations are striving for the "conversion" of the backward nations of Asia and Africa. One weapon they are using is propaganda concerning the "second-class citizenship" of the Negro in America. People of other races in Africa and Asia naturally react to this propaganda. I have never felt more like crawling under a table than when a professor raised this question with our group.

Another weapon they are using is the "People's Friendship University." This university opened in Moscow this year with a thousand students

from these backward areas. Eventually it will have many thousands of students. All are given transportation, clothes, and scholarships to cover all expenses. The Communists are shrewd enough to know that if they can train the leaders for these countries the "conversion" of the countries will be relatively easy.

What bothers me is that these are only two of the weapons these missionary minded people are using.

I am also bothered by the deep commitment of these people. There was a time when I said, "They'll wake up some day." Maybe I was asleep. The real Communist, party member or follower (for only the few are party members, but the many are followers), will lie, steal, kill, or die for the party. The stories of denouncing the sins of one's family or confessing one's own sins is common enough to indicate the depths of devotion to the cause.

When you compare their commitment with the lightly held commitment of many church members, you shudder.

What can a Christian do about this new religion? I wish I could write out

a pat answer. In 1946 I wrote a theology class paper for the late Dr. Paul Hutchinson titled "The Christian Answer to Communism." It contained some platitudes about social progress and eternal goodness. But I'm convinced now that there are no easy answers.

What any Christian does about this new religion depends on the individual Christian. I would make these suggestions to him. Study as you never have before. Learn all you can about this new religion. Be sure you know your own faith, its doctrines, its history. Pray as you never have before. From your prayers may come growth from easy going commitment to real dedication to the way of Christ. I would also hope that study and prayer would lead to greater service to those races and nations who wait even unknowingly for the "truth that sets men free."

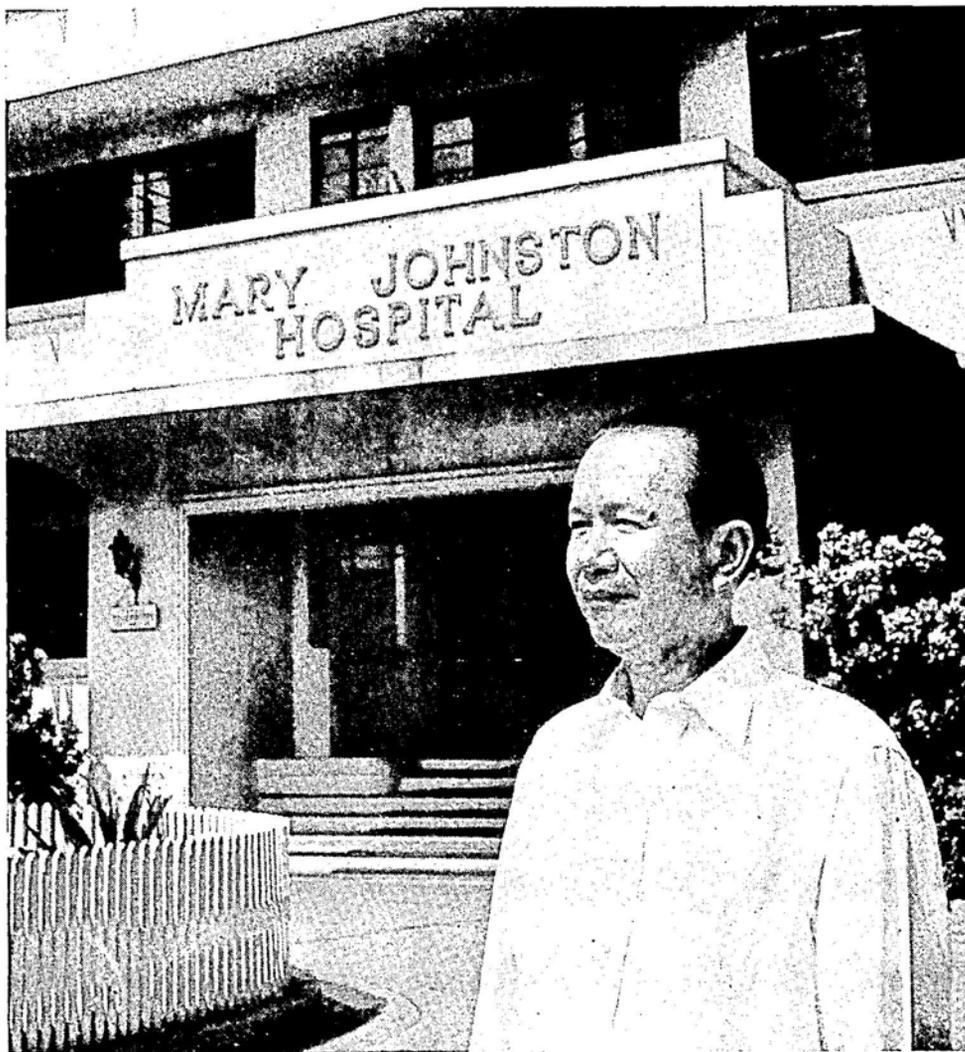
The future of Communism and the future of Christianity depends on whether Christians act like Christians. Maybe this is too simple. Maybe it's too difficult. But maybe only a New Testament religion knows how to meet a pagan faith.

(Right) Dr. Gumersindo Garcia, hospital administrator and director, is shown outside the hospital built in 1950 after the old hospital was destroyed in World War II.

AMONG the "people called Methodists" in the Philippines, Mary Johnston is a hospital where healing is a daily miracle. For it is the Spirit of the Great Physician in this Methodist institution that brings wholeness to diseased bodies and recovery to pain-racked limbs. Thus, for the last fifty-three years, this healing arm of The Methodist Church in the Philippines is making a significant witness in its strategic location in Manila where people from all walks of life are welcomed irrespective of creed, race and political affiliation.

Thanks are due to the vision of an Indiana-born missionary doctor, Rebecca Parrish, who came to the Philippines in November, 1906, to throw her lot with the fledgeling Methodist Episcopal Church which was then seeking a foothold in a predominantly Roman Catholic country. Upon her arrival this hardy lady immediately set up a dispensary in the lower floor of a Bible school in Manila. Her practice was mainly among nursing mothers and infants, for infant mortality in the 1900's in the Philippines was almost seventy per cent. In her initial effort to teach young Filipino mothers the importance of motherhood, she had to overcome the superstitious attitudes against doctors.

As patients flocked into her tiny dispensary, Dr. Parrish had to expand into a clinic accommodating ten beds. She had also to train three student nurses to help her. It did not take long for the medical skill of the American "doctor" to travel. And soon prospective mothers began to swarm the ground floor of the Bible school with their woes and ills. At this juncture, Dr. Parrish and her assistants quickly entertained dreams of a hospital building where they could properly care for the patients. The dream was also



## Mary J - *The Healing*

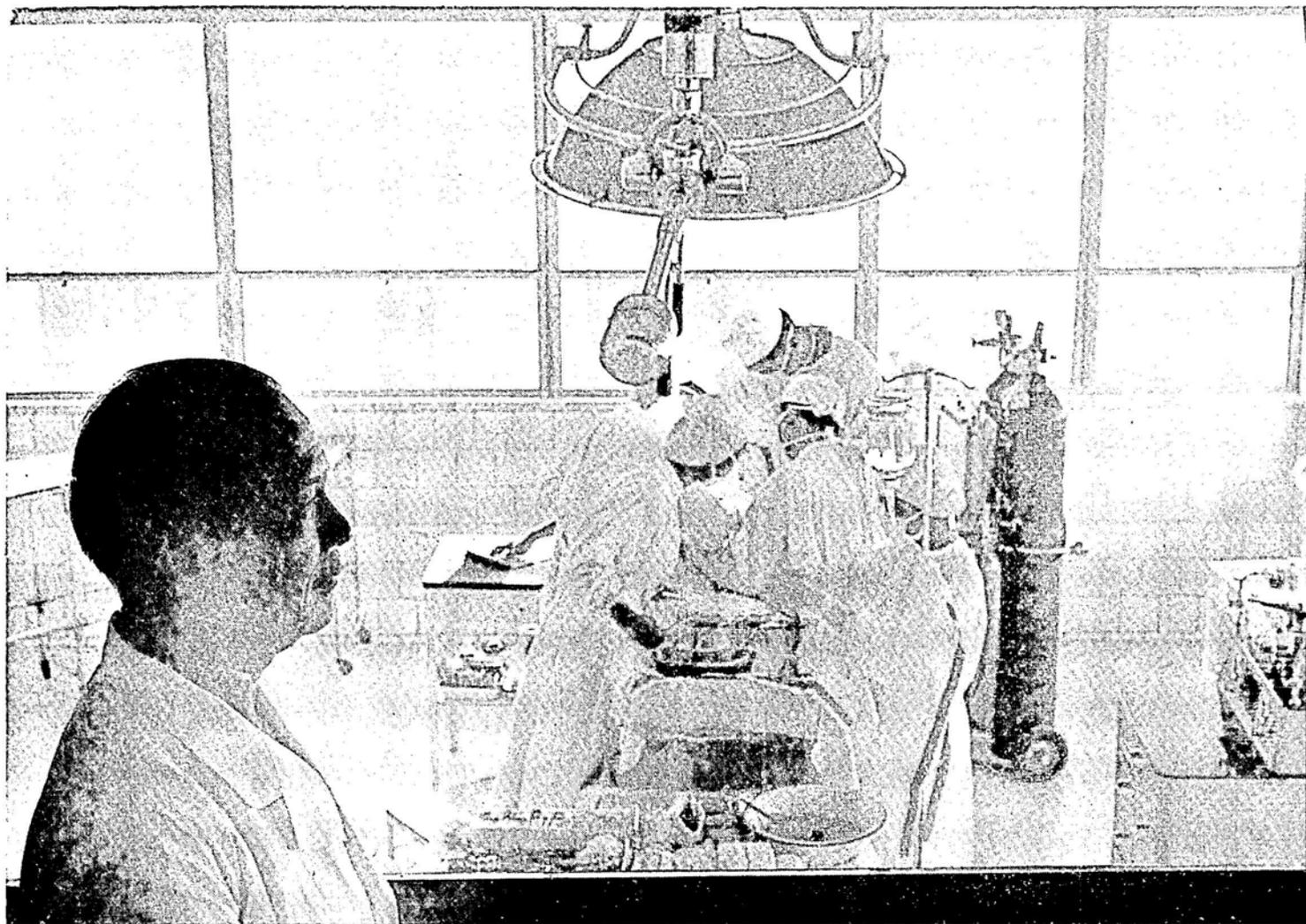
shared by other missionaries and church leaders. This was promptly communicated to the mission board in New York.

The answer to Dr. Parrish's prayers came from a wealthy Methodist businessman from St. Paul, Minnesota. This man, Mr. D. S. B. Johnston, wanted to build a memorial to his late wife, Mary, who had always been a prominent missionary worker in the Minnesota area and whose interest during her lifetime has been sparking missionary drives. When the need for a Christian hospital was presented to Mr. Johnston, he quickly issued a check to buy the site and construct the first hospital building.

Tondo district was selected for the site of the first Methodist hospital in

Manila because it was right in the midst of squalor and human privation. The building was completed in 1908, and, as a fitting memory to its benefactor, was named Mary Johnston Hospital. The building was a modest two-story stone and frame structure with galvanized iron roofing. The hospital opened as a women's and maternity hospital with a fifty-five-bed capacity. Thus, Dr. Parrish's dream was realized.

In the twenty-seven years that Dr. Parrish spent her life in the service of Filipino mothers, she herself personally attended to 9,000 deliveries out of the 20,000 babies born in Mary Johnston from the time of its foundation to the year of her retirement in 1933. This durable lady passed away



## *Arm of Philippine Methodism*

by ARTEMIO R. GUILLERMO

in 1952 at the age of eighty-five in Indianapolis, Indiana. To preserve the memory of this missionary, the obstetrical floor of the new Mary Johnston Hospital was named Rebecca Parrish Pavilion. It was also a significant honor to Dr. Parrish when President Elpidio Quirino awarded her a citation in 1950 for her humanitarian work among the Filipino people.

During the early life of the hospital, it had its share of tragedy. A disastrous fire originating from the surrounding slums in 1911 razed the hospital building. To Dr. Parrish, the catastrophe was a terrible blow. However, the blow was assuaged by the Women's Foreign Missionary Society of the Methodist Episcopal Church which provided the primary funds for re-

Mary Johnston Hospital in Manila has a record of over fifty years of service to the people of the Philippines. Mr. Guillermo, a former Crusade Scholar, is executive editor of the *Philippine Christian Advance*.

building. Even the Philippine government under the American administration granted the sum of \$11,000 to build a new maternity ward, dispensary and milk station which was a recognition of the work being done by the hospital along those lines.

Thus, the rebuilt hospital continued to serve until the outbreak of World War II. In the days of the wanton Japanese bombing, Mary Johnston became an emergency hospital where wounded from the air raids were hospitalized. American sailors who were wounded in the

bombing of the Cavite Naval Yard were brought to the hospital. Almost overnight the hospital for women and children became a general hospital.

When Bataan and Corregidor fell in April-May, 1942, American and Filipino wounded were taken to Mary Johnston under the care of the Red Cross. Since the hospital was an American institution, its missionary personnel were interned by the Japanese Army when they captured Manila. Left to the task of seeing the hospital through the war years were Dr. Gumersindo Garcia, then the

senior resident physician, and Miss Librada Javalera, the chief nurse. Under their management, the hospital weathered the occupation period.

But bombs and bullets are no respecter of institutions. In February, 1945, when the American liberation forces were recapturing Manila Mary Johnston Hospital caught fire in the ensuing battle. The hospital was a total loss. Thirty-six years of service were painfully brought to a sudden end. Out of the twisted mass of steel and rubble, the cement porch on which was emblazoned "Mary Johnston Hospital" victoriously stood out as if to proclaim a new and bigger hospital to rise from the debris. True enough, word was received from the mission board in New York that \$600,000 from the Crusade for Christ funds was earmarked for the reconstruction of Mary Johnston Hospital and the School of Nursing.

A magnificent building rose once more to lord it over the slums. The formal inauguration and opening was held August 26, 1950, with President Elpidio Quirino as the honored guest and speaker. Paying tribute to the work carried on by the hospital during

the occupation, the late President said: "I wish there were more hospitals in the country that could render as much service as this hospital has rendered."

A few months before the hospital was burned in 1945, statistical records which were saved showed the following: 19,279 babies born in the hospital; 46,300 in-patients cared for; 1,108,992 out-patients; 41,026 out-calls made by the visiting nurses and 413 nurses graduated from the School of Nursing.

Mary Johnston Hospital today is a first class three-story concrete general hospital. It has a 130-bed capacity. The principal clinical departments are medicine, surgery, pediatrics, obstetrics, gynecology, X-ray, out-patient and an orthopedic department generally known as the Masonic Ward for Crippled Children. A task force of about 180 personnel led by Dr. Garcia, hospital administrator and director, attend to the healing ministry of the hospital.

Because of its record of service, Mary Johnston Hospital is high in the list of hospitals in the Philippines of good standing. Recently, the accredi-

tation committee of the Philippine college of surgeons approved Mary Johnston as a teaching hospital for young doctors who would specialize in general surgery. The Philippine Society of Gynecology and Obstetrics has also awarded Mary Johnston recognition for maintaining a high standard of gynecology and obstetrical service. The Department of Health of the Philippine government regard Mary Johnston as a ranking health institution for training nurses and other hospital workers.

During the Golden Jubilee celebration of Mary Johnston in November, 1958, a novel feature was the alumni home-coming for those who were born in the hospital. All through the years the hospital has counted on a sense of loyalty among persons born in its halls. In many cases a father or mother who was born in Mary Johnston insist that their children should also be born in Mary J, as the hospital has become known. So its alumni reaches back more than one generation. Among its distinguished alumnus is a Philippine senator, Dr. Arturo Tolentino, who was born in the hospital in 1910. Senator Tolentino was chairman of the alumni home-coming.

While American mission funds rebuilt the edifice, Philippine Methodists have also helped in the provision of furnishings and equipment of the hospital. Key positions in the hospital are now occupied by Filipinos which is a remarkable step in the country's steady growth of national leaders. One basic goal aimed for by the hospital administration is complete self-support by Filipino Methodists. Mission funds, however, still help the hospital.

Gratitude is always the profit reaped by the hospital in its service. A testimony from a grateful father, one of the many letters received by the hospital, proves this: "The Christian atmosphere in your hospital and attention by your doctors and personnel seemed to be the difference that hasten the swift recovery of my son. Prayer and penicillin were, I believe, the strongest therapeutic combination in his new lease of life."

This is Mary J, the pride of Philippine Methodists.

*Dr. Garcia visits children in the orthopedic department.*

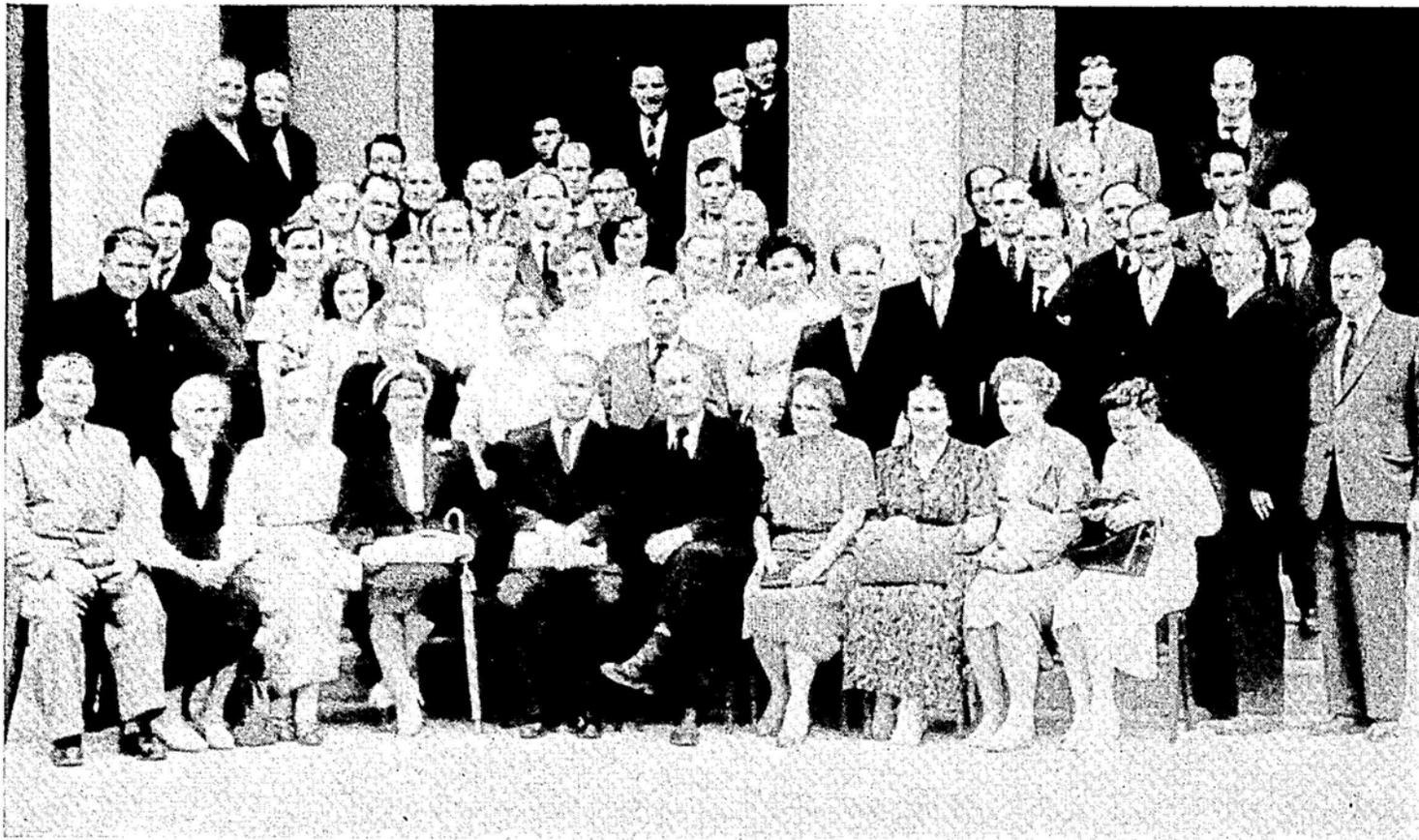




# POLISH METHODISM TODAY

## PICTURE SECTION

IN the picture above, Bishop Ferdinand Sigg is shown ordaining pastors at the session of the annual conference held last fall in Warsaw, Poland. He is assisted by Dr. Joseph Szczepkowski (right), superintendent of Polish Methodism, and by Dr. Witold Benedyktowicz, assistant superintendent. The last General Conference of The Methodist Church raised Polish Methodism to the status of a full annual conference. There were over six thousand members reported at the annual conference in some seventy-six churches and preaching places. Some sixty ordained and lay preachers attended the conference. Here are some pictures of Polish Methodism as it exists today.



*This picture, taken at annual conference, shows about half of the clerical and lay delegates attending. Superintendent Szczepkowski is seated in the center.*



*Bishop Sigg and Dr. Benedyktowich are shown with a group of young delegates. Miss Stefania Kondrzia (center) is the youth leader of the church in Katowice and the Silesian District. Dr. Benedyktowich is pastor of the Central Methodist Church in Warsaw and editor of the church magazine, as well as assistant superintendent.*

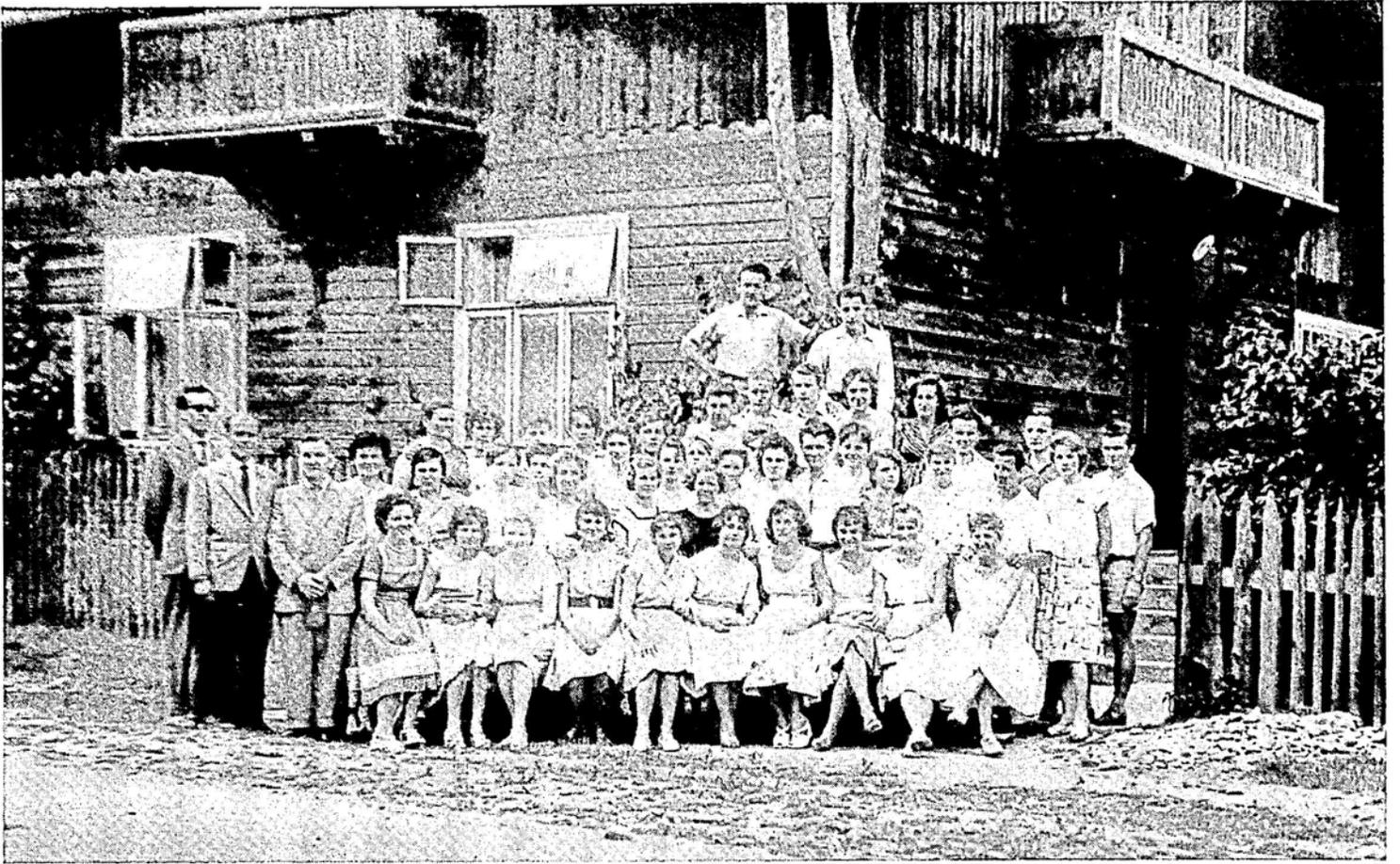
**PICTURE SECTION**



*This youth group at Ostroda in Mazuria (former East Prussia) is a fine example of the Polish youth who have grown up since the war.*



*This children's group augurs well for the future of the church. These children in Warsaw have brought their harvest offering, which they picked in the orchard of a church official in the suburbs.*



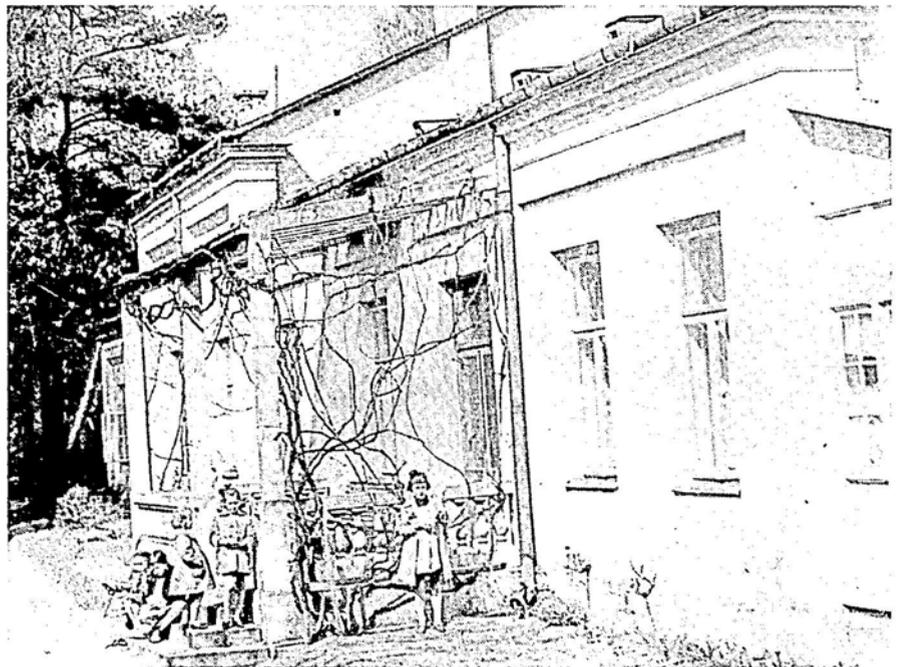
*Summer camps are part of the church's program. This is one section of the camp held last summer at the former home of Mrs. Gaither Warfield.*

*No direct connection between the summer camp and this wedding. This wedding was in the church at Bydgoszcz.*

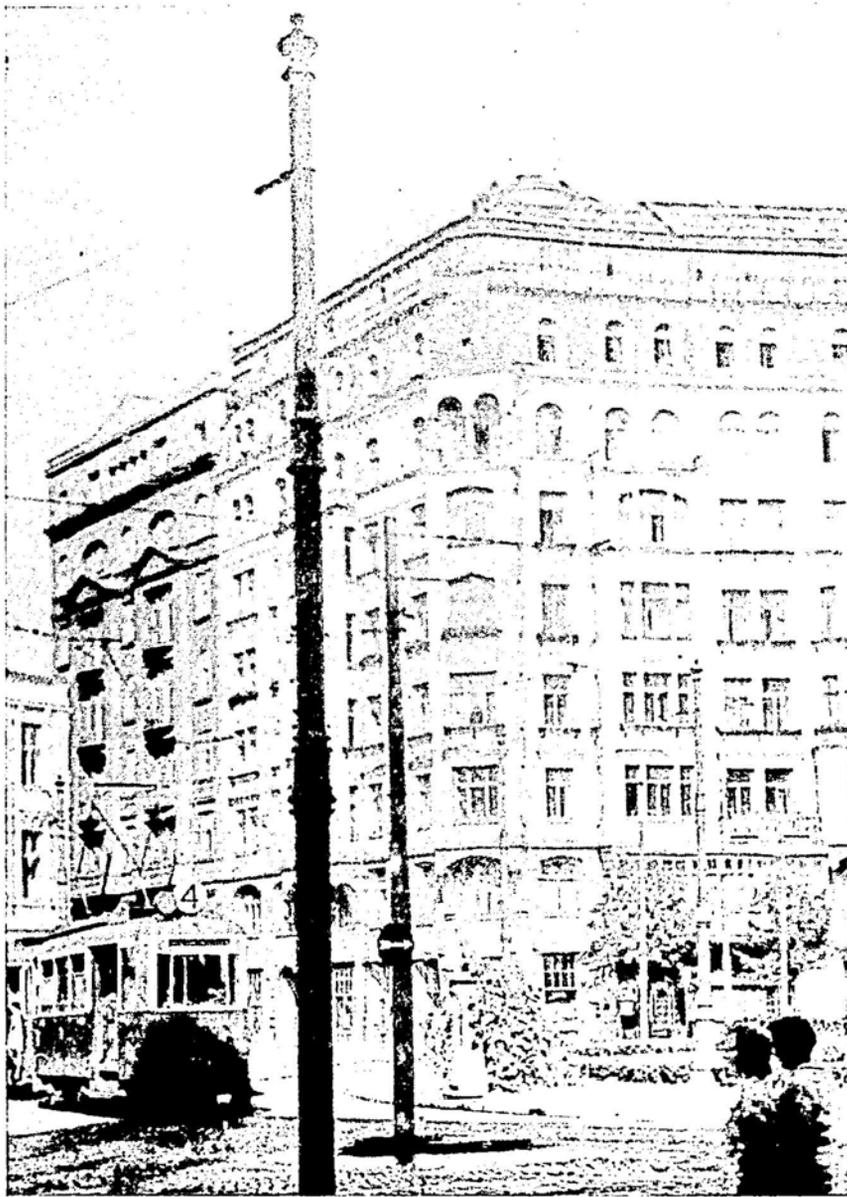


*At Klarysew the former seminary building is being restored after war time damage and will be used as a school for pastors, a youth center, a holiday and rest home, and as conference headquarters.*

*At Konstancin a girl's home is in operation. This is partially supported by the Woman's Division of Christian Service. Both Konstancin and Klarysew are suburbs of Warsaw.*



**PICTURE SECTION**



The central Methodist building in downtown Warsaw is located at Mokotowska 12. It houses the Central Methodist Church and headquarters as well as the English Language College.

**PICTURE SECTION**

Probably Methodism's best-known activity in Poland is the English Language College. With a forty-year history, it is thought to be the largest institution in the world given exclusively to teaching English in a non-English-speaking country. This photograph shows part of the crowd of over six thousand lining up for registration.





*A closer view of the registration line. Students represent all classes and occupations.*

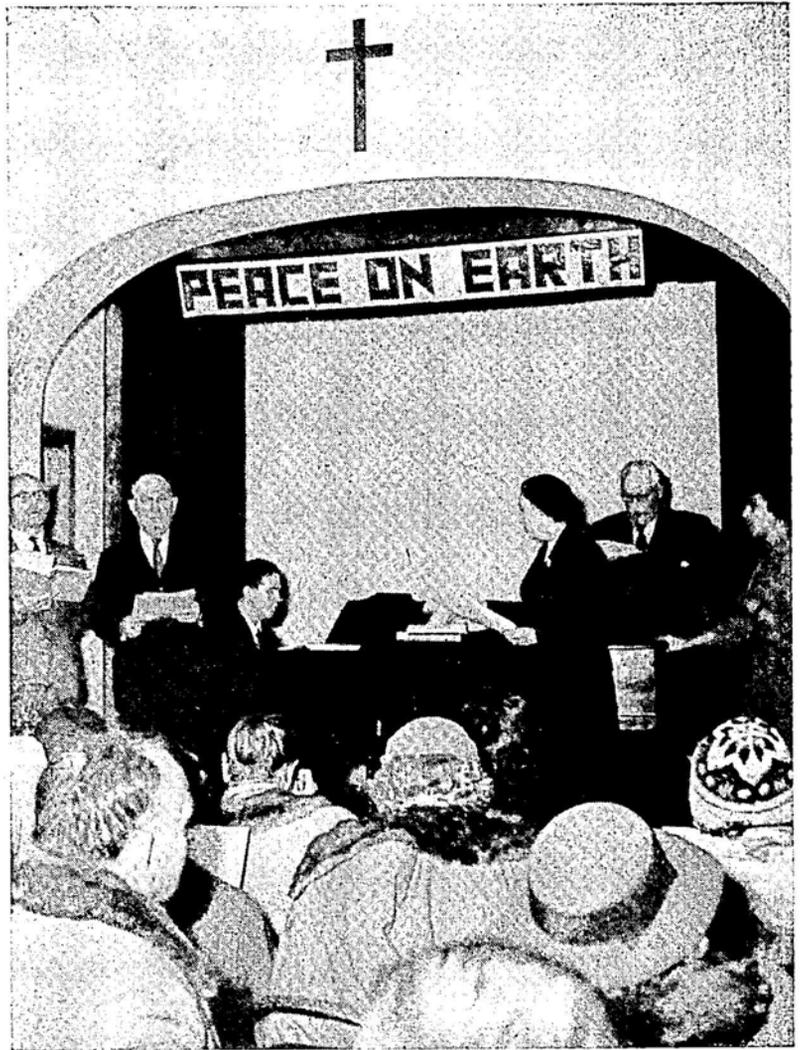


*The faculty and staff of the College number over fifty and are well trained. Here Principal Szczepkowski congratulates Dr. Loth on his retirement at the age of eighty years.*

PICTURE SECTION

*The Christian atmosphere of the school is illustrated by its annual pre-Christmas Carol Sing in the assembly hall. Personnel from the U.S. and British embassies assist as choirs.*

*Part of the students singing. Because of schedules and size of the hall, over two thousand students sing in relays.*



# The *NEW* Holding

A

## CAMPUS TOUR

By OUR  
ROVING REPORTER



Amy Lee

*The new dining hall at Holding Institute is the most striking building on the new campus, four miles northwest of the business section of Laredo, Texas. This site was chosen after the floods of 1954 washed away the old campus and buildings from the banks of the Rio Grande.*

“**E**VERYTHING from tennis shoes to Texas history!”

That's the way Mr. Mariano Moreno, a young seventh-grade teacher at Holding Institute, Laredo, Texas, described the bookstore in the main building. He was escorting a group of visitors around the campus one rainy morning in spring.

And it seems to typify the whole range of opportunity offered by this oldest Methodist mission school in the home field which, in its eighty years, has made some very special Texas history of its own—and is continuing to make it in its sparkling new buildings.

(Acting as “tour guide” in the absence of the superintendent, Mr. Victor Cruz-Aedo, Mr. Moreno was surprised to find in the group his former kindergarten teacher at Wesley House in Fort Worth, Deaconess Mattie Varn.)

Even in the rain Holding's buildings looked beautiful. Built in contemporary style of glass, cement blocks, and gleaming black stone from Monterrey, Mexico, they make a striking grouping in the center of seemingly endless-acres of flat land.

The administration and classroom building, where Mr. Moreno met us, was the first one to be completed after Holding began life anew on this 63-acre site four miles northwest of Laredo's business district. The flood of 1954 washed away its former campus and buildings from the banks of the Rio Grande. The new buildings, dedicated on November 24, 1958, were made possible by Week of Prayer and Self-Denial gifts.

The bookstore, which was all Mr. Moreno claimed for it, is the first room in the wing occupied by a series of classrooms. Each room has its own door which opens onto a walk running the length of the wing.

A look-in revealed pretty modern desks with slim blue legs. Blue and coral have been used effectively in the decorative scheme throughout the building.

In one of the classrooms Miss Varn and Mr. Moreno reenacted a long-ago Wesley House kindergarten scene, with their roles reversed. He sat at the teacher's desk and she was the “pupil.”

Also in this building is a bright, well-stocked library, and a large auditorium which, Mr. Moreno informed

us, had to be used at first for “just about everything”—dining, classes, recreation.

The dining hall, some distance beyond the main building, is the most dramatic building on the campus. The all-glass wall facing the campus entrance provides a panoramic view of land, trees, and sky. End walls are constructed of the Monterrey black stone. Orange bucket chairs are vivid splashes of color in the huge room, complemented by blue columns, enclosed for nearly half their height in paler blue-check Mexican tile.

On one end wall hangs a lovely portrait of Miss Nannie Holding, for whom the school is named, a gift from students and friends of the school who knew her.

Adjoining the dining hall is that spot dear to the hearts of all students—the kitchen. It is equipped with the most modern food preparation units, including a big walk-in cooler.

A building connected by a breezeway to the dining hall houses the men's dormitories. Each room has its own lavatory. A lounge provides an attractive setting for recreation and relaxation. Sliding partitions give tele-

vision-watchers a room of their own. Again, orange bucket chairs make bright accents at the tables for games or reading. The room's focal point is a glassed-in space behind a settee where three banana trees climb roofward.

Because of the rain and mud we drove over to the girls' dormitory across the road from the main building. Deaconess Mary Glendenning who welcomed us for this part of the "tour" explained that a portion of the building had been on the property when Holding moved in. She showed us the lounge first, a room done in harmonizing tones of blue, the walls light, the modern furniture a deeper shade.

From there we went to the dormitory section, a converted army barracks. The girls' rooms are attractively

furnished with single beds, chests of drawers, and gay curtains and decorative touches. In this building there are also a few classrooms and a kitchen. Nearby is the superintendent's residence.

Much of Holding's property, which was purchased by the Woman's Division of Christian Service after a serious flood in 1948, was rented out as farm land. The school itself has been doing some gardening. Last year it raised cucumbers. This year the crop under cultivation was onions, as a sniff of the air told us when we first got out of the car.

Holding Institute, the oldest mission school of the former Methodist Episcopal Church, South, has given opportunity for education and advancement to hundreds of young people, the majority from Mexico and

Spanish-speaking families in southern Texas.

It was started in 1880 with an appropriation of \$500 from the Woman's Board of Foreign Missions for the education of Mexican boys and girls. The next year the Board gave \$4,000 for a building; in 1882 it was completed and named Laredo Seminary.

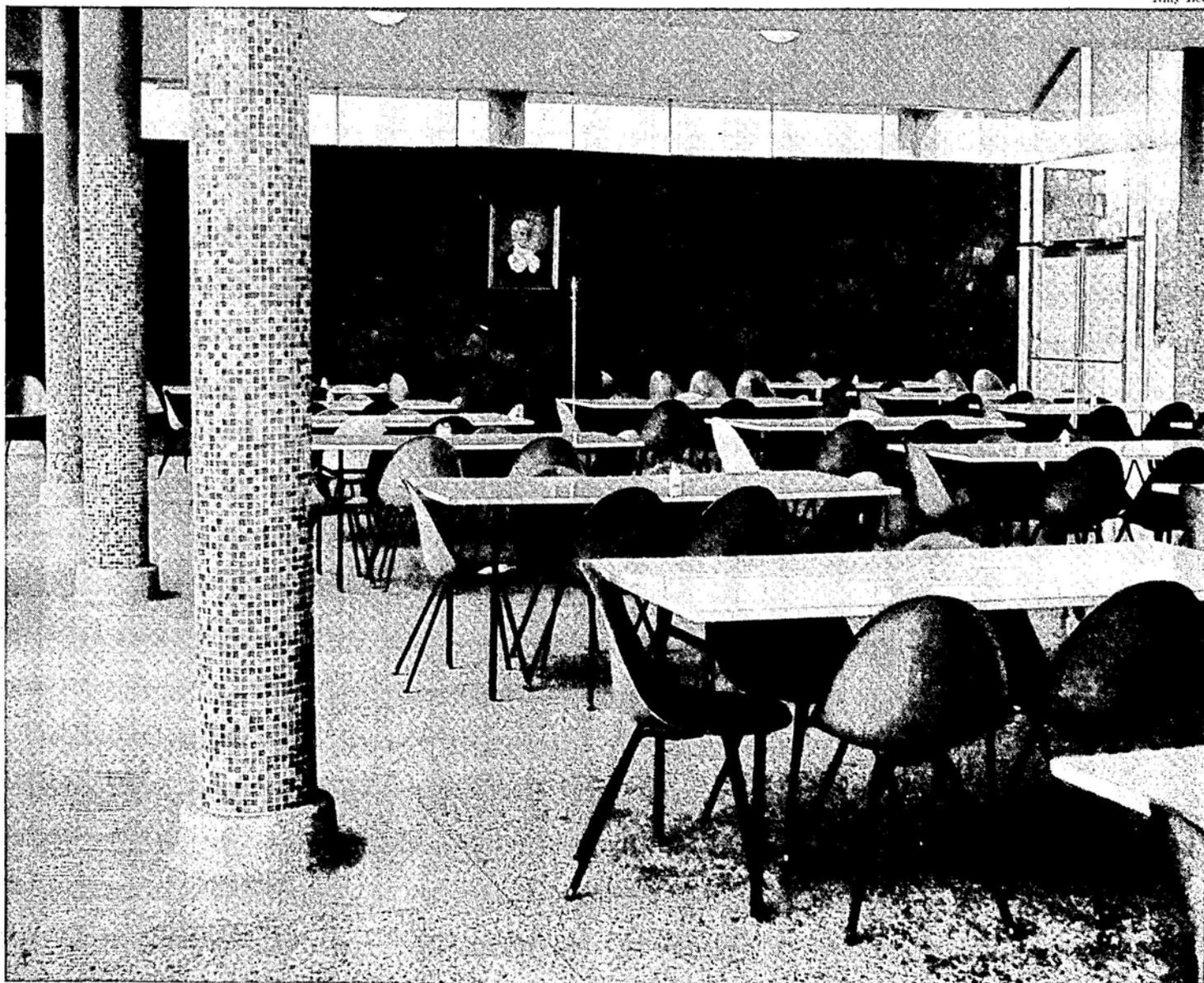
Miss Holding came to the school in 1883 and by her retirement in 1913 it had grown to a flourishing institution of seven buildings on a 26-acre campus. At that time the name was changed to Holding Institute in honor of the woman whose prayers and devotion had insured the success of its mission.

Miss Nannie Holding was a pioneer educator on the Texas-Mexico border.

It was Miss Holding's vision and

*Inside the hall the colors are vivid—chairs are orange, blue tile decorates the columns. The portrait on the end wall made of Monterrey stone is of Miss Nannie Holding, pioneer missionary teacher for whom the school is named.*

Amy Lee





*In a classroom in the main building at Holding, Deaconess Mattie Varn reverses her role and acts the pupil to her former kindergarten pupil (at Ft. Worth Wesley House), Mariano Moreno. Mr. Moreno is teaching now at Holding.*

*The lounge. Mrs. Laurencia Guzman, visiting kindergarten teacher from Brownsville, Texas, looks out at the banana trees.*

Amy Lee

Amy Lee

Christian love that made Holding Institute into a superior school and home for Latin-American children.

The Woman's Missionary Council of the former M. E. Church, South, "caught the dream" from Miss Holding, and supported and upheld this work for several decades.

To dozens, and perhaps hundreds, of people of this area, Holding Institute was not merely an institution. It was *home* to them, for many children had no homes to return to in the summertime, and so remained at the school the year around.

Life at Holding was no idle idyll. The students had to work, and work hard. The beautiful grounds of the old school were kept by the labor of students, and so were the farm lands around it.

Today it is a preparatory boarding and day school for grades seven through twelve. Boarding students pay \$550 a year which includes board, room, tuition, and other fees. The charge for day students is about \$275. The student body of 200 makes it possible to keep classes small and provide maximum individual attention. Fully accredited by Texas Education Agency, Holding offers in the curriculum a program in "special Eng-



lish," as it has from its earliest days, for non-English-speaking students from Mexico, Cuba, and Central America. It is a member of the National Association of Schools and Colleges of The Methodist Church and is on the Attorney General's list of Ap-

proved Education Institutions for Foreign Students.

A high percentage of Holding graduates go on to college and after graduation serve in positions of responsibility in their communities and countries.

“MONEY can be translated into love in any language on earth” we read in material prepared for the 75th anniversary of the World Day of Prayer.

Around the world we have seen the services of this great day of prayer, dedication, and giving prove that not language, education, climate, condition of life, denominational affiliation—in fact, nothing can stand in the way of prayer.

War, tensions between governments, differing ideas of worship or church structure—none of these can erect barriers between Christian peoples.

United Church Women, planning for the 75th anniversary, have conceived a bold adventure in faith. It is to *double* the observance of this day.

Sensing a need for a closer tie among Christians everywhere, those who plan for this day propose that we hold *twice* as many services of prayer on February 17, 1961, that we enlist *twice* the number of women ever to attend a service, and as a result, that we give *double* the amount of money contributed in any one year—the fine round sum of \$750,000.

In an interesting exchange of personnel between countries, special *prayer fellowships* are being planned for five areas of the world. Women from various countries near a chosen center will meet in preparation for this day—women who are leaders in the church in their own lands.

In these fellowship centers—Kitwe,

Northern Rhodesia, and Lima, Peru; in Zurich, Madras, and in Hong Kong and in 32 centers in the U. S. and Canada women will meet for prayer, fellowship and understanding.

In Hong Kong, where refugees continue to pour in from the mainland, where gaiety and want, good shopping and hunger, hope and despair live side by side, women from many lands of Eastern Asia will meet in a Christian church. Or they may meet on the roof-top of a government housing project for refugees, together with women from that vast complex city, for a period apart from the frustrations of daily life. There, mindful of the fact that women in other lands are meeting in like manner, they will pray together, one in God, knowing that in his own way and time, their prayers will be answered.

The women of these fellowships pray that Christian folk in thousands of cities and villages will heed the call to a World Day of Prayer, that day beloved of so many, when, with the rising sun over the Tonga Islands the chain of prayer circles the globe until, with the setting sun over lonely St. Lawrence Island in the Arctic Sea, the chain is brought to a perfect circle.

What happens then? Who can tell? Lives and purpose have been strengthened, unknown persons revitalized and comforted, causes launched and completed.

Christians know that there is power in prayer, and prayers raised together

on that day have surely wrought their good.

What happens then? Gifts given by Christian folk in Okinawa and Oklahoma, in Madagascar and Massachusetts, in Concepcion, Delhi, and Yokohama are poured into Christian colleges for women in other lands, that leaders may be trained for service.

Money is put into programs of literacy, so that people who do not know the magic of the printed word may learn to read, and that reading material may be provided for them. Money is put into programs in the United States for migrant workers, for foreign students, for American Indians.

In other countries, offerings made on this day are given for a variety of projects selected by each country.

Korea is providing funds for three young women who are going to teach in a Christian college in Pakistan, invited by the church of that country. These are girls who have received their training in Ewha College, which in turn is aided by funds from WDP offering in the United States.

Also from Korea, funds have been given to amputee centers in that country where young men and old who have lost legs or arms, or both, in war are supplied with new limbs and trained to use them in self-supporting work.

In Australia, Hong Kong, and Switzerland offerings go to aid the millions of refugees across the face of the earth; Belgium sent money for

*“Money can be translated into love in any language on earth.”*

# MONEY *into*

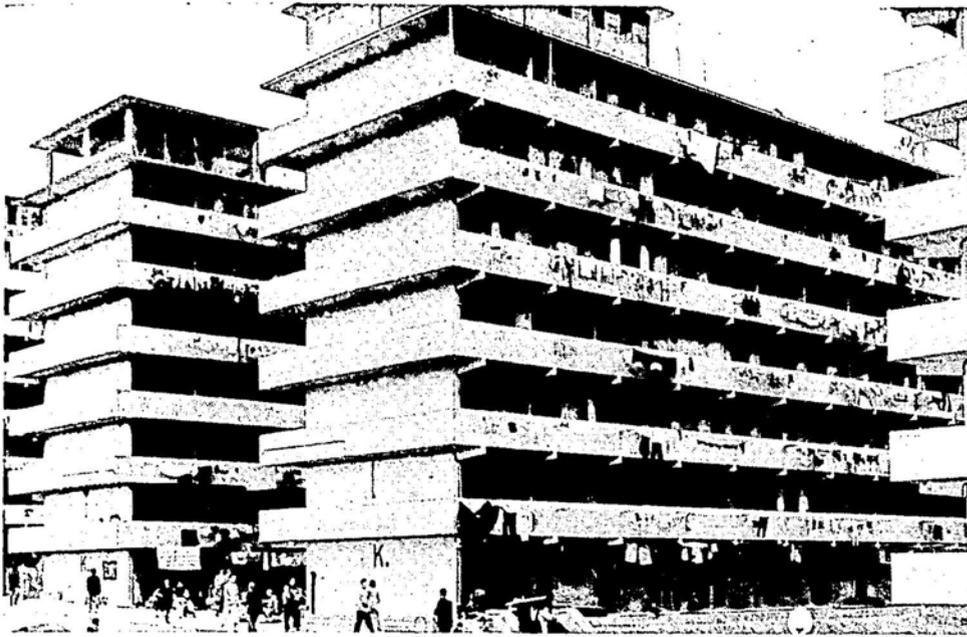
## *World Day of PRAYER*

By MRS. JOHN M.  
PEARSON

Philip Gendreau, NYC

WORLD OUTLOOK





Harrington from Three Lions, Inc., NYC

"In Hong Kong, where refugees continue to pour in . . . women from many lands of Eastern Asia will meet in a Christian church, or they may meet on the rooftop of a government housing project. . . ." [on the World Day of Prayer]

relief in earthquake-stricken Agadir; Lebanon for Tibetan relief in India.

Other countries have concentrated on the need for Christian literature—Korea, the Philippines, Argentina and India gave offerings for this cause.

Pakistan and Lebanon presented gifts to Institutes for the blind.

New Zealand gave its offering for the establishment of a Christian school in Malaya to be administered by the ancient Mar Thoma church of South India.

Special projects for this anniversary year are timely. A vast literature and mass communications program with a training center for African writers will

be aided. The production of 500,000 books written by Africans for Africans, and the training of African writers in the special techniques of radio script writing will be a part of the program, already begun at Kitwe in Northern Rhodesia.

In Alaska a creative mission in which specialists in church-planning and social welfare will assist Alaska's growing churches to develop a sense of community and a basic strategy of mission and witness will be aided.

Look at a map of the world! Think how a network of prayer and "money translated into love" can weave an atmosphere of Christian concern about the globe.

Think of the broadened knowledge and interest that has come to the woman in Kuwait or Tasmania, in Anacoraimes in high Bolivia, or Middletown, U.S.A., because she has had a part in a world-wide fellowship of prayer!

Think of the practical results that have come, over these 75 years—schools of nursing, libraries and classrooms constructed, illiterates taught to read, magazines printed; physical and spiritual relief given; lives saved and healed; hope restored. There is no limit to the good that can be done with the gifts given on this day.

*There Came a Woman*, the devotional booklet provided for use in preparation for the day, tells of Mrs. Darwin James, a Presbyterian woman,

who in 1886, dreamed a dream of a day apart for prayer for home missions, a day in which women over the nation would leave their daily tasks and gather to pray for others.

In the 1890's two Baptist women, Mrs. Helen Barrett Montgomery and Mrs. Henry Peabody went on a trip around the world and came home keenly aware of the need for Christian colleges for women in the Orient. They went up and down America raising money with their story. Out of this project came the day of prayer for foreign missions.

In 1919 the two days were combined; in 1922 Canada joined and in 1941, in the first awful week in December, the United Council of Church Women was formed and the World Day of Prayer found an interdenominational sponsor. Like a tongue of fire the idea has swept round the world until now in 1961, Christian folk in 145 countries gather to pray together.

In a tiny village in India a handful of women will pray together, and from their meager store of food will give a handful of rice or grain, for others; in a large church in Tokyo hundreds of women will pray and will give their *yen*; in city and town and country in our own land hundreds of thousands of folk will gather in the day and in the night to pray and to give.

No community in this land should fail to observe this day, the first Friday in Lent. No woman reading these words but can join the men, women and children of the world in prayer and gifts. In twenty-two thousand communities in the United States such services are held, but there are seventy-seven thousand communities in this country.

Seventy-five years! In the older lands of this earth, such an anniversary assumes great significance. In our newer lands we too can honor our Lord and multiply His work by:

Doubling the number of services for the World Day of Prayer

Doubling the number of worshippers

Doubling the amount of our gifts "Forward Through the Ages"—the service points the way to all people to pray and to give on this day of prayer, 1961.

# LOVE

February 17,  
1961\*

\* Literature for the World Day of Prayer may be ordered from United Church Women, 8th Floor, 475 Riverside Drive, New York City (27).

One project aided by the World Day of Prayer is the program for aid to migrants. See page 32 in this issue.

# Wanderers Behind Statistics

LOOK behind the statistics at a child behind in school, in poor health, housed in a coop, whose father works for 131 days a year for 50¢ an hour. That child hasn't much of a chance to develop his talents, to be fully useful to himself or to his country. This is the ugliest kind of human waste." These words of former Secretary of Labor, James P. Mitchell, remind us again of the many and continuing problems of migratory agricultural workers.

Each year as harvest time comes around, in every state we hear of the need for migrants' labor, of the hardships of their lives and of the concern of many people for their welfare. Work at a decent wage is hard to find and families must travel long distances to make a living. Yet in recent years the lives of these workers have become even more difficult because thousands of men are brought into this country to pick cotton or fruits and vegetables. Without their families, they come from Mexico and are known as nationals or *braceros*. When they step across the border, jobs under contract are ready for them. There are too many workers and too little work, and so American migrants must travel far and wide looking for other harvests.

Mrs. Rosario found this out when, with her seven children, she returned to her home state to find work after the harvest in far-off Michigan was over. She said with a shrug of despair, "We had been promised work in lettuce but when we got there—no jobs. The Mexicans had them all."

Why should there be a Mexican Agricultural Worker Importation Program when American migrant families so often earn less than a living wage and are so often out of work?

It all began as an emergency measure during World War II when mil-

lions of Americans were in the service and manpower was badly needed. In the beginning, 84,000 foreign workers were brought in. In 1951 Public Law 78 was passed and the Mexican National program was begun. By 1957, these men were employed in twenty-seven states and in 1959, years after the end of the war, 438,000 *braceros* were brought into the United States. Most of them were employed in Texas, California, Arizona, Arkansas and New Mexico, though thousands worked in the fields and orchards of Colorado, Montana, Nebraska, and Michigan. In fact, so many are still coming into the United States each year that the money they take back represents the third largest source of income in the whole economy of Mexico.

The situation is not as simple as it may seem. These men have come here because they are heads of families who are poor and cannot make a living at home. On their return they usually take with them about \$275 which provides a better standard of living than they have known before. They need the money and they need it desperately.

One *bracero* whom the Migrant Ministry has been helping came to this country to earn enough to pay off a large medical bill. He worked seven days a week and never went to town for fear he would be tempted to spend some of his wages. When he sent \$20 to his wife he asked that she send half the money to the doctor, pay for two weeks' food with a part of the other half and try to save enough to buy shoes for the oldest boy. "Do what you can," he wrote. "I know you will do your best with this little. But this is our life for now and we must be thankful to God for this work I have and that the people here are kind. I leave you in God's care."

Although the agreement between the United States and Mexico provides many more standards and protections for the *braceros* than American migrants have, some of these men are cruelly exploited. Many pay a bribe in Mexico just to be included in the quota of those who can enter this country under contract. Then, as with all migrant workers, bad weather, low wages and poor crops cut into their income. Two men interviewed by the Migrant Ministry staff were returning with \$15 each after a season's work. They wanted to buy toys for their children but could not as they knew that every cent would be needed for food at home.

These people are poor because their land is dry and often non-productive. In the states in Mexico from which they come there are not enough jobs to go around. Here they find new hope, a new outlook and a better way of life for the family. In one impoverished area almost one half of all heads of families hope to work in the United States every year.

If all of this is so, why do we believe that the importation of Mexican *braceros* should be gradually discontinued? Because we all know that one evil cannot be cured by replacing it with another.

First of all, it has been proved that this program lowers the wages of all migrant laborers. Studies show that the influx of Mexicans drives native migrants out to look for jobs in other parts of the country. While the international agreement stipulates that no Mexican labor can be used until all local migrants have jobs, this requirement can be evaded by offering such low wages that local laborers cannot earn enough to live on and so must move on, while Mexicans fill the jobs at the same low wages. Exploitation of anyone, whether native or im-



Low Merrim from Monkmeyer

ported, cannot be justified and the gradual decrease of imported labor will help to break the vicious circle in which all migrant workers are caught.

But what would the expiration of Public Law 78 mean to the *braceros* and their families? What would it mean in terms of mutual respect and understanding between the United States and Mexico? Certainly, immediate termination of the program would bring about great hardship so it has been suggested that the importation program be extended in amended form, with certain safeguards, for a temporary period, with a specific date for termination and annual reductions in the number of men brought into the United States.

In the meantime, it is suggested that very carefully planned and extensive programs of technical assistance to Mexico be begun. Experts be-

lieve these need not follow traditional patterns but should be set up to provide immediate work for the *braceros*, possibly in the development of transportation facilities and of agricultural resources. If such plans could be worked out by the two nations involved, Mexico would no longer need to send nearly half a million of her strongest men out of the country nor be dependent on the United States for such a large proportion of her national income.

A resolution of the National Council of Churches includes the statement that the importation of Mexican Nationals for agricultural labor involves human and ethical issues of grave concern to the conscience of Christian people; that the churches must take their stand for wages adequate for the health and welfare of native migrant families before Mexican Nationals are brought in; and

that immigration laws must be adequately enforced to prevent an influx of so called wetbacks who cross the Rio Grande and enter the country illegally. Because as Christians we are neighbors to all men in their time of need, the National Council of Churches Resolution calls on the United States Government to develop with the Mexican Government programs of economic and technical aid to offset any injury the Mexican economy may suffer when the importation of labor is ended.

Public Law 78 is now due to expire on December 31, 1961. The whole complicated question will continue to be an important issue in Congress and you who have read these words will need to be aware of the human problems involved and be ready to use your influence with your Congressmen according to the dictates of your own conscience.

# say . . .

# “CHILD”

By BURR BAUGHMAN

AFTER being in Rumah Nasat's longhouse for a week, I can almost hear in my sleep: "This is a picture of a pig. Say 'pig.'" "The child wants a pig." "The pig wants a child."

This was the start of our literacy program for the Ibans in Sarawak.

In Nasat's longhouse three groups of Iban theological students sat on mats with their literacy instructors. With the literacy primers before

them, they were going over the lessons, learning how to teach illiterate adults. They were finding it a far different thing from teaching little children in a school classroom.

In another part of the longhouse a group of local Ibans was also going through the primer. They had volunteered to act as teachers for others in their longhouse who did not know how to read. They themselves were

barely literate. But as they were able to read and to write (a very little) they were to be teachers. We were instructing them in how to go about teaching their fellows.

The first page of the primer was easy. Soon even the children were chanting some of the words, "The child wants a pig." The old grandmother taking care of the baby softly muttered, "The pig wants a child."

Teaching literacy to adults is a special kind of business if it is to be done properly. Working on principals growing out of the famed Laubach system, we had developed a literacy primer: Edna Floy Brown (a nurse) doing the illustrations, I writing the text, and Ellen Atkinson typing out the material for the printer.

Then with the help of Dr. and Mrs. Paul B. Means we had worked out a teacher's plan for the teaching of this primer in the most effective manner. Now we were trying to get across the idea of this type of teaching.

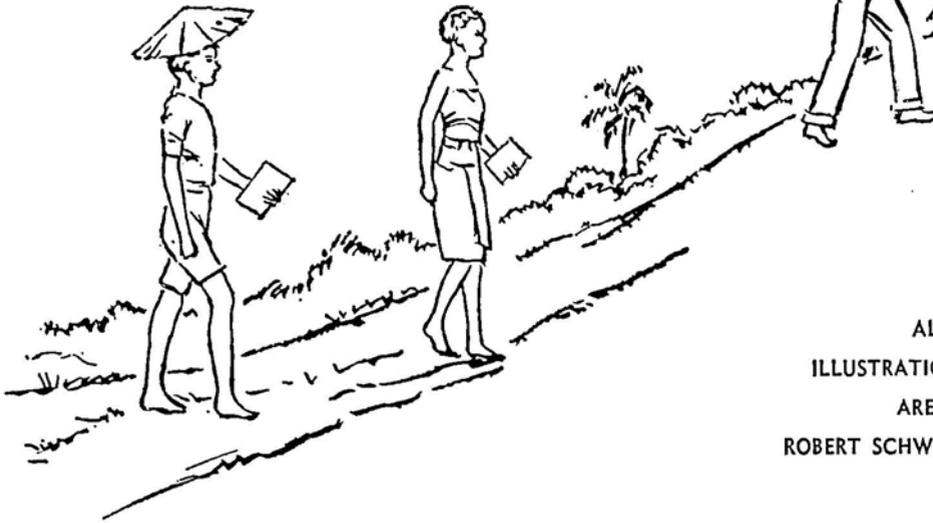
For the theologues, reading and writing had become so thoroughly mastered that they could easily follow the instructions. Their difficulty was that they still thought of teaching in terms of classroom teaching of little children. It was difficult for them to switch to the different methods of teaching adult illiterates.

The local volunteers were an entirely different proposition. With one exception they were barely literate. This one had been to school for two or three years, so could read with ease. The others still had to struggle over the bare work of making out



and reading the words. One or two of the volunteer teachers did not even know how to form all the letters, in writing.

Nevertheless, they were so far ahead of the other members of the longhouse that they were judged able to teach. Our work in the long-



ALL 3  
ILLUSTRATIONS  
ARE BY  
ROBERT SCHWING

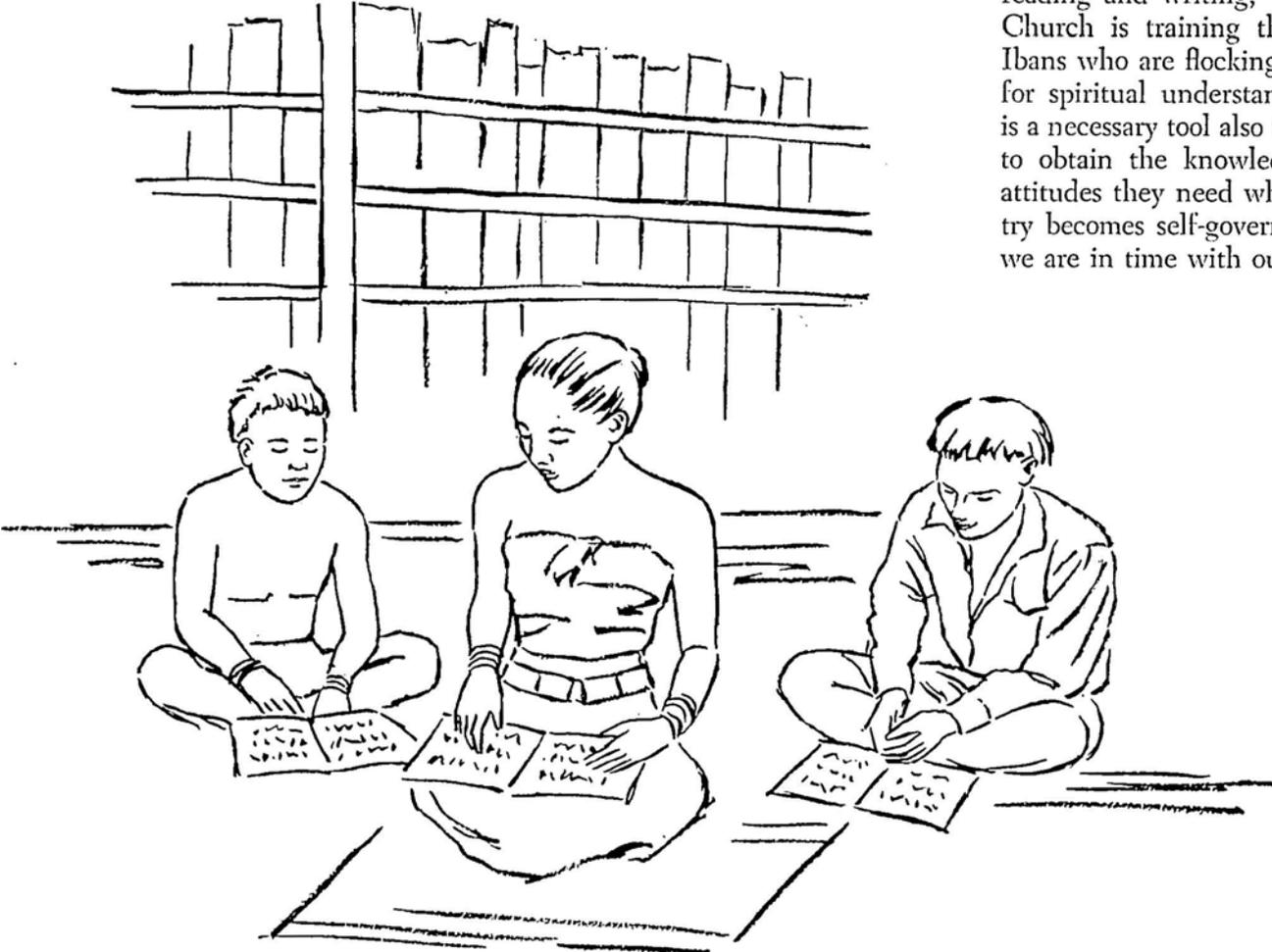
1. A few literate individuals from a longhouse will be asked to volunteer to teach others.
2. Miss Ellen Atkinson will spend a few days with them, training them as teachers, then getting the literacy classes or groups started in the longhouse.
3. After the program has been instituted in any longhouse, the local teachers will carry on the continuing work of teaching. Miss Atkinson, or other supervisors when available, will return for periodic visits to check and to encourage.

house was to train these teachers. In later months or years the theologues may become supervisors. The local volunteers will work without pay to help their own people gain a knowl-

edge of how to read and write.

There is no climax to this story. It is the story of a beginning. The outline of our plans for the Iban literacy program is this:

By building up a knowledge of reading and writing, The Methodist Church is training the numbers of Ibans who are flocking to the church for spiritual understanding. Reading is a necessary tool also if the Ibans are to obtain the knowledge, skills and attitudes they need when their country becomes self-governing. We trust we are in time with our program.



## U. N. Civilian Operations in the Congo at a Glance

All photos in this section by UNITED NATIONS

**I**N a quarter-year the United Nations Civilian Operations in the Congo has performed an immense rescue and recovery mission.

Hustled into being in the summer of 1960, at the request of the Congo government, the mission assembled a team of nearly 200 advisers and experts from six continents to serve in twelve areas of United Nations assistance in the newly independent Congo: agriculture and food supply, communications, education, finance and economics, foreign trade, health, judicature, labor, military instruction, natural resources, public administration, and social affairs.

A Consultative Group, made up of experts in these fields, meets weekly with the Chief of Civilian Operations in Leopoldville, coordinates the program. UN specialized agencies cooperating in the mission include the United Nations Educational, Scien-

tific and Cultural Organization (UNESCO), World Health Organization (WHO), Food and Agriculture Organization (FAO), United Nations Children's Fund (UNICEF), and International Labour Organization (ILO).

Civilian Operations has provided: **emergency action**—reactivation of ports and railway system, public works, distribution of food.

**operational assistance**—running of telecommunications system, staffing of key hospitals, manning of airport services.

**long-range planning**—preparation of new organizational and policy guides for the Ministries, creation of a foreign exchange control system, preparation of a structural basis for the civil service.

**liaison and reporting**—posting of civilian officers and other ad-

visers to the provinces to piece together sources of information and reestablish contact with the central government.

**training of Congolese professionals and technicians**—accelerated and in-service courses in the Congo, and fellowship programs abroad.

Progress Report No. 5 on United Nations Civilian Operations in the Congo, issued by the UN Office of Public Information, states: "ONUC [Organisation des Nations Unies au Congo] technicians and consultants have played a substantial part in preventing vital public services from collapsing and putting some others on the road to recovery. When the proper conditions have been created, they will be available to advance the country rapidly towards economic stability."



1.



2.



3.

1. Consultative Group of UN Civilian Operations in the Congo confer in Leopoldville. Facing camera, l to r: S. Rossen, UN economist; Henri Reymond, ILO official; Ambassador Rajeshwar Dayal, Special Representative of the UN Secretary-General in the Congo; Dr. Sture Linner, Chief of Civilian Operations; Dr. James McKenzie-Pollock of WHO.

2. Ethiopian Red Cross nurse talks with Congolese woman and child outside hospital in Stanleyville. Medical personnel from many countries are serving UN operations in the Congo.

3. River traffic moving again on the Congo River.

4. The sum of \$500,000 from UN Special Congo Fund is financing seven public works projects. Here Congolese wait to apply for jobs at UN headquarters in Leopoldville.

5. UN public works team members take soil samples. A Congolese national assists.



4.



5.

## ILO Expert Describes Congo Mission

By AMY LEE

A LARGE pail of paint stood squarely in the doorway of M. Henri Reymond's office in the Carnegie Building, diagonally opposite the United Nations.

On one side of the pail was the pleasant chaos of redecorating operations; on the other the uninvaded calm of book-lined walls and a view of the East River through venetian blinds.

If the paint pail was a threat to this calm, M. Reymond seemed unaware of it. The director of the International Labour Organization's Liaison Office with the United Nations remained imperturbably gracious as he welcomed a caller, indicated a safe path around the pail, then sat coolly immaculate at this desk and talked in a rapid, precise way of some phases of the ILO's part in the United Nations Civilian Operations in the Congo. This UN mission started work in mid-July, 1960, at the request of the Congolese government.

A senior ILO official and a native of Geneva, Switzerland, M. Reymond was one of the first experts appointed to the Consultative Group for Civilian Operations to guide the program of technical assistance for vital areas of Congo life—agriculture, communications, education, finance, foreign trade, health, labor.

This assignment took M. Reymond to the Congo in August, a little over a month after independence. It was his first visit to that country. He found the European part of Leopoldville, where he was located during his three-month stay, "much more advanced than might be imagined. It has very modern buildings. Materially everything is on the grand scale."

The Congo chaos pictured constantly in this country in the press and on television seemed not to have impressed itself on M. Reymond. His attention was concentrated on the pressing matters of unemployment, social security, public works, and training.



Amy Lee

*M. Reymond  
at desk in New York.*

"Our first task was to make a proper assessment of the unemployment situation and get a public works program started to relieve unemployment," he said. "UN engineers went to the provinces to survey the situations there. We were able to set up a public works program to run from the beginning of November to the end of January. So a start has been made.

"Second, we tackled social security problems. Social security for the Congo had been administered from Brussels, so we gave assistance in organizing the transfer of the management of funds, their disposal and responsibility, to the Congolese.

"In Geneva in August representatives from Belgium, and the Congo, had met at the ILO to discuss this matter and agreement was made then on this transfer. Later the Ministry of Labor of the Congo formed a tripartite committee to prepare a complete review of the social security system and its administration. In October and November the ILO sent two experts, one legislative and one administrative, to serve on this committee."

The Belgian social security system for the Congo embraced old-age pensions, workmen's compensation, and children's allowance. Health protection was generally provided by employers.

M. Reymond observed, "Social security in the Congo consisted of a complicated system of various funds. The main job has been unification of the systems, and the decentralization and simplification of the entire operation."

Third major task for the ILO experts was the training of labor officials.

"There just weren't many trained labor officials among the Congolese," M. Reymond said. "The Congolese had generally been trained for subordinate jobs.

"We arranged a program of accelerated training, extending from October through February, and provided ILO experts for six of the courses. The UN took over the cost of subsistence and travel for the participants in this training program."

The participants, he explained, were chosen from among civil servants by the Ministry of Labor of the various provinces. Because the participants' education has been limited, the scope of the training is necessarily limited. "This is just a stop-gap program," M. Reymond emphasized.

A near-future goal in ILO plans for training labor officials is the setting up of a labor institute, similar to the ILO institutes in Mexico City and Istanbul. "We have sent one of our experts, a former director in Istanbul, to Leopoldville," Mr. Reymond said, "to look into the matter and make recommendations for establishing a permanent set-up."

Vocational training is another major concern of the ILO team in the Congo. Training of instructors and supervisors has priority. "There were practically no Congolese holding posts of this kind," said Mr. Reymond. "Swiss-financed fellowships for training instructors have been made available at the ORT [Organization for Rehabilitation through Training] School near Geneva. Further, we want to set up an institute for the training of clerical workers."

# THIS MONTH

THIS MONTH is Brotherhood Month, and a very good month in which to observe a World Day of Prayer.

We feel especially fortunate in having Mrs. John M. Pearson, who has been a member of the United Church Women, tell the story in an article entitled "Money Into Love."

At least one of our Methodist women—Mrs. David D. Jones of Greensboro—is a member of one of the exchange teams (which Mrs. Pearson mentions) going into other countries to become a part of a "prayer fellowship."

The World Day of Prayer is seventy-five years old this month. Probably no other single event in the Christian year has brought together so many persons of different backgrounds and races.

In some countries the World Day of Prayer has been made a time when special effort has been made to reach out in fellowship to Catholic women and Jewish women.

Through its collections at the observance of the day many opportunities have been met in the field of missions which could never have been met otherwise. That is the thesis of Mrs. Pearson's article. This article can help your local church as it looks toward the World Day of Prayer observance. This is a time, also, when *WORLD OUTLOOK* may be shared with other denominations in the observance of the Day of Prayer.

We hope you will read the article "Wanderers Behind Statistics" with care. Many persons of the United States do not understand the Mexican migrant problem in this country at all. Before the editors of this paper printed the story they had to do some research on *Public Law 78*. It is entirely possible that the reader of *WORLD OUTLOOK* has not heard about *Public Law 78*, either.

Methodists work for the migrants through the Division of Home Missions of the National Council. It is a fact to note that some of the money from the World Day of Prayer ob-

servance will go to migrant work. The legal protection of the migrants is quite as much the concern of Protestants as is providing for spiritual and material needs of migrant families.

We are bringing our readers this article on *Public Law 78* this month—partly because it is Brotherhood Month, and partly because your Commission on Social and Economic Concerns can begin to look into this law and plan action before it expires in December, 1961.

Nearly eight years ago Holding Institute, a Methodist school for Spanish-speaking young people in Laredo, Texas, was almost completely washed away in a quick-rising flood of the Rio Grande.

Today a new school has arisen on safer land away from the river. Nearly eight years ago *WORLD OUTLOOK* published pictures of the disaster-photos of crumpled roofs and the debris-littered campus. Now we bring our readers pictures of the modern buildings on the new campus—so new that it is only beginning to plant its trees and shrubs.

We are interested in the picture of a former kindergarten pupil of the Wesley House in Fort Worth, who is now a teacher at Holding Institute. While some "graduates" of Wesley Houses and similar centers do go into professional and volunteer work for the Christian community, there are not nearly enough who do so. Often it is because the church has not made a special point of recruiting these persons. It gives us pleasure that Miss Varn of the Institute "recruited" Mr. Moreno for Christian service.

There is one very good thing about a picture section. It takes up so many pages that readers cannot miss it.

*WORLD OUTLOOK* has been trying for some months to get pictures of Methodism in Poland. We are proud to have them in this February issue. Many Methodists do not realize that the Polish Methodists are conducting the largest English-language school of its kind anywhere in the world.

Six thousand students are enrolled in classes at this school. We felt that the picture of the Polish pupils of the school singing Christmas carols gave at least hope for the future of the Protestant Church in Poland.

It is fitting that in the same issue with Poland we bring the story of the Methodist press in Johannesburg, South Africa. For the first time in the history of Methodist African missions we have a press for all African Methodists. There will have to be building expansion, of course. But it is heartening, in these days, to have a chance to participate in a building program for Africa.

It is a good time to begin collecting Latin American pictures and data for the next study. We think that our cover picture is a good start for that study. The two horsemen are Argentinians, but they could just as well be from Chile, with their ponchos and saddle bags. The cross, seen often in Latin countries, carries a bud at its finial, symbolizing vital life.

At a check in a recent Methodist gathering it was found that only one Christian paper carries regular news of the activities of the United Nations. This is the *Christian Science Monitor*.

After deliberation, *WORLD OUTLOOK* has decided that it will carry an account each month of certain issues that are before the United Nations, or are a concern of the United Nations, that are particularly relevant to our church.

There has been much controversy over the role of the United Nations in the Congo. There has even been a suggestion that the role is changing the structure of the United Nations.

In such a controversy we are grateful that we can bring our readers a factual story about an important phase of what is happening in the Congo—that is, civilian operations in keeping essential public services from collapsing. We are also grateful to have an interview from an International Labor Organization representative. The ILO, as it is called, is one of the oldest international agencies. It was organized under the former League of Nations and carried into the new United Nations.

# BOOKS

**GOD'S MISSION—AND OURS**, by Eugene L. Smith. New York and Nashville, 1961: Abingdon Press; 169 pages, \$3.25.

For those who have ever heard him speak, the mere information that Eugene Smith has written a book on the church's mission will be sufficient to make them want to read a copy. For others not so fortunate, it might be said that Dr. Smith is general secretary of the Division of World Missions of the Methodist Board of Missions and one of the most provocative thinkers now extant in the area of missions.

Both of these statements are necessary since the two qualities are not necessarily found in conjunction. Even those most fond of bureaucracy would hardly claim that a high executive post guarantees imagination. On the other hand, even brilliance without responsibility has its blind spots. A combination of imagination and responsibility such as shown by Dr. Smith is as refreshing as it is rare.

What Dr. Smith has attempted here is a general discussion of many of the issues (theological, cultural, etc.) involved in the world mission of Protestant Christianity in the present age. He quite correctly points out that many important problems (such as missions in the United States) are outside the scope of the book. Even so, he touches in a significant manner on the nature of the relationship between churches in so-called "sending" and "receiving" countries. This is done in his aptly-titled first chapter, "You Can't Export What You Don't Have."

It is tempting to a reviewer to go through the book in great detail and comment. Much could be said, for example, about Dr. Smith's stimulating comparison of the situation of the Christian church confronting Islam in the Seventh Century and confronting Communism today.

It is to be expected that a book of this nature will not command universal assent to many of its ideas. Dr. Smith's presentation of elements neglected in traditional missionary activity—faith healing, eschatology, and the work of the Holy Spirit—would certainly get a spirited argument from this reviewer. But this only points to the stimulating nature of the author's ideas and his success in getting people to think about the mission of the church.

**FACING PROTESTANT—ROMAN CATHOLIC TENSIONS**, edited by Wayne H. Cowan. New York, 1960: Association Press; 125 pages, \$2.50 hard cover, 50 cents paperback.

Protestant—Roman Catholic "dialogue" in the United States has recently come much into vogue. The election of President Kennedy, the forthcoming Ecumenical Council at the Vatican, the visit of the Archbishop of Canterbury to Istanbul and

Rome—these and many other developments have heightened interest in understanding between two of the three great branches of Christianity.

One of the journals in this country which has done most to encourage this dialogue is *Christianity and Crisis*, the fortnightly magazine that many consider the most stimulating Protestant publication in America. From its pages comes this collection of articles, letters and rejoinders from a distinguished collection of Catholics and Protestants. These include John C. Bennett, Gustave Weigel, Paul Blanshard, William Clancy, Robert McAfee Brown and many others. This mere listing of names should give some idea of the book's quality. It is useful both for those with a continuing interest in the subject and for those seeking an introduction to contemporary thought on these problems.

**EVIDENCE OF ETERNITY**, compiled by Hazel Davis Clark. New York, 1960: Association Press; 126 pages, paper, 50¢.

**FIRST STEPS IN THEOLOGY**, by Jack Finegan. New York, 1960: Association Press; 128 pages, paper, 50¢.

**BY JOHN CALVIN**, selected by Hugh T. Kerr. New York, 1960: Association Press; 124 pages, paper, 50¢.

**NEW DIRECTIONS IN BIBLICAL THOUGHT**, edited by Martin E. Marty. New York, 1960: Association Press; 128 pages, paper, 50¢.

**THE WITNESS OF KIERKEGAARD**, edited by Carl Michalson. New York, 1960: Association Press; 127 pages, paper, 50¢.

These five new pocket books in the Reflection Book series place within the reach of the busiest businessman and the most impecunious student insights of people who have helped to give direction to current Protestant thinking. Each is well done and well worth the price.

**METHODISM AND SOCIETY IN THEOLOGICAL PERSPECTIVE**, by S. Paul Schilling. New York and Nashville, 1960: Abingdon Press; 318 pages, \$5.00.

This volume is volume three of a projected four-volume series on Methodism and Society commissioned by the Board of Social and Economic Relations of The Methodist Church (now a division of the new Board of Christian Social Concerns). Although it will be the third volume of the series, it is the first to be published.

Of the forthcoming volumes in the series, the first two will be historical and the last will be an outline of strategy for social action. Obviously, the set will be a major one in thinking about the relation of Methodism and Society.

This is all to the good. Methodism's chief claim to fame, perhaps, has been its passion for social righteousness. It was a passion for doing the right thing without much thought as to why it was the right thing and this passion accomplished a great

deal. (Not always wisely, but that is another argument.) Much of this effectiveness depended upon conditions which no longer exist and now seems a good time for a close examination of Methodism's responsibility in this important area.

This book is divided into two main sections. In the first, Dr. Schilling gives a historical sketch of Methodist thought about social action, including the present day. In the second part, he makes proposals for a theology of society. The first section of the book is fascinating, particularly the summary of present-day beliefs among Methodists. The second part is more controversial, inevitably so, but can serve as a good starting point for discussion of this critical need.

**A PERSPECTIVE ON METHODIST HIGHER EDUCATION**, by Paul N. Garber, John O. Gross, Robert H. Hamill, William T. Watkins, Lloyd C. Wicke, Nels F. S. Ferre, Harold C. Case, Andrew R. Cecil, John D. Millett, Eugene L. Smith, F. Gerald Ensley, Robert E. Burns, and Herbert Welch. Nashville, 1960: Commission on Higher Education, The Methodist Church; 154 pages, \$2.50.

These selected papers and addresses represent the depth and breadth of the concern of churchmen and educators expressed in the emphasis upon Christian higher education in The Methodist Church during the past four years. They give perspective and more—a reasoned and powerful appeal for continued and increasing support for this cause in the years ahead.

**HUMAN HEREDITY**, by Ashley Montagu. New York, 1960: The New American Library of World Literature, Inc.; 364 pages, paper 75¢.

Though Dr. Montagu is an anthropologist and disclaims authority as a geneticist, this pocket book puts in convenient form a great deal of interesting and valuable information about heredity. The author was rapporteur of the committee which drafted the famous UNESCO "Statement on Race." He maintains that no ethnic group has superior or inferior heredity and that the crossing of ethnic groups is advantageous in giving rise to new varieties of individual characteristics.

**WHAT SHALL WE SAY ABOUT ALCOHOL?** by Caradine R. Hooton. New York and Nashville, 1960: Abingdon Press; 127 pages, \$2.

Here is a new and positive approach to the problems of alcohol and temperance education by one of the ablest and most experienced leaders in the field. This book is highly recommended as a valuable resource for all who teach or take part in the current church-wide study of alcohol. It defines temperance and makes the case for abstinence more clearly than most recent studies, and is a persuasive appeal to conscience and common sense.

# THE MOVING FINGER WRITES



In December, Santiago College, Santiago, Chile, held its seventy-first commencement exercises. Fifty-two girls received diplomas at the ceremonies held in the garden of the institution. Shown here in the front row are (left to right): Larry A. Jackson, director of the college; Dr. David Stichkin, president of the University of Concepcion and commencement speaker; and John Peeples, a member of the school's board and father of one of the graduates.

## World Council Notes 1960 Unity Progress

Events during 1960 contributed to "a further relaxation of tensions and an improvement in communication between the churches in the major branches of Christianity" in the opinion of Dr. Roswell P. Barnes.

The executive secretary of the New York Office of the World Council of Churches, Dr. Barnes, said that several outstanding events gave impetus to efforts to achieve better mutual understanding.

Summarizing the year's events for a year-end report released by the New York Office of the international Christian organization, Dr. Barnes said four developments should be given special attention. These are: The establishment at the Vatican of a secretariat to deal with questions of Christian union; the approval by the Central Committee of the World Council of Churches of a statement on Christian witness, proselytism, and religious liberty; the visit of the Archbishop of Canterbury "to the leaders of the ancient Eastern churches,



Officiating at the recent dedication of the new Rio Piedras church in Puerto Rico were Bishop Fred Pierce Corson (center) and Puerto Rican and mainland officials, including staff (left) of the Division of National Missions. See story on page 43.

including the Ecumenical Patriarch of Constantinople, and to Pope John XXIII," and "the bold and ingenious proposal" of the Rev. Dr. Eugene Carson Blake that four U.S. churches combine to constitute a "Catholic and

Reformed Church."

In his analysis Dr. Barnes said that "experienced and thoughtful leaders of the movement for Christian unity have known that tolerance and goodwill, though essential, are not enough to

achieve Christian unity."

"However, many rank and file members of the churches have oversimplified the problems, and have attributed continued division to complacency or sheer obstinance. Both leadership and constituency were gratified that the gap between them was narrowed in 1960."

Dr. Barnes observed that the churches are now in a better position to settle down to serious dialogue "in the effort to enlarge the areas of agreement, not by compromise of truth but in loyalty to it."

"Where disagreements persist because the truth is held to be revealed, the churches will seek mutual understanding, not resenting differences or being contentious about them but regarding them as challenges to their highest spiritual and intellectual endeavor in obedience to God," he said.

Dr. Barnes in listing the events that gave encouragement to those seeking a larger measure of unity said that they had helped the average Christian to realize the seriousness of some of the basic problems to be faced.

"Although gratifying progress has been made during recent years toward the reduction of stultifying rivalries and emotional prejudices, very important differences in faith and doctrine persist," he stated.

"Many people of genuine but superficial goodwill have sought to play down differences or even act as if they did not exist, intending thereby to reduce tensions," he said. "This tendency has often led to religious indifferentism which undermines all high religion."

"It is conducive to skepticism, discounting the essentiality of truth and loyalty to it. In effect it assumes that it makes little difference what a man believes so long as he is sincere and a good fellow," Dr. Barnes commented.

"Both the Vatican and the Archbishop of Canterbury recently made it clear that there are significant and deep-seated differences between the Roman Catholic and Anglican churches," he said. Dr. Barnes, however, said that the Archbishop of Canterbury's recent visits to leaders of other churches "illustrated in a tangible pattern the friendliness and courtesy generally prevailing in the new climate of relationships among the major branches of Christianity."

The World Council executive spoke of the statement on Christian Witness, Proselytism, and Religious Liberty adopted by the Council's policy making Central Committee at St. Andrews, Scotland, in August. He said it contributed to the consolidation of fellowship among Eastern Orthodox and Protestant

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churches while recognizing the continuance of important disagreements. It "deals with the spirit and pattern" required to live with such differences.

Dr. Barnes called the election of a Roman Catholic as president of the United States an indication "that a great many Protestants accept his word that he would uphold the American policy of separation of church and state."

"Mutual trust was increased, making it easier for Roman Catholics and Protestants to discuss the major religious issues that divide them," he said.

Dr. Barnes said the establishment of the secretariat within the Vatican to deal with matters concerning Christian union would provide a center of orderly communication between Roman Catholic and other Christian churches and should help to eliminate many needless misunderstandings.

"The bold and ingenious proposal of the Rev. Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church in the U.S.A., supported by Bishop James A. Pike of the Protestant Episcopal Diocese of California that four churches in the United States combine to constitute a "Catholic and Reformed Church" precipitated an earnest consideration of a significant step toward unity among leading American churches."

**Methodist Work Among Cuban Refugees**

An average of 1,000 Cubans a week have been entering the U. S. in recent months. 7,000 a month are granted visas by the American Embassy in Havana, and thousands more enter by other methods. Approximately 40,000 are in Florida now, and the flow continues. The established Cuban colonies in Miami and Key West are heroically trying to feed and house the refugees. Large numbers live in private homes. In Key West, sixty-eight lived in one house, twenty-two of whom were employed, largely providing the support of the group. More than 2,000 refugee children are in the public schools of Dade County costing the school board in excess of \$100,000 a year. More scri-

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pastor, the Reverend Angel Fernandez, and the social worker, Miss Lillian Kelly, have long worked in caring for the needs of the stable Latin community, and now find themselves overwhelmed with refugees. Food and housing have been provided, and jobs secured where possible. The task is too big for the Latin Center, or even for local and state governments; and Federal government and church agencies were asked to help.

Upon invitation of the Bishops of Cuba and Florida, and with the approval of the Division of National Missions, the Methodist Committee for Overseas Relief created a program for Cuban refugees, making an initial grant of \$4,000. The Division of World Missions provided the director, Dr. Carl D. Stewart, and the Woman's Division sent Miss Frances Gaby, both former missionaries to Cuba. They have been at work since November 21. Miss Norka Feijoo, the director of Methodist Youth work in Cuba for the past eight years, is the third person on the staff. Methodist Refugee Committees have been organized in Miami with Mr. N. N. Songer as chairman, and in Key West with the Reverend Joseph Jones, chairman. The committees and the staff coordinate the work of Methodists with that of government agencies and the inter-denominational Church World Service program.

Three offices have been established in Methodist churches where refugees are interviewed to discover their skills, and free instruction in English is provided so that resettlement and employment are more easily found. Religious services, personal counseling, social and recreational facilities are all offered under the auspices of the Church. In addition, Miami Methodists have contributed large amounts of food which is distributed without distinction as to race or religion. Churches are encouraged to sponsor refugee families. Those outside Florida should address inquiries to MCOR, 475 Riverside Drive, New York 27, New York.

### \$250,000 Church In Puerto Rico

A new Methodist church serving a strategic academic community was dedicated recently in a suburb of San Juan, Puerto Rico. The \$250,000 church in Rio Piedras represents the culmination of several years of planning and work by Methodists in Puerto Rico and the United States.

Dedicated by Bishop Fred Pierce Corson, whose Philadelphia episcopal area includes Puerto Rico, the new

church serves the Rio Piedras community and the 14,000 student University of Puerto Rico, the principal institution of higher education on the island. Faculty members and students are among the University church's 450 members (full and preparatory). Students are served through a special Wesley Foundation-type program housed in the Methodist Student Center, which is a part of the church plant.

The new building is one of the major capital developments in Puerto Rican Methodism in recent years. It replaces old inadequate quarters, is of contemporary architectural design and includes a sanctuary, social and cultural activities hall and educational unit, as well as the student center. The new University church, and the facilities it offers for a more effective campus ministry, is considered a forward step in the "Puerto Rico for Christ" phase of the 1960-64 quadrennial program of the Division of National Missions of the Methodist Board of Missions.

The cost of the new church was provided jointly by Methodists in the United States and in Rio Piedras. By far, the largest share of the American funds came from churches in the Philadelphia area, which includes New Jersey, Wyoming and Philadelphia Annual Conferences. Funds from the 1958 Week of Dedication offering (now the "One Great Hour of Sharing") provided \$20,000 of the cost. To enable the project to be completed, the Division of National Missions granted a loan to the congregation.

Bishop Corson was joined in the dedication service by Methodist leaders from Puerto Rico and the continental U. S. Among those taking part were:

Bishop Ivan Lee Holt, past president of the World Methodist Council; H. Conwell Snoke, general secretary of the National Division; the Rev. Dr. B. P. Murphy, Division executive secretary for church extension; the Rev. Dr. Allen B. Rice, Division executive secretary for home missions; the Rev. Dr. Tomas Rico Soltero, superintendent of the Puerto Rico Provisional Annual Conference; the Rev. Rafael Boissen, University church pastor; Dr. Ethel Rios Betancourt, dean of students at the University of Puerto Rico.

These ministers and laymen from the Philadelphia area—the Rev. Dr. Dwight S. Large, the Rev. Dr. Wallace F. Stettler, the Rev. J. Vincent Watchorn, the Rev. Dr. W. R. Guffick, Herbert J. Schoellkopf and G. Stanley Lynch. The Rev. Roger Colvin, a ministerial member of the Philadelphia Conference and di-

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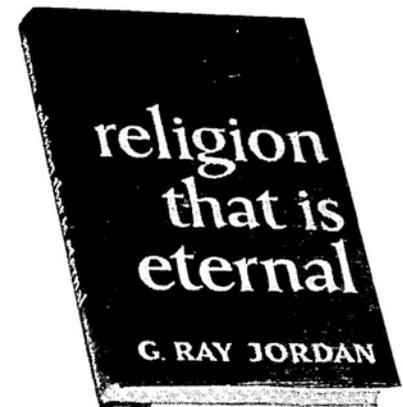
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I also hereby apply for coverage for the members of my family listed below:

#	NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1.	_____	_____	_____	_____	_____
2.	_____	_____	_____	_____	_____
3.	_____	_____	_____	_____	_____
4.	_____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes  No

If so, give details stating cause, date, name and address of attending physician and whether fully recovered \_\_\_\_\_

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

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rector of the church's student program, also participated.

The new building provides the first adequate church home for a congregation that began twenty-four years ago in the home of a Methodist layman. Linked at first with the church at Barrio Obrero, the Rio Piedras church had as one of its first ministers a young seminary student, Rafael Boissen. Twelve years later Mr. Boissen was to return to the church as pastor and help to make it one of the strongest Methodist churches in Puerto Rico. The congregation acquired the present site in 1946. The church has a church school enrollment of 576 and an average weekly attendance of 260.

### Plan 3 Tours to Latin America

In preparation for the 1961-62 mission study on "The Christian Mission in Latin America," the Methodist Board of Missions has scheduled three tours this spring to Latin America countries.

The first two are of short duration and to areas close to the continental United States. The third is longer both in time and in distance. The tours are:

**Central America Tour**—The group will leave Houston, Texas, February 18 for a ten-day tour of Methodist work in

Mexico, Panama and Costa Rica. This is the first Methodist tour to these areas. In Mexico City, the group will visit churches and institutions of the autonomous Methodist Church of Mexico.

The visit to Costa Rica will include the capital of San Juan, the new Methodist training center at Alajuela and the evangelistic work in the banana-growing country around Golfito. In Panama the group will see Methodist churches and institutions in Panama City. Tourist attractions in each country are included. The group will return to Houston February 28. Approximate cost: \$400.

**Caribbean Tour**—This thirteen-day tour will include visits to mission fields of both the Division of National Missions and the British Methodist Church. The group will leave Miami April 9 and will stop in Puerto Rico, the Dominican Republic, Haiti and Jamaica. In Puerto Rico, the party will observe the program of the growing Puerto Rico Provisional Annual Conference and in the Dominican will see churches and projects of the united Dominican Evangelical Church (of which Methodism is a part). The work in both areas is related to the National Division. Stops in Haiti and Jamaica will acquaint the group with the Methodist programs there, which are related to the British Methodist Church. The tour will end in Miami April 22. Approximate cost: \$550.

For information about either the Central America or Caribbean Tours, interested persons are urged to write: Rev. Richard G. Belcher, 13th Flood, 475 Riverside Drive, New York 27, N. Y. Mr. Belcher, who is the director of the Department of the Local Church of the Board of Missions, will conduct both tours.

**South America Tour**—This longer, more extensive tour will take its participants to six South American countries where The Methodist Church is at work. These are Peru, Bolivia, Chile, Argentina, Uruguay and Brazil. The tour will leave April 4 from Miami. Visits to Methodist schools, churches, agricultural projects, social service institutions and medical work are on the schedule. The group will see how the Methodists of Chile are rebuilding after the disastrous earthquakes of last May and will observe the beginnings of Methodist work in Brasilia, the much-publicized new capital of Brazil. The group will return to Miami June 14. Cost: \$1,592.

Those interested in the South America Tour are asked to write: Dr. John R. Wilkins, 13th Floor, 475 Riverside

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Drive, New York 27, N. Y. He is the director of the Department of Missionary Education of the Board of Missions and will lead the tour.

### Methodist Conference Formed in Pakistan

A major new unit of the worldwide Methodist Church came into being late in November with the organization of the Pakistan Provisional Central Conference, comprising 34,000 Methodists in West Pakistan.

Meeting in the city of Khanewal, fourteen delegates from two annual conferences in Pakistan voted to implement permissive legislation enacted by the 1960 General Conference. The legislation granted authority for organizing a provisional central conference in Pakistan during the 1960-64 quadrennium.

The new Pakistan Provisional Central Conference means that Pakistani Methodists no longer will be part of the Southern Asia Central Conference, which will now be composed of the eleven annual conferences in India. The Pakistan conference makes a total of nine central conferences around the world (including the China Central Conference). A central conference is the major administrative unit of Methodism overseas and corresponds to a jurisdictional conference in the United States.

The decision of Pakistani Methodists to organize their own provisional central conference is considered a significant step in the light of Pakistan having been chosen by The Methodist Church as one of its four "Lands of Decision" for the next four years. The new central conference is composed of the Indus River Annual Conference and the Karachi Provisional Annual Conference, which together have fifty-five pastoral charges (most of them circuits) and seventy-four Sunday schools, enrolling 3,200 persons. There are 105 ministers (ordained and accepted supplies) and fifty missionaries.

Since a provisional central conference does not have authority to elect its own bishop, the episcopal supervision for Pakistan is provided through appointment by the Methodist Council of Bishops. Earlier in 1960 the Council reappointed Bishop Clement D. Rockey as bishop of Pakistan. He had served in that capacity during the 1956-60 quadrennium and previously had served as a bishop in India.

The headquarters of the new provisional central conference will be moved from Karachi, Pakistan's capital, to Multan, a city located more nearly in the

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center of Methodist work. A residence for the bishop will soon be built in Multan, and a large church building there has been turned over to the Methodist Church by the Anglican Church of Pakistan.

In working out the organization of the central conference, the delegates set up an executive board to hold church property and handle pension matters, and an executive committee to function as the governing body between central conference sessions. In addition, three other central conference boards were organized, each responsible for specific types of work—Board of Christian Education, Board of Evangelism (including church extension and stewardship) and Board of Medicine (including Christian social concerns). All of the central conference boards will have representation from the two annual conferences.

The fourteen delegates to the conference included eleven Pakistanis (ministers and laymen) and three missionaries. Three of the delegates were women. The group accomplished its organizational work through two committees. One drafted a constitution for the central conference, and the other worked out relations concerning institutions and programs. A communion service, a visit to the headquarters site in Multan, and a reception, as well as business sessions, marked the six-day meeting. Bishop Rockey presided.

## New Board Names Staff

The new General Board of Christian Social Concerns selected the Rev. Dr. Caradine R. Hooton as general secretary, in its annual meeting in St. Louis Dec. 13-15. He had directed the former Board of Temperance since 1949.

Associate general secretaries, also executives from the three boards forming the new agency, will be the Rev. Dr. A. Dudley Ward, Herman Will, Jr., and Roger Burgess.

In completing its organization and detailing its program, the board expressed its opinion about some current issues, primarily in the area of peace and world order. It urged full discussion of the possibility of U.N. membership for communist China, criticized civilian defense efforts and called for total disarmament.

Staff elected by the board, with some positions still to be filled, includes:

Dr. Ward, general secretary of the former Board of Social and Economic Relations, to direct the Division of Human Relations and Economic Affairs.

Mr. Will, administrative secretary of

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Mr. Burgess, former associate secretary and editor of publications for the Board of Temperance, to direct the Division of Temperance and General Welfare.

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The Rev. J. Robert Regan, Jr., Director of organizational activities; Samuel Griffin, director of service department, both with the board; Miss Emogene Dunlap, director of youth work for the Division of Temperance; the Rev. Dr. Carl D. Soule, United Nations executive secretary for Division of Peace; the Rev. Emerson W. Smith, Director of economic affairs for Division of Human Relations. All are continuing members of the staff.

**Mrs. W. J. Piggott  
 Dead at 95 Years**

Mrs. Walter J. Piggott passed away at the Good Samaritan Hospital, Lexington, Kentucky, Nov. 3, 1960, at the age of 95.

Mrs. Piggott was for many years president of the former Woman's Missionary Society of the Louisville Conference. On retirement from that office she was elected honorary president for life, and her name is on the Distinguished Service Roll of this organization.

In the woman's work of the Board of Missions of the former Methodist Episcopal Church, South, Mrs. Piggott served ably as a member of the finance committee, the executive committee, and on committees working toward unification of three Methodist churches. After unification she was for the first quadrennium a member of the Board of Missions in The Methodist Church.

**Bishops Issue Call  
 For Methodist Men**

The Council of Bishops of The Methodist Church has issued a call for the Third National Conference of Methodist Men, to be held at Purdue University, Lafayette, Ind., July 14-16, 1961.

In the statement, the bishops commend the church's General Board of Lay Activities for planning the conference and urge Methodist laymen to attend the Purdue meeting.

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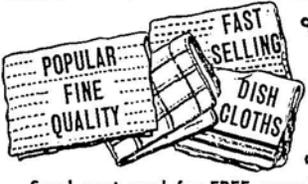
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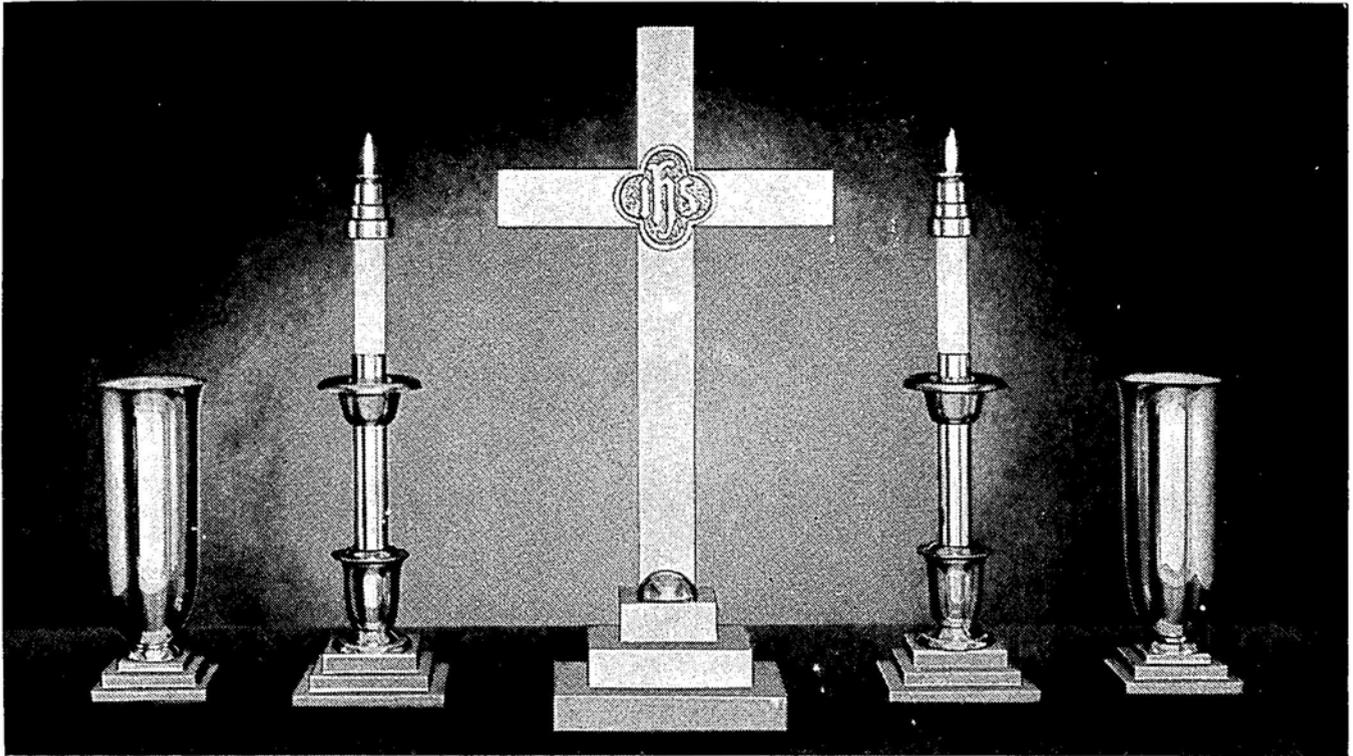



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# Add a 'New Look' to Your Church With This Distinctive Altar Set *By Sudbury*



Add a distinctive "new look" to your church this year with a brass altar set with classic square-base design. Each piece of the Sudbury Altar Set is designed of solid brass and carefully assembled to coordinate in size. The simple design with the symbolic three-tiered base adds significance to your worship services.

In observance of liturgical custom, the 24-inch cross requires the 10-inch or 12-inch candlesticks and the 11¼-inch vases. The 30-inch cross requires the 14-inch candlesticks and the 13¼-inch vases. All vases are equipped with removable liners. Specify sizes when ordering. Transportation extra; specify truck or rail shipment.

**24-Inch Cross.** (Illustrated.) Cross arm span of 12 inches; base measures 8x5½ inches. **SB-150.** Shpg. wt., 12 lbs., 10 ozs. . . . . **\$70.00**

**30-Inch Cross.** Cross arm span of 13 inches; base measures 8x5½ inches. **SB-150B.** Wt., 15 lbs. . . . . **\$85.00**

**14-Inch Candlesticks.** **SB-151.** Shpg. wt., pair, 8 lbs., 1 oz. . . . . *pair*, **\$60.00**

**12-Inch Candlesticks.** **SB-151B.** Shpg. wt., pair, 7 lbs., 12 ozs. . . . . *pair*, **\$60.00**

**12-Inch Electrified Candlesticks.** **SB-151BE.** Shpg. wt., pair, 9 lbs., 3 ozs. . . . . *pair*, **\$80.00**

**10-Inch Candlesticks.** (Illustrated.) **SB-151C.** Wt., pair, 8 lbs., 1 oz. . . . . *pair*, **\$60.00**

**11¼-Inch Vases.** (Illustrated.) Base measures 4¼ inches square. **SB-152.** Shpg. wt., pair, 6 lbs., 11 ozs. *pair*, **\$60.00**

**13¼-Inch Vases.** Base measures 5⅝ inches square. **SB152B.** Shpg. wt., pair, 11 lbs., 9 ozs. . . . . *pair*, **\$85.00**

**Candles to Fit:** KM-Special 3's

*Candles and brass wax-savers illustrated are not included with set.*

**Satin Finish Available.** *All pieces of the altar set described above are available in satin finish brass at the same prices. Specify when ordering.*

*Memorial engraving available for only 15¢ per character extra. Allow two weeks for delivery of engraved pieces.*

## Cokesbury



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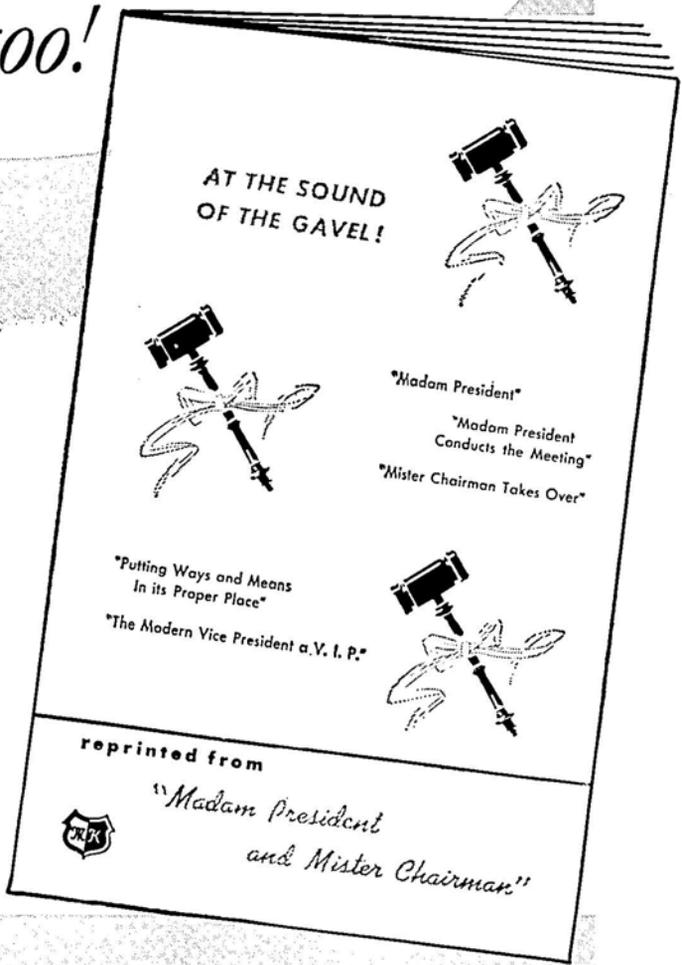
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