

JULY 1948



World Outlook



OCEAN ROAR

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LETTERS

"Just Been Introduced"

● I want to express my interest in your magazine. I have just been introduced to it, and I am subscribing through my local church. Thank you for a good magazine.

SHIRLEY J. SCHILLBERG

Oconomowoc, Wis.

Koreans in Cuba

● In the Korean colony where I work here there is a group of ten or twelve old men and three or four old women, some of them over eighty years old. They can speak only a few words of Spanish. They are very poor and never have enough to eat. Their principal diet is corn meal mush flavored with a little oil now and then.

For some time I have been wanting to give this group a real Korean dinner, so during Easter week one of the Korean women in the town helped me prepare a real feast. I hired a car and we carried the food out to the Korean colony. They were so happy. And how they did eat! (I was praying all the time that none of them would get sick. They had not eaten like that for years.)

After dinner we went into the little Korean chapel and they had a service in Korean. Several made speeches of appreciation. One of the younger women interpreted for me. They are a lovable people.

LORRAINE BUCK

Apt. 205, Matanzas, Cuba

Teacher in Japan

● The life of a Japanese girl centers much more in her school than is the case at home, so that commencement is a memorable event. The following letter from a Junior College graduate is typical of the letters we are receiving:

"I would like to thank you very much for your kind teaching for long time. I don't know how to declare my gratitude to you. In my Aoyama life, the practice of English Conversation was the most enjoyable subject. I feel lonely indeed that I cannot have prayer time (daily chapel service). But although departed from Aoyama, I think we are always tied with prayer. I am attending the church. I am thankful that I can pray for Aoyama and our Y.W.C.A. there. I will be very glad if you remember me for even a little while."

... It is most encouraging that young people are filling the churches, but more leaders, Japanese and missionary, are needed to guide them into a real Christian way of life. Other isms, especially communism, are making their bids for the youth of Japan, who are bewildered by the post-war situation.

... Since I last wrote, many of you have sent packages which have brought wonderful help and encouragement to teachers, students, pastors, graduates, and scores of other friends. Our happy task has been to unpack, sort, and distribute the contents, and to receive the heartfelt thanks that should go to you.

... Cherry blossoms were beautiful this

year. The graceful willows along the moat around the palace grounds always spell spring to me. . . . Post-war evils, black marketing, crime—are not the whole story. For the most part there is cheerfulness and industry.

Most sincerely,

ALICE CHENEY

Tokyo, Japan

Packages for Japan and Korea

Missionaries in Japan are in danger of losing their APO privileges because of abuse in their use.

When sending packages to missionaries or nationals in Japan or Korea do not use an APO address. Letters, only, can be sent to the APO addresses. Send packages to local address through the international mail.

MARGARET BILLINGSLEY
W.D.C.S. Secretary for Japan, Korea and the Philippines

The Forward Look in India

● But what about Christian missions? What is their future? Missions have long been working for the deeper freedoms of India—freedom from illiteracy, from disease, from fear and superstition, from caste restrictions. A large proportion of the present leaders of India had their education in mission schools. Freed now by historical circumstance from the faintest suspicion of connection with imperialism, the church is free to be accepted for its prime motive, a testimony to Jesus Christ.

The death of Gandhi presented wonderful Christian opportunities. Again and again, Hindu-edited newspapers made comparisons of the lives of Gandhi and of Christ. Many a Christian minister had opportunities to read from the Bible, and to make speeches at meetings commemorating Gandhi's death. Altogether, if it be rightly grasped, there stands before the Christian church such a challenge as it has never before had in India.

THE REVEREND RICHARD W. MOORE
(Farm Manager, Ingraham Institute, Ghaziabad, U. P., India)

Day of Prayer in Alaska

● DEAR FRIENDS:

The World Day of Prayer was observed by the women of Seward Sanatorium in a beautiful service. There were forty women present, and even though they could not sing or join in the responses very audibly, we were very conscious of the spiritual presence pervading the room, uniting us all in the service of prayer.

Our people come from all parts of Alaska. There were white women, Filipino, Indian, Eskimo, and one young Mexican woman, participating. Mrs. George Green, assistant superintendent of Jesse Lee Home where some of our children are cared for, gave a meditation on the Lord's Prayer. Two ladies from the Methodist church sang.

Knowing how little some of our women have to give, I did not wish to embarrass them by taking an offering. Instead I talked of how God uses our gifts of both prayer

and money. I said that if no offering can be made, prayers can still be offered with the certain knowledge that they are of infinite value to our Father.

A young Eskimo woman from St. Lawrence Island was designated as the one with whom an offering might be left if one so desired. When I stopped at her bedside the following day, she joyfully handed me nineteen dollars to send as their Day of Prayer gift.

Sincerely yours,

MRS. C. EDWARD KNIGHT, Chaplain
Seward Sanatorium, Seward, Alaska

Whitsuntide 1948

● We have just spent the most perfect Whitsuntide of the century. The sky has been cloudless for days, the sun has shone with a warmth quite unusual for the time of year, but a lovely breeze has kept away all sultriness. Everyone has been out of doors enjoying the holiday, but Whitsuntide in England is, above all, the festival of the children.

When I was very young, and lived in the north of England, it was the custom of all the Sunday schools to walk on Whit Monday; and I think the old custom still persists, for yesterday I listened on the radio to an account of the annual walk.

Each Sunday school turns out in force—children and teachers. All the little girls wear white dresses, and there has been an orgy of starching and ironing in their homes! Each school is preceded by a banner, a gorgeous affair with some sacred picture or emblem and the name of the school emblazoned on it—and of course, there is a band to lead. All the schools converge to some central meeting place, and then the long procession traverses the whole town.

Finally, each denomination goes to its appointed field, where tea and buns are served, and where games and general merrymaking go on until the evening.

In Wales we do not "walk" but we talk for weeks about our "treat." Each Sunday school makes arrangements to go to some field, probably a few miles out of town, lent for the occasion by some kind farmer. There

A Prayer for the Assembly

O God, who to an expectant and unified Church granted at Pentecost the gift of the Holy Spirit; bless, we beseech thee, the first Assembly of the World Council of Churches, that through the power of the same Spirit those who meet there may attempt great things for thee; and in the midst of the world's present disorder may reveal the unity of the one Church of Christ, and bear clear witness to thy gracious design for all mankind revealed in Jesus Christ our Lord and Saviour. Amen.

(Quoted from the title page of the Federal Council Bulletin, N. Y. C., May, 1948.)

(The World Council of Churches will meet in Amsterdam, Holland, Aug. 22-Sept. 4, 1948.)

is only one recognized means of transport, and that is by lorry (truck, you would say). Local tradespeople lend their lorries, and benches from the Sunday school are arranged in them.

I live on a main road, and from early morning on I could see and hear truckloads of happy, singing children driving out to their treats. (Yes, the grown-ups were invited to join the children, but it was announced in church on Sunday that they must go on the more prosaic bus or train and, moreover, that they must carry their own food with them.)

At the field, there were races and sports and games for the children.

I always think on a Whit Monday that I would like to pay a special tribute to Sunday school teachers. They don't get any more holiday than the rest of us, but they cheerfully give up their precious day, and for them the Whitsun Treat is a most strenuous and tiring experience.

In the evening I saw the lorries returning. There wasn't so much singing. The little primaries came first, rather dishevelled and grubby, and sleepy—but they'd had a glorious day.

I thought of you (in America) as we kept the Festival of the Holy Spirit in our church on Sunday, and as we thought again of the wonder of men and women endowed with power to achieve mighty things. I thought of the colossal tasks which confront us all.

You will be facing up to all the needs and opportunities of your new quadrennium. Two great challenges seem to confront us here in British Methodism and to call for immediate action. The first is our declining membership. Our President is giving himself this year particularly to rural Methodism, and is going about the country seeking to rekindle the fires of evangelism in the villages of England. There are signs of response, but we greatly need a new quickening.

And then our Overseas Missionary Society has been compelled, by continued rising costs in every part of the world, to launch a very special and immediate appeal for "a hundred thousand new people to raise a hundred thousand new pounds."

To us, who have doubled our missionary giving since 1939, it seems a formidable sum and a big task. But we know that there are many within the ranks of the church who have not yet caught the vision of the world church, or accepted any personal responsibility for building it.

Surely Whitsuntide, with its promise of the gift of the Spirit, brings to us encouragement and confidence in the rich supplies of Power which we, too, may share.

(Mrs.) ALICE R. BINSTAD

37 Penhill Road
Llandaff Fields
Cardiff, Wales

Reflection

- As pools reflect the sky, O let me wear
Within my life the likeness of Thy grace.
However small, grant that my glass be
true.
Forbid that muddy hate should change
one hue
Or waves of sin distort the image of Thy
face.
Lord, let these waters truthful witness
bear.

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PRIOR TO THE GENERAL CONFERENCE the Divisions of Foreign Missions and Home Missions and Church Extension formulated Advance Programs which called for nearly \$14,000,000 a year for the next four years. The response of the General Conference was twofold.

In the first place, it ordered an increase of 33⅓% in the World Service askings and appropriated 71.5% of the proceeds to the Board of Missions and Church Extension. During the quadrennium just closed the World Service receipts were around \$24,000,000, or \$6,000,000 per year. If the total one-third increase is realized the two missionary Divisions will receive around \$5,720,000 annually from this source.

In the second place, the General Conference adopted a new forward movement for the quadrennium which was tentatively referred to as "For Christ and His Church." This enterprise will engage the thought and activity of all Methodists for the next four years as the successor of the Crusade for Christ, and it is of such importance that a somewhat detailed description seems called for, in the words of the report itself in so far as possible.

"The plan has two highly significant objectives:

(1) A Teaching and Preaching Endeavor in which Methodists may achieve a deeper understanding of and commitment to Our Faith, Our Church, Our Ministry, and Our Mission.

(2) A World-wide Advance in which Methodists may share in a ministry of relief and in carrying the Gospel of Christ to the peoples of the earth.

"These objectives are to be reached in a simultaneous and continuous effort throughout the quadrennium, in which all the appropriate Boards and other agencies will cooperate and during which all the normal activities of the church will be carried forward with increasing effectiveness."

The first objective is educational and inspirational in nature, intended to revive and stimulate the interest of the people in Christian doctrine, the history and work of Methodism, the ministry and the divine call to Christian service, and the mission of the church in the modern world. This will be accomplished by preaching crusades led

"For CHRIST and HIS CHURCH"

by the Bishops and by the reading and study of carefully prepared literature.

The second objective is concerned with home and foreign missions and church extension exclusively, and is thus outlined in the report which launched the movement.

"The world-wide ministry of The Methodist Church during the quadrennium now ending reflects the vision and response of a devoted people. The General Conference of 1944 challenged the Church, through the Crusade for Christ, to contribute \$25,000,000 for world rehabilitation and relief, and it responded with \$27,000,000. In addition, a little less than \$24,000,000 was apportioned during the quadrennium for World Service, and local Methodists responded by contributing more than was asked of them. With humility, we thank God for a church that, in this confused and tragic era, has thus responded to the need of the world and to the challenge written in the heart of the Gospel.

"The plight of the world is no less desperate and the call of our Risen Lord no less insistent than in 1944. We are convinced that our Methodist people desire and expect that their church shall open for them effectual channels by which they may in yet larger ways minister to mankind in our Saviour's name.

"The World Service Commission has recommended that our World Service apportionments for the ensuing quadrennium shall be increased one-third. This increase is essential to continue our manifold ministries For Christ and His Church. But need of the world and the need of our souls call for an Advance. We therefore recommend that the General Conference adopt as the second phase of our church-wide movement For Christ and His Church the following plan by which our people may voluntarily participate in the expanding work and ministry of the church:

1. We challenge our Methodist constituency to raise by purely voluntary methods a special fund over and above the World Service apportionments, which shall be called the Advance Fund. It is our conviction that if the call and appeal are effectively carried to our people, our benevolent giving for the ensuing quadrennium, including both World Service and the Advance Fund, will at least equal the total asked of the church through World Service and the Crusade during 1944-1948.

2. The Appeal for the Advance Fund shall be made through two channels:

A. By presenting duly authorized Specials to our conferences and churches, with the expectation that many of our conferences and large numbers of churches and congregations will undertake special projects at home and overseas:

B. By observing each year a special week, called the Week of Dedication, when, after information and cultivation with spiritual undergirding and emphasis, a voluntary cash offering shall be received in every congregation throughout world-wide Methodism.

3. As far as possible, all Specials shall be specific projects that may be visualized and described. In the case of Overseas Relief, Specials shall be in shares of \$100 each, and a local congregation may undertake as many shares as it desires, or such portion of a share as it may desire. A conference may, if it so desires, assume a Special for the Advance Fund, such as an overseas hospital or a mission station, or some project of like proportion.

4. The projects for the Week of Dedication shall be determined each successive year by the Advance Committee, after full consultation with the participating agencies, and the ratio of distribution to these participating agencies shall be determined in like manner.

5. The Week of Dedication shall be climaxed each year on the second Sunday in Lent, when the Dedication Offering shall be received in all our churches. In charges of more than one church, the pastor shall receive the offering as near thereto as possible.

An Advance Committee was constituted to direct the whole movement, and similar committees are provided for in the annual conferences.

9. The participating agencies shall be the Foreign Division of the Board of Missions and Church Extension; the Home Division, with special emphasis on Church Extension; and Overseas Relief. Should a situation arise during the ensuing quadrennium, not at present foreseen or anticipated, that would make it appear that an agency of the church not at present included should participate in the Advance Program funds, the same may be included by a majority vote of both the Council of Bishops and the Commission on World Service and Finance. By the same procedure, the participation of any agency may be ended.

"Thus the Crusade for Christ carries on in the Movement For Christ and His Church, with recommitment to Our Faith, Our Church, Our Ministry, and Our Mission, and an Advance that will undergird our Foreign Mission enterprise and provide for Church Extension and overseas relief."

Mrs. J. D. Bragg

● Mrs. J. D. Bragg of St. Louis, President of the Woman's Division of Christian Service and leader of one of the greatest woman's organizations of the world, spoke on Home Missions at the General Conference in Boston and World Outlook herewith publishes her address.

by Mrs. J. D. Bragg



Looking Ahead

WHAT IS HOME MISSIONS? IN THE broadest sense it is identical with that of the objective of the church as a whole—to make America Christian. In a more particular sense home missions "is the church at work, reaching out to new communities and to neglected areas and populations of our country, calling men to the acceptance of Christ, planting and maintaining the church and through Christ-like activities, releasing the power of the Gospel in the midst of non-Christian and anti-Christian surroundings."

Thinking of our own Methodist Church, the Division of Home Missions and Church Extension and the Home Department of the Woman's Division should be, and are, a board of strategy ever studying, analyzing movements of populations and social trends and planning for the advance of the church in the United States, as well as its related activities in new areas of need or strengthening its influence as changed conditions may arise.

The history of Methodist Home Missions is a thrilling story of the early evangelists and ministers of the gospel moving from one geographical frontier to another. Among others we recall the Negro minister carrying the Bible, in those early days, to an Indian tribe in Ohio, and establishing a church. And Francis Asbury preaching to the frontier people. History states that "wolves followed him, he was lost in the swamps, ruffians sought his life, a bullet grazed his head, yet he kept on." The statue of Asbury on his faithful horse stands in several cities of our country as a picturesque reminder of the untiring efforts of this early home missionary. Many others could be mentioned, each exerting great influence upon the Christian development of this land, as the establishment of churches and schools went forward.

Geographically speaking the last frontier was reached in the United States about fifty years ago. We see a well established church. It has been active among minority groups. Ap-

proximately eight million of the thirteen million American Negroes are members of Protestant denominations. About three-fifths of the American Indians are listed as Christians, as well as an encouraging percentage of Oriental Americans. Home Mission agencies, ever conscious of their responsibility to help make every section of America Christian, responded to the needs of peoples in territories of the United States, becoming the arm of the church opening work in Hawaii, Puerto Rico, Cuba, Alaska and other outposts.

A new challenge came with the great wave of immigration from southern Europe during the early 1900's. These new Americans by the thousands, congregated in the cities, becoming a vital part of the industrial development of the nation. The frontier had shifted. There was not only the establishment of foreign language churches, but Americanization activities became essential, neighborhood houses were established and every effort was made to

make these new Americans feel at home in their new environment. These activities were carried forward with an encouraging measure of success, but today we face the sad fact that religion does not exert the hoped-for influence upon the lives of the second and third generation, and all too many have become a part of the great mass of unchurched peoples.

With the change in immigration quotas following World War I, the frontier again shifted. It became one of changing industrial and farming conditions. Attention was directed toward industrial workers, labor movements, sharecroppers, migrants—the home mission task became one of not only reaching these groups but interpreting to an established church the new trends and needs; also helping them to realize their responsibility to assist in the solution of these problems in a Christian manner. Again a notable chapter was written in home missions, perhaps an outstanding feature being

the war years, and the installation of machinery which has replaced many workers. Many mid-western states have cooperated through church and government agencies in an endeavor to restore this man-power through locating “displaced persons” from Europe, who are the responsibility of the United States. A slogan heard often in these agricultural areas is “We need D.P.’s” and a survey shows that our full quota could be placed without difficulty.

As we look ahead in Home Missions we recognize the importance of the basic institution of our country which we love and cherish—the home. Today, May 2nd, marks the opening of the annual observance of Christian Home Week. The theme wisely chosen is “The Church in the Home.” The insecurity felt by hosts of our population through recent years has left its scars, especially upon children and youth.

The factors contributing to this insecurity have received attention by other speakers but we feel moved to

articles and exchange of experiences of individual churches in meeting family problems.

Our government agencies have given leadership. The National Conference on Family Life is to be held in Washington. We are assured that this Conference will be going beyond lip service in the oft-repeated statement that the family is our basic institution. The Conference will study programs now being carried on for the benefit of the family. It will also ask how economic, social and political facts and forces exercise an unconscious and unintended influence upon family living. All of this has vital relationship to the future of home missions and the church must make its influence felt in every approach to establishing better homes in our land.

In this rapidly changing scene the fulfillment of the objective of making America Christian demands an ever-increasing devotion to the home missions program of the churches. Well

in Home Missions

the wise development of a united Protestant approach to these new frontiers. Methodist leaders have given and are now giving distinguished service in all phases of this united endeavor.

Recent years have been filled with rapid changes in every phase of American life and home mission administrators have been on the alert to meet these new developments. It has meant constant survey and study, and many adjustments. Increased cost of living and maintenance has affected every project and institution.

The migration of peoples has been a major problem. Since 1940 it is estimated that at least 40% of the population of this country has moved from one section to another. This is reflected in increased populations in western states, averaging 30%, with California showing an increase of 36%. Other states, especially those in rural areas have decreased, creating a shortage of man-power on the farms. Some southeastern states have lost population through removal to urban areas during

refer to the decrease of 30% in juvenile delinquency, as well as a 25% decrease in divorce during the past few months. We feel that this comes as a result of the unified efforts of many character building agencies which have directed their attention to these tragic developments of the postwar years and have effectively carried forward an educational program. In needy areas of the nation we find our home mission workers, not only with their own fine program of activities, but cooperating with community agencies to help strengthen home life. We are all deeply grateful for the educational materials furnished by and the leadership given by our General Board of Education in this particular field. We are certain that none better can be found in any denomination. The Board of Evangelism through the *Upper Room* and radio transcriptions has rendered unique and effective service, reaching scores who might not otherwise have been touched. Our church press has rendered notable service through helpful

established churches must be challenged to share their resources in greater measure, with the less favored. Young people must be challenged to share their lives in service in frontier, industrial, rural and congested urban communities.

With only about 53% of the population of the United States bearing relationship to any religious faith—Protestant, Catholic, or Jewish—effective Christians are a small minority in the midst of a secularized world. Upon them rests the responsibility not only of extending the evangelistic outreach of the church, but home mission institutions should be strengthened by more adequate support through money and personnel.

These are a few of the tasks and opportunities committed unto us as we look forward in Home Missions. The frontiers of human and spiritual need call for Christians who have a conviction, who speak with conviction, who give with conviction, who pray with conviction.

THE *ATOMIC AGE* *and MISSIONS*

by
**Jacqueline
Shelton**



Jacqueline Shelton

● Jackie Shelton was fourteen years old when she won the young people's speaking contest for the Southeastern Jurisdiction with her address on "The Atomic Age and Missions," having previously won church, district, and conference contests. She delivered her address before the General Conference

at Boston, achieving the distinction of being the youngest person ever to address a General Conference. We publish her speech, but unfortunately we cannot present the poise and personality which make Jacqueline a winner. She lives at Falls Church, Virginia.

METHODISM ENTERED A NEW ERA ON August 6, 1945, for on that day the atomic bomb was dropped on Hiroshima, bringing death to both men and women. Millions heard the news over the radio, not daring to believe it, not knowing whether to be jubilant or terrified. At last the impossible had been accomplished. To most of us the atom was just a name for something minutely small and unimportant. Then, suddenly, it was no longer unimportant, but a power that came close to being almighty. A substance called "Uranium 235" had turned the trick. Beamed at the atom, Uranium had split it, torn it asunder, and because the great discovery had been used as an engine of such destruction as no man had imagined, it split wide open, too, the hopes and fears of all the years.

We invented, and now possess a monster weapon of such proportions that, by comparison, Frankenstein's creation seems like a small, tame housecat. Civilization now possesses the power to commit suicide at will. A mere spoonful of atomic charge could blot out New York City, burn up in an instant living creatures, and smash concrete into flying shrapnel. A sizeable number of atomic bombs could transform the world into a dead planet like the moon and Mars or into a ball of flame like the sun.

But surely men who invented such a weapon would be able to provide a defense against it? In reply to this question Professor Einstein stated that there is absolutely no defense against the atom bomb. The words that Professor Einstein spoke came from no hysterical alarmist, but from a man who is accustomed to dealing with facts—suspicious always of brashness, and a lover of understatement. Atomic power can put an end to war and bring in an age of peace and plenty, or it can cause devastation and perhaps the end of the world. An age of peace and plenty can be employed if the human beings who handle and direct it are of the right kind; if men love light

more than darkness.

So the scientists emerged from their world to probe into human nature, and to have a look at the people into whose laps they had thrown the "A" bomb. At any rate, what the scientists saw drove them, perhaps for the first time in history, to spiritual help. They saw men driven with greed, selfishness and hunger. They turned to the United Nations where they saw one nation suspicious of another. They saw black markets, labor unrest, management dissension, political skulduggery, social and religious prejudice. Every man for himself, thinking of no one but himself. Is it any wonder that science turned to religion for help?

Thus have we been faced with the stark alternative, "Christ or Chaos?" The challenge facing us now is to change human nature. Never in history has there been such an eager yearning for religion, with such a frantic hope that it might have some saving grace.

The phrase, "Brotherhood of man," has become all important. The word of Christ must embrace the whole world. Love for Christ must be in the heart of every man. Since any one nation can use atomic power to destroy the world, there can be no hope or safety until all nations and all men walk in the way of Christ.

This means the evangelization of the whole world. The missionary enterprise of The Methodist Church and all churches is the only hope for the survival of civilization. In an Atomic Age there can be no pagan areas of either geography or life. There must be no land whose people serve non-Christian gods, no land where people are so economically depressed that their very hunger is a gnawing threat to world security, no land where illiteracy of the people makes democracy impossible and dictatorship easy. All the world must have the benefits of a Christian society.

This means that Methodist missions must have more churches and schools to teach the people of the world the

word of Christ; more clinics and hospitals to care for the sick and crippled; orphanages and homes to care for little children and the aged and infirm in Christ's way. Missions at home and abroad must open their doors even wider than they have in the past.

The post-war peace is not yet won. Before this peace can be won and firmly established, the physical and spiritual health of millions of people throughout the world must be restored through the work of the missions. Hunger, disease and a sense of complete frustration face the people of many countries today.

First, missions must feed the starved bodies and then feed the starved minds of these people. Along with requests for food, clothing and medicine come earnest requests from mission lands for books, periodicals, Bibles and Testaments. In many countries there has been no news of the outside world since the war began. The universities, colleges, libraries and publishing facilities have been completely destroyed. Missions must supply this need before the propaganda agents of atheistic and anti-Christian forces begin their destructive work with the homeless and discontented multitudes.

This calls for work, prayer and financial support from every one of us here in the United States. It is our job and our neighbors'. It is the duty of each of us to take an active part in evangelizing the world—by helping the missions. This is the answer to the problem posed by the atomic bomb. This is the only course of sanity and safety in the Atomic Age.

The great phenomenon of the atom bomb has the whole world wondering. Will we destroy our earth or will people turn to God? In this Atomic Age it is more important than ever to "Love thy neighbor as thyself." Through the work of the missions the greater power of Christ's spirit must be released and it must spread until it controls all men and all lands. This power alone is greater than the nuclear energy of the atom bomb.

The



Bishop Edwin F. Lee

● *Bishop Edwin F. Lee here tells something about the use of Crusade for Christ funds in Southeast Asia. This is Bishop Lee's statement to the recent General Conference.*

by
Bishop
Edwin F.
Lee

IT IS A REAL PRIVILEGE TO REPORT ON the great contribution to the rehabilitation of individuals and the restoration of property in the general Malaysia field by the funds sent from the Methodist Crusade during 1945 to early 1948.

During the first week in August, 1945, I arrived in Manila by Navy plane. I was traveling in the co-pilot's seat, and upon arrival over Manila, the pilot purposely circled around the city so that I might see the war damage. It was almost impossible to believe. Sunk ships with their masts still showing in the harbor revealed the terrible attack upon the Japanese Navy and Merchant Marine. Approximately two-thirds of the entire city was either destroyed or badly damaged.

Our lovely Methodist Central Stu-

WORLD OUTLOOK

CRUSADE in MALAYSIA

dent Church, our only Cathedral in the Philippines, stood out as a grim reminder of the battles that had been waged around it as the Japanese troops used it for a fort. The foundation and the walls remain. It is feasible to restore the walls and replace the roof. I soon found that the foundation of the Christian Faith among our people likewise still remained. This restoration will be possible through Crusade funds, and because of that fact it enabled all of us to take heart and to move forward with courage.

The Foochow Church, Singapore, at first seemed to be only partially damaged. There was an attempt to repair the building. It was found, however, that the bombing around the church had been so severe that the foundations were undermined and it meant a practical rebuilding of the structure. From Crusade funds we were able to allocate about \$4,500, U. S. currency. With this initial appropriation, the congregation set about the task of rebuilding. One layman, Dr. Chen Su Lan, offered to match the congregation dollar for dollar. The congregation raised \$7,000 U. S. currency and Dr. Chen contributed likewise \$7,000. The local group provided nearly three-fourths of the amount needed but they were, inspired by the initial lift of the Crusade appropriation.

The Japanese seemed to take fiendish delight in destroying all the furniture inside our churches. Many of our best churches were used as warehouses. Our schools had all their desks and chairs or benches destroyed, together with their books. In many instances local congregations assumed a fair share of the cost for our churches and the local government assisted materially with our schools. But without Crusade funds, many of those schools and churches would still be unusable and the work in many centers would be

closed. This is what has happened with some other denominations, notably European, who do not have American dollars for their aid.

The same general program has been made possible by the Overseas Relief Funds. Our retired ministers and their wives have never had an adequate retiring allowance. During the war they received no aid because it was impossible to get the money to them. Most of them lived by selling their furniture and some of their clothing. When we returned, one of the first things done was to allocate to each one the full amount of pension for the four years of the war. This not only relieved them materially but it has also inspired a number of younger men to enter the ministry. The Asiatic is especially concerned about security for his family and this means reasonable economic security.

May I take you on a short journey across from Singapore to Borneo—three days by steamer. Borneo was hard hit by the war. One Chinese church built of lumber had a direct hit by a large bomb and was completely destroyed. The concrete floor remains. In Sibiu, the largest town in our territory, our church was badly shattered by several bombs that fell nearby. The roof and walls have been restored this year.

One thing remains, and that is a small art glass window depicting Christ in Gethsemane. This was installed a number of years ago as a memorial to Rev. James M. Hoover by his fellow-workers in the Malaya Conference, many of whom are now gone. This is, I understand, the only art glass church window in Borneo. It gives a lift to the spirit of worship to those who enter this rather large church and who are appreciating Christianity with a background of non-Christian religions. I am personally hoping that enough Cru-

sade money is still available to provide a few hundred dollars to replace this lovely window, a silent preacher of the Christian Faith.

Over in Kuching, the small capital city of Sarawak, Borneo, is a modest tombstone in the little European cemetery. It is the marker for Jim Hoover's grave, where sleeps one of the greatest missionaries our Church ever sent to any mission field. Under his name are these words: "I have fought a good fight, I have finished my course, I have kept the Faith." This grave marks a Christian personality who inspired confidence across a service of 40 years in this field. He has been sleeping now for 13 years. The Methodist Crusade fund means to the people in that region that The Methodist Church continues to keep the Faith. I cannot over-emphasize the importance of the assurance of stability in our work across the world. Men everywhere are grasping for stability—political, economic, and spiritual. Our great contribution as a Church will be of value as we convey the message of stability to the people.

The Crusade for Christ has been one of the most strategic acts in the history of our Church. The Crusade for Christ is one of the noblest expressions of the brotherhood of man in the history of the world. This has been a tying together of peoples. In this way the Methodist of Boston have become neighbors of the people in Borneo, and the Methodists in Memphis have been neighbors to the people of Malaya. I have chosen my words with care in the above statement. What the people of these regions have said to me can be reflected in the following, which sums up their feeling of what has happened in these post-war years. If they were to express it directly they would say:

"Thank God the people called Methodist continue to pass our way."



Dr. Willis J. King, Methodist Bishop from Liberia, shows Methodism's oldest missionary minutes to Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions.

History from Liberia

by BETTY BURLEIGH

● *The only Negro bishop ever sent to a foreign field by The Methodist Church, Bishop Willis J. King is enthusiastic about Liberia. This interview with him outlines some of the progress being made in Methodism's oldest foreign mission.*

WITH A WIDE GRIN ON HIS FACE BISHOP Willis J. King, of The Methodist Church in Liberia, hurried into church headquarters in New York hugging a large book whose disreputable cover proved that it had seen better days. With great care and a hint of mystery in his manner he slowly opened the musty cover. There, written in faded ink on a yellowed ledger sheet was this heading: "Journal of the Liberian Annual Conference of the Methodist E. Church, during its session in the Town of Monrovia in the year 1834." These records, are the oldest missionary minutes in the entire Methodist Church.

The original records of Methodism's

first mission field were discovered recently under piles of books and old papers in the basement of the College of West Africa in Monrovia by Mrs. Frank Argelander, wife of the college president. How long this treasure had been gathering dust and mould no one knows. When Bishop King sailed for America to attend the General Conference in Boston in April he brought the priceless ledger with him and presented it to the archives of the Division of Foreign Missions.

"This is just like that story in the Old Testament about the priest who found the book of the Lord in the temple," the Bishop commented. (He referred to II Kings 22:8, the story of

the finding of the book by the high priest Ilkiah in the temple that was being repaired.)

The ledger, which covers the years from 1834 through 1853, was started really in 1835 by missionary John Seys (pronounced Sighs) and it is in his handwriting that the notes for 1834 are recorded. Melville B. Cox, Methodism's first foreign missionary, died soon after his arrival in Liberia in 1833. His successors were Rufus Spaulding and S. O. Wright and their wives. The old book shows that at the first conference, held January 10, 1834, Mr. Spaulding presided and Mr. Wright took an active part. Two months later, both Mr. and Mrs. Wright were in their graves, victims of malaria or "African fever." Alarmed at health conditions, the Spauldings returned to America in June the same year and John Seys was sent out to replace them. The beginning of the book was written by Seys, but most of it is in the handwriting of the various secretaries of the conference, all of whom were ex-slaves.

While Abraham Lincoln was still a child many slaves were being freed and sent back to Liberia under the auspices of the American Colonization Society. The society took charge of the newly freed persons, shipped them to Liberia, gave them six months rations and helped settle them on the land. These ex-slaves took the religion they'd acquired in America right back to Africa with them: in fact, the first boatload of such colonists organized a Methodist church while they were still on the high seas. Unlike other early missionaries to foreign lands, Cox and his successors found Methodist natives to welcome them, and part of their work was to get these native churches in order and officially attached to the church in America.

"Speaking of these native churches, I ran across a most interesting item the other day about Tubman's family," the Bishop said. He was referring to W. V. S. Tubman, president of the Republic of Liberia. "His group was brought out from America in 1838 and they immediately organized 'Tubman Town' on the outskirts of Cape Palmas. The first thing they did was to set up a Methodist Church." The conference minutes mentioned this little church, called "Tubman Town

Chapel," for the first time in 1841. The son of an ordained Methodist deacon who had charge of the Mt. Scott Church at Cape Palmas, the president himself is a lay preacher connected with the First Methodist Church in Monrovia. This church building is the same one that was dedicated by Mr. Seys in 1837.

Besides the president many other officials high in Liberian politics are Methodists or were trained at Methodist schools, such as the College of West Africa. The speaker of the House of Representatives, Benjamin G. Freeman, is an outstanding Methodist layman and lay delegate to the General Conference.

Bishop King explained that the aristocracy of the country is made up of descendants of ex-slaves who form a fringe of civilization along Liberia's coastline. Most of the country's leaders come from that group. In sharp contrast to this relatively well educated group, which number about 30,000, are the natives who live in tribes in the jungles of the interior. It is estimated that there are about one and a half million people in the interior, though a census has never been taken, and there is a great need for missionary activity among them.

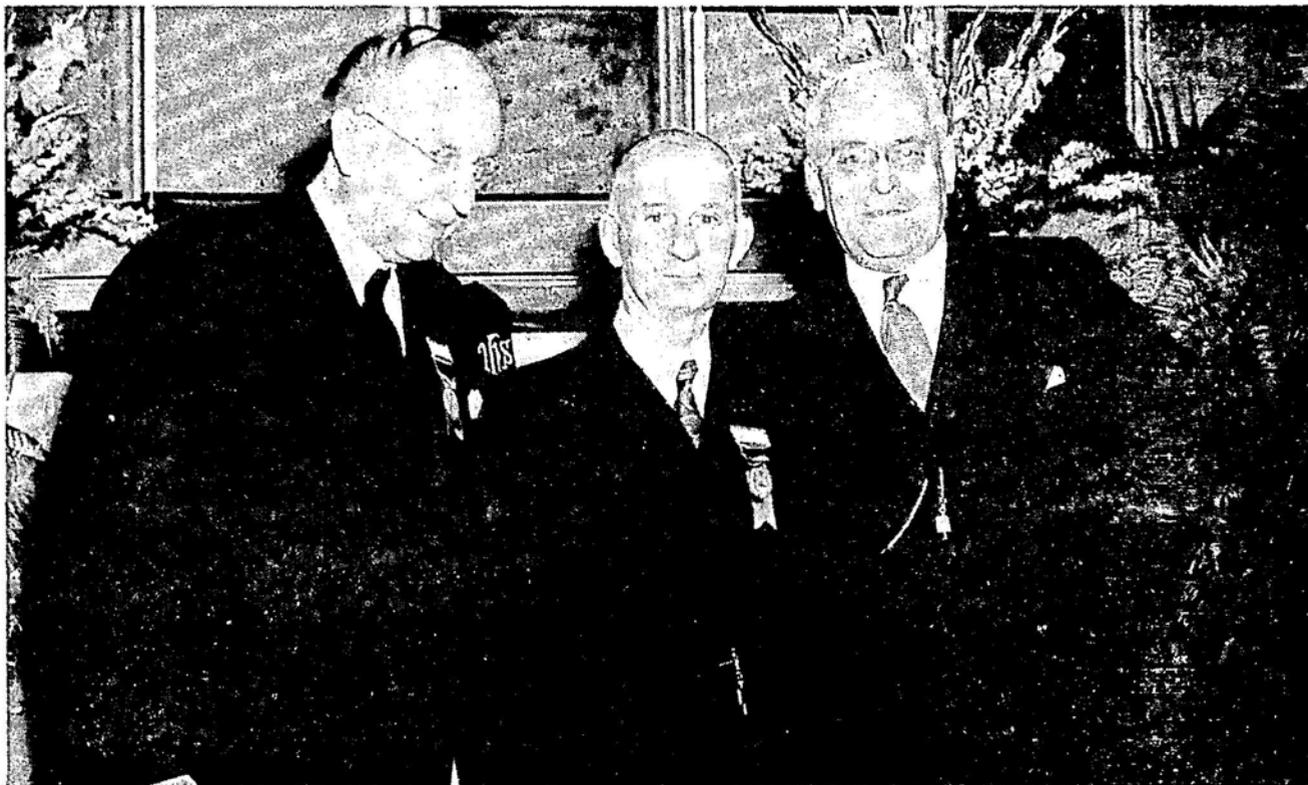
The Bishop spoke proudly when he told of a new Methodist mission for the jungle natives. It opened in November, 1947, at the village of Gbarnga, 130 miles inland and 40 miles east of Ganta, the only other Methodist mission in the interior. This new mission, which is the first major missionary project of the local conference, has a \$3,000 residence given by the Central Jurisdiction of the church in America. The Philadelphia Area has donated \$6,000 for a church to replace the present thatch and mud meeting house. The Liberian Annual Conference has raised \$10,000 for the project, \$2,000 of which was donated by President Tubman. Almost half of this amount is earmarked for an elementary school. The Bishop reports that Rev. and Mrs. Robert W. Kelly, missionaries in charge, are "affame with enthusiasm for the work." They are now running a kindergarten and a night school for adults. Sometime this summer another missionary couple, the Rev. and Mrs. U. S. Gray, will join the Kellys there.

As soon as personnel is available the mission at Barclayville will be reopened, with agricultural and industrial work supplementing its educational and evangelistic program. As its first venture in Liberia, the Woman's Division of Christian Service plans to build a hostel for girls in connection with the College of West Africa and establish a complete home economics program with classes both at the hostel and the college. The Woman's Division is also planning to cooperate in a rural center, probably at Barclayville. Funds for a building are available but workers are lacking.

Viewing the over-all picture, Bishop King stated that Liberia has probably advanced more rapidly during the past four years than in the previous fifty, because, due to circumstances arising from World War II, the attitude of the United States has changed from that of "passive well-wisher to that of a most interested and helpful friend." He also believes that the "remarkable leadership given by Liberia's very able president" has contributed greatly to the country's progress. He pointed out that Liberian diplomats are now at a number of world capitals as well as at the UN, and as a result there is growing up everywhere "genuine respect for the lone Negro Republic."

When asked for his opinion of The Liberia Company, a group of American industrialists who are going into Liberia to develop natural resources, the Bishop said, "Personally, I think it will do the country a lot of good. You can't develop a country without capital and they are bringing money in." Then he mentioned the fact that The Liberia Company gave the Liberian government 25 per cent of the stock as a concession, and since the country is a Republic, the stock actually belongs to the people. In addition, the company will sponsor a wide educational program. This association of industrialists, headed by former Secretary of State Edward R. Stettinius, will concentrate on mining and will tap some tree products such as palm oil. They will not interfere with the established interests of the Firestone rubber plantations. Bishop King declared that this business venture, coupled with the new 18 million dollar harbor at Monrovia, will do much for Liberia prosperity.

BETTY BURLEIGH photographs the GENERAL CONFERENCE



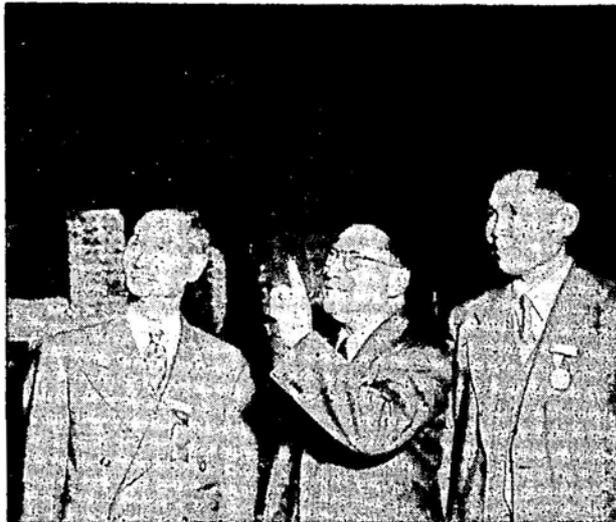
This trio of Bishops (above) in front of the flower-banked altar in the auditorium are (left to right) Bishop James C. Baker of Los Angeles, president of the Council of Bishops; Paul B. Kern of Nashville, retiring president of the council who called opening session of the Conference to order; and Ivan Lee Holt of St. Louis, council vice-president.

Backstage (right) in the Bishops' lounge are Bishops from India (left to right): J. W. Pickett of Delhi, John A. Subhan of Bombay, Shot K. Mondol of Deccan, and Clement D. Rockey of Lucknow. Bishop Subhan is the only Moslem convert ever to become a Christian Bishop.





● Bishop Edwin Holt Hughes (above) presents a citation of honor from the Council of Bishops to Rear Admiral William N. Thomas, Chief of Chaplains of the United States Navy. Bishop W. W. Peele, chairman of the Commission on Chaplains, is at right.



● Dr. Y. C. Yang, president of Soochow University, points out a Chinese scroll to Bishop Z. T. Kaung of Peking (left), who baptized Chiang Kai-shek, and to Dr. Z. S. Zia, pastor of the Moore Memorial Methodist Church in Shanghai. The scroll that interests the trio is one commemorating the arrival of the first two Methodist missionaries in China.



● Bishop Newell S. Booth of Congo Belge, Africa, admires the Order of the Southern Cross Medal worn by ninety-one-year-old Dr. H. C. Tucker of Rio de Janeiro, the oldest man at the Conference. At right is Bishop W. Y. Chen of Chungking, China. Dr. Tucker worked in Brazil for 61 years.

● Swedish deaconesses, Louise Erickson (left) and Maja Johanson (right), visit nurse Muriel H. Lund at the first aid station maintained by the New England Deaconess Hospital. Miss Erikson is superintendent of Methodist deaconess work in Sweden and Miss Johanson is secretary of the W.S.C.S. Like all deaconesses in Sweden, they are nurses.



● Jurisdictional winners of the young people's speaking contest on World Service subjects. Each won \$500 in cash and a four-year college scholarship and an all-expenses trip to the Conference in Boston. They are (left to right): Jacqueline Shelton, Falls Church, Va.; Helen Kim of Oahu, T. H.; Lloyd Allen Ferguson, Nashville, Tenn.; Roy Thomas, Dover, Del.; Kent Frizzell, Wichita, Kan.; and Stanley Hallett, Mitchell, S. D.



● Posing before going on stage to deliver an address at the Great China Centennial Celebration is John Foster Dulles, Republican foreign policy spokesman and member of the U. S. delegation at the United Nations.



● His Excellency Dr. V. K. Wellington Koo, Chinese Ambassador to the United States, a speaker at the China Centennial Celebration.

General Conference



● Miss Clementina Butler (below), 86, daughter of the Rev. and Mrs. William Butler, first Methodist missionaries to India and Mexico, shows an antique sword used to kill Christian missionaries in the Sepoy war in 1857 in India to Mrs. Hendrix Townsley of Hyderabad State, South India. Miss Butler, who has devoted her whole life to Methodism, is an authoress and custodian of the Butler Missionary Museum, located in the Tremont Street Methodist Church in Boston.



● Unofficial visitors (above) are Don Brennan, 7, and Richard Keels, 10. Richard came to buy a Biblical picture to take to his grandmother. He found one for five cents. At the moment the boys' fancy is taken by a model church.

● Bishop Arthur F. Wesley (below) of Buenos Aires, Argentina, S. A., and his wife have their hands full with their lively 13-months-old twin daughters. The well traveled young ladies (25,000 miles to date) pay no attention to their mother as she points out their home on a map. Elizabeth Louise is more interested in climbing out of the buggy while Bernice Irene chews a finger.



● Miss Ann Gadre, lay delegate from Central Provinces, India, watches over young Jane Wang of New York while the baby's mother takes a tour of Exhibition Hall.



Joseph P. Bartak (above), delegate from Czechoslovakia, selects post cards to send home to friends in Prague.



Left: Superintendent of the Belgian Conference William G. Thonger and his wife, Renee, were delegates from Brussels.

Delegate C. Guy Kelly (lower left), missionary who introduced baseball into North Africa, and his wife.

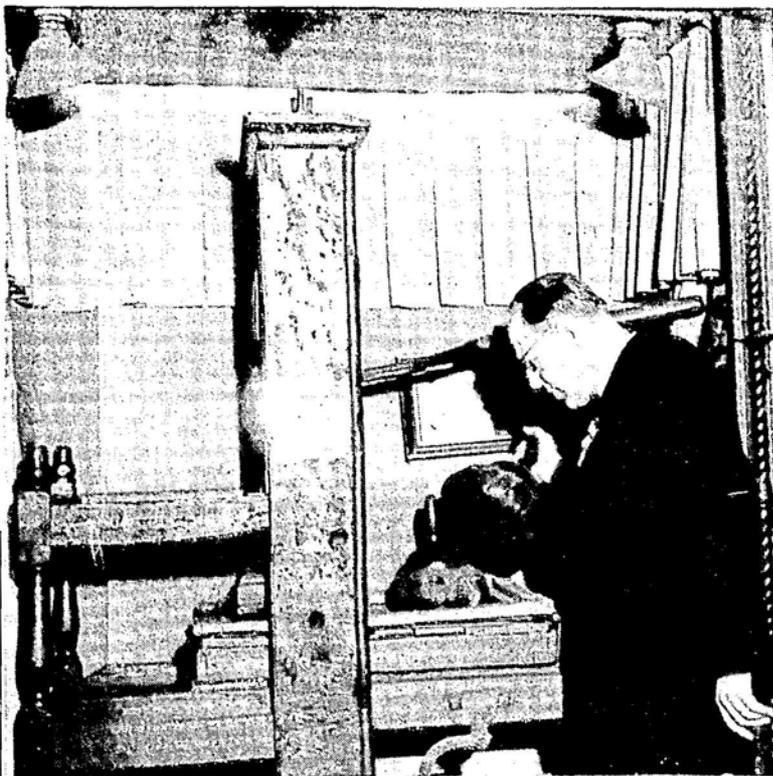
Ministerial delegate from North Africa (below) is district superintendent Elmer H. Douglas.



General Conference

• Ferdinand Sigg, Methodist publisher from Zurich, Switzerland, examines the printing press on which Benjamin Franklin worked as an apprentice to his brother, James, who brought it from London in 1717 and printed the N&w England Courant on it in 1727.

• Danish delegates (below) are (left to right) Rev. Carl Petersen of Odense and Johannes M. Brown-Thomsen, an insurance man from Kalundborg.



• Mrs. J. P. Bvatak (below left), delegate from Czechoslovakia, and Konstanty Najder, superintendent in Poland.

• Representing Norway (below) are Odd A. Hagen (right) and Aage Hardy (seated next).





● Listening to a report (left to right) Dr. Paulus Scharff of Southwest Germany, Dr. Friedrich Wunderlich and Heinrich Stehl, both of Northwest Germany.

● These delegates are (left to right) Dr. Paul Huber of South Germany and Immanuel Gutekunst of Southwest Germany.

● Fellowship around the world is enjoyed by all at the Conference. Here (left to right) Rev. On Kin and U. Lin Sein, of Burma; chat with Miguel Salas and Rev. Frank Ramos of the Southwest Mexican Conference.



● American Indians from Oklahoma, all Methodists, were singers in the International Choir. Pete Noah of Hugo (left) tries a feathered bonnet on Benson Wallace of Comerville. Neither P. C. Taylor of Rufe (third from left) nor K. W. Meyer of Antlers seems amused by such antics.

General Conference



Above: Missionary Earl M. Rugg (second from left) looks over the photo album of A. R. Samuel of Karachi, India. Mr. Samuel wears Pakistan dress. At extreme left is Peter B. Tudu of Bihar, India, and at right is J. C. Bhan Singh of Jugaldapur, India.

Right: Delegates from the Gujarat Conference in India are Paul Palmer (left) and Ramjibhai Desai.



Below: From the Lucknow Conference in India are (left to right) Rev. Patrick Gardner and Dr. Victor Clifford.

Rev. Per Hassing (below right) from Rhodesia.





● From the Philippines are (left to right) Rev. Jose L. Valencia, supervisor of Methodist schools, Cagayan; Mrs. Bartolomea Maggay, a teacher at Isabela; Rev. Ernest E. Tuck, mission superintendent in Manila; and Juan Nabong, a lawyer from Manila.

● Left to right: Dr. T'ien L. Li, dean of the Nanking Theological Seminary, and Dr. I. P. Chao of Shantung, China.



● Scanning missionary literature are (left to right) Homer Cheng, lay delegate from the Malaysia Chinese Conference; Marmaduke Dods-worth and Rev. Paul Hang, both of the Malaya Conference. All are from Singapore.



General Conference



• Delegates Carlos Perez (left) of Marianao, Cuba, and Luis Lopez-Silvero of Havana take time out to watch the crowds.



• These South American delegates are (left to right) Cristobal Coates of Montevideo, Uruguay, Dr. B. Foster Stockwell of Buenos Aires, Argentina, and Pedro Zottle of Santiago, Chile.



• From the Methodist Church of Brazil are (left to right) Sadi Machado da Silva, James E. Ellis, and Bishop Cesar Dacorso Filho.

Bishop Z. T. Kaung—of Peiping, China—"A Prince for God"



Z. T. Kaung

PRINCE FOR GOD

by **Ellen M. Studley***

"No man could be as good as his face makes him appear."—This was said of Bishop Kaung. Miss Studley says he is as good and proves it.

"NO MAN COULD BE AS GOOD AS HIS face makes him appear." This was the graphic description of our new Bishop as reported by a missionary delegate. He had just returned from the first Central Conference of united Methodism in the spring of 1941. "I saw him first as I arrived at the door of his church—Moore Memorial in Shanghai, where the Conference was held. His smile of welcome was captivating. I thought I had never seen a more illumined face. I was not sur-

* Miss Studley is a Methodist missionary under the W.D.C.S., assigned to North China Union Bible Teachers' Training School at Peiping.

prised that he was the candidate of the former Southern Methodists nor that so many delegates rallied to his support that he was elected on the first ballot."

"But to think that he is coming to North China!" chimed in a Chinese delegate. I was astonished that it should be implied that anyone could prefer another area. An explanation followed in whispers: "But it is very dangerous for *him* to come. We must never let our puppet officials or their spies hear that he is the man who baptized Chiang Kai-shek. All of the Generalissimo's friends are their archenemies. And yet Bishop Kaung offered to come to break a difficult situation which arose in the assigning of Bishops. No one had been elected from this area, you see. The two men elected from Central China could not both stay there. He is a courageous man!"

And so in the spring of 1941, four years after North China's occupation by Japan and four months before Pearl Harbor, Bishop Z. T. Kaung took up residence in Peiping, or Peking as it was then called. His welcome was prejudiced by his being a southerner who spoke poor Mandarin, by his having been trained in a different branch of the church which left him unfamiliar with many of "our" ways. Nevertheless he immediately became the man of the hour, God's instrument for leading the Christian movement of North China through the war period with moral integrity.

His youthful life was that of a Mandarin Prince. The eldest son of a wealthy Shanghai building contractor, he was the beloved son dressed in garments of many colors. Can you picture the lad of thirteen strolling in his father's gardens in his long red satin fur-lined robe? A sleeveless top vest of purple (the color of officialdom), and a long fringed sash of turquoise blue added to his feeling of pride. He delighted to learn the courtesies such a position entailed. He looked forward to the pursuits of a life of ease with no more responsibilities than the guarding of his inheritance, knowing and being known by the right people.

The Woman's Council of the South-

ern Methodist Church changed all that. They established a primary school which invited his curiosity. At fourteen he entered and met his first foreign missionary friend, Miss Clara E. Steger. She opened a new dimension of living to him. Under her he learned his A B C's. She introduced him to Christ and his way of life. Then began a great inner struggle. He saw it as a clash between the material and spiritual values of life. Miss Steger's Christian teaching and a growing love of the Lord won. At eighteen he made a dedication which was deep and purposeful and eternal. He was baptized, declaring his acceptance of sonship to God.

To his family he appeared as one enticed from the good old Chinese ways by forces strange and foreign. They could not understand him! They sought to force him to conform to their standards. The persecution continued until they recognized its uselessness. Then they took the final step and broke all pledges and ties in so far as they were able. He could no longer be their heir. The family thrust Z. T. out upon his own.

The disinherited young man supported himself and earned his further education by becoming a pupil teacher at the Anglo-Chinese College. There he continued for two years. Then he heard God's call to preach. He was transferred to the Theological Department which was being organized at Soochow University. They began with three teachers and three students. One candidate found the English too hard; the second grew discouraged during the second year; Z. T. was the only one who remained to graduate. No more candidates were accepted. His was the only B.D. ever granted by Soochow University. Three teachers—one student. An over-investment of personality? No—proof that success cannot be appraised numerically.

During these years he gave his family no opportunity to think he desired to be cut off from their fellowship. Gradually he found ways of being with them and of introducing them to his spiritual mother. Miss Steger im-

pressed them too! She was invited to visit them. She spent vacations in their home. Z. T. was welcomed back. She too became a member of the family, having an apartment within their courts, as did the "first brother," the "second brother," the "fourth brother," "unmarried sister" and "married sister." All were won to Christ. Z. T.'s polished English and spiritual depth are attributed to Miss Steger's use of "vacation leisure."

After ordination Rev. Kaung's first appointment was to the old Moore Memorial Church where he had been baptized. A year's apprenticeship, and he was recommended for the position of "pastor in charge." "So great a responsibility to one so young?" queried some.

The more basic discipline for the difficult days ahead did not come to him in his pastoral duties but in his private life. His young wife was suffering a terrific disillusionment. When she was engaged was she not given to expect wealth to provide servants and comfort and leisure? But behold! She was the wife of a penniless preacher. He made her the queen of his household and was kindly consideration personified. But he could not give her the luxuries she wanted. She was not interested in co-operating in his work of Kingdom building. Why should she bestir herself because it was the Sabbath morning? As child after child increased the size of the family, he still managed to dress them and feed them and get them off to Sunday school, and himself off to his pastoral duties. No angry words or critical gesture escaped him. Patience and courtesy tested in the school of family life are unassailable. They won their reward. "If love of Christ can make him so, I must become a Christian too," Mrs. Kaung finally determined. His wife became an effective partner. Today, her unassuming quiet charm, her dainty feet clad in satin slippers, and her elegance of manner give her the appearance of a lady of the old culture. But her face portrays the light of the grace of Christ which has made her a sacrificial heroine building a Christian home in whatever familiar or strange area her hus-

band's responsibilities have carried him.

Pastor Kaung's assignments were varied: District Superintendent, student chaplain at Soochow University, pastor of the Institutional Church Moore Memorial became (for it grew to be the greatest Protestant Church in East Asia). More and more frequently Pastor Kaung stood beside the presiding American Bishop as translator for addresses and conference business. Their minds became as one. He could guess what the Bishop's reactions to situations and responses to queries would be. The Chinese words would be ready before the English words had hardly been spoken. This integration of feeling and action with the Church's most international episcopal statesmen was valued training for the general superintendency.

Did a newly installed church leader ever face more tangled problems than those presented to Bishop Kaung in North China in 1941?

When the church buildings were sealed December 8, 1941, he was told that they could be reopened only if no foreign funds or personnel were used. He replied that he was the Bishop and as such headed the Annual Conference which was responsible for the policies and support of the churches. He continued to say to the remaining missionary group, "No new law can break our fellowship in Christ. Though you stand in the background now, we are brethren still."

When he was told a condition of continuing church work was to separate the church from educational, medical, and social services ministries he met the condition. He urged Christians to serve on in Christ's spirit in dismembered institutions. This preserved their usefulness and made them ready to return to the Methodist fold when laws permitted. He urged the church to accept these new restrictions as a challenge to an intensified evangelistic program.

In 1942 he was persuaded to head the Japanese-fostered co-ordinated Christian movement. Japanese advisers

urged that speed in perfecting this organization would be possible if the Chinese accepted the learning of the unified church in Japan during the two years it had striven to secure government approval. The Bishop replied that the Japanese were famous for their deliberateness. Rather than effect an organization in six months as the Japanese envisioned, it would undoubtedly take five years! No Japanese Constitution could be copied! Committees and subcommittees would have to meet, confer, revise, reconsider ad infinitum! Perhaps victory would come before the matter was completed!

When the Constitution was under consideration, a great discussion arose as to the proper Chinese phraseology for the official name of the new organization. Bishop Kaung took an active interest in seeking Japanese sanction for a term which meant "Fellowship." At last the government's patience was worn down to the point of approval. Then the Constitution could be drawn so as to implement a Federation not a Union.

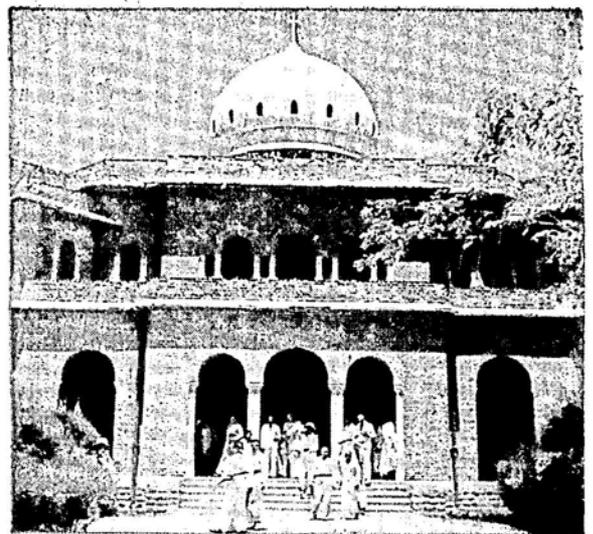
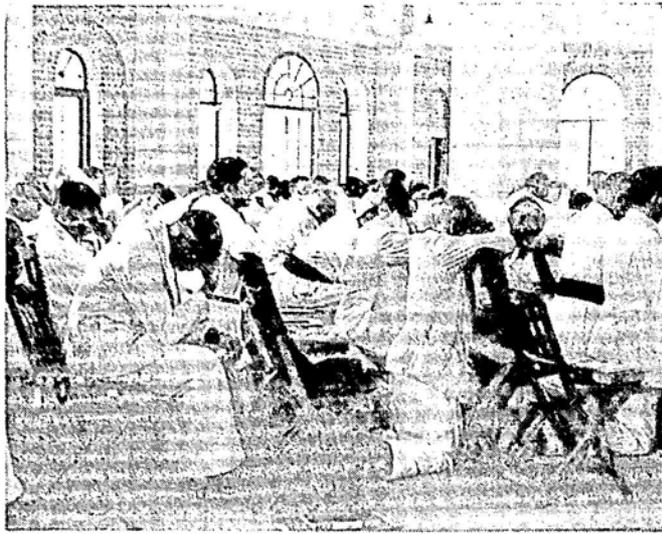
There were many crises. Always he stood for that which was fundamentally Christian. God led him through the deep waters. Trying to weaken the church to bend it to the will of the government, a delegation from Japan urged that church property be sold to the puppets. He stated that "the church is not property, and the property not the church." The delegation decided that it would be more trouble than it was worth to negotiate the sale. The matter was dropped. Japanese advisers offered financial resources to maintain poor churches. He replied that an *indigenous* movement could accept help from no outside country. Japanese posed as "saviors" ready to lead into "the Promised Land." "Christ has been, is now, and ever shall be the leader of this church," said he. Above his firmness, he was always polite. He had an unerring sense of how to ease tense situations. He recognized that Japanese Christians had been under the strain of surveillance for years and could not be blamed for new atti-

tudes. He held no grudges. Hate did not enter his heart. After Victory he was the first to say, "Let us put aside the relationships of war days. We are brothers."

In one of the first Peiping sermons I heard after my return from enforced furlough a pastor said, "How does God provide strength and guidance and salvation for his people? In ancient times he sent Moses and Joshua and Isaiah and Nehemiah. For our hour of need he prepared and sent Bishop Kaung. He was God's instrument for our salvation and the salvation of his church."

The problems of the North China area have been increasing ever since V-J Day. So-called "peace" has given the Bishop no freedom to leave his area. Problems of reconstruction were not solved before more destruction arrived. His area has been invaded. The Communist encirclement grows tighter. The curtailment of church program, the destruction of property, and the loss of life have been greater during the past year than during the days of Japanese occupation. He feels personally responsible to the Board of Missions for the life of every missionary. He feels responsible to God for the ongoing work of his church. Four North China Conference workers were martyrs in 1947. He sees the issues involved as more than a national crisis. He sees the situation as a struggle throughout the world between the forces of light and the forces of darkness. He says, "Belief in Christ, belief in the living God, belief in love—this is our creed, this is our life. The church of the world should arise and testify with one voice, together we shall face the world, and face God."

Events have proven that God's hand rests upon Z. T. Kaung. God has made of him an emissary for this age, this hour. He is a Prince of God: princely in manner, and in loyalty to his King; princely in his assurance of the rightness of his King's cause and in his faith in its ultimate triumph; princely in his dedication to sacrifice all for the King's supremacy.



Delegates (left) to a meeting of the church of South India in worship. After service (right). Notice the adapted Indian architecture of the Christian chapel.

MORE THAN WORDS

by Robert Root

Photographs by Robert Root

IF YOU GO TODAY INTO A SOUTH INDIAN village church, which you have understood is Methodist or Anglican or some other denomination, and if you ask what kind of a church it is, the answer will come back simply:

"The Church of South India."

For here, in what is sometimes called "a backward corner of the globe," pioneering in church unity has made it old-fashioned to use the old denominational names. There is a new, united Christian church with over a million men, women, and children.

In other parts of the world, people still talk of getting the churches together. Here getting them together is the real thing.

Early in this century, the trend toward amalgamation was begun when the churches resulting from the effort of American Dutch Reformed, Church of Scotland (Presbyterian), and Congregational missionaries decided to form the South Indian United

Church. After World War I, lengthy negotiations were started by this church with the Anglicans and Methodists. Their decision to merge was celebrated in impressive cathedral ceremonies at Madras last fall.

That was news for the world's press. *Life* magazine ran a series of pictures. The new church was launched to fanfare.

But technically there was still a vaporous quality about the union. The church government was on a shaky foundation. Leaders wondered whether the legality of their signatures would be recognized.

Now the period of doubt is ended. Some 200 Indians, British and Americans have met in the church's first synod, and the permanent church government has been officially started.

The big fact about the synod, many believed, was simply that, after all these years, it was in being. In the words of boyish-looking Bishop J. E. L.

Newbigin, in whose Madura diocese the synod was held, it "proved this union is not a patched-up business, as some of its critics said, but is a genuine thing."

Students of church history will find the names used in the new church an interesting combination. There are bishops and synods, presbyters and dioceses. The head of the church is called "moderator" and is designated as "Most Reverend." An "ex-Anglican" and Britisher, Bishop A. M. Hollis, was elected to this position. To a suggestion that he be addressed as "Your Reverence," Bishop Hollis replied democratically that "Moderator" seemed good enough to him.

The new deputy moderator is Bishop C. K. Jacob, the first Indian to be named an Anglican bishop. The Rev. J. S. M. Hooper, Methodist who long guided the committee working on union, was elected treasurer, and the new secretary is G. V. Job, an Indian

who is a high school headmaster and who, curiously enough, was once an irreconcilable opponent of union! This division of offices between Indians and whites, incidentally, indicates a quiet interracial and international good will in the new church, which is not the least remarkable feature.

Two-thirds of the delegates were Indians, one-third foreigners. In line with the church's basic principles, the synod was also made up predominately of laymen. There was the widest variety. Some, and they were not all white, wore *topi* sun helmets. Some had white Anglican cassocks, others the loose white wrap-around dress of Indians. The Indian women had their red, green and purple sarces around the waist and over the shoulder. Some knelt to pray, others bowed. According to Indian custom, several of both races left their sandals at the door as a sign of respect, when entering the chapel to worship. This was the new Church of South India a-borning!

This group had none of the standing committees which hedge around big church conferences. So much had to be done from scratch, and in detail. The synod took steps to discourage child marriage and marriage with Roman Catholics, and even tried to straighten out the legality of marriages performed by the clergy of the new institution. It celebrated communion according to the traditions of the Church of Scotland but had to start at the beginning in working out its own communion tradition, from the basic question of the use of real wine in the face of spreading prohibition in India. The synod even had to figure out the role of a new Women's Fellowship, when a woman delegate objected that men were running too much of the new church.

Many felt that the biggest step of the meeting was making a pledge to spread Christianity more widely in India. It was one of the basic aims of union, leaders recalled, to facilitate evangelism. In a resolution, the synod



Leaders of the church of South India—Deputy Moderator C. K. Jacobs, ex-Anglican; Moderator A. M. Hollis, ex-Anglican; Secretary J. S. M. Hooper, ex-Methodist.

noted that Indian independence had brought "unparalleled opportunity" to missions and asserted new spiritual resources must be found to overcome hatred and suspicion. To meet the need, the group called on its members and ministers to promote evangelistic work and extend the work of Indian missionary societies, and it urged "every diocese to study the evangelistic opportunities which are present within its own borders, to consider what new or extended work might be undertaken . . . and to decide how much work might be begun immediately."

The church also faced up to the problem created by differences of opinion among the Anglicans. An estimated 25,000 of 44,000 Anglicans in the northern dioceses have decided not to affiliate with the new church. There are some distressing arguments over control of property, and who shall have the right to receive Anglo-Catholic money from Britain. The new church's leaders had sounded almost Biblical as they wrote their members: "We beseech you, beloved, give no provocation to anyone. Do not meet charges with countercharges. The Church of

South India has declared that it will do no violence to the conscientious convictions of anyone and that it utterly rejects the use of any compulsion against those who do not wish to join it." Now the synod decided to send representatives into the troubled areas to hold retreats and seek peace.

Threatened by these strains, the new church nevertheless is pushing for wider union. It has instructed its diocese in Ceylon to push the plan for union of the churches in Ceylon. It also voted to extend invitations to churches outside this union, to enter conversations looking toward their joining. This referred particularly to Lutheran and Baptist groups of South India. There have been several indications of Lutheran interest.

Finally, the new church voted to join the World Council of Churches and send two Indian and one British delegates to the Amsterdam assembly in August. The very presence of those three will be an embarrassment to church leaders content to talk about unity. The delegates of the Church of South India will be a living reminder that real union is possible and workable.

FOR FIVE WEEKS DURING THE SUMMER of 1947, eighty youngsters from the Marcy Center¹ community explored the paths, woods, and pools of the Chicago park area known as Forest Preserve.²

The amazing variety of religious backgrounds and of nationalities represented by these eighty children apparently bothered them not a whit. Who could run fastest? Who could build an outdoor fire? Who knew how to stir up pancakes? Who could teach others, in just a few easy lessons, how to swim? Who could catch fish? Those were the burning questions that really mattered.

This delightful day camp was an experimental project which involved the co-operation of Marcy Center and its staff, volunteer workers, summer workers, Marcy neighborhood friends, the bus company and the city park system.

For the children (of primary and junior ages) who went day camping at Forest Preserve, the whole project was merely a season for having fun. And very special kinds of fun they found—swimming, hiking, jumping, bug-hunting, leaf-collecting, outdoor cooking, picnics, the singing of folk songs, and fishing amongst the lilies that covered the Mitchell lagoon.

For the day camp leaders, day camp was something that included fun-having, but also many other things. The care of forty-nine children (the daily average attendance) is no small responsibility, and one that must be carefully planned for in advance.

Camp begins, as any leader will tell you, long before the day set for the children to arrive. The Marcy day camp began with pre-camp sessions of its directors and counsellors. They learned new songs and how to teach them. They were introduced (by a park naturalist) to the nature life of Forest Preserve. They learned how to check the day's groceries. They learned

* This article was prepared by Miss Elizabeth Watson from an interview with Miss Emma Burris, head resident at Marcy Center.

¹ Marcy Center, at 1539 S. Springfield Avenue, Chicago, Illinois, is maintained under the Woman's Division of Christian Service of The Methodist Church.

² The special campsite of the Marcy youngsters was the Ottawa Trail in Cook County Forest Preserve.



A group of junior boys (above) get a campfire started in Forest Preserve. Marshmallows will probably be next on the agenda. A circle game (below) under the park trees.



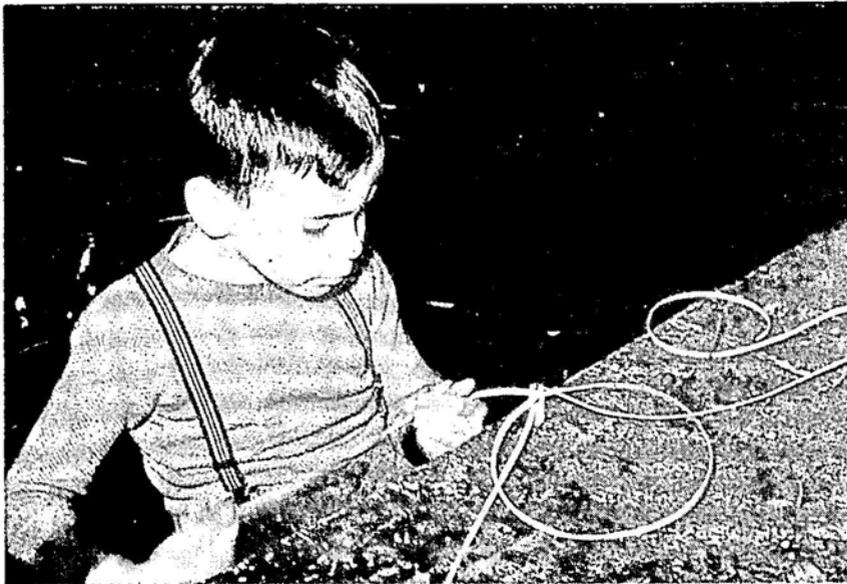
Camping in

the intricacies of making reports on the progress of the members of their groups—for camp records are useful guides for the future.

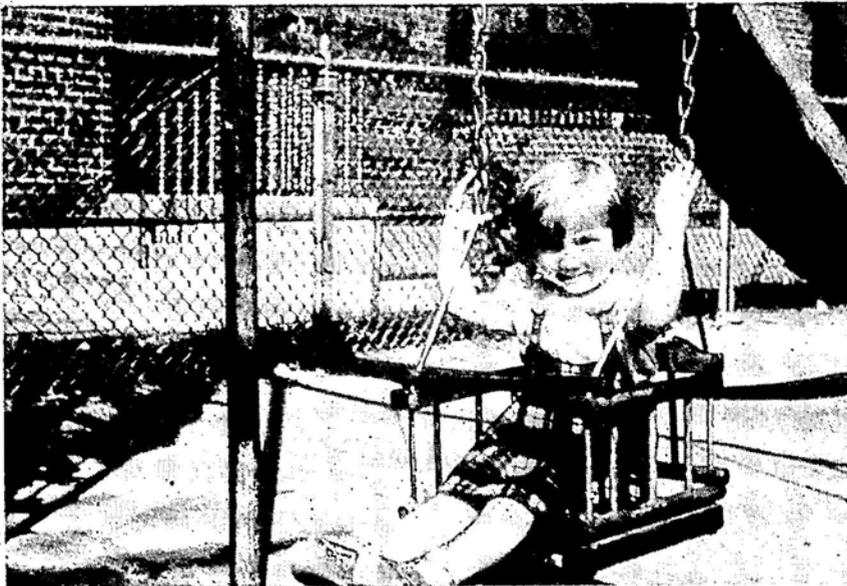
During the day, each counsellor had only eight children in his (or her) care. The smallness of these units made

for individual care and attention, and cut down on potential confusion.

At nine o'clock on camp mornings (four days a week), the whole group of campers met at Marcy Center for a short period of worship. Then up drove the chartered Bluebird bus, and



Ah, the fascination (above) of beginning to make a basket all one's own! This little blonde (below) didn't get to camp—her birthday didn't come quite soon enough. But the swing on Marcy Center playground seems to be quite an acceptable compensation.



Forest Preserve*

youngsters and leaders climbed into it, and away to Forest Preserve. The bus took the different groups to different destinations—some to the pool, some to the wood trails, some to the lagoon. From then on until the bus called for them in the afternoon, each

group was on its own, to enjoy its day of camping-out in its own way.

There are two days a week for bringing one's own lunch; and two days for cooking out. The camp leaders included in every day's program plans for nature study of some kind, and for

sports such as volleyball, wrestling, hiking, swimming, races, and games. There was a time set aside for rest each day.

The matter of saying grace before mealtimes at camp came in for discussion. Fifty per cent of the groups decided to use simple forms of table graces, some of which were sung by the group. One group decided to have its members take turns at saying grace, and so it happened that there was one day a grace said in Spanish, the next day one in Polish, and then one in Hebrew. Never was there a lack of reverence or understanding.

Specialists from the park system came out to guide the youngsters (on special occasions) in getting acquainted with the activities of spiders and dragonflies, ants and crayfish, butterflies, bugs and birds. Those campers who succeeded in capturing to take home alive a bluegill or a turtle from the lagoon were much envied by their fellows. A favorite pastime of some of the groups was the having of "scavenger hunts," the items to be collected being certain kinds of seed, leaves, beetles, berries, etc.

When day camp was over, the Marcy Center leaders felt that their charges had made definite progress in health, in various skills, in interest in nature, and perhaps most important of all, in social adjustments—the good neighbor policy in action in city community life.

Letters From Day Campers

On all the trips we used Bluebird buses. On the buses we sang songs.

We hiked around for hours, and then had a hearty meal. Once when it looked like rain, we went to the Brookfield Zoo. On Wednesdays, we went to the pools and learned how to swim.

We made some nature books under the guidance of Beverly, which turned out very well.

BARBARA

This letter is about day camp. I liked the staff. Day camp is lots of fun. We had lots of fun on the bus, we sang all the way to the woods.

We played games. We had wonderful meals with fresh vegetables and fruits.

Wednesday is the day I liked best, we went swimming. Some that didn't know how were taught to swim.

VIVIAN

“Bishop” Abigail



“Bishop” Abigail of Brazil

A Story for Those Who Invest in Training for Christian Leadership

*by Clyde Varn Griffing**

IT WAS MISS LEILA EPPS WHO CAME to our rescue, when we were looking for a church home in Sao Paulo, by giving us information about a little congregation in the Lapa, the suburb in which we live. The guiding spirit of this little church, was, she told us, Abigail Dutra Gelsich, a graduate of Colegio Bennett in Rio, and a former teacher of the Methodist Institute in Ribeirao Preto. The information was pleasing to our ear, and at our first

opportunity we directed our steps to the American Consulate where Abigail is hostess.

When she discovered the purpose of our visit, her enthusiasm knew no bounds. She told us about the little church, its struggles and victories, and we could see that this church was meat and drink to her.

“I had nothing to do with the beginning of the group,” she said with characteristic frankness. “About two years ago it was begun by the young people of Central Church. They began an interdenominational Sunday school in the home of Sr. Hilalio de Souza.

Several Methodist families began to attend and we became struck with the possibility of an organized Methodist church for the people of the Lapa who live too far from Central Church to attend there.

“We are still a filial congregation of Central Church. The mother church helps in that the assistant pastor there has charge of our group. Also Central Church consents that we shall apply all our collections on a building fund. We have about twelve contos (about \$600.00) in the bank now. (The sum has since grown to about \$750.)

“But we raise money for other things, too. We pay for our own literature and other necessities. We contribute to the Seminary and the orphanage, and other institutions. Both men and women have organized societies, active in all their departments. One of the training school girls of Instituto Metodista (of Ribeirao Preto) has just finished directing a Daily Vacation Bible School. We are poor but we work hard, and the spirit of the group is splendid.

“And I’m the bishop,” she added laughingly.

Abigail’s hearty welcome was reaffirmed by a visit on Saturday afternoon. After the second edition of her glowing report we could scarcely wait for Sunday morning to direct our steps toward the little church. With our ever-present map of the city in hand, we picked our way across unpaved streets, into the heart of the industrial section of the Lapa. We soon found ourselves in a room crowded with chairs, occupied by nearly forty people. We were cordially received, and were made to feel that Abigail’s warm praise of the fine spirit of the group was in no way exaggerated. The congregational singing was excellent, even though the group possesses no instrument.

The young men who taught the adult class proved to be an exceptionally talented speaker. Besides the class for adults, there are: a beginners’ class, held in the alley (under the eaves); a junior-intermediate group of boys in the yard; and a junior-intermediate group of girls meeting in the kitchen. By the third Sunday we had been asked to take the class of girls, a task which we had not dared ask for but had heartily desired.

* Mrs. Griffing of Sao Paulo, Brazil, was from 1927 to 1946 a Methodist missionary to Brazil in the educational work of the Woman’s Division of Christian Service.

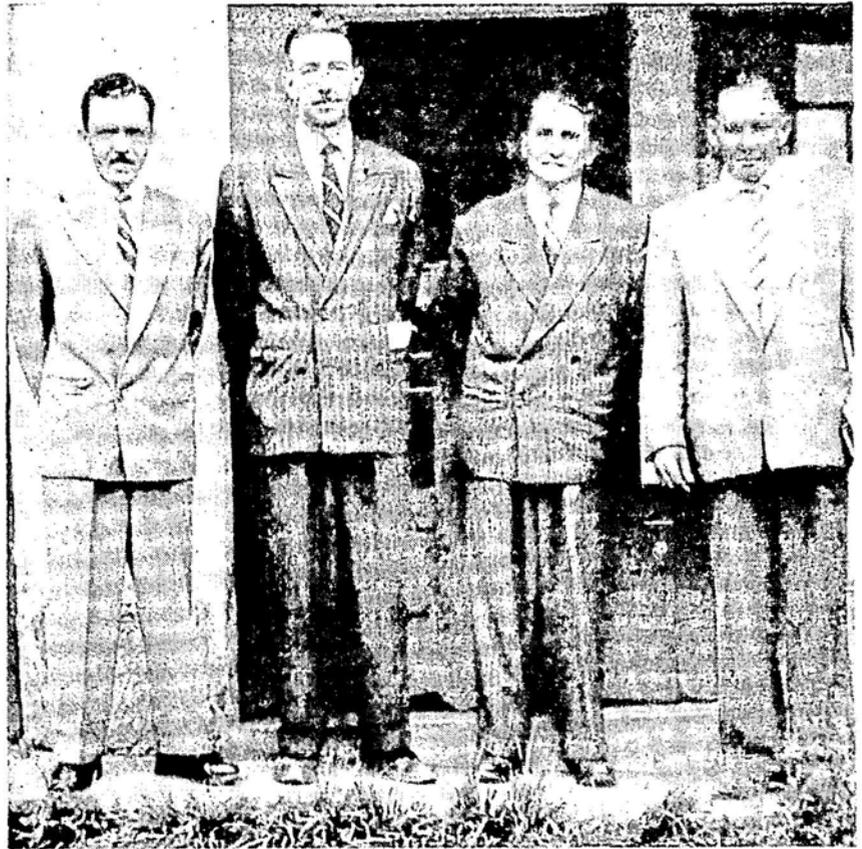
The first Saturday evening in February brought my first opportunity to see the woman's society in operation. My union to its ranks brought the membership up to sixteen. A contest was in full swing between the Blues and the Golds, and evidences of its immediate success were not wanting, for the room was packed, and visitors looked in through the window. A friendly rivalry existed, and I felt that the enthusiasm went beyond the limited interest of Blues and Golds to an interest in a bigger and better society.

There are no stated dues, lest there be one who couldn't afford to join; yet the collections seem generous in relation to the economic level of the members. At my first meeting \$2.27 was raised for the work of the society and \$5.95 for the building fund. At the March meeting, attended by fifteen of the sixteen members (and by nineteen adult visitors) we collected \$3.75 for the work of the society and \$25.20 for the building fund. From August of 1946 to March of 1948 the woman's society alone has raised two hundred dollars for construction. In regard to this generosity, we are inclined to believe that Abigail's high praise was an understatement of the facts.

If we seem to attach importance to money, it is because in this case it is not indicative of wealth but of zeal. The group is practically one hundred per cent active. Our woman's society has just completed a Week of Prayer program which consisted of seven prayer meetings in the homes of the various members. The attendance has averaged thirteen adults, and the offering has averaged \$1.80 for each evening.

Each meeting I attend gives added significance to Miss Epps's words: "Abigail is the guiding spirit." It is she who sees and welcomes each visitor. There is no need of the little flock that she and her devout husband do not understand. Together, they are making an invaluable contribution to Christianity in Sao Paulo.

Perhaps the success of Abigail's undertakings is due largely to the fact that in her first great struggle she came out victorious. When she was fourteen years old, her mother died, leaving six children, of whom Abigail was eldest. Even though the parents did



Christian leaders in the Lapa Church, Sao Paulo, Brazil

not possess the means of educating their offspring, the mother had instilled into them a thirst for education. A Christian man in Lima Duarte, in the state of Minas Gerais, befriended the children and helped them financially. Abigail herself for a time found a home with Mr. and Mrs. Charles Long, through whose effort she was able to get a scholarship at Colegio Bennett. She is proud to consider herself a product of missionary effort and is deeply grateful. As the eldest of the family, she felt a responsibility for her younger sisters and brother, and she did not rest until educational opportunities had been found for all of them, in evangelical schools.

The Dutra children grew up into useful citizens, offering proof that those who invest in Christian education are repaid in good measure, pressed down, overflowing. Today, two of the Dutra girls are teachers in Colegio Isabela Hendrix, and only the years can determine the value to the Lapa Church of Abigail's unquenchable, contagious enthusiasm for the church.

Surely it would be difficult to find a more strategic location for the opening of Methodist work than may be found in this community. From the balcony of our little apartment we see factories on every side. We encounter crying need at every hand. At present we labor toward a church building only, but one cannot help but dream. We dream of a social center with a primary school, clubs for girls and boys, classes in domestic science and child care for mothers. The doors to opportunity are open.

We have a group united in spirit, giving generously, even sacrificially, vigorously alive to spiritual and social values. We have a new pastor who, we have reason to believe, will follow in the footsteps of the former pastor in identifying himself with the group. We have a new superintendent who, like the former, has the good of the work at heart. We have our dear Bishop Dawsey who is backing up our every undertaking. And we have "Bishop" Abigail!

We have found a church where the brotherhood of man is a growing reality.

PRAYER FOR WORLD BROTHERHOOD? IN our day, would not that be a mere feeble "pious gesture," a groping toward unattainable light in a society shrouded in dark shadows? Hate, schism, distrust, self-interest, mighty forces apparently irresistible, seem to lead blindly toward the very opposite of all that brotherhood implies.

What, to be sure, does brotherhood imply? Basically, of course, it presupposes a common parentage. If such a thing as world brotherhood is conceivable, therefore, it must arise from the fact that all men, of all colors, races, creeds and ideologies are the offspring of "One who is their Father." Further, these brothers must be, by nature, capable of loving and understanding

capable of being, in act and deed, as well as in lineage, brothers?" and, "Does God play favorites?"

Now it happens that I who write, and probably most of you who read, these lines are, by birth, white Americans and, by conviction or inheritance, Methodists and believers in democracy as the only enduring basis for a good society. Does the Eternal God, therefore, hold us as of greater worth than people who are none of these things? In actual practice most of us, I fear, tend to assume that He does, on the basis of a "most-favored" clause which we apply to individuals and to races as well as to nations. We shall have to test this assumption before we can honestly pray for world

brothers, sons of one Father, capable of understanding one another and of working together. His faith must become ours if we are honestly to pray for world brotherhood.

But we must go a step further: will such prayer make any real, practical difference? Is not the world situation already out of hand? Is it not too late for even a Creator God to do anything much about it? Those questions pose a problem heart-breakingly real and deeply disturbing to myriads of us moderns, even to those who bear the name of Jesus. Can the Father who made men control them? Is God in fact omnipotent?

Part of the answer is to be found, I am convinced, in a study of history.

Prayer for World

Prepared by

each other, despite diversity of present surroundings and of past history, tradition and ideals. Their common ancestry must carry over into essential likeness even amid glaring difference.

These, one instantly realizes, are the underlying assumptions of the life and teaching of our Lord Jesus Christ. Without insistence upon them, Christianity becomes a flat and pointless thing, a reproach rather than a stimulus. But they are hard sayings at any time and especially so in the world situation which now confronts us. If this discussion is to have any value, we must, in the very beginning of it, crystallize our thinking in regard to certain presuppositions.

"Is God the Father of all men?" and, "Are all men my brothers?" Answers to these questions must be clear in our minds before it is in the least worth while to bother about prayer for world brotherhood. There are corollaries, too: "Granted that God is the Father of all, has he made all men

brotherhood. If it be correct, brotherhood flies out the window, impossible.

One test is a study of the words and deeds of Him whom we call our Lord, and also of the experience of his followers through twenty centuries. His teaching and his life belie the assumption. His solicitude for Samaritans, for the Syrophenician woman, for publicans who were counted enemies of his nation, for sinners who defied his authority proves his unswerving recognition of brotherhood transcending boundaries of class, creed and nationality. His free, enlightening Spirit changed the tradition-bound legalist, Saul, into the ardent Apostle to the Gentiles. Peter learned to scrap the taboos of his earlier religion, to eat with non-Jews and to accept God's estimate of them as his spiritual equals. Thousands of others, down the course of history, have followed in their train. Scan the record for yourself. Christ taught, and Christian experience confirms the teaching, that all men are

There can be no surer corrective to hasty judgment and superficial conclusions about current tendencies than a careful viewing of the vast panorama of the past. There the eternal purposes and power of the Almighty stand forth. One cannot escape them. Not today, perhaps, or tomorrow, but ultimately, he to whom a thousand years are as a day, has his will with men. Immortal expressions of faith in one controlling Deity, found in the Psalms and in the prophecies of the Old Testament, stand today, amazing excursions toward truth by men who lived, constricted, in an apparently insignificant corner off the eastern Mediterranean coast. They saw God's relation to his creation steadily and whole. Revelation and inspiration shine in the tremendous canvasses they paint: "The Eternal speaks! From east to west earth falls a-trembling. From Sion, so peerless in beauty, God of gods is flashing! Our God comes with a summons—in front of him devouring fire, encircling

him a mighty storm—" (Ps. 50:1-3, Moffatt). "He brings to nothing what the nations plan; but the Eternal's purpose stands forever, and what he plans will last from age to age . . . the Eternal looks from heaven beholding all mankind; from where he sits, he scans all who inhabit the earth; he who alone made their minds notes all that they do. Armies do not bring victory to a king, the warrior is not rescued by sheer strength" (Ps. 33:10-16, Moffatt). "Let pagans know that they are only men" (Ps. 9:20, Moffatt). Scores of similar sentences set forth man's mortality; God's eternity; man's weakness despite his seeming strength; the everlasting stability of God's plans for his creatures. The writers believed

Rule he proclaimed became the "imperishable message" which down to this very day, and in ever increasing measure, despite all adverse surface indications, transforms and unites society. Jesus is the foundation for a rational confidence in the possibility of world brotherhood.

"The Light shines in the darkness and the darkness has not overcome it." In that Light, it becomes reasonable to work and to pray, with utmost endeavor, to substitute world brotherhood for world despair. To sum up the whole matter: God is our Father and all we are brethren; God is stronger than men; he is the All-mighty; in Jesus Christ is life and that life is the ultimate light of all men.

lished, yearning purpose toward that very unity.

How better can we start than by intelligent, considered use of the prayer Jesus himself taught us? It is a terrifying prayer, when one looks closely at it; it demands so much of those who honestly pray it. Faith in world brotherhood, first of all—"Our Father." Faith in the coming Kingdom and in the final doing of God's will upon the earth—tremendous assumptions, yet all fundamental to the thing we say we are setting out to attain. "Forgive us as we forgive." Is our forgiveness good enough? World brotherhood seems to begin at home, in our very sinful hearts, and it frightens us to learn that there forgiveness,

Brotherhood

A MEDITATION

Florence Hooper

these things with an assurance that led to action. In everyday affairs, great and small, they launched forth upon the concept of All-power which possessed them. Subsequent events have shown their faith was not misplaced.

The final and overwhelming answer is found, however, in the life and death of our Lord. Jesus said, definitely: "Thou hast given me power over all flesh, so that I might give eternal life to all whom thou hast given me" (John 17:2, R.S.V.). On that belief, he ventured his unremitting, lifelong effort to create world brotherhood. Against all contrary-seeming (infinitely more contrary than conditions in our day), he dared to believe in God's omnipotence and all men's sonship. So believing, he lost his life and gained, forever, pre-eminence in the minds and hearts of humanity. The Father God he served proved himself master of death, ruler over the defiance of Judaea and of Rome. The Golden

But I confess I have been sorely puzzled as to how to pray for the reconciliation, in love, of the divisive tendencies which riot on the contemporary scene. Words, I am sure, will not be enough. Costly acts of utter self-forgetting are required, as well. Christ's Cross is the sovereign prayer of all his life of prayer; the mightiest force ever set free toward attainment of the brotherhood of man. We shall have to share, I think, the shattering passion of that Cross before we learn to pray. Except we submit our daily living as well as our daily devotions to the continual guidance of the Spirit which inspired the Cross, our petitions, based, as they must be, on ignorance or half-knowledge, will be little more than a useless form. We are not clever enough to tell God how to do this thing. Our prayers, if they are to advance us toward the unity so much desired, must be rather a form of co-operation with God's already estab-

lished, yearning purpose toward that very unity. Evidently, we shall have many human hates and prejudices to get rid of before we can truly pray those deceptively simple words. But we can start and day by day we shall learn better. Odd, isn't it, that the universal reformation of the world in love must begin, humbly, in an individual?

In the light of our Lord's prayer, we can examine our own attitudes. Are we eager for world brotherhood in Russia, but not willing to let it come to New York, if its coming implies the lowering of a color bar? Do race and religion and social status divide us from our brethren here and now? We must tear down the separating walls, by the grace of God himself, and then, truly and with world-shaking consequences, we shall be measurably qualified to offer our petitions to Omnipotence for all men everywhere.

Unsegregated

Higher

Education

A Challenge to the Church

by CHANNING H. TOBIAS*

ONE WOULD THINK, FROM ALL THE noise and furor coming up out of the South following the Report of the President's Committee on Civil Rights and the issuance of the President's Message on the same subject, that existence itself depended upon the segregation of the races. Mr. Truman has been accused of blasting at the white supremacy rock of ages simply because he has insisted that it is not necessary to do violence to the personality of one racial group in order to uphold the dignity of the other. There are thousands of white people in the South who agree with the President but who are not disposed to argue the case once politicians have raised the cry of Negro domination.

Now I maintain that in spite of the storm of protests that a sectional press has blown up to cyclonic proportions, the real South has not yet been heard from. Certainly the Negro one-third has been given no opportunity to express its views, and the white masses have been given little encouragement to do any thinking on the subject at all. It seems to me, therefore, that such a situation as this presents a great chal-

lenge to the Christian Church leadership of the South. For the Church can be the medium through which the masses of the people may be encouraged to substitute thought processes for prejudice in the treatment of these controversial issues.

As a matter of fact, a beginning has been made. The Methodist women of the Southeastern Jurisdiction on March 4, 1948, assembled at Orlando, Florida, passed the following recommendation on Civil Rights:

"As Christian women of The Methodist Church in the Southeastern Jurisdiction Woman's Society of Christian Service, we call ourselves and the vast constituency from which we have come to repentance for our sins and a renewal of our commitment to the task of making Christian principles live in this nation. Therefore, as a specific and immediate step in this direction we recommend that Methodist women acquaint themselves with the content and full implications of the Report of the President's Committee on Civil Rights by studies, discussions and practical action to implement the same in the community and nation.

"We recommend also that women of The Methodist Church seek to remove every barrier that separates

members of the family of God in the Church, and to build a Christian fellowship where ideas, experiences, facilities and action programs may be shared with freedom on a basis of full participation."

Another instance is the spring issue of the *Southwest Review*, published at Southern Methodist University, Dallas, Texas, which carries as its feature article a thoughtful analysis of segregation in higher education under the caption "Separate But Not Equal," by Dr. Charles H. Thompson, editor of the *Journal of Negro Education*, Howard University, Washington, D. C. The interesting thing about the appearance of this article in the *Southwest Review* is the fact that it is recommended by the editors as a stimulating, provocative expression of opinion on the highly controversial issue of whether or not the time has come for Southern educational institutions to admit on the higher levels qualified Negro men and women as students. It has been noticeable that in considerable numbers faculty members and students of the University of Oklahoma, the University of Texas, the University of Arkansas, and the Alabama Polytechnic Institute at Auburn, have taken issue with the officials of these institutions on the question of admitting Negro students to graduate courses. In Dr. Thompson's article he brings these facts to the attention of Southern readers, and makes his appeal to the Church constituency back of Southern Methodist University to give support to this ever-growing liberal sentiment. Up to the present time I have heard of no unfavorable reactions to the Thompson article.

On the basis, then, of what seems to be a liberal trend in Southern thinking on the question of the admission of Negro students to graduate and professional schools in the South, I want to appeal to my Southern readers to approach this question with open minds. Assuming, therefore, that I have a sympathetic hearing, I desire to present two observations that I think have a bearing on this question:

First, unsegregated higher education of white and colored people in the South would not be an entirely new experience. Such well-known institutions as Berea College in Kentucky, Maryville College in Tennessee, and

* Dr. Channing H. Tobias, one of the directors of the Phelps-Stokes Fund, is a graduate of Paine College, Augusta, Georgia.

possibly others that I do not know about, at one time or another had white and colored students studying together and living side by side in the dormitories. It was not until under political pressure state laws were passed compelling the separation of the races that these institutions consented to conform to the segregation pattern. I have talked with white and Negro graduates of these institutions and have yet to find one who reported any but the most pleasant relationships while they were pursuing their courses under unsegregated conditions. There is even an instance where a celebrated Negro Presbyterian minister of North Carolina, who was trained at Princeton University, returned to North Carolina to establish a private school in which he received as students white men, some of whom became distinguished in public life.

The second point I want to make is that there are several instances where colored students are studying along with white students in the South today. Certain theological seminaries in Kentucky, Virginia, and Texas have quietly opened their doors to select Negro students and without making

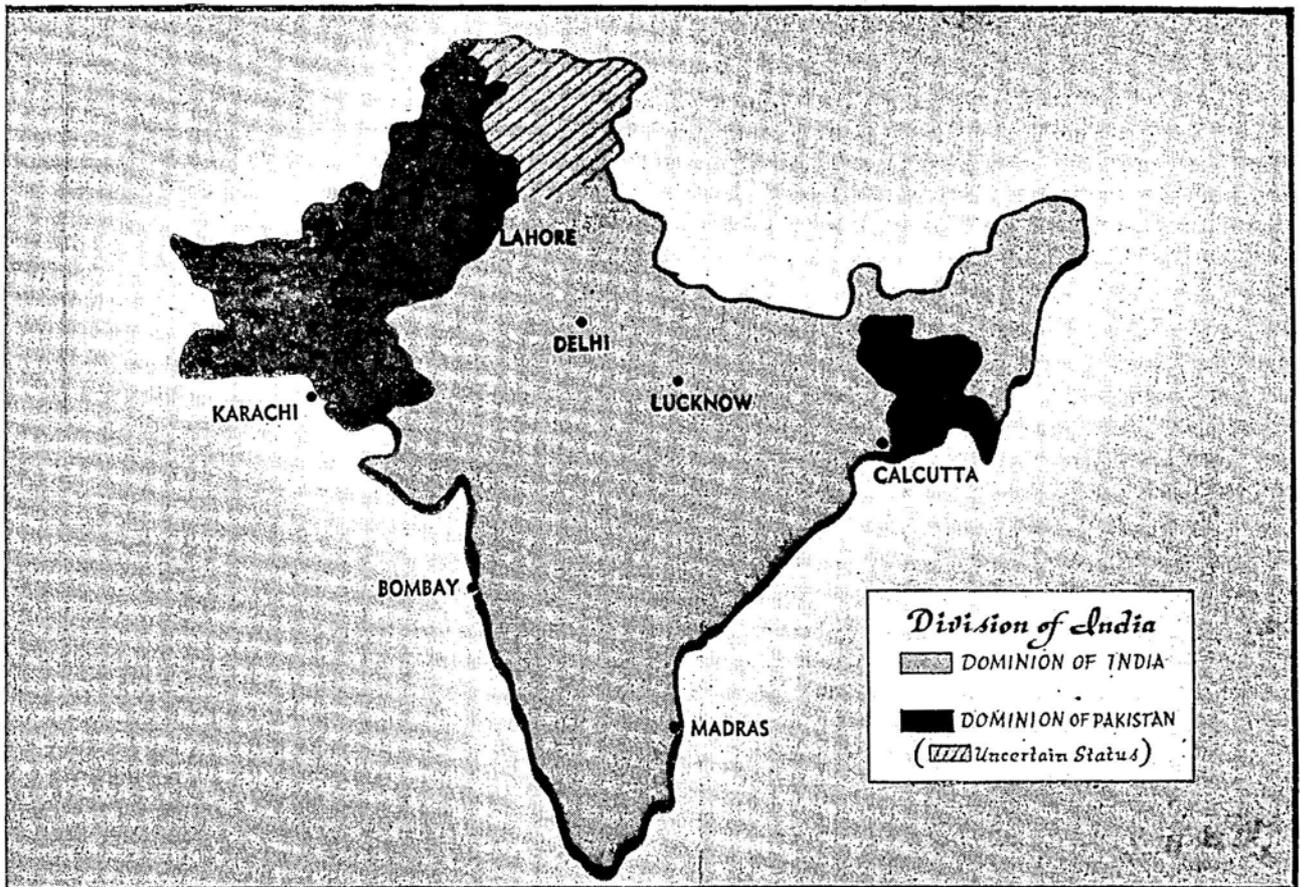
any issue of the fact are "dividing the word of truth" with them without any opposition from white students. The University of Delaware has opened its doors to qualified colored students. The University of Arkansas is training a Negro law student at the University, although it is being done in such a way as to conform with state law. During the past football season a Negro athlete played on the Harvard team in the regular game with the University of Virginia at Charlottesville, and was given an ovation by 47,000 persons who witnessed the game. There was a similar experience with two Negro team members of Penn State College in the Cotton Bowl game with Southern Methodist University at Dallas, Texas, on last New Year's Day.

What I make a plea for is that when graduate and professional education of the races is discussed, the question be asked as to what would be involved in admitting well-qualified Negro students to Southern institutions that is not already in practice in other relationships in Southern life? I am a native of Augusta, Georgia, and can recall as a small boy seeing white and colored men working together as

clerks in the post office of that city. Through all the years, from that time up to the present, white and colored men have worked side by side as clerks and carriers, not only in the Augusta post office but in dozens of offices throughout the South. I insist that there is nothing more in relationships that obtain in Civil Service work of this kind than would obtain in graduate and professional schools. The usual program involves: registration, attendance upon lectures, the use of laboratory and library facilities, the passing of examinations, and the receiving of degrees. I can think of no contact in connection with such a program that differs one iota from the contacts I have described above.

I believe, therefore, that it is possible to make an entirely unemotional, common-sense approach to this whole question, and it is my hope that the Christian churches of the South may move courageously ahead to a study of the issue that will lead to the adoption of a sane, constructive, Christian program. Such issues have too long been left to demagogues and politicians to exploit for selfish purposes. Let the Church show the way.

On August 22nd of next month the World Council of Churches will be set up in Amsterdam, Holland. In another place in this issue there is a prayer for the success of that meeting. Use it. It is possible to discuss in your own local church the issues which will be discussed in Amsterdam. They center around four issues. I. The universal Church in God's design. II. God's design and man's witness. III. The Church and the disorder of society. IV. The Church and international affairs. Questions and a check list for the questions on these topics may be had by writing to the American Committee for the World Council of Churches, 297 Fourth Avenue, New York City.

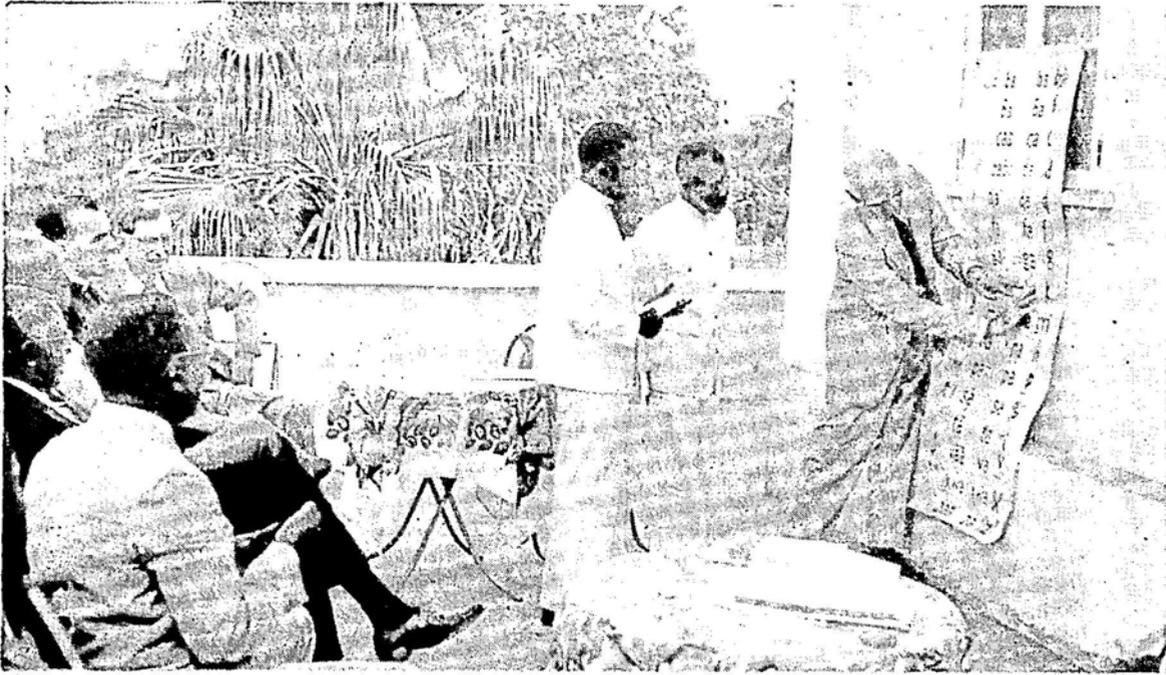


Pakistan-India

This is the division of what used to be India. The gray country is India and Indian native states. Within its borders are the largest cities of India and the greatest amount of work in The Methodist Church. Up until this time India and Pakistan have not been divided into separate units of work in The Methodist Church. It will, no doubt, be done eventually but for this moment there is certain good that comes of having an Indian Methodist Conference that crosses over borders.

Since the demonstration of service given by Indian Christians during the days of disorder Pakistan has urged Christians to open schools in Pakistan and has indicated that missionaries will be welcome.

The large section of the map which is of uncertain status is the part of India known as Kashmir. It is Kashmir which has brought India and Pakistan before the Security Council of the United Nations. At the moment the future of Kashmir is in the hands of negotiating bodies.



Dr. Laubach demonstrates the Bassa Chart for President Tubman of Liberia, using his waiters as pupils. In this picture, starting left front, are: President William V. S. Tubman, Bishop Willis J. King (Methodist), Minister of Education Pearson, Rev. Louis T. Bowers (Lutheran), Rev. Frank A. Arglander (Methodist), the President's waiters and Dr. Laubach.

Winds of Change in Liberia

**By
Alfred D. Moore**

● *Dr. Frank C. Laubach's work is financed by voluntary pledges of cooperating boards in the Foreign Missions Conference, of which our board is a member, and by special gifts from individuals. Dr. Laubach is special counselor and representative of the Committee on World Literacy and Christian Literature, Foreign Missions Conference of North America, 156 Fifth Avenue, New York 10, N. Y.*

OVER ALL THE GREAT AFRICAN CONTINENT, winds of change are blowing, moving and shaking the humblest huts, the most remote villages. Everywhere, Africans are demanding education—prime factor in the creation of Africa's new cultural climate. Throughout the continent, public health programs, industrial and agricultural advancement, political and social betterment are now under way.

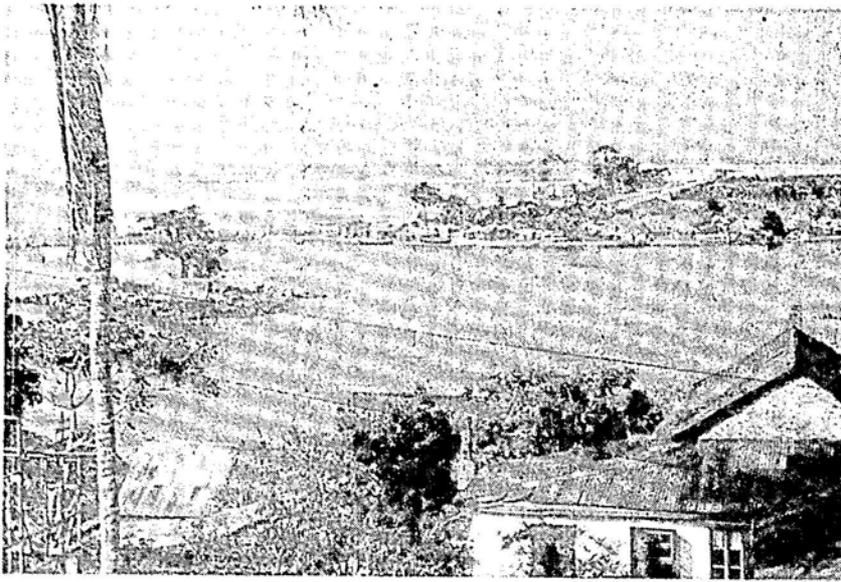
The effects of this renaissance will not be confined to Africa alone. In every market place, laboratory and embassy of the world, Africa's newly-awakened economic, intellectual and political energies will be felt. Consequently, it is imperative that these energies be given Christian guidance. In other parts of the globe, education-of-the-head has outrun education-of-the-heart; this must not happen in Africa.

There is every reason for optimism. Christian leadership is not, by any means, lacking in Africa; and expert knowledge of how education can be directed toward Christian ends, is available. The people of Africa—still 93% illiterate—are pathetically eager for literacy. Missionaries, in teaching them to read, are providing Africa with the key to better health, industries, agriculture, and government; at the same time, these missionaries are arming Africa with Christian ideas and ideals. Herein lies a great blessing, for Africa and for the world.

A close-up of how missionaries are giving Christian direction to Africa's cultural revolution can be gained from the facts concerning a literacy program now going on in Liberia. Last January Dr. Frank C. Laubach, special counselor and representative of the

Foreign Missions Conference Committee on World Literacy and Christian Literature, together with his son, Bob, arrived in Monrovia, capital of Liberia.

Bob—news correspondent and photographer for the trip through seven countries of West, Central, and South Africa—reports: "The night of our arrival, an interdenominational mission meeting was held at the College of West Africa, a Methodist institution, where we were guests of President and Mrs. Frank Arglander. Here 36 representatives of the Methodist, Lutheran, Episcopal, Baptist, Assembly of God, Seventh Day Adventist, and World-wide Evangelical Crusade missions planned joint action in the literacy campaigns. The next morning we started work on the lesson making. "As missionaries from eight language



View of the harbor, Monrovia, Liberia—from Bishop Willis J. King's residence.



College of West Africa (Methodist)—Rev. Frank A. Arglander, President—where missionaries and nationals from many denominations cooperated on lessons for eight language areas.

areas were gathered in Monrovia, we turned the college classrooms, empty during vacation, into a beehive of activity. A staff of artists, recruited from government clerks and missionaries, kept pace with the lesson makers. Especially opportune was the presence of a Danish entomologist, Mr. Svend Olsen, whose drawing skill and genial nature made him invaluable." (Mr. Olsen and his wife joined the literacy caravan for the remainder of the African tour.)

The lesson building committee followed the pattern developed by Dr.

Laubach during his 30-odd years' experience as missionary and literacy expert in the Philippines, India, Africa, the Near East, and Central and South America. Lessons built on Dr. Laubach's plan show the pupil: 1) the picture of a familiar object, 2) the printed word beside it, 3) the first syllable of the picture. The pupil, by following the picture-word-syllable chain, learns to associate spoken sounds with written letters.

"By the end of two weeks," Bob continues, "lessons had been completed and pictures drawn for eight languages;

they had been put on stencils and 200 copies of each language mimeographed. As each of the eight sets of lessons had 130 pictures, that meant over 1,000 pictures drawn! . . . Real credit for the harmony and co-ordination in this strenuous task is due the missionaries and native Africans who worked so faithfully."

Meanwhile, talks between Dr. Laubach and government officials had been going forward. On the day Dr. Laubach noted the completion of lesson making, he also wrote: "Our heads are dizzy with what has just happened. The President of Liberia and the Minister of Education accepted with enthusiasm the entire program which we presented. The plan is to teach the following course in four stages: 1) Literacy Lessons in vernacular, 2) "Story of Jesus" in vernacular, 3) Streamlined English Lessons, 4) "Story of Jesus" in English.

"The government will have large numbers of the lessons in each language printed for free distribution. When these are ready, the President will then issue a proclamation of war on 'enemy number one of progress'—illiteracy—and will call upon every citizen to teach at least one other citizen this year, and every other year, until all illiteracy is wiped out."

With scaffolding for the campaign securely in place, the literacy caravan left Monrovia for a tour of the interior. Accompanied by Miss Norma Bloomquist, a Lutheran missionary now acting as Director of Literacy for all mission agencies, the team visited the Firestone rubber plantation, the Lutheran mission at Totota, and the Baptist mission near Sua Koko. At every stop, they taught crowds of eager natives.

After 160 miles of dusty road, the caravan arrived at the Methodist mission of Ganta. Here they were the guests of Miss Mildred Black, a Methodist missionary keenly interested in literacy work. Bob describes Ganta: "A hospital, school, brick factory, planing mill, and leper colony make up this outstanding center of service to the community. At Ganta, in addition to giving demonstrations in the admirably run leper colony, Dad was able to work on lessons in Mandingo, a widespread Mohammedan tribe in

which little mission work has been done."

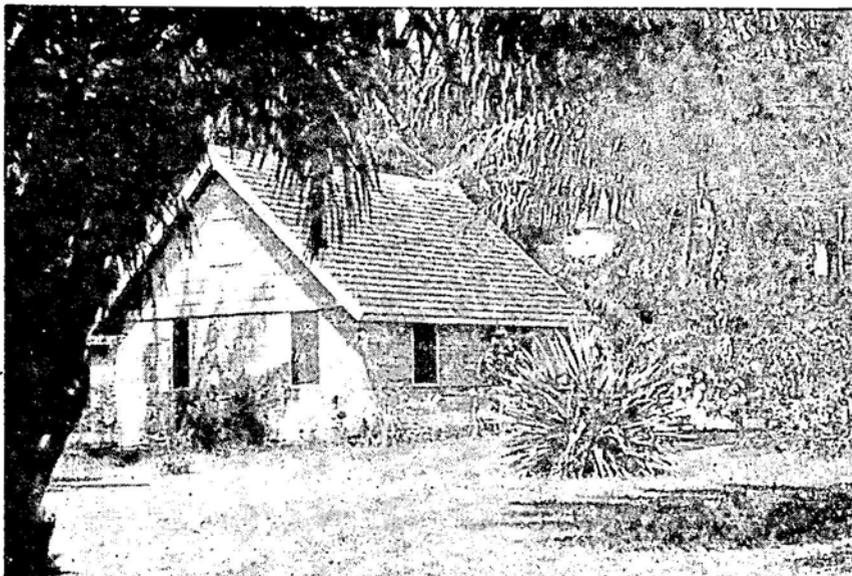
Upon returning to Monrovia, the literacy team found "... that the government was going ahead vigorously with the plans for the literacy campaign. The Firestone plantation also has promised to teach its 30,000 employees." Bob adds: "Everyone is amazed with the swiftness with which the each-one-teach-one literacy method is firing the enthusiasm of the leaders of this country. Truly, a new day lies ahead for Liberia!"

This hope was also voiced by Rev. Frank Argelander, Methodist president of the College of West Africa. "Liberia, though small in size, can be great in stature," Rev. Argelander says. "The only country in Africa to rule itself in a democratic fashion, Liberia's role of tomorrow is to prove to the world that the African can govern himself."

Summing up results obtained in the opening phase of Liberia's fight against illiteracy, Bishop W. J. King, Methodist representative on the Liberian Committee of Reference and Counsel (which has executive charge over the literacy project) states: "No visitor to Liberia has so gripped the imaginations or kindled the enthusiasms of so many different groups, in so short a time, as has Dr. Laubach. . . ."

"As a result of Dr. Laubach's work, the Committee on Reference and Counsel, the Union Agency of the Protestant Boards of Foreign Missions at work in Liberia, has developed an organization to follow up the work done by Dr. Laubach. This program has the warm endorsement of the Government, as well as its financial support. I cannot conceive of any single piece of work we are doing in Liberia that has larger possibilities of good to as many people."

Throughout the continent, Africans are aware of the role which missionaries and literacy experts are playing in their country's renaissance, and are deeply grateful. A letter has just arrived from the Belgian Congo, where the Laubachs and Olsens were taking part in literacy conferences, lesson building and evangelism, during April and May. One native, through Miss Lorena Kelly of the Methodist Mission at Lodja, reports of his gratitude in



Miss Mildred Black's guest cottage at Ganta—where the Laubachs stayed on their visit to the Ganta Mission (Methodist).



Liberia literacy team (left to right): Bob Laubach, general assistant; Mrs. Olsen, artist; Dr. Laubach; Miss Bloomquist, missions coordinator; Mr. Olsen, artist.

terms that are poetic in their simplicity:

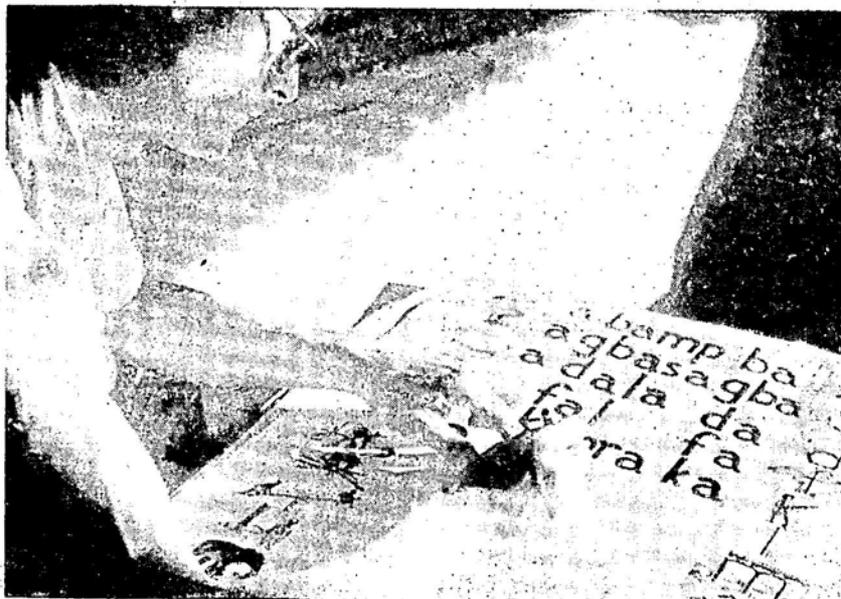
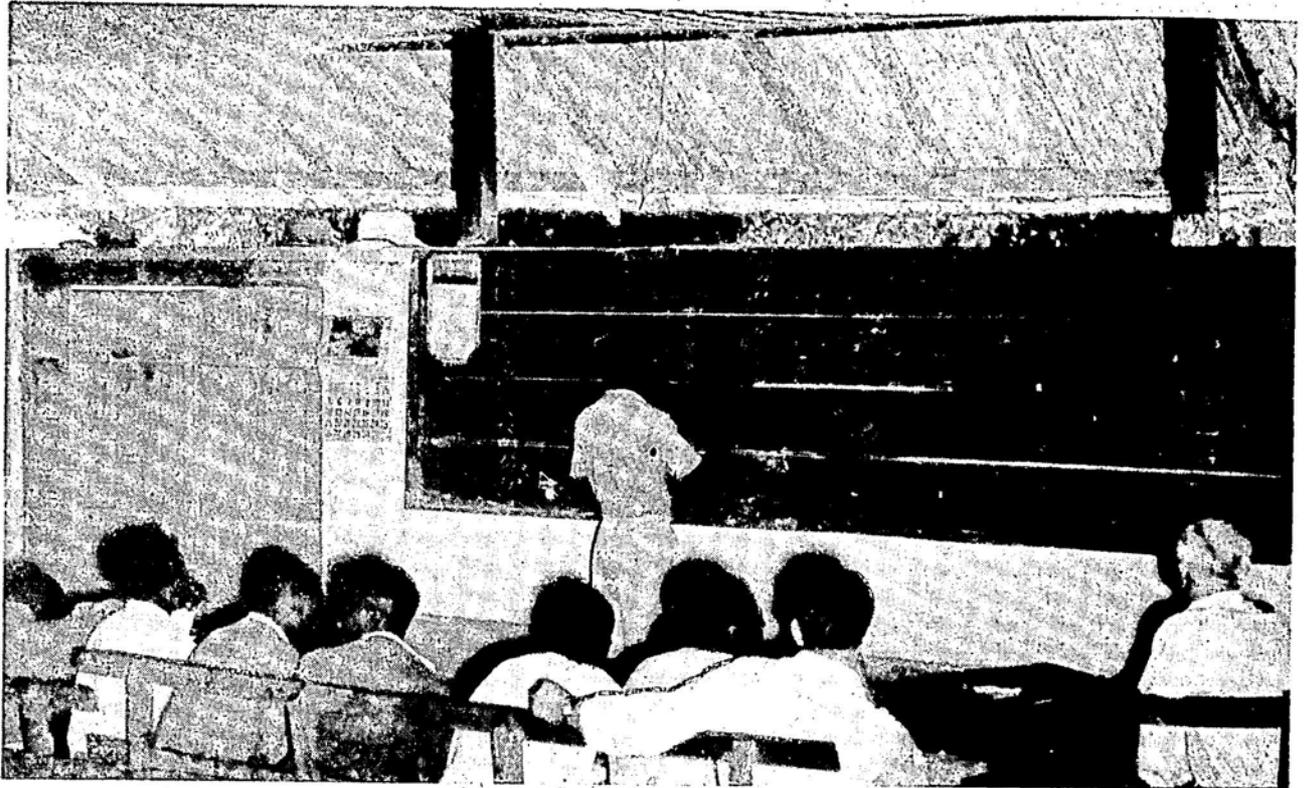
"When a basket is worn out, what do you use to repair it? *Okombekombe*. Dr. Laubach came and made our old people over, and so his name is *Okombekombe*, 'mender of old baskets.' His son was kind, went around with a smile, taking pictures and making people happy. We call him 'gentility.' The artist had a face that showed he was thinking, working out the illustrations for our words. When we gave him suggestions for improving some of the

pictures he did not get mad. We call him 'skilful.' His wife worked constantly even until four o'clock in the morning, she and her husband, tracing the pictures for our book; so we call her 'perseverance.'"

With a nod of understanding, with a smile of encouragement, men and women are teaching the illiterates of Africa to read. Thus, in every quarter of the continent, winds of change are springing up—portending a new day, both in the hearts and in the minds of Africa's people.

HOW IT'S DONE

*"But how is it done?"
Over and over the question comes when the report of the almost miraculous literacy campaigns are told.
Well, here are the steps that are taken.
Of course, this is just the beginning of the experience for illiterate men and women.*



(Above)

Selecting most common words and key words. Missionaries, teachers and literate natives do the preliminary work in each language.

(Kono language, Jaiama, Sierra Leone.)

(Left)

Adding pictures to key words. An English doctor works on a large wall chart, lettering and illustrating.

(Temne and Limba, Binkolo, Sierra Leone; Dr. Hugh McClure, English doctor with American Wesleyan Methodist mission.)

A Typical Literary Process in Any Locality.



(Above)

Chart demonstrations and trial. Dr. Laubach holds an outdoor demonstration at night, teaching from large charts hung on the side of a missions truck.

(Kpelle language, Sua Koko, Liberia.)

(Below, left)

Using flash cards to learn consonants. Flash cards have picture

on one side, word or syllable on the other. This new literate shows the picture side of a flash card to a friend.

(Kono language, Jaiama, Sierra Leone.)

(Below, right)

Studying mimeographed lessons. This illiterate boy can now easily be taught to read, and then he can teach someone else.

(Bassa language, Monrovia, Liberia.)



WORLD OUTLOOK BOOKS OF THE MONTH

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

WHO KILLED HITLER, by Herbert Moore and James W. Barrett. Booktab Press, New York. 176 pages. \$2.50.

THE LAST DAYS OF HITLER, by H. R. Trevor-Roper. Macmillan Company, New York. 254 pages. \$3.00.

These two books on the same subject reach opposite conclusions. The small volume edited by Moore and Barrett, two newspaper men, finds evidence to support the theory that Hitler was put to death by one of his physicians. Major Trevor-Roper recites the story that he originally gave to the world and which is now widely believed—namely, that Hitler and his mistress committed suicide.

* * *

THE MEMOIRS OF CORDELL HULL. The Macmillan Company, New York. 2 Volumes. 1,804 pages. \$10.50.

The long-awaited memoirs of Mr. Hull have at last appeared and they justify the hope and expectation that the documents would constitute an interesting and permanent contribution to the history of our Republic and our time. No man in our generation has served the country in more important capacities or with greater devotion and wisdom than Cordell Hull of Tennessee.

Born in 1871 in a cabin in the hill country between middle and east Tennessee, Mr. Hull became a lawyer, a soldier in the Spanish American War, a judge, a United States Senator, and Secretary of State. In the last capacity he served for eleven years. He was the author of the Federal Income Tax Law and Inheritance Act, a delegate to numerous conferences in Latin America and elsewhere in the world, and to the conference which framed the charter of the United Nations. As advisor on affairs of state, he accompanied President Roosevelt to the various conferences between the Allied leaders and was recipient of the Nobel Peace Prize in 1945. Certainly such a man has much to say to the American people about their history and diplomacy.

The two large volumes which tell this story have the readability of a novel for any person who has a liking for history. Mr. Hull traces his career from childhood in Tennessee to the close of his service as America's outstanding diplomat. His recital of the part he played in developing the financial structure of the country, especially the income tax and

inheritance laws which he authored, is of deep interest, and his account of the financing of two wars is extremely important.

Mr. Hull's memoirs covering the period of his incumbency as Secretary of State contain much hitherto unrevealed material and constitute a most important part of our national history during a critical period in the life of the republic.

It is safe to say that these two volumes will possess permanent value in American history and literature. They cannot be read at a single sitting, but they are important enough to warrant many sittings and those who read them carefully will be amply rewarded.

* * *

TO THE BITTER END, by Hans B. Gisevius. Houghton Mifflin Co., Boston. 632 pages. \$4.00.

FOREST OF THE DEAD, by Ernst Wiechert. Greenberg, New York. 135 pages. \$2.50.

Books are still coming from the press to give us information about the alleged anti-Nazi underground which worked in Germany during the war. Most of them convey the impression that anti-Hitler sentiment was very weak and very ineffective.

Gisevius has written a story which covers almost the whole history of Germany under Hitler. He was a German official who actually served in the infamous secret police service, or Gestapo, of Hitler's Germany, and he now says used his position to gain the information which appears in his book.

Wiechert is a German novelist who was imprisoned in the notorious Buchenwald concentration camp for a considerable period. He writes a personal story about some of the people who were around him in prison, but his work does not attempt anything like the task undertaken by Gisevius and is of little real importance.

* * *

JEFFERSON, WAR AND PEACE, by Marie Kimball. Coward-McCann Inc., New York. 398 pages. \$6.00.

The place held by Thomas Jefferson in American history is indicated by the fact that books about him continue to come

from the press, several having appeared during the last few years. Marie Kimball has written a previous volume on Jefferson's life up to 1776 and now carries the story down to his departure for Europe as one of America's representatives there. The book covers a period of only eight years. It is well written and documented and offers much light on the work and character of its subject. Mrs. Kimball is the curator of the Jefferson Memorial Foundation.

* * *

OZARK SUPERSTITIONS, by Vance Randolph. Columbia University Press, New York. 367 pages. \$3.75.

Vance Randolph has written two or three other books about the Ozark Mountain region, of which he is not a native but in which he has spent a great deal of time. In this latest volume he has collected thousands of little practices, beliefs, and ideas prevalent in the Ozarks which are not in accord with the findings of modern science. Many of them are not peculiar to this particular region but are found in every part of the United States and among all classes of people.

The author has compiled an amazing record. He covers what the people believe about the weather, crops, treatment of ailments, courtship and marriage, animals and plants, and numerous other aspects of life. Most of the beliefs or practices cited have long since ceased to have any hold upon most of the people, but as survivals they constitute an important contribution to the folklore of America.

* * *

BOOKS RECEIVED

THE PROTESTANT CHURCH AND THE NEGRO, by Frank Loescher. Association Press, New York. 159 pages. \$3.00.

CHILDREN AND RELIGION, by Dora P. Chaplin. Charles Scribner's Sons, New York. 230 pages. \$2.50.

TRY GIVING YOURSELF AWAY, by David Dunn. The Updegraff Press, Ltd., Scarsdale, N. Y. 110 pages. \$2.00.

I HAVE LOVED JACOB, by Joseph Hoffman Cohn, D.D. American Board of Missions to the Jews, Inc., New York. 99 pages.

THE SOCIAL FORCE OF CHRISTIAN MISSIONS, by Maude A. Price, A.M. The Torch Press, Cedar Rapids, Iowa. 83 pages.

THE SHAKING OF THE FOUNDATIONS, by Paul Tillich. Charles Scribner's Sons, New York. 186 pages. \$2.50.

HOW WE GOT OUR DENOMINATIONS, by Stanley I. Stuber. Association Press, New York. 224 pages. \$2.50.

THE WHITE MAN'S PEACE, by No-Yong Park, Ph.D. Meador Publishing Company, Boston. 252 pages. \$3.00.

THE BIBLE SPEAKS TO YOU, by Francis Carr Stifter. The Greystone Press, New York. 144 pages. \$2.00.

WORLD OUTLOOK

The Moving Finger

Writes . . .

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

World Council Assembly in August



Dr. John R. Mott

AT AMSTERDAM, Holland, in August Christian leaders from 136 independent churches of forty nations will meet in the first constituent assembly of the World Council of Churches.

All the main lines of world-wide Christendom will be there; all will be members except the Roman Catholic Church which is sending official observers.

"One of the most reassuring facts is that even in the pathway of the unparalleled upheavals and suffering of the past decade, there has been such an unequalled overcoming of divisive forces and such a gathering together of the Christians of many names," says Dr. John R. Mott. "The World Council in no sense seeks to control or dominate the churches, but to serve them and to bring their distinctive and united contributions and influence to bear upon the unsolved problems of the present fateful hour. The Amsterdam Assembly will concern itself with the major issues confronting the churches and with the working out of the most effective organization." Practically every major evangelical church in the world and the Eastern Orthodox Churches will be represented.



Crusade Erects Two Churches in Belgium

UNDER THE LEADERSHIP OF BISHOP Paul N. Garber and Superintendent William G. Thonger, two reconstructed Methodist churches in Belgium—both destroyed in the war—were recently completed and dedicated. One is the Methodist Church at Her-stall where the service was in French; the other at Ypres where the Flemish tongue was used. Large congregations took part in both dedications. Both

new buildings were made possible by reconstruction funds of the Crusade for Christ.



Best Americans Are Products of Religion

"THERE IS GREATER NEED TODAY than ever in our history for emphasis on the place of God in our family life," says President Truman. "The most important contributions that the churches can make to the home is to bend their efforts toward keeping its spiritual forces as vigorous and vital as possible. The most perfect economic and social environment conceivable cannot assure a sound home life where the spiritual foundations of the family are weak. The fairest flower of American family life is the fruit of the religious heritage of the centuries brought to our shores."



Churchmen Urge Peace Program

ALARMED BY THE "SERIOUS DRIFT toward war" now apparent across the world, 125 leading Protestant churchmen from twelve denominations in twenty states recently met in Washington, D. C., to plan action "to avert war and revitalize the will toward peace."

The churchmen, who were presided over by Dr. Ralph W. Sockman of New York, and Dr. George Hill of Pasadena, Calif., declared: "We call upon our national leaders to cease the effort to put the United States on a war-time basis. We recognize the menace of totalitarianism to the democratic way of life. We are convinced that the method of dealing with such ideas is not by resort to armed force but by the strengthening of social and political democracy, safeguarded by international law. It is our conviction that as a nation we have failed to take all possible steps to avert war, to strengthen democracy at home and abroad, and to build world peace."

Carl F. Price, Composer, Dies

CARL FOWLER PRICE, PROMINENT Methodist layman of the New York Conference, internationally known as a writer of church music, and one of the founders of the Hymn Society of America, died at his home in New York City on April 12. He was sixty-six years of age.

With the late Miss Emily S. Perkins he founded the Hymn Society of America in 1922, and was its first president. He was for years a national officer of the Epworth League, president of the Methodist Historical Society, trustee of the John Street Church, New York City, president of the Methodist Social Union in New York. He was a member of a number of General Conferences of the Methodist Church, and of the Ecumenical Conference in 1931.

Mr. Price was the composer of more than 200 hymn tunes and cantatas, and editor of seven hymnals and of seven books of college songs. For many years he was a volunteer organist in Methodist churches and in Masonic lodges in New York City. His published books include "The Music and Hymnody of the Methodist Hymnal," "Curiosities of the Hymnal," "One Hundred and One Hymn Stories," and "More Hymn Stories."



China Clinic to Aid Children

TO HELP MEET CHINA'S URGENT NEED for persons equipped to teach problem children and mentally deficient adults, mission-supported University of Shanghai has opened a clinic to train education majors in mental, personality, and intelligence testings. It also gives tests for visual and speech defects. The purpose of the clinic, says President Henry H. Lin, "is to find out the causes of these defects and to send the patient to specialists to have the defects remedied."

GOWNS

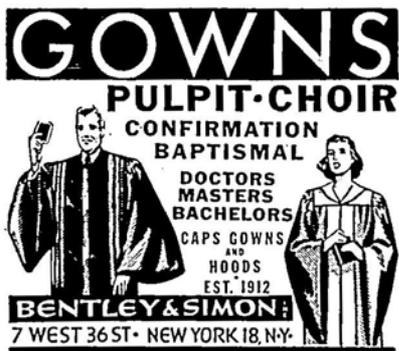
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Do You Want to Be a Nurse?

UNDER THE AUSPICES OF THE AMERICAN Hospital Association, the schools of nursing in the U.S.A. are endeavoring to enroll 50,000 young women in their classes in 1948—an increase of



This Indian visits the Methodist clinic in Bolivia

10,000 over last year's actual enrollment. Methodist pastors are urged to call to the attention of young women graduating from schools this summer the opportunities for Christian service in this field.

For possibilities for nursing service in Methodist hospitals and other institutions in the United States, pastors and others may inquire from the Board of Hospitals and Homes, 740 Rush Street, Chicago, Ill. For nursing service on the missions fields of the world, write for information to Dr. M. O. Williams, Personnel Department, Board of Missions of The Methodist Church, 150 Fifth Ave., New York, N. Y.



Reformation Day, October 31

UNDER THE SPONSORSHIP OF THE Department of Evangelism of the Federal Council of the Churches of Christ in America, there will be a widespread observance of Reformation Day and its meaning in the life of world Protestantism on October 31. In addition to gatherings in local churches, emphasis on "the Protestant heritage" in Sunday sermons, and community-wide afternoon or evening union church services, the Council plans to hold simultaneous missions in some twenty major cities.

The missions, which may extend over two or more days each, will include a united church rally, a laymen's luncheon, a women's meeting, a youth meeting, and a gathering for ministers. Local ministerial associations and councils of churches will cooperate with the Federal Council. "The time has come when a larger emphasis is needed on

the positive principles of the Reformation, and their significance for our life today," says the Council.



Four Work Camps Planned for Methodist Students

OPPORTUNITY TO ATTEND WORK camps in New York, Iowa, Cuba and Mexico will be offered Methodist students during the summer of 1948. Men and women students are eligible for each camp except the one in Mexico, which, for its first year, will enroll only men students. Each work camp will enroll students of all races.

The city work camp in New York and the rural work camp in Iowa, sponsored by the Board of Missions and Church Extension, will provide board and room and expenses incidental to the student's work schedule. Transportation and activities fees will be paid by the students. Mexico and Cuba Work camps, sponsored jointly by the Board of Missions and Church Extension and the Board of Education require that the students pay their own transportation to Mexico City and Miami, plus an additional fee for living expenses.

The 26 students attending the New York City Work Camp, June 28-August 6, will assist in programs of metropolitan churches and settlement houses, vacation church schools, recreational and class periods. The campers also will study urban life as it is related to problems and opportunities facing the church. The participants will work with Japanese, Chinese, Italians, Negroes, Spanish-speaking people and other racial groups. Morning and afternoon sessions will be assigned to work periods. During the evenings, the work camp family will interview outstanding leaders of church and civic groups. Discussions, recreation, worship and sight-seeing are planned for the week-ends. The Rev. and Mrs. Wayne White, of Westchester, N. Y., are directors. The New York City Work Camp is a joint project of the Department of City Work, the Department of Student Work and the Woman's Division of the Board of Missions and Church Extension and the New York City Society of The Methodist Church.

Iowa Rural Work Camp, June 15-July 26, will enroll 25 students. Simpson College, Indianola, Iowa, will be headquarters. The morning sessions will be spent on the campus in discussions, study and various group activities. During the afternoons and

evenings, deputations will visit rural churches where they will assist in surveys, house-to-house evangelism, vacation schools, recreation, the leading of worship services and study courses. Work campers also will help in the manual labor of repairing and re-decorating of church buildings. Students will be chosen from applicants "who are interested in rural sociology and agriculture and who desire an internship in rural church work under expert supervision." The Rev. Gene Carter, member of the Simpson College faculty, will direct the camp.

The Mexico Work Camp, June 23-August 10, will enroll 17 men who have been studying in the United States and 3 students of Mexico. Financial requirements include transportation to Mexico City plus \$60 for board. Listed in the announcement as "desirable but not necessary" are the following qualifications: "Some experience in carpentry, masonry, plumbing, electrical installations, pre-medical training, some knowledge of Spanish." "What is absolutely necessary," according to the announcement, "is that the work camper should have humility and a friendly and co-operative attitude. Also essential is a willingness to practice group living, to obey the rule of the majority and a concern not to violate local village customs, even if some seem unreasonable." The Rev. and Mrs. Wesley Matzigkeit, missionaries in Mexico, are directors.

The Cuba Work Camp is scheduled for six weeks during June, July and August in Preston, Oriente, Cuba. Eleven students will be chosen from the States of Florida and Georgia and five from other sections of the country. The cost will include transportation and \$20 for expense of food. The Work Camp will be divided into two groups—one working at the school, the other in the nearby rural community. Activities will include the teaching of classes in Bible, health, canning and food projects, and the manual work of road repair, improvements for the local school, building a church. The Rev. John Stroud, a missionary serving in Cuba, is the director.

Application for the New York and Iowa camps will be received by Caxton Doggett, secretary of Student Work, Board of Missions and Church Extension, 150 Fifth Avenue, New York 11, N. Y. Harvey C. Brown, associate secretary, Department of Student Work, Board of Education, 810 Broadway, Nashville 2, Tenn., is in charge of enrollment of the Cuba and Mexico Work Camps.

India's Estimate of Gandhi



Mahatma Gandhi

✪ A FEW QUOTES AND heads from the newspapers of India best describe what Gandhi meant to the Indian people: "father of our country," "spiritual and political father," "divine incarnation," "The God-man Gandhi," "the Indian Lincoln," and "the greatest man of our century."

"Gandhi's death was a terrific blow to the new nation, which needed his steady outlook and keen advice even more than it had in the past," says the Rev. David A. Seamands, missionary in Bidar. "At first there was a good deal of panic and violence. That has very largely died down. However, there have been two results which you ought to know.

"First, a sort of miniature revolt against the Brahmins. After all it was not a Muslim, nor a Sikh, nor an Untouchable who killed Gandhi; rather it was a Brahmin—one of the highest caste, the priestly group. Hence in many areas every Brahmin house was burned to the ground, and the occupants often slaughtered in cold blood. All over there has been a strong feeling against the high-caste people by those of the lower-caste groups.

"But the most unusual result of Gandhi's death has been the amazing amount of (shall we say) publicity which has come to Christ and Christianity. The Indian people loved Gandhi so much that they wanted the highest and best with which to compare him. Did they turn to Shiva, Vishnu, Rama, or Krishna—their most venerated gods? No, not once were their names even mentioned. All the way through, step by step, from birth to death, Gandhi was compared to Jesus Christ. Christ was not born in a wealthy family; Gandhi was only a middle-caste man. Christ taught non-violence; so did Gandhi. Christ was killed by the Jews, His own people; Gandhi was murdered by a Hindu, one of his own. Christ had three wounds (one in each hand and one nail through both feet); Gandhi was shot three times. Christ prayed for those who were crucifying Him; Gandhi (would have no doubt forgiven the man) if he had become conscious!

"It is probably safe to say that Gandhi's death has been the greatest single factor of Christian evangelization in our decade. But even here the

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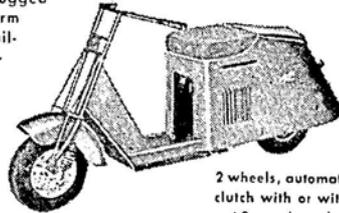
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Indians sensed a difference. A Brahmin lawyer while talking to me said, 'Of course we love Gandhi more than any other man; he is the father of our nation. But you cannot really compare his death to Christ's. Gandhi never told people that he had come to die for the sins of the world; he never said that he was to die that others might live.' And then his conclusion amazed me, 'And of course Gandhi did not arise again!' Mind you, this from a Hindu lawyer!

"But India true to its Hindu pattern, has already begun to defy Gandhi. Shrines are arising all over the land; it is only a question of time until he will be definitely worshipped as divine-incarnation. This is something Gandhi fought against during his whole life."

» »

Scholarships

For Europe Theologs

» THIRTEEN PROTESTANT THEOLOGICAL seminaries in the United States have provided twenty-five one-year scholarships for theological students from nine war-devastated countries of Europe. The twenty-five young men are now in the American seminaries.

"YW" Is

75 Years Young

» THE FIRST STUDENT YOUNG WOMAN's Christian Association was founded at Normal, Illinois, in 1873. Today there are 614 Student YW's serving on college and university campuses across the United States.

» »

Quakers and Labor

» THE AMERICAN FRIENDS SERVICE Committee (Quakers) works closely with organized labor in many of its undertakings overseas. It was recently given 76 microscopes by the CIO and the AFL to be used by Quaker relief teams in India.

In Austria and Hungary, committees of young apprentice members of trade unions have worked with Quaker teams to distribute food and clothing to workers, often, because of their heavy labor, found to be among the neediest groups. In Austria, the Quaker team also works with the trade unions to help run rest homes to which weary apprentices may go for several months of fresh air, good food and recreation.

Inflation

Reverses Maxim

» MISS LAURA M. Schleman, Methodist missionary in Kiangsi Province, China, is only one of the millions of people in that land who can't keep up with mounting inflation.



Miss Schleman

"The first Sunday I put ten thousand dollars in the collection plate," she says, "and used that as a measure to get my bearings. Now that amount is a trifle—exchange is 120,000 to one. The more you save, the more you lose, childhood lessons notwithstanding. Hesitate to buy an article today, you'll pay double and kick yourself for false economy. Money is dead in the hand. Buy something and you have substance; keep it for a rainy day and you have so much worthless paper."

» »

China Colleges Again in Service

» DESPITE THE HARDSHIPS AND DISLOCATIONS caused by civil war and skyrocketing inflation, the thirteen mission-supported colleges in China have made long strides in rehabilitation since V-J Day. The total spent on restoration of the colleges through March 31, 1948, was more than US \$3,300,000.

"Although much work remains to be done, the most urgent repairs have now been made," says the United Board for Christian Colleges in China. During 1947, more than a half million dollars' worth of supplies and equipment was sent to the thirteen colleges. This equipment included such items as: beds, blankets, laboratory instruments, chemicals, books, magazines, projectors and films for visual education work, medical drugs, hospital, engineering, and machine shop equipment, veterinary supplies, garden seeds and horticultural supplies.

» »

Against Sunday Work

» THE EVANGELICAL CHURCH OF THE Czech Brethren has sent a petition to the President of the Central Committee of Action, asking that people who, for reasons of conscience, do not wish to take part in reconstruction work organized by the government on Sundays, but are prepared to do so on weekdays, should not be regarded as hostile to it.

**Relief Clothing
Asked for Korea**

☞ THERE IS AN ACUTE need for relief supplies, especially for warm clothing, in Korea, where Methodist missionaries are again in service, according to the Rev. Charles D. Stokes, recently named to service in Wonju in the heart of an agricultural valley. Mr. and Mrs. Stokes, of Randleman, North Carolina, have recently been added to the missionary forces in Korea.



Rev. Charles D. Stokes

"Amid the present shortage of virtually all commodities, a period of severe inflation has ensued," says Mr. Stokes. "The Korean pastors, whose salaries have not kept pace with rising prices, are being compelled to spend almost all their income for food and fuel and are left without adequate clothing for themselves and their families. Also there are many refugees in Wonju and throughout southern Korea, who have escaped from the Russian occupation zone in the north, bringing almost literally only what they had on their backs. Many of them are destitute, thinly clad, living in tiny make-shift huts where the entire family is crowded into one small room. One cannot complacently enjoy warm clothing while the children about him suffer from the cold, with no warm wraps and their bare legs and stockingless feet exposed to zero temperatures.

"The most needed relief items are: coats, jackets, sweaters, heavy underwear, suits, pants, caps, gloves, scarfs, children's clothing of all types, men's and children's shoes, ladies' flat-heeled shoes (high-heeled shoes are not usable here), and cotton goods, preferably in black, white, or other solid colors."

Packages weighing up to 22 pounds may be mailed to Korea, and they should be wrapped and tied, and marked "For Relief." (Strong cloth sacks may be used for packing in place of cartons and will save on weight). Relief packages may not be sent APO, but must go through international mail service. Address them as follows: To the Rev. Charles D. Stokes, Methodist Mission, Wonju, Korea.

"We are also particularly interested in helping the church in its outreach into new communities," says Mr. Stokes. "Only last week the superintendent of the Wonju District was telling me that five of the nine townships of this District are without any church-

es. He was anxious that workers might be secured to enter these communities to bring Christ to the people through preaching and personal testimony. In these times of high inflation, however, the Korean churches are not financially able to assure this additional burden. Will you not join with us in prayer that the workers may be forthcoming and their support secured? Perhaps some of you will want to have a share in this program. According to present exchange and prices, \$15 would support a Christian worker for one month."



**Religious Group
Honors Eddie Rickenbacker**

☞ CAPTAIN EDWARD V. RICKENBACKER, chairman of the Board of Sponsors of the World Council of Christian Education, was honored at a luncheon given by that organization in New York recently. At the luncheon, J. Arthur Rank, chairman of the British Administrative Committee of the Council, presented Captain Rickenbacker with an award in the form of a scroll for his outstanding service to this organization in his capacity as chairman for the past three years.



**Young Church Starts
a Mission**

☞ LAY MEMBERS OF THE TELUGU Church Council recently met at Cud-dapah, India, and planned to found a Missionary Society. They convened a conference at Jammalamadugu which 400 members attended. It was felt even after 150 years existence of 350 Foreign Societies in India that not a single society had become indigenous and that Indians should become very soon independent and self-sufficient in free India.



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40,000 Jewish Children in DP Camps

☞ THERE ARE 40,000 JEWISH CHILDREN under eighteen years of age now in displaced persons camps in Europe, and some of these are being moved for re-settlement in Palestine, Canada, Australia, South Africa, and France, according to Miss Amelia Igel, child care consultant of the American Joint Distribution Committee.

She adds that there are about 150,000 Jewish children in Europe who need aid. In addition to DP camps, there are 215 sheltering homes under the Committee and these care for 15,500 children. Others receive special foods, medicines, clothing, and schooling as funds and workers are provided.



Methodist Church Buys a Ranch

☞ THE METHODIST CHURCH OF SANTA Fe, N. M., has just purchased a 750-acre ranch at Glorieta, N. M., 18 miles from Santa Fe. The Church plans to use the ranch as a summer camp for their young people.

Included is a 6-room modern frame ranch house, a 30'x60' barn, shed box stalls, blacksmith shop, 3-car garage, machine shed, small cottage, stock and equipment. The property, 7,500 feet high, is situated in the Santa Fe National Forest. Lawns, flower beds, garden and orchard surround the house. About 50 acres of land are under cultivation; 10 acres are irrigated. The Glorieta Creek runs the entire length of the ranch.

Latin America Radio

☞ THE COMMITTEE ON COOPERATION IN Latin America has appointed Dr. Manuel Garrido Aldama as Secretary for Radio Evangelism under the auspices of the Committee. Dr. Aldama is well known throughout Latin America, having worked for the past ten years as radio evangelist with station HCJB (The Voice of the Andes) in Quito.



"Holy Ground"

☞ BECAUSE THE ANCIENT CITY OF Jerusalem is "holy ground" to Christian, Jew and Arab alike, Bishop Charles K. Gilbert, head of the Protestant Episcopal Church in New York City, has appealed to religious, political and military leaders of all three groups to declare the city a "neutral place" and to take every measure possible to prevent the destruction of its sacred places. It is being recalled that the so-called "Truce of God" saved holy places during the days of the Crusades, and that during both world wars many religious edifices were protected from bombing through agreement among combatants. A similar plea has been made to all three groups and also to the United Nations by the Archbishop of Canterbury, from England.

C T S Graduates Hold Reunion

☞ METHODIST DEACONESSES AND MISSIONARY women in the Los Angeles area, all of whom are graduates of the Chicago Training School, held a reunion recently in Highland Park, California. The forty women present, some of whom worked on the foreign field, lunched together, elected officers and then exchanged experiences from the various mission fields.



To Develop R. E. in Japan

☞ MISS RUTH ISABEL SEABURY, of Watertown, Mass., well-known executive of the American Board of Commissioners for Foreign Missions (Congregational), will spend the next two years in Japan, working with Japanese Christian educators, in developing Christian educational work in that country. Dr. Seabury will help revise the religious program of Doshiska University, Kyoto, and in the founding of a rural school of college grade along the lines of Berea College in Kentucky—coeducational, intercultural, and Christian.



German School Law

☞ THE NEW LAW APPLYING TO SCHOOLS in Berlin prohibits denominational schools, both public and private. The Berlin churches sent a letter to the magistrate of Greater Berlin, expressing their attitude to this law. The letter points out that the new regulations are less favorable than those enforced by the High Command.

"We object," says the letter, "that the new school law excludes all possibility of organizing Christian schools as part of the state school system. We are speaking for parents who have expressed their desire for Christian schools in which all the teaching is given by Christian teachers, and harmonizes with the training given in a Christian home. Many of these parents voted for the Socialist parties, but these parties have not carried out the voters' wishes on this question."

The letter also protested against the dissolution of the colleges (Gymnasien) in view of their importance for theological studies.

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THE AUTHOR. Miss White, a retired missionary and a native of Georgia, served for 42 years in China and knows the Orient. After Pearl Harbor Miss White was held in a Japanese internment camp. When she was chosen to be repatriated, she was forced to leave the manuscript for *MEET MRS. YU*, on which she had been working for two years. It was later returned to her.



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