

MAY 1953



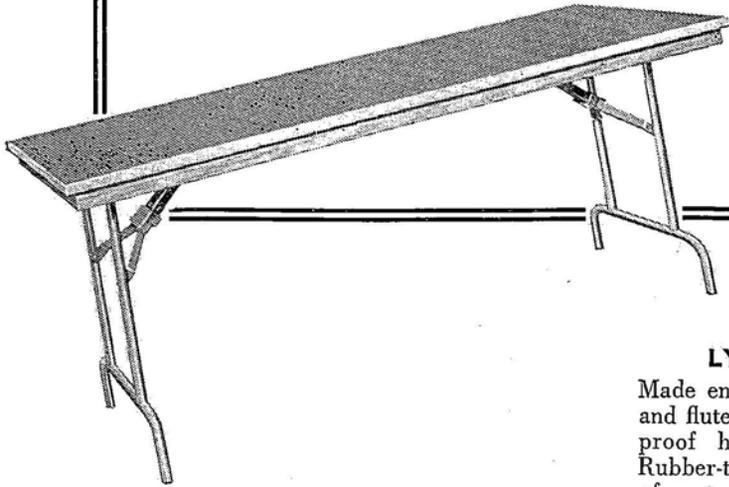
World Outlook



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LETTERS

New Year's Celebration In Japan

● The big holiday for Japanese people is New Year's day, and I have really enjoyed taking part in their festivities. Everyone works hard to have everything thoroughly cleaned—even to washing outside clapboards on buildings—and to have all bills paid, and enough cooking done so that no cooking has to be done for the three-day holiday. Each house is decorated with a pretty festoon made of pine, ferns, red berries, rope, and an orange. Also there is a branch of pine at either side of the front door. All these things symbolize good luck, long life, and prosperity. The stores and public places have a beautiful decoration made of bamboo poles (they remind me of organ pipes) with the lovely red berries, pine branches and a pretty purple cabbage-like plant arranged at the base.

I visited a home where they were preparing "omochi" which is a special rice pound into a sticky mass and then fashioned into round cakes which are cooked in various ways.

DORIS HARTMAN

Komi Nagare Kawa Cho
Hiroshima, Japan

"Shouting and Singing" in India

● One of the young men of Sateti came to me saying, "Miss Sahibji, you have forgotten something."

I looked at my purse, Bible and songbook, which were all in the car. Then the boy said, "You don't understand what I mean. Neither you nor the preacher took a collection today."

Then I answered, "I guess you are right. We were so busy with the examination, eating, and singing, that we forgot all about gifts. However, it isn't too late even now. Tell the folks to bring their gifts."

In a few minutes, they came joyfully bringing their gifts. Some of them brought money, others brought eggs, and still others brought small baskets of wheat and rice. Then they stood with bowed heads while I gave a prayer of thanksgiving for the gifts they had so cheerfully brought. Then I handed these gifts to the Munshi who was responsible for these people's being Christian.

As the car started to move, some of the young people jumped on the running board of our car and others followed along behind. They sang the verse of a song, and then shouted in their own language, "Victory to Jesus Christ!" Shouting and singing, we went through a village where about 600 non-Christians live. These young people were not ashamed of the fact that they were Christians. They wanted everyone to know how happy they were because they were now Christians and had no fear in their hearts. They went two miles with us, singing and shouting all the way.

It is young people like these young people in the village of Sateti who are the hope of our Christian Church in India.

GRACE M. BATES

Methodist Mission
Budaun, U. P., India

MAY 1953

Students and Teachers Extend Helping Hand

● For many years we have had a free night school directed by the folk of the boarding department. In the beginning the classes were intended for the adults who came to learn to read and write. But soon requests for further study made it necessary to have classes for all levels of the primary school. This year it was decided to increase the opportunities for those who were coming to the school, so classes in cutting, sewing, and typing were added. We had to limit the matriculation for these classes as so many were eager to learn. Despite this, however, there were more than one hundred to matriculate in the school. It was impossible to limit the attendance to adults as a large number of children who had no place to study came pleading to stay. As the weeks passed other opportunities appeared. Immigrants who had been here for a short time came asking for lessons in Portuguese, so we added that language to our course of study. Each evening we have a closing program, sometimes it is music, sometimes stories, at other times a religious talk or an educational film.

Our Woman's Society is active in many ways. Wesley Church, which serves the student community of Institute Porto Alegre and Colegio Americano, is sadly in need of a building adequate to its needs. Our women are turning every stone to raise money for the construction. We have a beautiful plan, but the congregation is small and poor.

MARY HELEN CLARK

Dr. Lauro de Alveira 71
Porto Alegre, R. G. do Sul, Brazil

Welcome in the Japanese Countryside

● On my Christmas visit to the Rural Center, Azalia Peet and Emma Wilson were at the station to meet me with the jeep. Two of the Tauyazaki Rural Center nursery school teachers, and the president of the women's society and the leader of the young people were all there too. It was quite a welcome to this place where I hope soon to be working. The Rural Center is about 15 miles north of Fukuoka and right on the sea. The scenery is beautiful. It is in a pine grove. Hills loom in the distance all around. The scenery changes almost every hour—because there is so much sea and sky, and the color of the hills changes too.

The Center here consists of the Church, kindergarten and nursery, the pastor's home, our home, apartments in the church building, and a home for old ladies.

We are within about fifteen minutes' walking distance of three villages, and at least two or more villages can be reached in half an hour. The nursery and kindergarten children (about one hundred) come from these nearby villages.

JEAN ROWLAND

Interboard House of 4 Shiba Pk.
Minato—Ku, Tokyo, Japan

Victrolas Bring Gospel Messages

● Work was resumed in El Cerrito. Sewing lessons were given in La Colonia. We now have a sewing machine there for the use of women who do not have one. We will also have one in Suchitlan when the social center

U.S.-2's Being Recruited for Terms Beginning in September

● This year the U.S.-2 Plan is calling for a total of 50 young people to serve in home missions stations all over the United States, and in Hawaii, Puerto Rico, and Alaska (where the term jumps to three years instead of two).

College graduates who are active members of the church, possess practical skills, have the ability to work effectively with people, have good health, of Christian character and have a desire to share their experience with others fill the bill exactly. Where will they serve? In mission schools, community centers, kindergartens, and day nurseries, children's homes, rural centers, rural churches and communities, hospitals and clinics.

After six weeks of intensive training during the summer of 1953, the accepted candidates will begin their service in September. Young people interested in the U.S.-2 program should write to Miss Alpharetta Leeper, Department of Missionary Personnel, 150 Fifth Avenue, New York 11, New York.

is formally opened. You, who have never made a whole dress by hand, simply cannot appreciate what the machine will mean to the women of Suchitlan.

We have one new convert in Minilla. The older brother of the Soto family has been responsible for placing several Bibles in nearby villages. He bought a victrola and now has a fair-sized collection of religious records which he plays for anyone who visits his home. As recreation is extremely limited in this mountain village and as the Mexicans are extremely fond of music, he does not lack an appreciative audience. Many have heard the gospel message in this way. This has been our very best year in the sale of Bibles and Testaments.

We now have a candidate for the ministry. A young man, formerly president of the local Catholic Action group, came to a social gathering, was invited to the Young People's meeting, then to the church service and found there what he had longed for so long—the peace that comes from knowing Christ as Redeemer and friend. It has been a pleasure to have him in the probationer's class. He attended the Youth Congress in Puebla, paying a substitute to take over his work as a local mail carrier. There he heard and answered the call to dedicate his life to the ministry.

MAMIE BAIRD

Cortazar, Gto., 1 Ramirez No. 7
Mexico

Music in North Carolina

● Allen High School in Asheville, N. C., is a mission school for Negro girls, supported by the Woman's Division of our church. At present, we have eighty boarding students, about fifty day students, and a biracial staff of nineteen. Since 1887 this school has been a recognized part of Western North Carolina.

My work consists of teaching thirty-five girls to sing, or play the piano.

Allen is not a school for problem children. It is here in order that some Negro girls may

have a chance for high school education. In the seventeen counties in Western North Carolina there are only two accredited Negro high schools, Allen and the public school in Asheville.

I should like for you to meet our choir of thirty voices, and do they like to sing! We have given numerous concerts this year, many of which have been in churches, preceded by supper and recreation.

It is here that I find the most interesting part of my life at Allen: in work with inter-racial groups.

MARY LOU MUSSER

Allen High School
Asheville, N. C.

Picturesque Jabalpur

● Here in Jabalpur there is a great deal of poverty, but we don't see quite so much of it on the campus. There are about sixty students this year—all of them fine young people. This is one of the few schools in India which allows girls and boys to eat together. Even then, they don't have very much freedom, from our point of view. The girls are supposed to go to the dining room in groups, so there won't be much "danger" of flirting.

Most of us go to the English Church on Sunday evenings, so we had communion there on World Communion Day. It was a lovely service, but a little different in two respects from what I was used to. The "wine" was white raisin juice. When the bread was served, I noticed that everyone cupped his hands, one over the other, to receive the bread, and then lifted both hands to the mouth and ate the bread.

We went out on Oct. 18 to see the lights for Diwali, the Hindu New Year. All the Hindus who possibly can, whitewash their places of business and decorate whatever is their means of livelihood—shops, cows, goats, bicycle rickshas, etc. They put out tiny clay holders of oil with lighted wicks, outside both their homes and shops. Shopkeepers start new books at this time, and give garlands of flowers or gifts of sweets to all visitors to their shops.

DOROTHY STRONG

Leonard Theological College
Jabalpur, India

Nurses' Aids Rejoice In the Congo

● I'm finding that I like my work better and better. I particularly enjoy working with Dr. Hughlett, and assisting him in operations. He has been very patient with me, while I learn. Although we have no missionary nurse, we have an African graduate nurse. He (most of our nurses are men) is our first graduate nurse, though we have many nurses' aids.

As I write, there is shouting and commotion in the background. It is caused by our twenty-two new nurses' aids. They have just passed their state exam, and I've never heard such rejoicing. They've all put on their best clothes, and are riding around the mission on their bicycles all decorated with beautiful flowers. Some of the aids will stay here to work in our hospital, and others will go to Minga or Tunda Hospitals. Some will eventually be sent to our village dispensaries.

BOBBIE HARTMAN

Wembo Nyama, M.M.C.C. via Lusambo
Belgian Congo, Africa

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Contents for May, 1953

Letters	3
A Compelling Responsibility	D. STEWART PATTERSON 5
Methodism in Taiwan	BISHOP RALPH A. WARD 7
Travancore	GEORGE HARPER AND JAMESON JONES 11
Pack Trail Parish	BETTY THOMPSON 16
Where Duty Calls	PICTORIAL 19
Chinese Questions and Answers	25
.	LUELLA G. KOETHER AND T. JANET SURDAM
Your Help in Korea	28
Building a Neighborhood in the Northwest	EUNICE JONES STICKLAND 30
The W.S.C.F.—"Ecumenical Granddaddy"	ROGER ORTMAYER 33
"Squadron of the Cross"	LEON V. KOFOD 37
Pakistan Happenings	40
World Outlook This Month	42
World Outlook Books	43
The Moving Finger Writes	44

Cover: "Okinawan Farm Woman"
Official Marine Corps Photo

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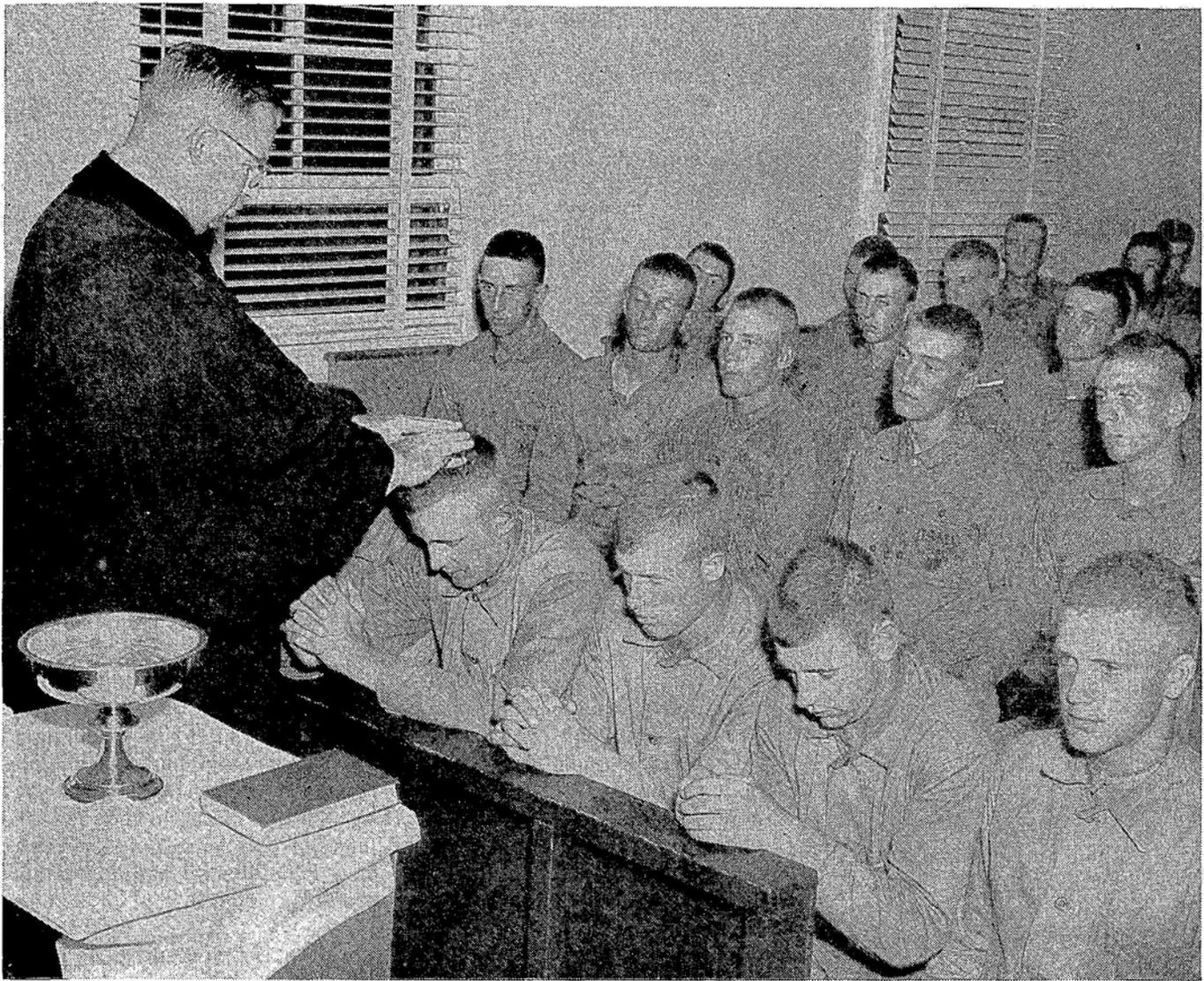
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Official Marine Corps Photo

● Chaplain Howard A. Seymour, USN, member of the Oregon Annual Conference of The Methodist Church, baptizes Marine recruits during ceremonies held at the Camp Matthew Chapel, San Diego, Calif.

A Compelling Responsibility

● Perhaps the most challenging mission field in the world today, and one of the most significant factors in our relations with peoples abroad, is the great body of young Americans in the United States armed forces. The executive secretary of the Methodist Commission on Chaplains shares his profound concern that the military chaplaincy be completely and ably manned.

THE PRESENCE OF 3,500,000 YOUTH AND older men and women in the armed forces of our country confronts the church with its single greatest concentrated evangelistic and missionary opportunity.

But beyond the opportunity offered is a responsibility to be assumed—the responsibility of providing an adequate spiritual ministry and moral leadership.

What happens—good or evil—to these youth, and to the thousands yet to enter military service—is of primary importance. From their ranks will come future leadership for the church and the nation. What the church does today can determine what they become tomorrow.

by *Ed. Stewart Patterson*

We Have Started

Today, 452 Methodist ministers are serving as chaplains on active duty with the armed forces. Coming from 86 annual conferences, and representing all episcopal areas, they give expression to the concern of the church for its youth in military service.

What is accomplished by their service is reflected in their reports made to the Methodist Commission on Chaplains. A compilation for the first six months of 1952 shows the following:

Preaching Services, 13,226, attendance, 1,272,188

Communion Services, 2,894, communicants, 119,820

Baptisms, 2,160

Profession of Faith, 1,570

Bible Classes, 3,941, attendance 189,091

Personal Interviews, 185,150

Hospital Calls, 247,268

But More Must Be Done

What has been accomplished is commendable, but what yet needs to be done is our compelling responsibility.

These hard facts are before us:

1. As a nation we are not operating on an "emergency" military basis. As a result of the troubled world situation, our country has embarked upon a long-term military program. It has been announced that for the next ten years approximately 1,000,000 additional youth are to be called to military service, replacing those who complete their training and duty.

2. As a result of this program, it is now the military—not our schools and colleges and universities—which is becoming the single greatest educative force in American life. Unless wholly unforeseen circumstances occur, within a period of twenty years—1940 to 1960—at least 26,800,000 youth and older men and women will have passed through the military pipeline.

3. In the civilian communities, before these millions of youth enter the military service, the churches, somehow have failed to reach vast numbers of them. It is a recorded fact that at least one half of those in service today have no church relationships—1,750,000 youth unclaimed and unchurched! It is these, concentrated in great military installations, who comprise the

evangelistic and missionary opportunity.

4. The minimizing of religious influence and instruction in the public schools increases the responsibility of the churches to reach our youth with a religious ministry—not only following those who are already related to the church, but seeking to guide those who are unrelated.

5. The Methodist Church—with other denominations—has failed to provide its full, proportionate share of this needed religious ministry.

As of December 31, 1952, there was a shortage of 40 Methodist chaplains. During 1953, approximately 100 competent, fully qualified Methodist ministers will be needed for the specialized ministry of the chaplaincy. For every chaplain we fail to supply, 1,000 persons fail to receive an adequate ministry!

Recognizing the fact that there is an acute shortage of ministers for the civilian parishes, we must also recognize these other compelling facts: First, the local parish no longer has its bounds within the community, but extends to all persons of its membership no matter how far removed. Second, wherever people are, under whatever circumstances they find themselves, there the church, by the divine commission, must carry its ministry.

How It Pays

Typical of the innumerable experiences of chaplains are the following:

Serving aboard a military transport, Chaplain C. E. Haine (Pittsburgh Annual Conference) writes: "The work of a Chaplain here is one of the most satisfying in any branch of the service, from a missionary point of view. There were over 2,500 troops aboard for a period of twenty-five days. A daily routine of bible classes and vesper services was established. The chaplain had a daily opportunity to be with, and speak with the same men. The cumulative effect has been fine. These men have had the opportunity to think through their Christianity as never before. Where else can a minister have such an opportunity to do much missionary work at no additional expense to the individual or to a church group?"

From Chaplain Carl O. Jensen (North Iowa Conference): "One man came to me saying he wished to be

baptized again; that he had not lived up to the vows of his baptism of a year ago. I had preached a sermon that made him feel he wanted to live a more Christian life."

Chaplain James R. Crowe (Idaho Conference): "Three of the baptisms reported were Korean young women, all three joined our First Methodist Church in Taegu. One of the three I am sending to the States to do graduate work in religious education." (Chaplain Crowe has voluntarily cooperated with the First Methodist Church, at Taegu, Korea, in numerous ways.)

Expressive of ecumenical interests is the word from Chaplain LeRoy Henry (North Arkansas Conference): "The various Group organizations took local orphanages—Jewish, Arabic and French—and gave them Christmas parties. An example of the splendid parties was the Maintenance Group which took a Jewish orphanage and contributed more money than the home usually has to spend during an entire year. They bought them clothing, shoes, individual toilet articles and toys, plus the ice-cream and cake. The Jews said 'only Americans' would think of giving Christmas parties to Jewish people."

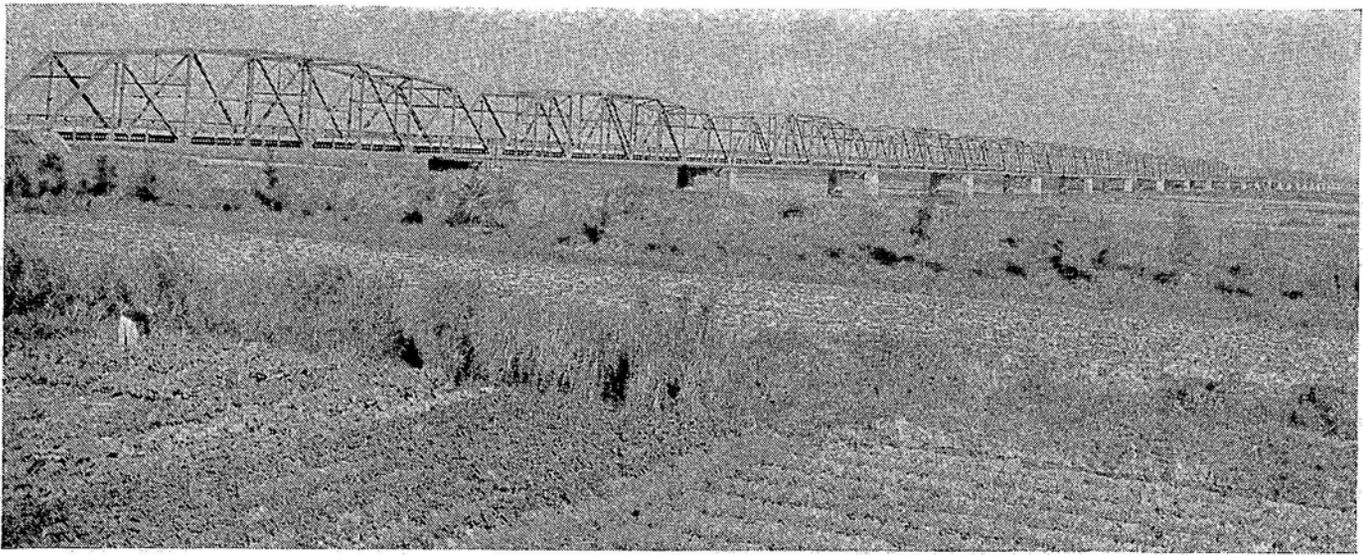
We Must Not Waste the Opportunity

In a report to the Council of Bishops upon his return to the States last November, after spending nearly two months in the Far East on a preaching mission and visitation to chaplains, Bishop Richard C. Raines said in part:

"The Chaplain has a unique opportunity to service the more than 3,000,000 young men who are away from home being trained and disciplined; that is, educated, and who will be the church of tomorrow, if there is to be one.

"In fully fifty percent of the men's lives, the Chaplain may be the only touch the church will have. Medicine, entertainment, industry, newspapers and magazines minister to and often tempt him. Shall the church have no witness, no guidance, or friendship or inspiration to offer him?"

"If the church fails to send enough of its ablest young men as chaplains to serve with commanding effectiveness and vivid intentness, it will waste one of its major opportunities."



● *The 31-span Silo Bridge, longest in the East, joins northern and southern Taiwan (Formosa).*

Methodism in Taiwan

by Bishop Ralph A. Ward

A CHINESE METHODIST LAYMAN directed the construction of the new Silo Bridge in Central Taiwan (Formosa). It was formally opened in January, 1953.

While Taiwan was still a colony of the Japanese Empire, the bridge had been projected. A little work was done in the preparation of piers. But war efforts left no margin of steel and the project lay dormant.

As meanings of Taiwan for the free world became more evident, the importance of a bridge at Silo was emphasized. General MacArthur advised its construction. General Chase urged our American Government to allocate steel for it. An American bridge company provided a design. The carrying out of that design and the achievement of amazing efficiency by Chinese workmen was a credit to David Hung, a Methodist layman who is vigorously helping establish our Methodist work in Taipei. We were privileged to be present at the opening ceremonies. I choked with emotion as David, my friend of many years, was called to the platform for recognition.

Silo Bridge is the longest highway bridge in the Far East and spans a wide river bed which long has divided north-

● **The latest word about Free China from the man who perhaps knows more than any other American about the problems of the Chinese Christian movement today.**

ern and southern Taiwan. The construction of its 31 spans established new records for speed and efficiency. It was accomplished by Chinese under a modest Chinese director whose early education was in a school established nearly three quarters of a century ago by the Methodist Church in China. The "hardware" for the bridge came from the United States. At the opening ceremony, the Premier and other distinguished speakers saw in it a symbol of that co-operation between Americans and Chinese in Free China which is a connecting bridge between peoples despite the chasm that Communist propaganda of hatred is so feverishly endeavoring to dig between Americans and Chinese.

Our own Methodist Church in the United States is seeking with renewed vigor to make its contribution to that

ideological and spiritual bridge. Early in 1953 there came to Formosa its first missionary family, the Rev. and Mrs. E. K. Knetter and their small son. Other missionaries should follow in the very near future.

Our American Government is putting hundreds of millions of dollars annually into strengthening the economic, military, and political potential of Taiwan. But these things, while contributing to morale, fall short of that spiritual and religious help which is the field of Christian evangelism and the work of Christian churches. If our government, with money of American taxpayers, answers the challenge to cooperate with Chinese in the Free World, what answer will the Christian Church give to the challenge for co-operation on the spiritual and religious level?

The Generalissimo's Pastor

He is 77 years old—Dr. Chen Weiping. So is his wife. More than 40 years ago she became the lady of a Methodist manse. With her husband, Bishop Richard Raines, Dr. E. Pearce Hayes, and I made a trip to the region of the tribes people in Taiwan in November of 1952. This near octogenarian

often ran far ahead of us as we climbed the hills and we younger men rather panted for breath. This retired Methodist preacher voluntarily reactivated himself in the ministry after he came to Taiwan. Sunday mornings he is in his pulpit as pastor of the so-called "Generalissimo's church." Thus he has served for upwards of three years. Sunday afternoons he is regularly in a pulpit in a distant part of the city where he is pastor of another congregation.

In a way, it is unfair to refer to that church as the "Generalissimo's church." It was started by the Chiangs, but it is not their church. Its name is Shih Lin Tang. It is the church where President Chiang is found regularly at worship Sunday forenoons. It began in his parlor where he and his wife invited friends and associates to join them in weekly worship. The attendance grew so large that the congregation acquired a small building in the neighborhood. Chiang Kai-shek was baptized by a Methodist pastor 25 years ago. He was received into the Methodist church. Frequently, as in recent weeks, he has referred to the Methodist church as "my church." But for many years there have been good reasons, one of which was for security, why he has usually worshiped on Sundays with a group gathered in his own home or, as now, in a protected building near at hand.

We Make a Beginning

Dr. Chen was until recently the only ordained Methodist minister in Taiwan. Yet among the people are large numbers of Chinese who were members of the Methodist church or in its institutions on the mainland of China before the Communists tightened their grip to make the Christian churches there either serve Communist purposes—or else. In the capital city of Taipei alone there are over 450 alumni of our Methodist University of Soochow, China. In addition there are enough alumni, scores or hundreds, of each of other Christian universities on the mainland in which our Methodist church long has had a share, to give vigorous alumni associations which keep alive the fellowship and purposes of the institutions which so largely helped to make them what they are.

Something of a record has been made in the prompt acquisition of

properties and the beginning of organized Methodist work there. After a study of different sections of the city, one was chosen in which to secure property. Scores of plots and houses were considered. The choices were narrowed to a few. We were nearing the end of the Chinese lunar year when purchases could be better made because of the traditional pressure on people to settle their accounts. It was well to buy then because prices for property are constantly rising. Our committee of Chinese were determined to make available dollars go as far as possible. With their guidance, places for two Methodist centers were bought. One is in the heart of Taipei, capital of Taiwan. The other is in the surrounding hills; five miles distant. It is an excellent place for retreats and gatherings of young people. Of the work in these two centers there will be plenty more to report soon.

A Chinese matron about 70 years of age typified the spirit of our Chinese Methodist friends. She has been a member of the Methodist church since childhood. Her mother was the first Chinese woman to be ordained in the Methodist church. She herself is the wife of a famous and highly respected Chinese scholar who until recently was the head of one of the five major Yuans of the Chinese Government. She went hunting for a suitable property for our work. When someone thanked her for her effort, she replied with spirit, "Don't thank me. It is my church."

The Tribes People

The population of Taiwan is of four major kinds. There are the tribes people, with varying local dialects. Their ancestors came to Taiwan many centuries ago, probably from some of the islands of the South Pacific. Among them are tribes of head-hunters. An American friend told me recently that he was talking with a head-hunter who cherished 17 skulls of people he had killed. His exploits seem to have been of a political nature. The tribes people had long resisted the Japanese occupation. With reference to moral implications of those heads, he excused himself by saying, "They were only Japanese."

Some of the tribes people became interested in Christianity despite prohibition by the Japanese Military

against any Christian evangelism among them. Christian tribes people were under suspicion of being agents of the United States since Christianity was easily associated with America during World War II. But Christianity spread. One of my missionary friends in Taipei says that he is being asked to dedicate on the average one new church among these tribes each week of this year. When he is too busy to answer the call to preside at a dedication, his missionary wife substitutes. Fine as this work is, the total of the tribes people is only about 200,000. Economically, socially, and politically, they are peripheral in the life of Taiwan. Their habitat is in the mountains on the eastern part of the island. Incidentally, a number of these mountains tower to over 11,000 feet.

The Taiwanese

Another part of the population is the Taiwanese. Less than three centuries ago, Chinese began migrating across the Formosan Channel about 100 miles from the Province of Fukien. They came chiefly from the southern part of that province. Their language, the so-called "Amoy dialect," one of the minor ones of China, is the language of the Taiwanese. Their descendants have become the largest part of the present population. There are perhaps six million of them. As agriculturalists, they have the abilities for intensive cultivation which are so characteristic of Chinese farmers. They now have an increasingly larger share in government and major business enterprises than they had under Japanese rule.

Formerly there was widespread opportunity for the education of the Taiwanese in elementary schools but very little for them in high schools or normal schools and scarcely no opportunity at all in college and university range. All this has been changed. The higher ranges of education are now fully open to the Taiwanese, though facilities are still very meager. Formerly they had been reserved chiefly for the 400,000 or 500,000 Japanese residents. The old system suffered badly from the strains of war. The present Chinese Government, heavily burdened with many other things, is under great stress to meet the new clamorous demands by the Taiwanese for higher education.

But the government is doing a creditable piece of work considering the difficulties involved.

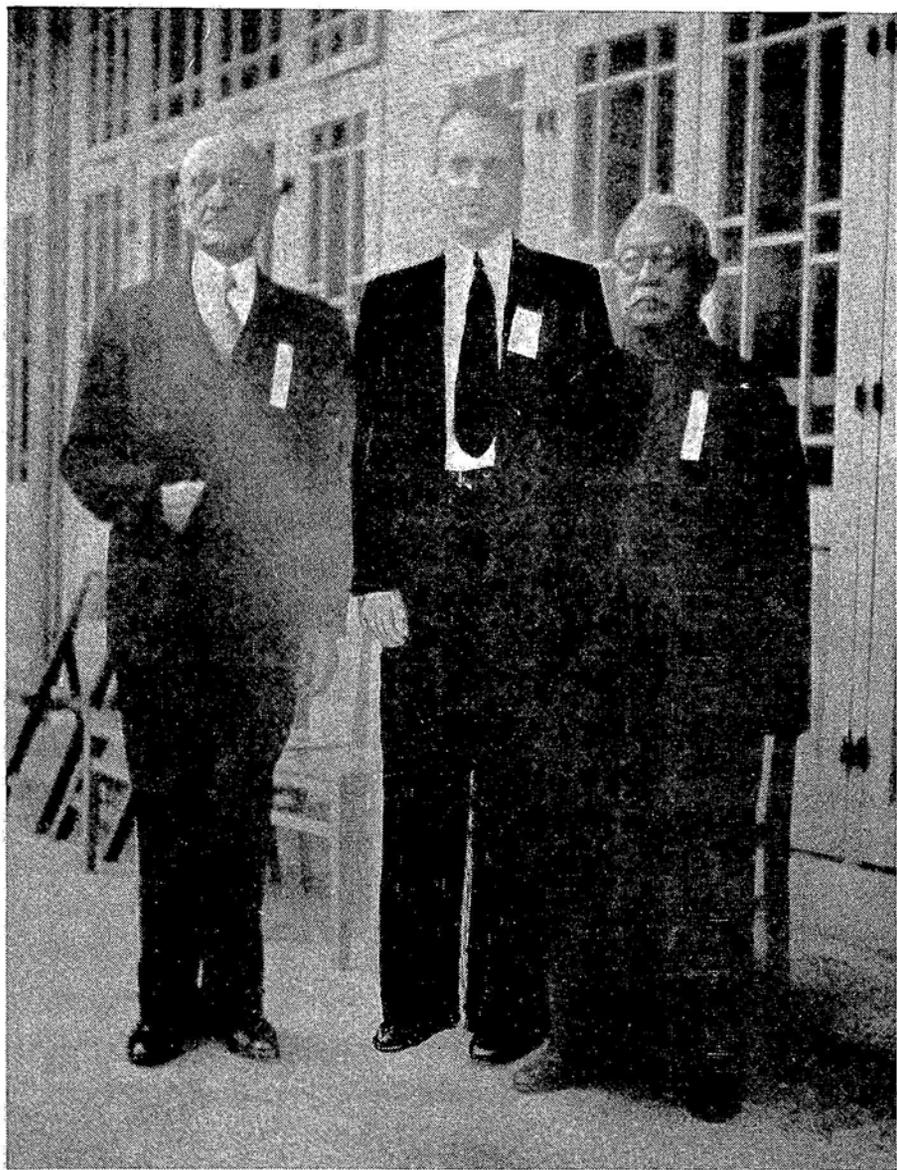
Among the Taiwanese is a long established though relatively small Protestant Christian church with upwards of 400 local churches which, if they have a resident pastor at all, provide for his support. But this church, from the half century under Japanese colonialism, was developed and adjusted to that regime and to the Taiwanese (Amoy) and Japanese languages and to the "Taiwanese" people.

The Chinese Soldiers

The third section of the population is the 600,000 Chinese soldiers who were brought from the mainland of China during the early seasons after the Japanese surrender or subsequently when Communists were gaining control of the mainland. Some of them and their officers have families in Taiwan. But many of them do not. The problems and the spiritual strains and longing of such soldiers are typical and meaningful. Large numbers of them came from areas of China where the language was different. They do not understand Taiwanese, the language medium of the older Protestant churches.

The armies of China whose population at most has never had but a small percentage of Christians do not have a large system of Jewish, Catholic, and Protestant chaplains as do the armies of Great Britain and the United States. But a handful of Chinese Christians in Taipei, sponsored and encouraged largely by Madame Chiang Kai-shek, be it added, and with sympathetic support from President Chiang himself, established a small Christian chaplaincy with ten or fifteen chaplains, chiefly earnest laymen. Some devout Chinese Christian women assisted both financially and in visitations. Their ministry to soldiers in hospitals and by preaching has had good response. Moreover, one can scarcely attend a Christian service anywhere in Taipei without seeing Chinese in the uniform of the armed forces present in the congregation.

The work of these chaplains has recently been curtailed. While there are some very stalwart Christians among the chief officers, yet most of them are not Christians and some of them, or



● *Bishop Ralph A. Ward, Rev. Edward K. Knettler, and Dr. Chen Wei-sing.*

at least members of their families, are positive Buddhists or Mohammedans and not very friendly toward Christianity. A foreign missionary and Chinese associates of Jehovah's Witnesses and similar groups preached among the soldiers a "lay down your arms" message which brought the whole effort of Christian evangelism under suspicion. The work of the chaplains was therefore temporarily suspended in recent months subject to check by the Security Police. These restrictions now are being somewhat relaxed. In any case, there is still a good deal of a Christian movement in the armed forces.

To these forces, be it noted, there are constantly being added recruits from among the Taiwanese themselves. In the early seasons of the coming of

large numbers of Chinese from the mainland there were unfortunate experiences comparable to those when "carpetbaggers" from the northern part of the United States invaded our American Southland after the Civil War. But the chasm thus created in Taiwan is closing. Taiwanese are holding an ever-increasing number of official positions far higher than they did under the Japanese. Whatever division remains, the people of Taiwan, mainlanders and natives alike, are united in their determination that Communism shall not come to Taiwan. But the free world is not a mere negation of Communism. Its tasks are positive. Mere feverish—and fearful—opposition fails to utilize the potentialities of freedom. The Christian Church has a priceless contribution to make to free peoples.



● *David S. Hung, chief engineer of the Silo Bridge, Annie Liu, member of the Legislative Yuan, and Mrs. Hung.*

Civilians from China

The fourth section of the population is civilians who have migrated from the mainland in recent years. Many of them prefer to be called "Evacuees." Their exact number is not generally known. There may be three quarters of a million or well over a million. A high percentage, both men and women, are well trained academically and by experience in the free world.

When one becomes acquainted with them he finds facts of high drama and tragedy. Nearest relatives, father, mother, brothers, sisters, children of many are still on the mainland. Few or no letters are exchanged. Only an occasional word of information comes through carefully guarded channels.

Most of them have found employment though with meager incomes. They know why they have come to Taiwan and they are determined to remain in the Free World. Psychologically and spiritually they are under those strains and stimuli of immigrants and D.P.'s. A significant number have a long Christian background. But their former pastors remained with their flocks on the mainland. No single Methodist pastor migrated to Taiwan save our one brother who long ago passed the age of compulsory retirement from the active ministry.

A Co-operation Venture

Here, in a measure, is a virgin field. Yet it is not like many other virgin

fields because so many of our Chinese friends are long-time Christians. Yet there are practically no Chinese pastors who can be sent there. So we must depend significantly on some Americans who will go as missionaries just as hundreds of Americans are going to Taiwan for business and to train Chinese soldiers, sailors, and airmen how to fight better for the Free World.

From our American standpoint, it is a "foreign missionary" undertaking. But in a highly significant way, it is co-operation with Chinese Christians—and Methodists—who are living in one of the most critical sections of the frontier between the free world and the vast Communist world which for the moment extends from the western borders of East Germany to the borderland of Indo-China, the Republic of Korea, Hongkong, and Taiwan.

For over a hundred years, our American Methodists reached out in evangelism and service among the Chinese people. Today they cannot directly reach Chinese on the mainland. But they have an amazing opportunity for co-operation with Chinese Christians among the eight to ten million people in Taiwan and the two and one half million in Hongkong. We have been forced to retreat to the borderland of China. But in that borderland as in the borderland in Western Europe and other parts of the world, we have a compelling challenge and a most promising opportunity. It is a spiritual potential for the free world.



● *David S. Hung.*

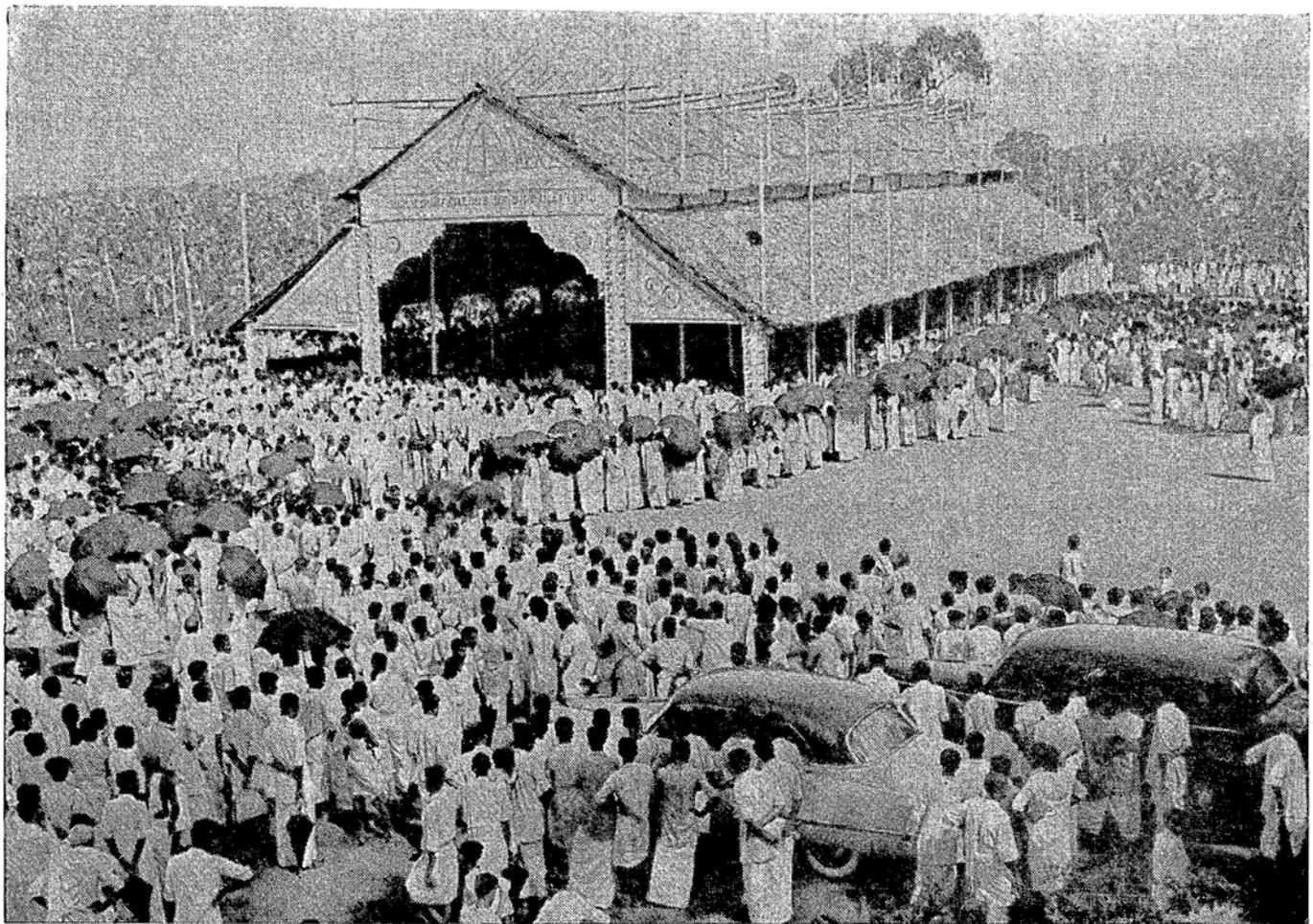


Photo by Korteling, Punganur

● Built by the people of Kottayam, Travancore, this large pandal was the scene for most meetings of the Third World Conference of Christian Youth. The crowds of visitors, shown here on opening day when the Rajpramukh of Travancore-Cochin state welcomed delegates to South India, were usually on hand.

TRAVANCORE

by George Harper and Jameson Jones

IF YOU ARE MAKING A REPORT ON THE Third World Conference of Christian Youth which met December 11-25 in Travancore, South India, much of the report depends on where you come from.

An Asian delegate, knowing that this was the first world conference of its kind ever held in the East, might first remember conference discussions centering in Asian problems. A resident of Kottayam, the town in Travancore state where the conference was held, would recall two years of local preparation. One part of it was the construction and decoration of a tremendous, bamboo-supported meeting place, called a pandal. The thousands

of people who visited the conference grounds would register his impressions of new faces, different languages and customs.

So for us, exactly half way around the world from home, the conference had its special points of interest. Some of them we report in these few word pictures.

● The pandal stage is set for a panel discussion among some of the principal platform leaders of the conference. Having entered the huge meeting place under the large painted inscription "Christ the Answer," the delegates have come with questions in mind about that conference theme: "How is Christ the answer? What

● The Rev. George Harper, editor of *Concern*, and Jameson Jones, president of the National Conference of Methodist Youth, were delegates to the recent world conference of Christian youth in India. Here is their story of it written exclusively for *World Outlook*.

is his answer to specific questions of . . . cold war . . . east-west split . . . family life in changing cultures . . . economics and politics for our day . . . ?" So the panel session opens, and for two hours microphones on the platform and on the main floor are busy.

Panel chairman is a young Indian professor at Madras Christian College, Chandran Devanesan. With the soul of a poet and the heart of a prophet, he is one of several Indian leaders who



Photo by Korteling, Punganur

● (Above) One of the presidents of the World Council of Churches, Miss Sarah Chakko, delivered the opening address. Delegates discovered why the Isabella Thoburn College president is so highly honored.

● (Right) Tsunegoro Nara, executive secretary of the Student Y.M.C.A. of Japan, spent 3½ years in a Siberian labor camp following World War II. He spoke to the conference on "God, the Creator."

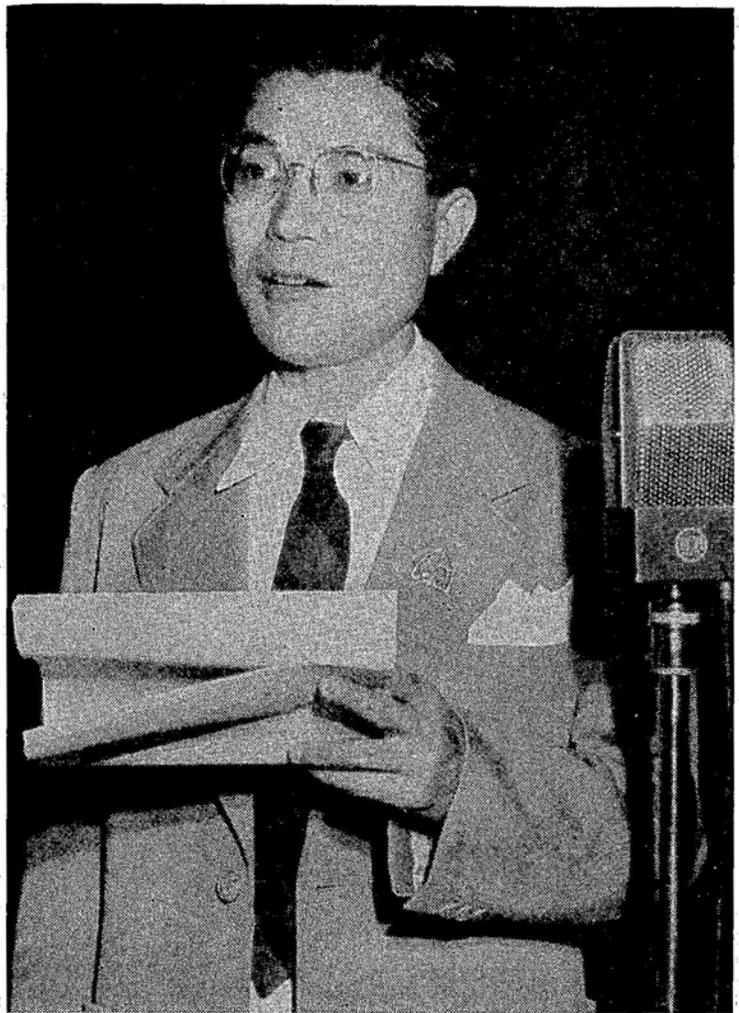


Photo by Korteling, Punganur

impressed visitors from other lands with their ability and breadth of understanding. In the daily bulletin, which he edited, he had struck the chord of Christian fellowship:

Welcome, brothers and sisters,
welcome in the best way of all,
welcome in the name of Jesus Christ.
Two thousand years have slipped by
like freshes in the Ganges
since St. Thomas came to our land.
Here, though the cross is lifted up
amidst the paddy fields and coconut palms
and white-clad Christians flock to the churches
when bells call them to worship,
our wisemen have not yet seen the star;
and the manger of Bethlehem
is not yet the cradle of our land.
But Christian hope never dies
and the ends of the strands of destiny
are held safe in the hands of God.
And so we greet you with the kiss of peace.
Pass it on to the ends of the earth!
Christ is the answer—Ours!—Yours!
Welcome, brothers and sisters, in the name of
the Lord!

Seated next to the panel chairman is the world famous German pastor, Martin Niemöller, who led the resistance of the confessional church

against Hitler in Nazi days. Wonderful speaker that he is, conference delegates had come to know that it was the inner radiance and the spiritual insight of the man (and of his friendly wife who came with him) that brought him through many terrible days in concentration camp. Delegates had learned that his opinions on controversial issues today are born from his Christian experience and not for the sake of political expediency.

● "We meet Christ—and always him—when we are faced with a human being in its misery and need," Dr. Niemöller said, "He is not just somebody, but he is always the brother for whom Christ died, as he died for me. That includes the adversary and even the enemy—for Christ died for me, the sinner, the enemy of God. . . . We cannot but love our enemy because Jesus identifies himself with him as he identifies himself with us. . . . Christians who really believe in him and follow him as their Lord and

Master, always will remain strangers and suspected people, sheep among wolves. The normal state of his Church is persecution." Christ's answer is the answer of forgiving love—always, and it is not easy to apply, he warns.

Carrying further the idea that Christ gives no easy, ready-made answers to complex human problems, Dr. W. A. Visser 't Hooft, general secretary of the World Council of Churches, turns the discussion to a different phrasing of the conference theme, one which captures delegates' minds: "Christ—the Question." "It is a hard fact we must face," he says, "that Christ asks us God's questions more than he presents answers: 'Where art thou? What doest thou? Where is thy brother, Abel?'"

In discussion many delegates agree that only when we meet the central questions with which Jesus confronts us will we be able to fashion specific answers that are in line with God's purpose for His world. All our own efforts will avail nothing.

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● (Right) Julia Delena, Manila, Philippines, representing the student Y.W.C.A., talks with Pastor Martin Niemöller, the famous World War I U-boat captain, who was a key speaker at Travancore.

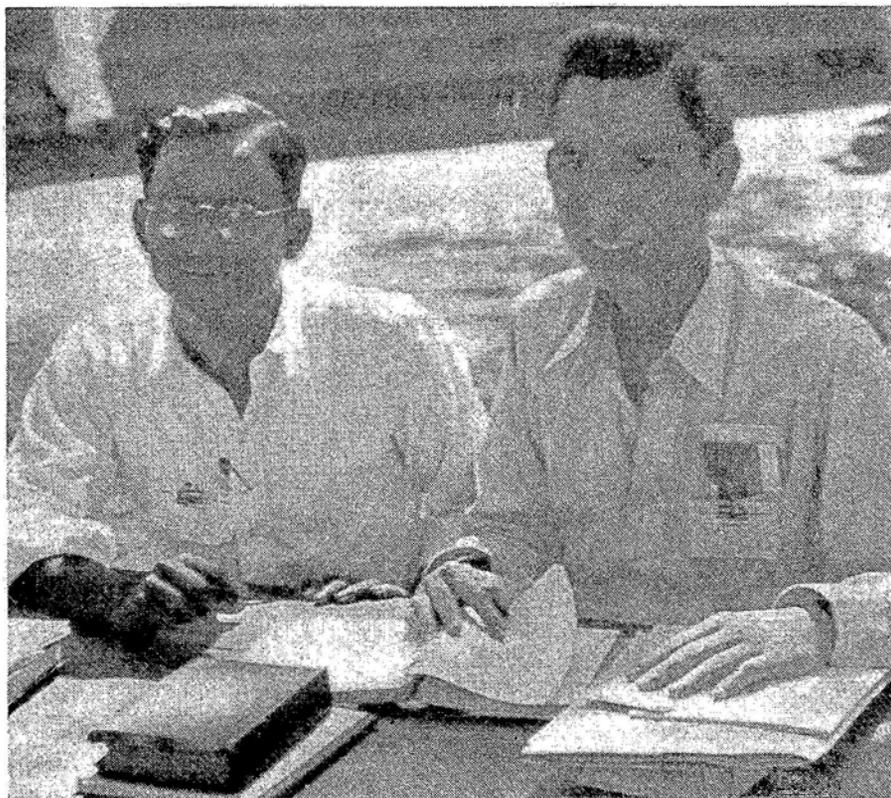


National Conference of Methodist Youth

Dr. D. T. Niles, Methodist pastor in Ceylon and author of the book, *That They May Have Life*, makes a summarizing statement at the end of the period to bring questions and points of agreement together. And with the end of the meeting, delegates leave the pandal still discussing—and their discussions will continue in small groups around a leader at tea time in the afternoons, during regular discussion groups each morning, and in midnight dormitory sessions.

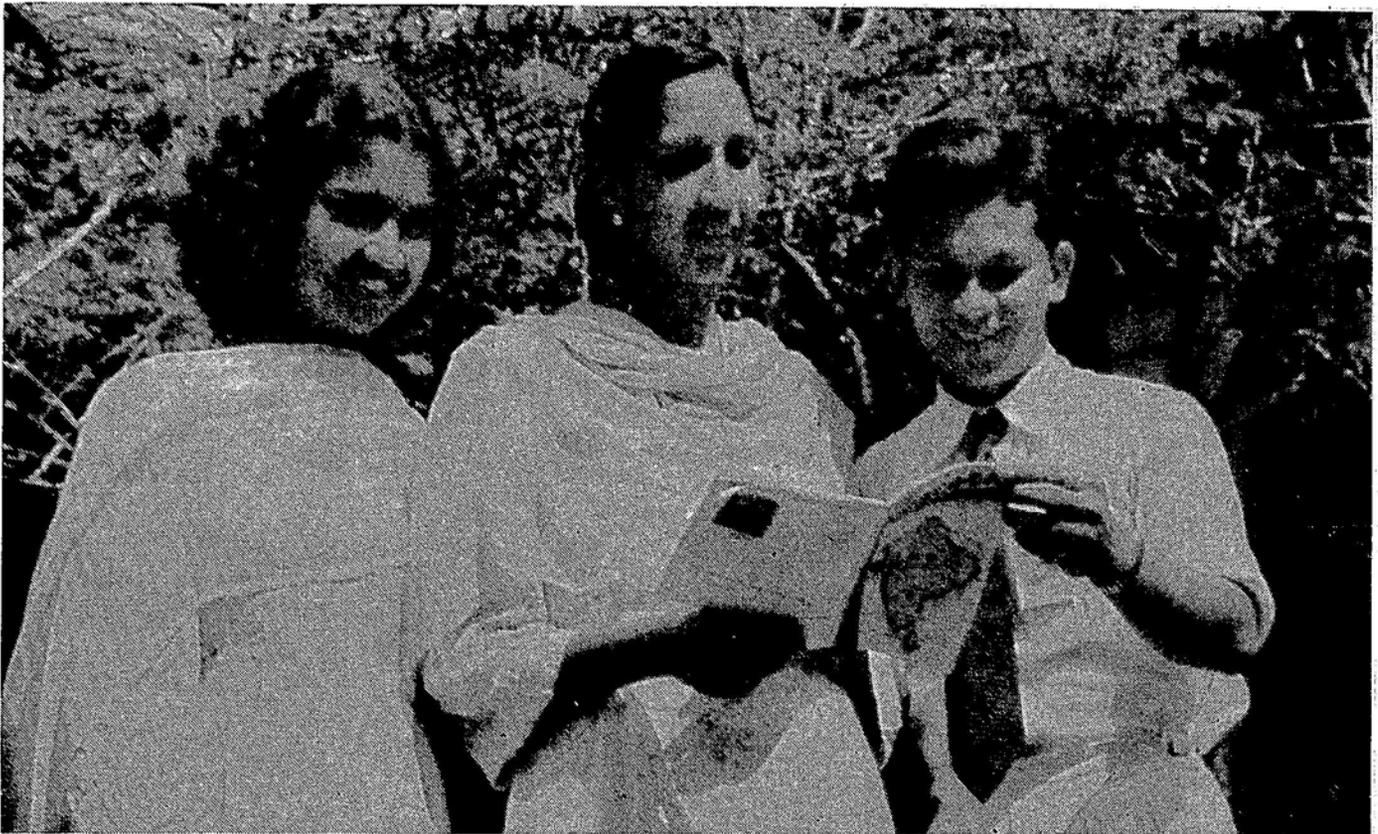
● Now picture another meeting, this time in the Kottayam "maidan," or village common. Delegates in their native costumes are present, along with twenty thousand people in the square and another thirty thousand crowded outside, to participate in the St. Thomas Day Festival commemorating the 1900th anniversary of the arrival of the apostle in India. An afternoon program features the Catholics of the East (Syrian Orthodox) and ornamented bishops of the churches of the land—the Syrian Orthodox, the Mar Thoma Syrian, Chaldean Syrian, Church of South India, and the Church of India, Pakistan, Burma, and Ceylon (Anglican). Very significant also is the presence of three Roman Catholic bishops who bring greetings and messages.

● Parish visits on two week ends give the delegates a more natural picture of these ancient Christian churches of South India. Standing (Sunday is the day of resurrection and so there is no kneeling or prostration as in weekday worship) in the Church of the Old Cross for an elaborate ritual of Holy Communion, abbreviated to two and a half hours for delegates' sake, we



National Conference of Methodist Youth

● (Right) Methodist leaders from all over the world had a chance to get together at Travancore. Here M. Elia Peter of Hyderabad, India, new Youth Secretary for Southern Asia, talks with La Verne Mercado, past national youth president in the Philippines who has been appointed director for the Philippine Annual Conference. He is from San Fernando, Luzon.



National Conference of Methodist Youth

• Three Asian delegates look over *Concern*, newsmagazine of the U.S. Methodist youth. They are *Vilma Nathaniel of Quetta, Pakistan, an Anglican, representing the Student Christian Movement; Joyce Vazir Chand of Lahore, Pakistan, member of the American Presbyterian Church; and William Lay Thur of Rangoon, Burma, representing the Burma Christian Endeavor.*



National Conference of Methodist Youth

• *Villagers stood for hours along the path the delegates took, just watching. Often they would ask, "What country?" At times crowds were so large that local police had to hold them to restricted areas.*

marveled at the unusual amount of congregational participation in the service. The "Old Cross of Travancore," a fifth-century carving on the altar of the church, is the youth conference symbol.

Traveling by buses, bullock carts, and boats, hiking and wading streams at times, conference delegates visit ninety-one parishes in the rural countryside around Kottayam the Sunday before Christmas. Our discovery of this Christian community, long separated from the western world, is a major experience in itself. In many ways, particularly noted in the attitudes and interests of young churchmen, the old churches of South India are awakening to an evangelistic spirit the churches have lacked. If they can become aggressive again, they have the ideal answer to a charge that communists make constantly against Christianity in the East, namely, that the Christian Church is a western product, part of "western imperialism." Here is a Christian Church native to India for more than 600 years before Mohammedanism came, older than most other current Hindu and Buddhist groups, and with little contact with the "West" for centuries.

● Coconut palms and rice paddies in the background, mosquitoes and tropical heat don't make a Christmas setting for American delegates. Even a Santa Claus outfit brought from home, complete in detail, seemed a little out of place when Santa arrived in a ricksha at a Christmas party for local children! But the spirit is Christmas, perhaps more meaningful than we have ever known it.

● "Delegates Nights" are evening programs devoted strictly to amateur productions by delegates from various sections of the world depicting some of the customs, songs, and anything else which delegates want to share. Americans easily won the honor of "most enthusiastic and noisy," but no one will ever forget the night by Middle East delegates. Concluding a song, dance, and travel tour program with a portrayal of the first Christmas, they made the mistake of having as a narrator a natural comedian from Egypt who explained why only two wise men stood by the manger scene: "We have only two delegates from Persia, so what can we do?"

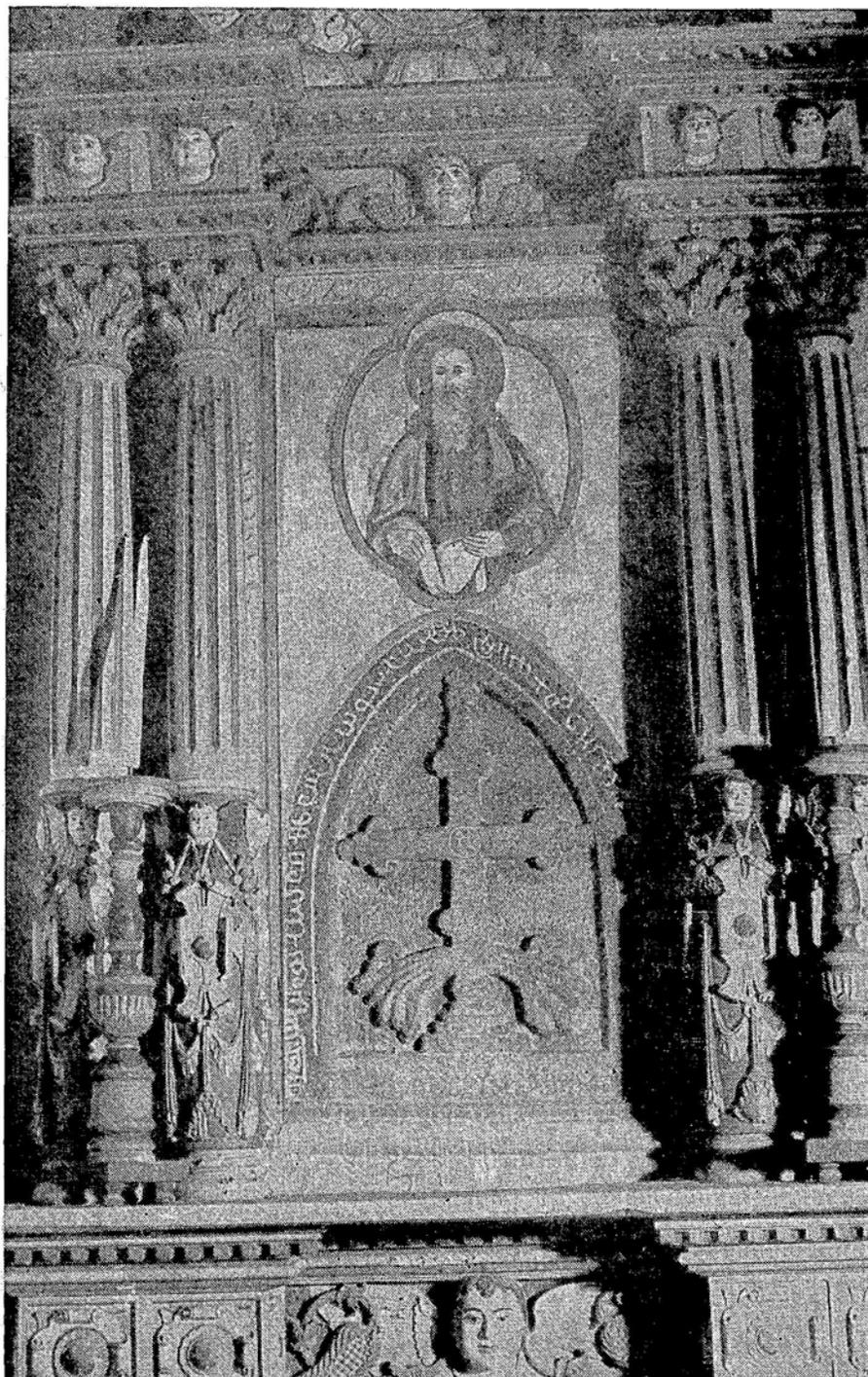


Photo by Kortelling, Punganur

● *The old Travancore Cross on an altar of the Syrian Orthodox Church of the Old Cross in Kottayam is a fifth-century relic. The inscription around the border has many translations; scholars haven't agreed on one as official.*

The first and second World Conferences of Christian Youth were held in Amsterdam in 1939 and Oslo, Norway, in 1947. They are sponsored by the World Council of Churches, the World Council of Christian Education, the World's Student Christian Federation, the World's Y.M.C.A. and the World's Y.W.C.A.

Perhaps it is in just such a process of praying together, making mistakes

together, sharing experiences, discussing problems, studying our Bibles, and laughing together, that our ecumenical fellowship grows. The books and the theological conferences are important too, but the heart of the Church is its fellowship in Christ—the kind that young people from 55 nations found together in their conference at Kottayam, Travancore, South India.

PACK TRAIL

ON THE EDGE OF THE GREATEST REMAINING wilderness in the United States is a "home missionary" preacher who often takes to cow pony and pack trail to serve his four thousand square miles of parish in the Rocky Mountains. The Rev. Don Ian Smith, pastor of the Salmon River Larger Parish in Idaho, has been in precipitous Lemhi county since 1949.

A robust outdoor type, Mr. Smith likes to hunt deer, elk, and antelope, but his favorite pastime is locating remote people and bringing the church and church school to them. Here 135 miles north of Sun Valley there are many out-of-the-way miners, ranchers, cowhands, and lumbermen who would otherwise be untouched by the church. The Methodist minister was the first visitor in six weeks for Ray Thompson, a young man who was spending the summer working for the U. S. Forest Service as a fire lookout on an isolated mountain peak approached only on horseback over forest trails. Today Ray is a student at Iliff Theological Seminary, Denver, Colorado.

When he arrived in Salmon, the rugged, prematurely gray Smith found that the Methodist church, pioneered by famous Brother Van Ordsel, circuit rider of the nineteenth century, had been abandoned. Church members had been participating unsatisfactorily in a federated church in the community. The minister had answered an appeal for leadership for the church in a town



● The preacher, Rev. Don Ian Smith, right, visits rancher Dale Combs.

of 2,700 and a county almost as big as the state of Connecticut.

Salmon which has been called "over the mountains from anywhere" is 170 miles from its nearest Idaho Conference church neighbor. It is 100 miles from the nearest railroad. Center of a vast ranching, mining, and timber area, Salmon lies just under the Continental Divide near the Idaho-Montana

border. The wilderness on which it verges can be penetrated in many places only by pack strings of horses and mules. The church founded by Brother Van in 1873 was on a circuit with the legendary mining camp Virginia City. When the new church aided by Advance funds was opened in 1952, the bell brought into Salmon by freight wagon in the eighties was retained.

"Don't make the mistake of thinking that just because we're on the edge of this vast wilderness that we're untamed," says Mr. Smith of Salmon. "We have one of the best equipped small hospitals in the West and a fine public school system. The problem of isolation, however, is great."

This summer when the Salmon Methodist Church celebrates its eightieth anniversary, it will be in a new sanctuary which won a special award for Seattle architect Robert L. Durham. The sixty members have grown to over 200. And outlying vacation church schools and weekly Sunday schools have been started all up and down the huge parish with the co-operation of the Woman's Society of Christian Service which has five rural circles.

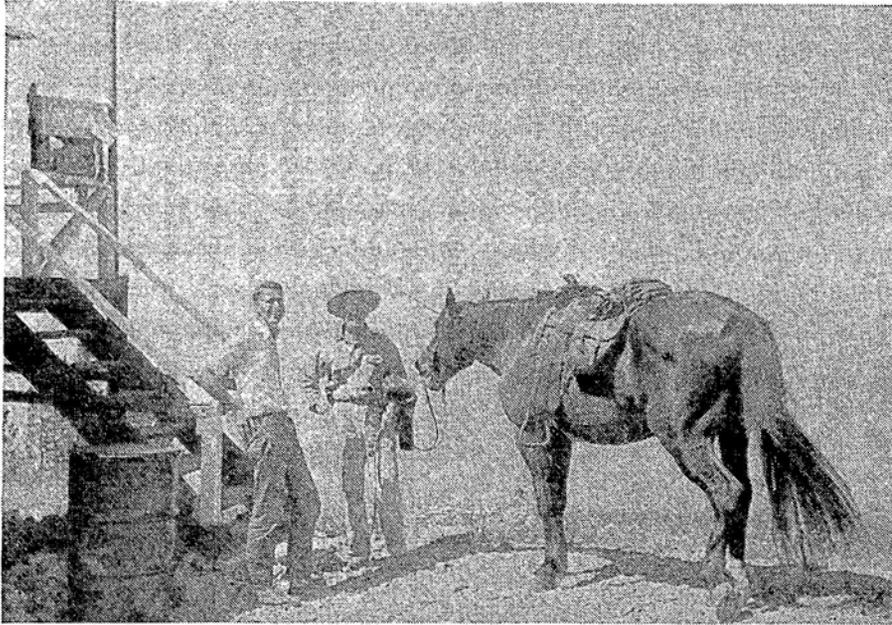
Prospects in Salmon weren't too favorable when the Smith family ar-



● A group gathers for outdoor worship at a summer Sunday picnic.

PARISH

by Betty Thompson



● Pastor Smith has ridden twenty miles to see Ray Thompson (left) and his wife at the isolated Forest Service Lookout Station. Thompson is now a student for the ministry at Iliff.

● Out of the Rockies a story of a modern circuit rider and a larger parish Advance project that paid off.

pastor had services in widely separated communities in the rural areas, some lying over eight- and ten-thousand-foot mountains from Salmon. In the small but vastly important mining community of Cobalt, where fifty per cent of the domestic supply of that strategic material is obtained, Mr. Smith began a Sunday school in a tavern closed by the saloon keeper for one hour on Sunday mornings.

"The success we've had in our parish is largely because of the work of the women in Salmon and these other communities," Mr. Smith emphasizes.

rived, but with a nucleus of members from the former Methodist Society plans were started for a parsonage and church. Dr. Ezra Cox of the Division of National Missions and Superintendent F. W. Werts had seen the mission opportunity in Salmon and other communities in Lemhi county, where children and adults had no Protestant church opportunity. The Division contributed to the support of the pastor. He had been assigned to an area whose boundaries if superimposed on map of eastern America would include Philadelphia, New York, and Scranton.

The Salmon River Larger Parish was seen as a doorstep opportunity by the Idaho Conference which adopted it as an Advance Special and provided \$10,000 for the new church. The Section of Church Extension of the Board of Missions sent one of their "financial missionaries," Dr. John Soltman of the Department of Finance and Field Service, to conduct the local financial campaign. Salmon Methodists responded generously with pledges of over \$40,000 in money and labor.

Getting the church established in Salmon was just the beginning of Mr. Smith's parish responsibilities. The

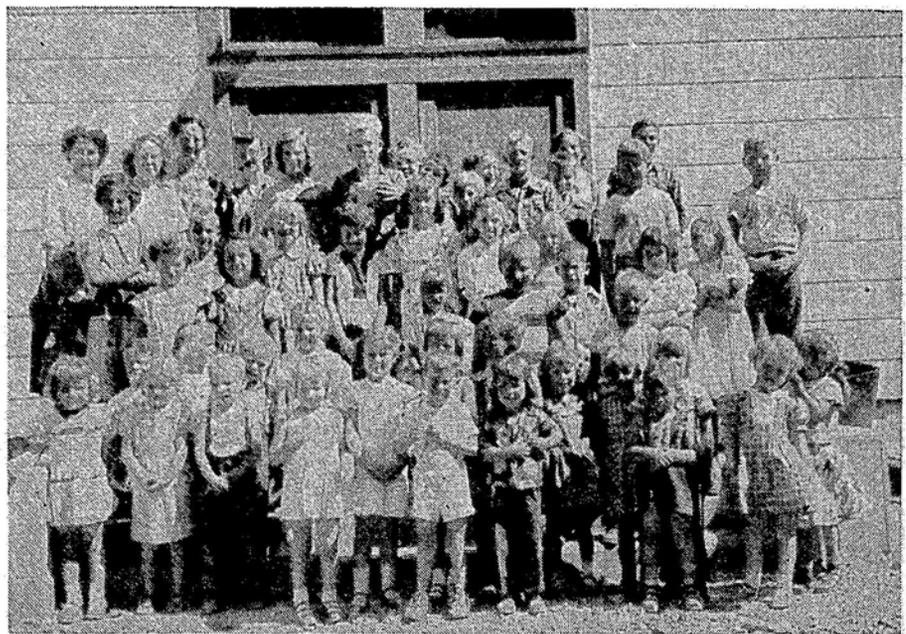


● The Sunday school bus unloads in Salmon, Idaho.

The Woman's Society of Christian Service has two circles and an evening group in Salmon, and five rural circles. They are all tied together in the parish plan and participate in joint activities. Vacation schools have been sponsored in several remote villages. A panel truck provided by the women brings children from rural areas into Salmon for Sunday school and in the inaccessible places, eighty or so miles apart, Sunday schools are sponsored locally.

Mr. Smith, who attended Garrett Theological Seminary and once served a northshore Chicago congregation, has literally run the wheels off his car. He needs a station wagon or jeep to take the rough country. He has estimated that there are one hundred creeks in the parish along which people live whose homes are accessible by forest roads.

In addition to his horseback trails up isolated peaks, his leadership in building a new sanctuary and a good congregation in Salmon, and his pioneering in mining communities like



● Vacation church school at Cobalt, 32 miles west of Salmon.

Cobalt, Mr. Smith has had his skill as a hunter and fisherman recognized by his fellow citizens, who elected him president of the Lemhi Sportsman Association. For Mr. Smith is not only

good at writing sermons; he contributes to *Field and Stream*, and he has some strong opinions about the value of camping out together in the development of Christian family life.

THE SECOND ANNUAL WORLD OUTLOOK AWARD

to the

METHODIST OF THE YEAR

Will be announced in the December issue

The WORLD OUTLOOK award will be made this year to the leader on the district level—superintendent or secretary, man or woman—who is judged to have done most since General Conference to further the cause of missions and missionary education.

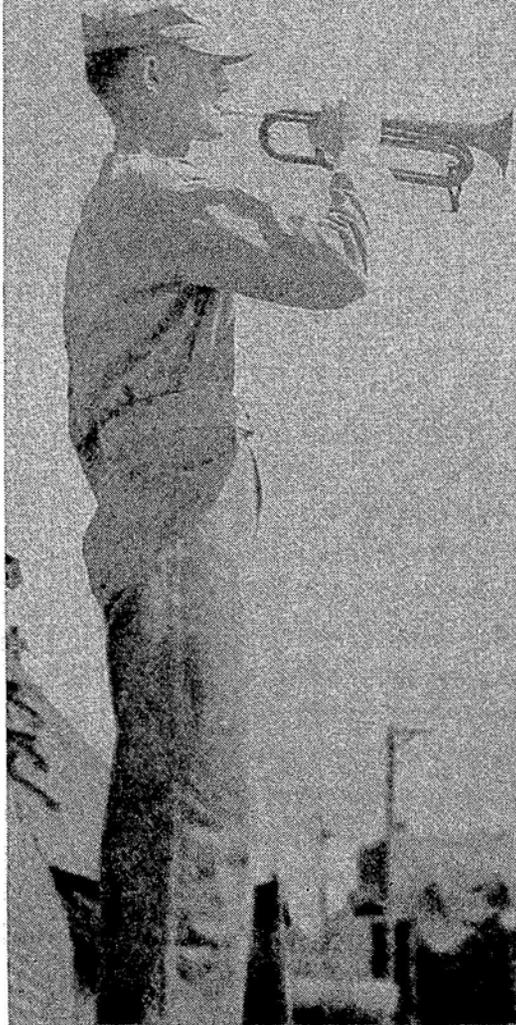
This is not a contest, though the record of the district will be taken into account in making the award. Nominations will be welcomed if sent before September 30 to

The Editors

WORLD OUTLOOK, 150 Fifth Avenue

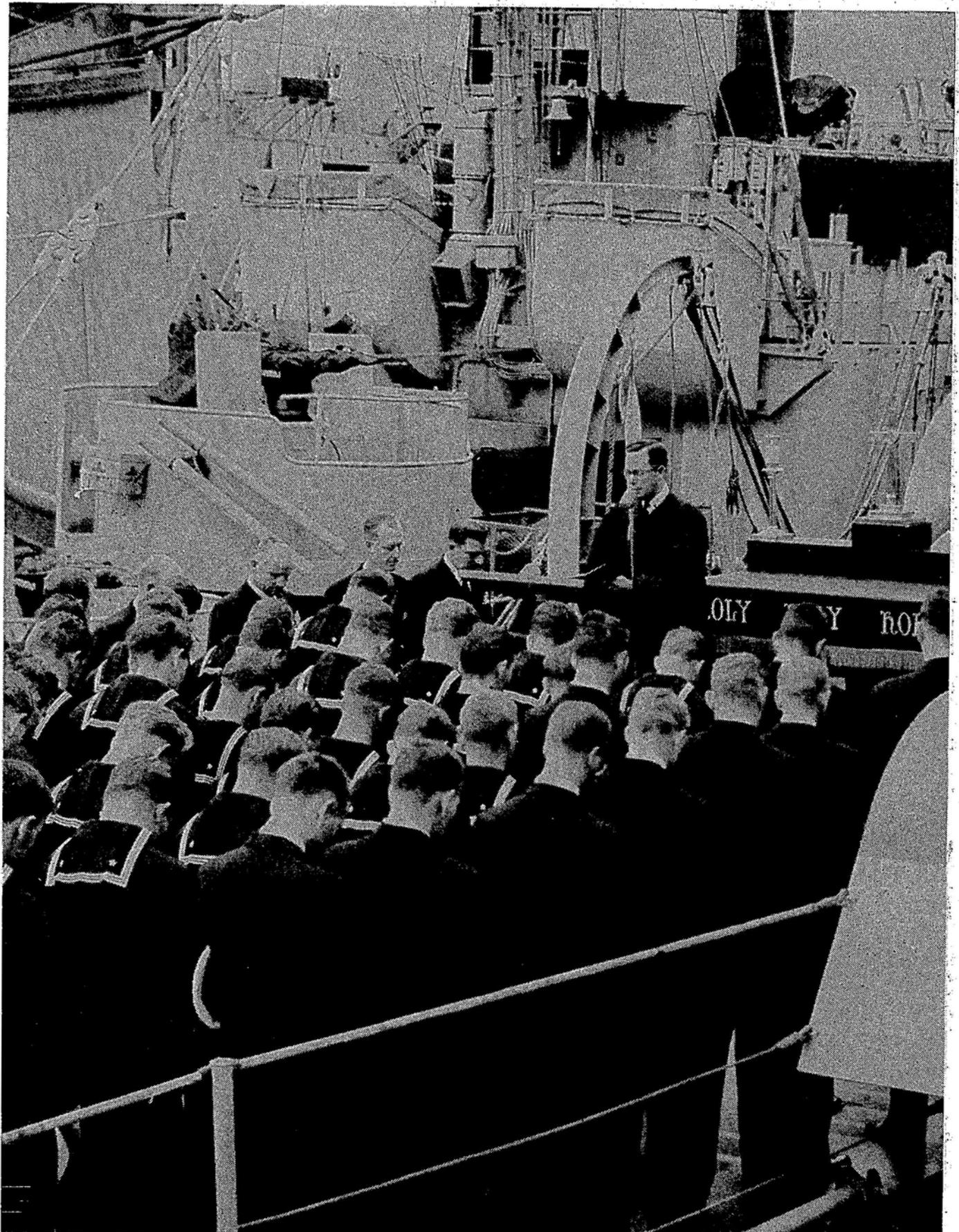
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Where Duty Calls



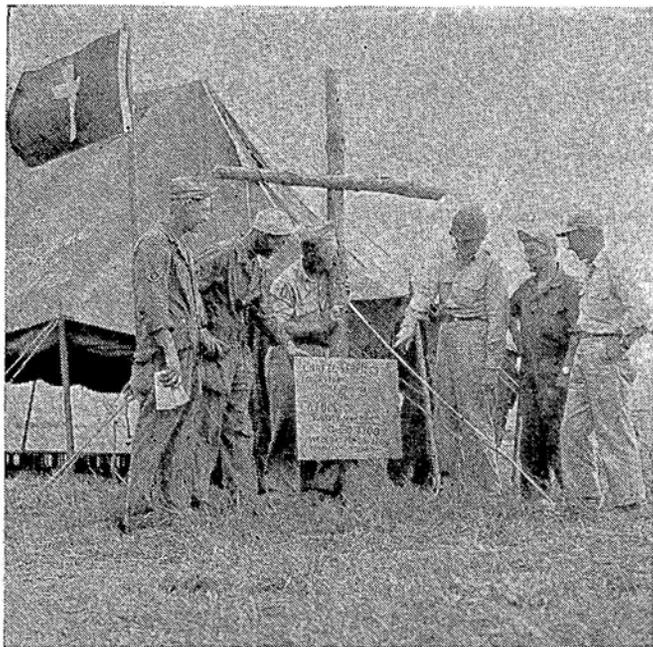
1ST COMBAT SERVICE GRO
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DIVINE SERVICES
CATHOLIC PROTESTANT
SUNDAY MASSES 11:30 AM 10:00 AM
DAILY MASS 0630
DAILY ROSARY 1830
CHAPEL'S OFFICES IN REAR OF CHAPEL

Defense Dept. Photo (Marine Corps)



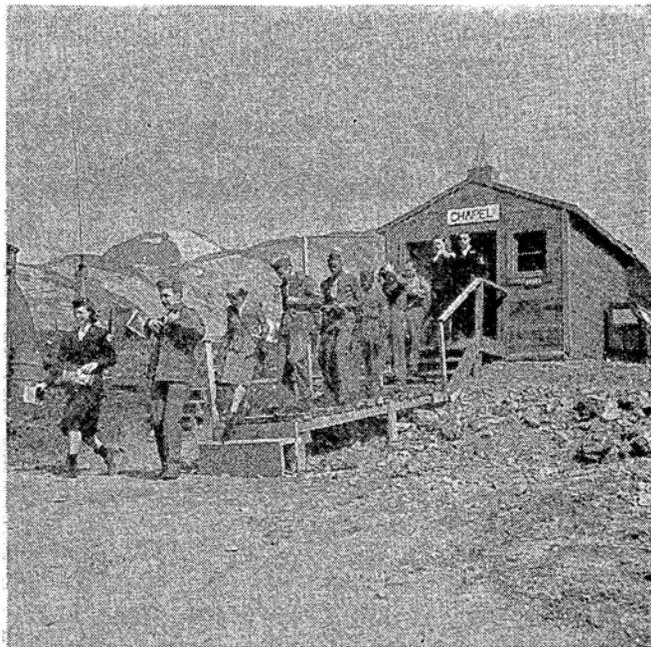
Official U.S. Navy Photo

● Navy Chaplain H. F. Symons conducts memorial services aboard the USS Lewis (DE-535).



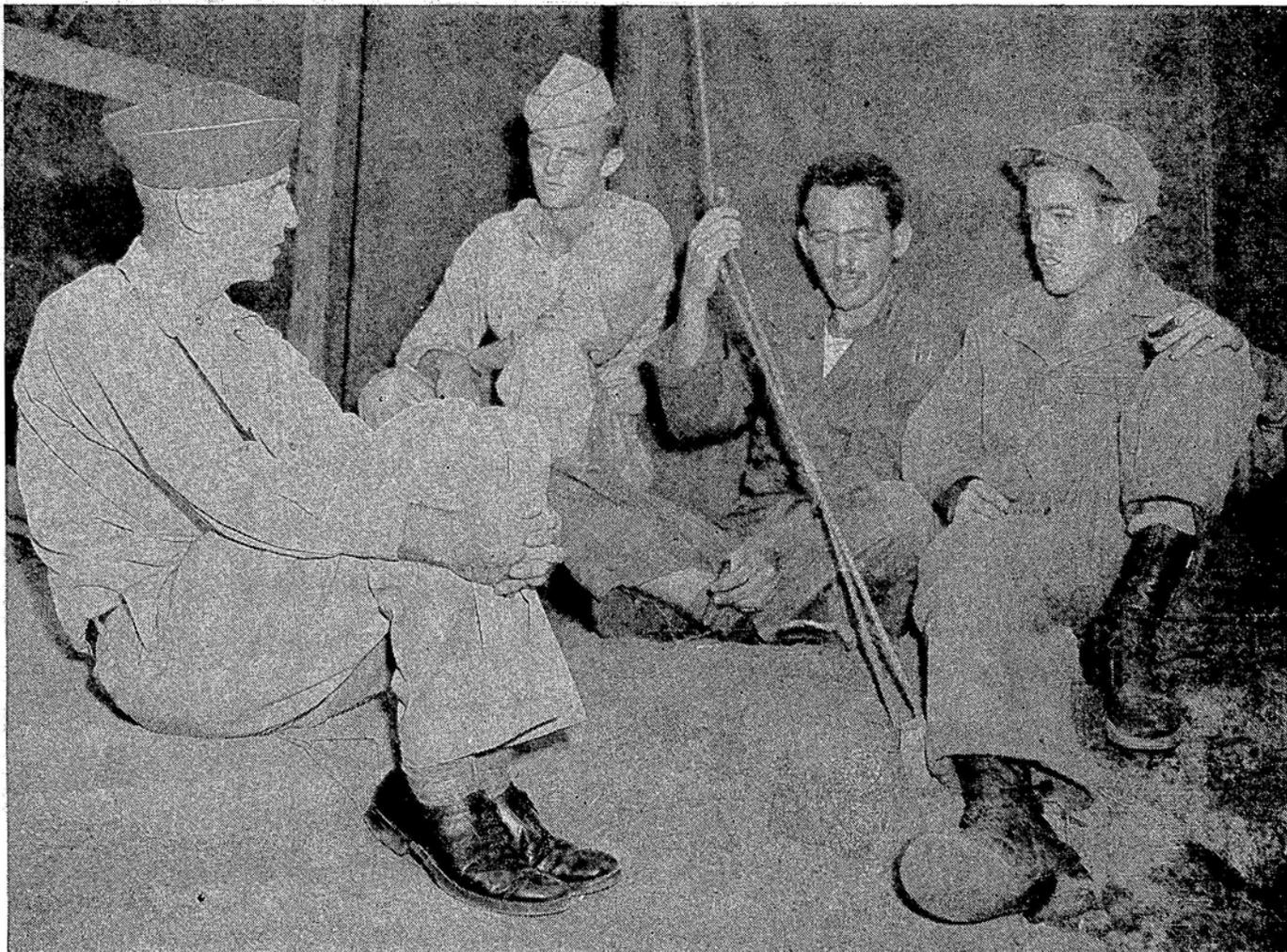
Methodist Commission on Chaplains

● Chaplain (Major) Elmer E. Wehking points to schedule of services at the tent chapel, 35th Fighter Group Air Base, near Pohang, Korea.



Methodist Commission on Chaplains

● The congregation departs after a Mother's Day and V-E Day of Prayer service held by Chaplain Wendell F. Rex.



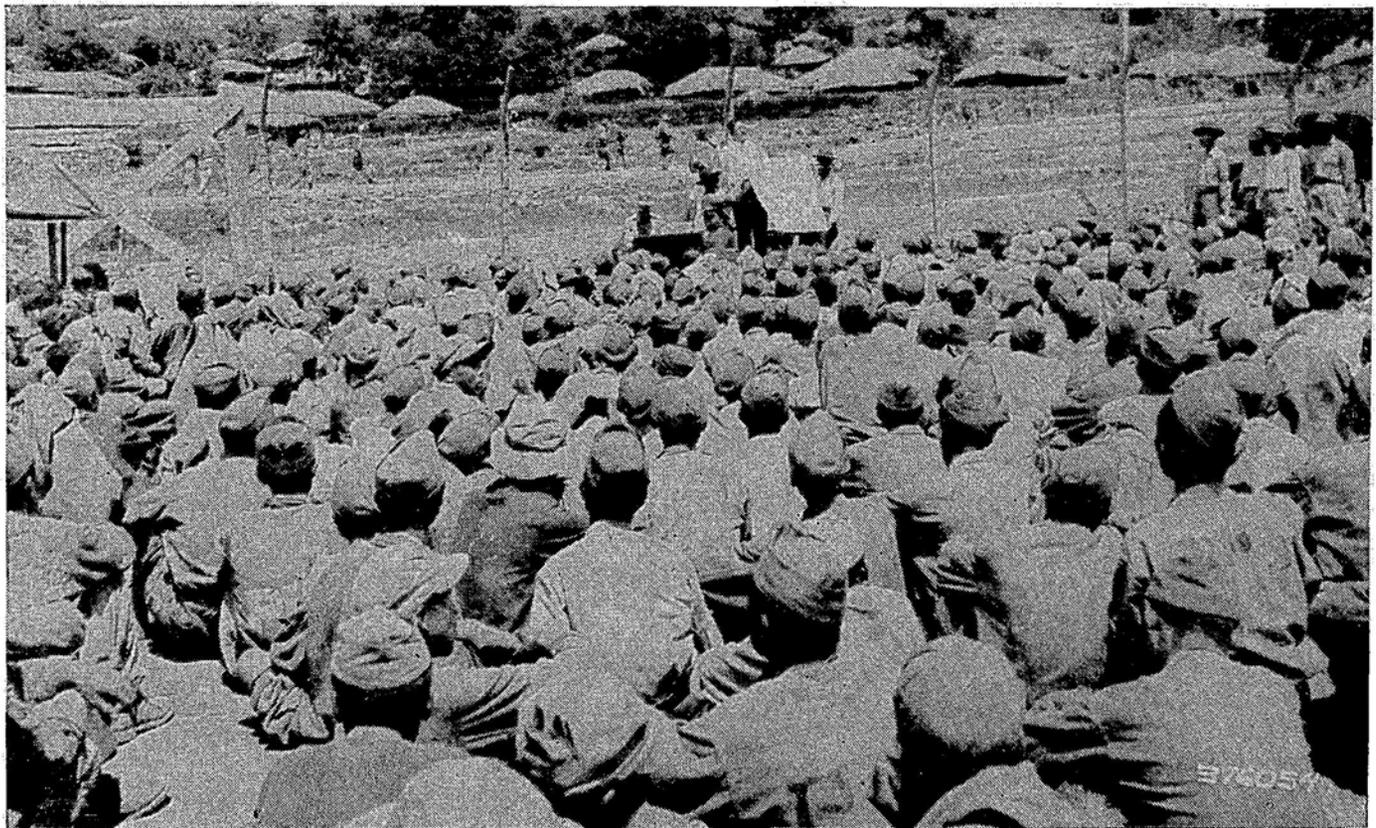
Official USAF Photo, Fifth Air Force

● Chaplain F. D. Wilde visits isolated men at a Korean mountain outpost.



Official U.S. Navy Photo

● Korean children with Scriptures from the American Bible Society with Chaplain E. R. Barnes, USN, and local pastor in front of chapel at a Marine air field in Korea.



U.S. Army Photo

● Religious singing in Prisoner of War compounds is led by Korean pastors and Army chaplains.



U.S. Air Force Photo

● Chaplain (Major) Robert D. Coward of the Wyoming Conference, Pennsylvania, talks with a Korean orphan prior to taking the boy to a near-by orphanage. The lad understands the candy bar better than the words of the chaplain.



Methodist Commission on Chaplains

● Six men aboard the submarine tender USS Sperry in San Diego plan to become ministers after release from active duty. They are shown with the Sperry chaplain, Lt. Cmdr. Charles W. Ackley of San Diego.

Standing left to right are Clifford R. Sauls, I. C. electrician, first class, USN, Billy B. Bargar, I. C. electrician, third class, USN, both of San Diego; Christopher B. Young, personnelman, second class, USN, of Palm Beach, Fla., and Roy O. Holder, Jr., ship's serviceman, third class, USN, of Pampa, Texas. Seated are Frank E. Thompson, personnelman chief, USN, of National City, Calif., Chaplain Ackley, and Robert N. Spivey, hospital corpsman chief, USN, of San Diego.

CHINESE

by
Luella G. Koether
and
T. Janet Surdam*

QUESTIONS and ANSWERS

NINETEEN MONTHS UNDER COMMUNIST rule in China gave us some insights into the way communism works. For twelve months after the communists took over our Province of Szechuan, West China, in December, 1949, we continued to live, as we had for many years, missionaries among the people. We were free to walk in the streets, visit in homes, and carry on our program of religious education and social service work but with many changes and increasing difficulties. We worked with both rich and poor, professional and laboring classes, students and the illiterate. We had three hours of private instruction by order of the police in the police court every Monday morning for ten weeks. Here we learned what the communists are teaching about America and missionaries, and what they propose to do in China and eventually in the whole world. We studied with our Chinese co-workers the government-controlled newspapers and the communist publications. For awhile we joined in the discussion groups run by communists for the students and teachers, and later when we were not allowed to attend, we heard first-hand reports from them on what they were being taught.

During our two-hundred-day imprisonment by the communists (after we had been given official exit permits and were one hundred and fifty miles on our way), our education continued—both intentional and unintentional. The classrooms for the guards and future military personnel were within twenty and fifty feet of our cells. We could hear through the paper windows which separated us everything that was being taught. The assembly room, where smaller accusation meetings

were held and where the blue-clad propaganda groups were lectured, was also within hearing distance. We often wondered if they realized that we understood practically everything that was going on in these rooms.

While we were in solitary confinement the first thirteen weeks, one person to a room, we had many long hours of individual interrogations and lectures and cross-examinations by the police. We also attended, as the victims, two mass accusation meetings and found out how people are accused and tried without favorable witness or defense, without evidence or proof. Then during the last five weeks we were in the part of prison called the "re-education center," where someone in each of the six cells around us was required to read or lead discussion or confess in a loud voice for six hours every day. We heard all this, and we also read many of the books prepared by the communists in the Chinese language for the training of their own people. Two of these we translated. When we asked to bring them home at the time of our release, saying that they would help us to explain communism to the Americans, the police merely glared at us and took them away.

Having had all this "education," as well as the experience of living under communist rule, we feel that we are in a position to try to answer some of the many questions that are being asked us about the principles and practices of communism. We have chosen some of those that are most often asked as we have been speaking in the churches of America since April, 1952, to answer in this article.**

Question—What were the charges made against you?

** Others are being answered in the same month's issue of *The Methodist Woman*.

Answer—Originally there were five charges:

(1) That we had taken pictures of Chinese people and sent them to America "to ridicule them." There was no law against taking pictures; cameras which the communists knew we had were not taken away; and any pictures sent home after the communists took over went through their post office under their inspection. During questioning, the stress of this accusation was that we had taken pictures all through the years previous to their regime, and that we had done it to ridicule the people.

(2) That we had oppressed the Chinese students, making them shine our shoes. This was based on the fact that most of the fifteen to twenty students in the high school—for whom we provided either tuition, food, clothing, and for many all three—came and helped us after school according to their ability. Some wrote Chinese characters. Some copied choir music. Some mounted pictures for the children. Some sewed. No girl worked more than three hours a week, and we felt it was good for the development of their personalities to be giving something in exchange for what they were getting. They seemed to enjoy coming over to the "foreign house" whenever they wanted to, and often there were peanuts and cookies to nibble on while they worked. Two girls who had flunked begged to be allowed to try again. They were getting full expenses, and agreed to come twenty minutes a day to sweep the common rooms and fill the oil lamps. It was one of these girls who was most vehement in her accusation that we had oppressed the students by making them do menial labor. The "shining of shoes" came from the fact that Chinese people

* Miss Koether and Miss Surdam were missionaries under the Woman's Division of Christian Service in China.

who are not used to seeing photographs often do not know what they are looking at. The Chief of Police held a photograph of these two girls in his hand one day in a private session. One girl had a broom in her hand, the other an oil lamp. They were smiling broadly, knowing that this picture was going to go to a friend in America whose love-gift was helping them get through school. The communist police holding the picture declared that the girls were shining our shoes. Nothing we could say could change his mind. A communist is always right!

(3) That on Easter and Christmas we had given candy to the children in Sunday school, telling them that Chiang Kai-shek and America were good and that Mao Tse Tung and the communists were bad. This has no basis of truth except that we always gave the smaller children both in Sunday school and weekday nursery and kindergarten half a boiled egg or a biscuit mid-morning and mid-afternoon. Before eating, they said or sang a prayer. We never talked politics to anyone, much less to two- to six-year-olds.

(4) That we had drawn a map of our town, Suining, marking government buildings, and sent it to America. This was obviously pure imagination. If America had wanted marked maps of Suining, they certainly could have had them drawn during the Sino-Japanese war when there were hundreds of American military men stationed there.

(5) That we had made a list of the products of Szechuan and sent them to America. This of course was equally false and ridiculous. Americans can find the products of China listed in any good geography book.

Question—Do missionaries have trials?

Answer—Not in the accepted sense of that word. We know of three types used for the trying of personal friends. One missionary was brought to court before a judge who spoke a dialect of another part of the country, so that little that went between them was understood. Witnesses told of her "crimes." No defense was allowed. She was sentenced to five days in common prison. Another missionary, whose term was two years in jail, was "tried" without even being present. We were

"tried" in the common form of communist trial known as the "mass accusation meeting."

Question—What is a "mass accusation meeting" like?

Answer—We had two of these, one at the end of the first five weeks, another to "pass sentence" at the end of six months. Until this last meeting, we were officially being "held for questioning," unsentenced. A stipulated number of representatives of schools, unions, and sections of the city, have to attend these meetings. Our first one was declared at the end of three hours a "great success." We listened carefully to hear why the chairman thought it a success. He said "One hundred and nine organizations are represented here today." Of course we knew what he meant. Thousands of people from all walks of life had been present to hear the church, the missionary movement, and America denounced and discredited. They had heard that missionaries are sent abroad as Mr. Truman's special agents, paid by Wall Street, to carry on subversive activities behind the screen of religion. They heard witness after witness tell how we had duped them into believing we were there for good purposes; how we had tried to win their loyalty away from China to America by belittling China and telling them how good America is. They heard how we had made a sending and receiving set to get messages to and from America. (Later, alone, the chief showed us "proof" of this: an empty carton marked "radio"—in which used Christmas cards had come to us—and a plastic-coated wire clothesline which they thought was electric wire. These had been found in our attic and were given as evidence of our misdoings!) One after another our friends had to mount the table behind where we stood on the ground for three hours and speak out against us. One after another, they went back into the crowd and sat down and wept. The prisoner says nothing. There is no defense. No one would dare speak in behalf of the prisoner. Those who had refused to speak against us were already in prison. The others were under terrific pressure to save their lives and their families. We felt all the way through that it was not our trial, but theirs. Our only emotions were frustration and pity. There is always some-

one in uniform on the platform who periodically yells out a slogan: "Down with the missionaries! Down with the running-dogs of Chiang Kai-shek! Down with American imperialism! Down with Head-Spy Stockwell, and these his helpers!" Each time the crowd threw up their right arms and shouted out the slogan after him.

When we returned from the second accusation meeting where we were finally sentenced to "deportation from China" as our punishment (remember, we were already 150 miles on our way out with official exit permits when we were arrested!), the Chief said to us, "Did you ever see such a demonstration of democracy in your life?—all those people with one accord showing their desire for the same thing!"

Question—How much of the construction the communists talk about is actually going on in China?

Answer—There apparently is a good deal of construction going on in some parts of China. During the twelve months we lived freely under the communists, we saw three types of construction: (1) Pill-boxes built immediately outside of all Government and Party buildings, where armed soldiers stood guard day and night. (2) Granaries to store taxes. Taxes are collected in produce, usually wheat or rice. The old government had not collected small taxes, but they had always had room for storage. The new government immediately filled the first floors of schools and other public buildings with tax grain. Then huge brick buildings, cross-ventilated, were built for this purpose. (3) Prisons. One jail for a few unsentenced prisoners and one prison for two or three hundred sentenced criminals had been sufficient in our town of about a hundred thousand people under the old government. Ninety were housed in the original jail after the communists came to power, and the big prison was full. In addition we were told that there were sixty "re-education sections" where prisoners had a chance of being freed if they responded correctly to "re-education." There were eighty-some prisoners in our section. When we came out of jail the last time, the Chief pointed with pride to the new prison buildings being put up by the prisoners and said: "You see? Eventually all the people can live as comfortably as we."

Another type of construction we heard a good deal about was in roads and railroads, especially in our part of China. On the way out, however, the stretch of one hundred and fifty miles of motor-road we had to travel to Chungking was more rutted and bumpy than ever before, and there was almost no one but military and government personnel travelling on it. Our guards told us on the way out—July, 1951—that the railroad from Chengtu to Chungking had been finished for several months. We found out later that it was not finished until 1952, and it is reported that the track is very wobbly. Some communist youth who were riding on our truck oh'd and ah'd over the wonderful piece of engineering done on a certain bridge and an underpass near Chungking. One of our guards, a really fine Chinese gentleman, said, "That was built before the communists were here." The youth, loath to admit that anything good could have come out of the old regime, said, "Well, it couldn't have been this good." Our guard did not press the issue. Later, the people on the Hankow-Canton railroad, built many years before the communists took over, were told that this railroad was built by the communists, too. So, how much of the construction reported as "new" is actually new is a question. However, while in jail, we saw groups of men roped together and taken out to work on roads and railroads, so perhaps more and more is being accomplished. After all, prisoners pay for their own travel to and from prison, and provide their own bedding, clothing, food, and all other necessities such as bowls, chopsticks, common wash bowls, etc. So the government, with its thousands of political prisoners, is provided with endless free labor for its work. They ought to have something to show for it.

Question—What can we do about this situation?

Answer—There seem to be three avenues of approach:

(1) Prayer. If all the God-fearing, God-loving people in the world really took their faith seriously and prayed for the redemption of communist-controlled peoples, praying daily with faith, and were willing to act upon what they know God wants them to do, these countries and our own could be saved.

(2) Christian action in the free world. It would help a great deal to break the force of communism if America and other "free" nations would demonstrate in the needy parts of the world what Christianity and democracy really are, by bringing the kind of help that would provide a way for those people to help themselves to have enough food and clean water and other necessities of living. For example, a monument to the right way of doing things is the irrigation system in Suining. Money was loaned (which the Chinese paid back) by America, without political or military strings, and American engineers went to help the Chinese build a dam which has provided an irrigation system for that whole plain. As late as six months before the communists took over, an American engineer was hailed and paraded and feted by our town when he came to help repair something that had gone wrong. The communists, of course, tell the people that Americans have come to China only to oppress the people. Can words erase what has been done there?

(3) Living as we preach. Doing away with injustices, inequalities, and prejudices in our own land would bring to those of other lands a greater confidence in us and our way of life, and would make communism in contrast seem very undesirable.

Question—What kind of questions did the communists ask you in the personal interrogations?

Answer—Here are some of the typical questions they asked us: "Why did you come to China? Why don't you have a husband? What did you pray about after we took over? What are the things you did wrong in China (several sessions on this one!)? Why did you take pictures? How is China better now than it was under Chiang Kai-shek?" The main questions all centered around our relationship to Olin Stockwell. He was one of our West China missionaries who had been put in prison a month before us and spent altogether twenty-three months in jail. He was accused of being the "Head Spy" and we his assistants. "When have you ever seen him? What were your conversations? How many letters have you ever received from him? What was in them? Telegrams?" Then after we'd gone

through all that, wracking our brains to remember all our communications with him as a friend and fellow missionary over thirteen years, the Chief would sneer and say: "Now tell me, . . . When have you ever seen Mr. Stockwell? What were your conversations? How many. . . ." Through the whole thing again. When we would say that we had told him all we could remember, he would say, "Well, tell me again." Meanwhile, a guard-secretary was taking down on paper any gems of wisdom that might fall from our lips. We were always questioned separately, and of course the idea was to see if our own re-telling agreed each time, and also if one's report agreed with the other's.

Question—What did they say to you when they released you?

Answer—The Chief of Police in his private farewell lecture stressed several points.

(1) That although we had committed crimes against the Chinese people that warranted death, the "big-stomached" People's Government was setting us free.

(2) That our Chinese co-workers had been shot for exactly the same "crimes."

(3) That in America, the Chinese were all in prison, groveling in dirt like animals and starving to death by the hundreds.

(4) That America was then—July, 1951—in complete financial collapse.

(5) That the Korean war was ended, America having been driven out not only of Korea, but Formosa and Japan, and Germany and all of Europe as far as France.

(6) That communists would eventually take over the whole world, not by force from without, but by the loyal communists within each country: first India and the rest of Asia, then Europe and the islands of the sea, then Africa and South America, and lastly, within thirty years, the United States of America.

(7) That the People's Government of China is strong and fears no one. That is why they could be magnanimous and let us go home, because nothing we could say could do them any harm, but within thirty years, when the American communists take over America, they will cut off our heads.

YOUR HELP *in Korea*

A PICTURE STORY



Eastern Publishers Service

⊗ *Bewildered and frightened are these little fellows who have wandered into the mission headquarters.*

In all this, you, who read these pages, can help by sending clothing, by supporting missions and by building an atmosphere of concern and Christian responsibility in your own home church so that every boy who goes out from there carries the effect of it with him wherever he goes.

⊗ *They find there is a procedure for them. First they must have a dusting with DDT as this little fellow is getting.*



Eastern Publishers Service



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- Then they must be fitted for clothes from the clothes which you have sent as this girl is fitted in the Methodist Mission in Seoul.



Eastern Publishers Service

- Then there must be a place to sleep like the army tent which these two children are entering.



Eastern Publishers Service

- Then they must receive care and love as this child is receiving from a soldier.

Building a Neighborhood

IN THE GREAT NORTHWEST—WHERE in 1834, Jason Lee, Methodist missionary to the Indians, held the first religious service conducted by a Protestant minister west of the Rockies—there is one of the newest projects of the Woman's Division of Christian Service. This is the Atlantic Street Center in Seattle, Washington.

Among some thirty projects located in the Western Jurisdiction, this Center, a member of the National Federation of Settlements, is new only in that it has been under the Woman's Division for less than three years. Formerly known as the *Deaconess Settlement*, under the Pacific Northwest Conference, and local supervision, it has ministered to its neighbors in Rainier Valley for more than forty years.

The large brick building, wide-open doors not ten feet from the busy sidewalk, is truly a Center to which the neighbors turn for help. If they need a room in which to hold a large family gathering, or a meeting place for the Neighborhood Club, or where neighbors can carry on a Protestant Sunday school, they know they will be welcome to use this building.

Sponsored from the beginning by the City Missionary Society of The Methodist Church, and for many years an approved institution of the Seattle Community Chest, the Atlantic Street Center has recently been reorganized for greater usefulness.

"If our objectives can be summed up in one phrase it would be, 'To work with our neighbors in building a more Christian community.' We want more and more to see human relations based on Christ's teachings. The final evaluation of our program must come through this measurement. In settlement work these goals are sought through neighborliness, concern, example, and just good shared living."

These are the words of the Director of the Center, Mr. Richard Ortmeyer, formerly adult program and membership director of the Young Men's Christian Association at Lima, Ohio.

"This story illustrates the changes in lives which we are seeing," he con-



● Neighbors help Mr. Antwe Ortmeyer on Clean-up Day.

The Seattle Times

tinues. "Mrs. K., a Negro mother, was a capable leader of one of the clubs for small boys, and the group met in her home. A Caucasian boy inquired at the Center about joining a club and he was told that Mrs. K.'s was the nearest to his home. But the boy's mother said, 'No, I don't believe in mixing white and colored boys.'

"The Center remained positive, trying to interpret to her the importance of friendship groups of boys, and the values in having friends across racial or creedal lines. After a few months she relented to the extent of allowing her son to join Mrs. K.'s club. The mother, in time, became acquainted with the club leader, and told the Center's staff, 'I came from a community where lines were not crossed. I'm thankful now for this chance to make friends with Mrs. K. I'm so glad that my son has had this opportunity.'"

"Rainier Valley," that section of Seattle lying between Beacon Hill and Mt. Baker, became the home of Italian and other foreign-born workmen who immigrated to the Northwest in great numbers at the turn of

the century. It was to bring English lessons and nursing service to these people that Miss Mary J. Hepburn and Nurse Jessie Gesser, students at Northwest Training School, started their practical service.

The warmth of the community response encouraged them to add a Sunday school for children and youth. A Mother's Club, one of Seattle's first kindergartens, and the very first baby clinic in the city were started here and continued until the two latter were taken over by school and city health programs.

In this valley of many creeds and races the Center's emphasis on living happily together and sharing experiences is important. The Neighborhood Club, a sort of town meeting, has met at the building for many years. They talk over and seek to bring about needed improvements, such as added city playgrounds, stop lights at dangerous corners, and other helpful services to their community.

When the Atlantic Street Center, with the help of the Jackson Street Council (which serves an adjoining less-privileged section), sponsored a Clean-Up Campaign of their area in

in the Northwest

by
**Eunice
Jones
Stickland**



● *Members of the Doll Club.*

honor of Seattle's 1952 Centennial Celebration, this neighborhood club participated wholeheartedly.

This effort proved to be a uniting force, as well as a day of fun and fellowship. Committees were formed to recruit helpers and trucks; to publicize the Day and to provide a free dinner for all workers. Twelve dump trucks and nearly 100 men, women, and boys assisted in picking up rubbish, cleaning vacant lots, and in making the effort successful in other ways. The committee evaluating the venture felt it had helped in getting neighbors of all races acquainted, and it developed neighborhood pride.

Last year the Camp Fire Girls planned a potluck dinner for their families. Deaconess Eunice Allen, staff member in charge of Girls' Work, says, "It was one of our happiest events. There were Japanese, Negro, and Caucasian families, some of whom had never shared a meal with members of another race. They loved it, and want it again!"

Such everyday experiences are the "good shared living" and friendliness by which the Settlement seeks to build a neighborhood.

One evening in September, I stood in the entry of the Center reading the bulletin board. Sensing someone reading over my shoulder, I looked up into the laughing eyes of a tall adolescent. By his "at home" look, I knew him to be one of the neighbors.

"How do you like this Center?" I asked him.

"Swell," he grinned. "We meet lots of kids here. . . . I've been in Seattle just one year; this is a good place to get acquainted!"

He told me of the Coca Club—Come One Come All—open to boys and girls of teen age. They have their own officers and plan their activities. Every Saturday night the Center social hall is turned over to this group who hold a short business meeting followed by a party. Also on Wednesday afternoon there is game-time for teenagers, with ping-pong tables and other equipment.

Every Thursday night there is a family movie, full-length picture and shorts, often a serial—for the small fee of 10 cents. The Center is on a "Block Billing" system with other social agencies in the Seattle area.

"We get good pictures," says Mr.

Ortmeyer, "and this is one of the favorite evenings."

It was a Wednesday evening when I was reading the bulletin board, and before the program started I was conducted through the building. Double doors from the entrance lead into the Game Room, the heart of the Center. Recently redecorated in pastel shades, with new asphalt tile flooring, this spacious, inviting room with a stage at one end is used for Family Night, recreation for all ages, and for dinners. A well-equipped kitchen adjoins it.

On the second floor is a smaller assembly or game room, for clubs, with a nursery room across the hall. The Director's office and the Girls' Worker's office are on this floor. There is also a library where record players and a good library of records, as well as of books, add enjoyment for the various groups taking turns using this attractive room. Next to the library is a shop for woodwork and crafts.

As we walked down the stairs we met smiling young members in an accordion class, carrying their huge instruments, coming up to the small assembly room. The great need for a large gymnasium was apparent as young people kept asking, "Anything doing for us tonight?" First two boys, then a lad alone, next two girls, followed soon after by two boys.

"No, the game room is used for adults tonight; come back tomorrow night," was the answer. The teenagers walked out, looking around in a purposeful manner. The two boys and the girls stood awhile talking, then went off together toward the business section, which, as Mr. Ortmeyer pointed out, holds the usual city-street perils for young people.

When enough adults had gathered, and the "Caller" had his loud speaker and record player in place, Miss Allen and I sat visiting, watching the group learn the square dances. The people had come in looking self-conscious and ill at ease, but under the friendly wel-

come of the Director, and the jovial calls—"Half satchet" . . . "Star right back" . . . "Swing your partner" . . . "Circle 'round and circle back"—they became a gathering of the neighbors having a wonderful time playing together.

"We started our first square dancing group one year ago last spring," said Miss Allen. "The members were so enthusiastic, the enrollment grew to 90, much too large for this hall. They had to change their meeting place, but such a spirit of friendly co-operation had grown up among these neighbors, many of whom did not know each other by sight, before, that they volunteered to paint this game room."

As this Deaconess interpreted this joyous scene to me, I realized that just as it is important to help teenagers fill their leisure time, so it is important to help these older folk to find wholesome activity and growing interests to fill their after-work hours.

One of the newest and most enthusiastic organizations at the Center is the Evergreen Club, for people over 55 years of age. They meet weekly, and plan their own activities, which to date have been visiting, table games and refreshments. But the next year promises many new ventures.

Director Ortmeier tells of the many other groups which build understanding: "Each afternoon the children come in from the near-by public and parochial schools to participate in the varied program which includes dramatics, supervised recreation on the field, and free play indoors; Boy Scouts, Cub Scouts; Camp Fire Girls, Bluebird Girls, Hi-Y Club, Gra-Y Clubs; girls' sewing class, boys' and girls' chorus, a story hour, crafts for little girls, and play school for three- and four-year olds."

Around 30 volunteer leaders from the neighborhood, as well as other sections of the city, help each year. Mr. Ortmeier meets with these people, giving them instruction in ways of making every child an important part of his group. Records are kept concerning each person of the close to 500 enrolled in various activities—his interests, his environment, his problems, his growth in neighborliness and understanding of others.

The effort to build a neighborhood

has far wider outreaches than Rainier Valley. The President of the Board of the Center, Mrs. O. C. Atwell, an officer in the District Woman's Society of Christian Service, is a trained social worker, and before her marriage she worked for the Family Society, a member of the Community Chest of Seattle. At her suggestion the Atlantic Street Center has started a study of its neighborhood. Committees are at work on (a) the history and purpose of settlement work; (b) composition of the community; (c) relations to other neighborhood and social work organizations.

With the assistance of graduate students at the University of Washington, one of these committees is beginning a neighborhood survey to determine people's reaction to the Center and the recreational interests of the families. Young adults from the First Methodist Church of Seattle are assisting the students and plans are made to interview 500 of the families in the 1,154 houses in the area. This study will last from the fall of 1952 to the spring of 1953.

Another co-operative move with the University is that the staff of the Center plans group activities on various age levels to run the length of the spring semester, that students preparing for teaching may have practical experience in group work on an age level other than that in which they plan to teach.

Mrs. Atwell and her Board have initiated several ideas for closer co-ordination with the Methodist women of the District and Conference. One is a monthly Center Day, when members of the societies come to the Center to work. They are now making drapes for one of the rooms. They are also planning a series of neighborhood Family Nights stressing family fun. Local Societies of Christian Service will be in charge of the refreshments.

One of the most interesting projects in which the women participate is the "Doll Club" program. At the fall meeting of the District Woman's Society of Christian Service, members bring the "wee Baby" dolls for which they have made two changes of clothes, an outer garment, a sleeping garment, and a blanket. These are given, with ceremony, to Miss Allen,

who uses them for Doll Clubs with primary girls. She enlists high school girls to help in the leadership of the clubs of 12 girls each (the number of clubs is limited only by the number of dolls brought in).

At the first meeting the little girl "draws" a box containing her doll. These cuddly baby dolls, dressed in the attractive clothes, are at once taken to the hearts of their little mothers. When the club meets weekly, it is divided into 3 groups of 4 girls each. One group plays with the beds, putting the babies to bed, doing for them all the necessary things a mother does for her baby at night time. Another group plays in the dining room corner, cooking and serving meals to their dolls. The third group plays at dressing the babies, going "to see," or "to market." Now and then all of the clubs meet, dress their babies, and make a real trip to visit some shut-in. An especially happy excursion is when they go to visit one of the women who was instrumental in helping to start the Center many years ago.

At the end of an eight-week period the "Doll Club" members give a tea for the women who dressed the dolls. This is a very happy occasion when the little mothers get acquainted with the "nice ladies who made such dear clothes" for their babies.

At the tea each girl is allowed to formally adopt her doll, "legal" papers are signed, and the baby is hers to keep. It is a question who enjoys this project most, the girls, the women, or the Deaconess.

"Our aim of working with our neighbors to 'build a more Christian community' is carried out in three areas," says Mr. Ortmeier, "families and individuals; group work; and community work. Mrs. Atwell expresses the feeling of the Board and the Staff toward the people with whom we work when she says:

"I think that we can't push people into seeing things our way. We can't give them religion. We just meet them where they are and walk along with them, into a new way of life."

As my visit to the Northwest drew to a close, I felt that the pioneering spirit of Jason Lee is in the hearts of all who are helping to build a neighborhood in Rainier Valley.

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The W.S.C.F.

"Ecumenical Granddaddy"

by Roger Ortmyer

NEAR THE CLOSE OF THE NINETEENTH century, representatives of five student Christian movements met in a medieval castle in Vadstena, Sweden, and committed themselves and their organization to a "substantial endeavor to enable Christ to come alive to students so that He may lay claim to their souls." To make practical their resolve they organized the World's Student Christian Movement. John R. Mott became the first executive secretary.

Fifty-eight years later, the General Council of the W.S.C.F., meeting at the Spiritual Life Centre near Poona, India, surveyed the Federation and found that, with its welcome of Brazil, Nigeria, Puerto Rico and Indonesia into full membership, it had affiliate movements in 26 nations with corresponding and pioneer movements in 30 other lands. The "granddaddy" of ecumenical organization showed plenty of life.

The delegates were saddened that brother members in China, Hungary and Czechoslovakia could not attend. In their intercessions, held each day just before lunch, they prayed that the divisions of man might be mended and that the Christian will of those behind the so-called "Iron Curtain" might be strengthened. They had anticipated visiting with Professor Hromodka, but he also was unable to leave Prague when the time came to travel.

Thinking in the tradition of those that witness to Christ in the Universities of the world, the council faced the difficult decisions it had to make in the confused contemporary situation. What should be its relations with secular student organizations? Should it even hold conversations with those groups controlled by the communists, or is the accusation that the Federation is just a "Western" organization valid? How could it meet the pastoral

needs of students? What are its responsibilities in the campus situation?

Perhaps as is typical with a student gathering, the Council was reluctant to make practical recommendations until it had first made clear to itself its theological position. That is, most of the commission reports were prefaced with statements of theology. The debate in the commissions and plenary sessions was heavily doctrinal. Once agreeing upon a theological basis the actual doing of things, the practical matters of program and relationships, were relatively easy to agree upon.

It was in the atmosphere of theological decision that members of the American delegation came best to know what "ecumenical encounter" really means. In the interdenominational student gatherings in the United States students find themselves far apart. But when they are put into the world forum they find how much alike Lutheran, Methodist and Baptist think as compared with many other of the world's religions.

The Americans had a lot to learn, they were also able to contribute much. They were sometimes impatient with the slow and hard-to-sing hymns from *Cantante Domino*, the Federation hymnal. They were sometimes irked by the repetitions in unfamiliar liturgies as they followed along the pages of *Venite Adoramus*. The historical services of other communions, in morning prayers and evening vespers seemed vainly repetitious to some. The theological discussions which pushed out all human freedom but the one to reject or accept God were not only confusing but often irritating to believers in free will. But American students discovered that the hymns were not only stately but full of deep and passionate meaning, that the liturgics had survived centuries of use because they spoke to the deepest recurring needs of man and that when they got below the surface



© D. T. Niles, Methodist of Ceylon and the newly elected chairman of the World Student Christian Federation. Mr. Niles is the first Asian to occupy this post in the history of the Federation.

terms of "continental" theology there was a vibrant hope.

In turn, the delegates from the United Student Christian Council* could bring not only their wealth and their numbers, but their concern for fair play and democratic leadership.

* The United Student Christian Council is the organization through which the Christian student movements of the United States co-operate and work with the Federation. There are nine church student movements, of which the Methodist Student Movement is one, plus four non-church Christian movements on the campus: Y.M.C.A., Y.W.C.A., Student Volunteer Movement and the Inter-seminary Movement. The United Student Christian Council sent twenty delegates to the Federation General Council.



The result was a meeting that was sometimes full of tension when the delegates from different countries could not agree with one another, but always the strain was relieved when each side was humbly willing to recognize the weaknesses in its own position and eager to see the point of view of others.

Ever since its founding, when John R. Mott began his quarter century as the first W.S.C.F. executive secretary, the organization has had distinguished leadership in that position. Mott was succeeded by Henri-Louis Henriod in 1920 and then in 1932 W. A. Visser 't Hooft took over. The serious biblical and theological studies which have marked the last twenty years were inaugurated under his leadership. Visser 't Hooft resigned to assume executive responsibility in the World Council of Churches. Succeeding him, the popular Robert C. Mackie guided the W.S.C.F. through the Amsterdam Conference of Christian Youth and then the difficult war years. It does

◎ Valdo Galland with his wife Michelle, World Student Secretary for Latin America, living in Montevideo, Uruguay, chat with Methodist Enrique Sueiro of Cuba. The rapid development of the student movement in Latin America has been one of the most encouraging developments of the post-war years.

seem that when the World Council of Churches wants someone trained in ecumenical leadership it knows where to turn—to the Federation, and Mackie suffered the same fate as his predecessor, becoming our executive in the World Council.

Philippe Maury was elected by the last General Committee meeting to the position of General Secretary (1949). Maury is the son of a distinguished French professor whose books have world renown. Although quite young, he left a history professorship in a French university.

The years under Maury's direction have found the Federation engaging in the vital conversations on the place

of the Christian in the contemporary world struggle and on the nature of the missionary and evangelistic task of the Christian in the university. There has also been a rapid development of the Christian work among students and professors of Southeast Asia. In fact, as principal Boyd of Madras Christian College insists, where Philippe Maury only three years ago was identified as Pierre Maury's son, some have lately been locating the distinguished author as Philippe's father!

Quite in contrast to the volatile but incisive Maury is the new Associate Secretary, Kyaw Than of Burma. This is a new position which has just been created by the General Committee. Kyaw Than moves to Geneva after having been the Southeast Asia Federation secretary. He possesses all of the unobtrusive, quiet politeness of his people, combined with an organizational skill which has helped so much in stimulating the movements of Southeast Asia in the years just past.

When John Mackie resigned as the

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General Secretary it was felt to be so important that he be kept around that he was elected to the position of Chairman. At this General Committee meeting Mackie announced that the pressure of his duties with the World Council of Churches had become such that he felt that he simply must resign even from the chairmanship of the Federation. Into that role came Methodist Daniel T. Niles of Ceylon. Niles is well known to American students through his volume, *That They May Have Life*, which was selected as the basis for the stimulating study sponsored by the 1951 Student Volunteer Convention. He is the first Asian to hold this position in the Federation. He is a man impatient with things as they have been, a provocative (the stand-patters say "provoking") leader in the re-thinking of the Asian mission of the Christian church in these days.

Because the professional executive staff of the Federation must lean heavily (between sessions of the General Committee) on the elected officers for advice and counsel in their work, it was felt that the Vice-Chairman must be most carefully chosen because



● (Above) Roland Boebel, U Hla Bu of Burma, James Bola Ige of Nigeria, Riitta Juva, Finland, Kyaw Than of Burma (the newly-elected Associate General Secretary of the W.S.C.F.), and Esther of India.



of the times when Niles would not be immediately available. To the Vice-Chairman came another Methodist, John Deschner. Deschner, from Texas, recently resigned the executive duties of The United Student Christian Council in order to spend three years of advanced study in Europe. Although still a very young man, John Deschner has had one of the most exacting of ecumenical jobs, a role, which actually made him one of the most experienced ecumenical leaders in our time. He has the kind of grasp of fundamental issues so necessary in determining basic policy.

● (Left) Three Nashvillians at the W.S.C.F. General Committee meeting. Dr. H. D. Bollinger in the role of Indian swami, Virginia Nybango, on the faculty of Tennessee A. and I. University, and author of this article, Roger Ortmyer, of the Editorial Department of the Division of Educational Institutions.

The other Vice-Chairmen of the Federation are Marie-Jeanne de-Haller and Cyril El Tchanenoff. Miss de-Haller, an amazing linguist, has stimulated the planning and directing of the Federation "Chalet" program, a distinctive part of the Federation's post-war action. It started when Miss de-Haller was faced with the necessity of doing something to help the sick students of the immediate post-war era in Europe—sick both in mind and in body. She did a little bit of scheming and succeeded in obtaining the use of a Swiss chalet to be used for the mental and physical restoration of the students. The Methodist Student Movement of the United States undertook to carry the major financial burden for his program. As the years passed the desperate post-war need lessened but the experience of students from different national and religious backgrounds living together in the intimate association of the chalet for a period of time demonstrated the value of the project. Switching gears somewhat from that of simply meeting the relief needs of students to a program of students encountering one another, the "Chalet" program had continued as one of the most deservedly significant aspects in the Federation's schedule. Miss de-Haller has also taken the leadership in the Bible study program of the Federation.

El Tchanenoff is the first officer of the Federation to come from the Orthodox church. He is a teacher in the Russian Orthodox Seminary in Paris and represents the Russian Student Christian Movement outside Russia. While the Orthodox student movements are not affiliate members of the World Student Christian Federation their representatives from Lebanon, Greece and France participated actively in the Federation deliberations and the election of one of their members to the post of Vice-Chairman is a significant development.

As one could well expect the theological perspective was a central factor in the General Committee's deliberations. In fact, almost every report, with the single exception of that made by the finance committee, was prefaced by a statement of theological position!

A furiously debated aspect of the theological argument was that of the

perspectives to be taken upon "religious" and the "secular." Many of the American and Asian had some difficulty sympathizing with the prevailing theological climate which dominated the Council meetings. It was strongly eschatological (this is a reference to the theological emphasis upon "the end of things," the final judgment, the Second Coming). This theological structure tends to minimize human actions and man's responsibility. No hope is to be derived from the human scene. Many who feel that man still has some part to play in his own destiny are concerned lest this theology lessens participation in the active and on-going affairs of social concern and justice. On the other hand, it must in all fairness be said that many of those who held this theological position in the committee meetings are among the most determined advocates of justice on the human scene.

At the same time, it can be said that the members of the Council who held a real hope for the future were those who came from the Asiatic lands. This provided somewhat of a contradiction in which a person would normally expect to be the case. The Council meeting was held in the heart of India—an ancient land, a land of such overwhelming misery, poverty, superstition, illiteracy and pagan practices as frustrate the reformer at the point of ever doing anything. The overwhelming extent of the problem and the seeming meager resources to meet are sufficient causes to discourage anyone. But in the midst of these ancient problems, their oppressive burden the Asian delegates looked forward to a new day. They seemed to feel that they were in the process of building. They had hope, not just in some deferred future, but in the present day.

The Federation can be counted on in the years ahead to continue to be on the cutting edge as far as action in the world is concerned. It is the Federation that has been nudging the World University Service out of a strictly relief role and into one where culture encounter is of paramount objective. It must seek, the Federation insisted, not only to administer to sick and starved bodies but to isolated minds and prejudiced opinions.

The Federation will do everything possible to hold conversation with those "behind the iron curtain." It realizes only too keenly that in the eyes of many it is itself "a Western bloc" and even Christianity is so identified. It will seek to be genuinely ecumenical.

It will continue, as the report of its Committee on "The Place and Responsibility of the Student Christian Movement in the University" indicates, to do the most incisive and provocative thinking as the nature of the Christian witness in the campus situation that is going on within any group. It has been the Federation which has stimulated and directed such an accounting in the past decade; it unquestionably will continue to lead in this area.

It will attempt to meet the charge that its theological emphasis has been too narrowly restricted to the jargon of the professional theological students and writers and has not carried to the wide base of Christian students. There will be an emphasis upon theological education for the non-theological student. With an excellent report on the pastoral needs of students to stimulate its work, the Federation can be counted on to make this area an important feature in the next three years. In fact, the Federation Chalet to be held this summer, 1953, in Finland will be focused upon this particular problem.

1954 is going to be a big year for the Federation program in the United States. Coinciding with the Evanston meeting of the World Council of Churches, the Federation will hold a large student conference in North America. It will sponsor a major theological student's conference and a Latin American student's conference which will probably be held in the West Indies.

A major problem for the Federation has been and continues to be that of making its program real to the ordinary student. The professional leadership and a few selected students have magnificent experiences as they meet together. The essential task, however, is to transfer those experiences to the campus level. It may be that 1954 will give to the students of America their big opportunity to become witnessing members of the World Student Christian Federation.

"Squadron of the Cross"

by Leon V. Kofod

IN THE TROPICAL SEAPORT OF LUANDA, Angola, a new Methodist Youth Fellowship has recently been organized—a group that bids well to become one of the most effective youth organizations in all of Portuguese West Africa.

Last summer, I saw the members of this "Esquadrão do Cruz" swinging into action. The young people themselves have chosen the name "Squadron of the Cross" for they are convinced that they have a very special Mission to perform. Beginning with only a handful, in a few weeks' time, they numbered 35—now, word comes that they have over 80 members, divided into three divisions to better carry out their important projects.

Under the guidance of a capable young missionary, Miss Henrietta Lee Bailey¹ of California, these teen-age Africans have responded with amazing vitality. Like any squadron bent on a mission, they, too, have an objective. It is evident in their motto, "Christ Above All," which is taken in utter

¹(A-3)-3 year, short-term missionary—Director of youth work for Luanda and Dembos Districts, C.P. 68, Luanda, Angola.



Photo by Leon V. Kofod

● (Above) Youthful president, Julio, reminds his squadron members of their over-all objective, "Christ for Angola."



Photo by Leon V. Kofod

seriousness. They have a dominant desire to go out and win others to the Christian way of life. According to Julio, their enthusiastic president, their over-all objective is nothing less than "Angola for Christ."

It would be an inspiring experience for our American Youth Fellowship members to attend one of their Sunday evening meetings. Never have I heard such singing of hymns. They sounded more like a trained choir with their 4-part harmony. It was a thrilling experience which created a spirit of worship that was contagious.

● (Left) Capable young missionary Henrietta Lee Bailey worships and works with these Angolan teen-agers.

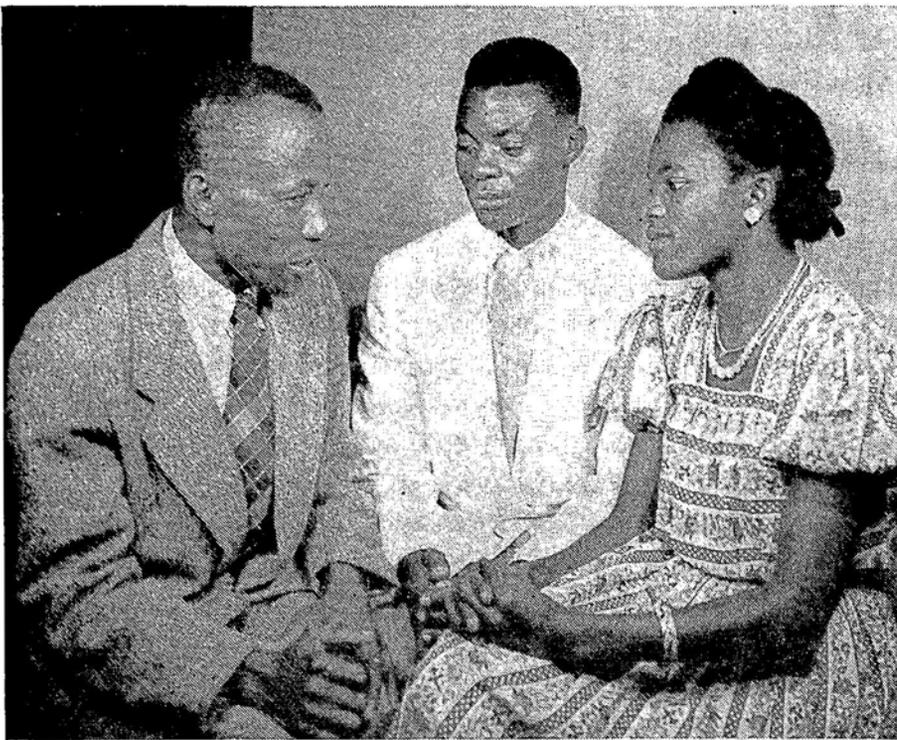


Photo by Leon V. Kofod

● *Rev. Julio Joao Miguel, pastor of the Luanda Methodist Church, counsels Youth Fellowship members relative to their education and lifework.*

To conduct a meeting in Luanda is an honor, and worthy of careful preparation. Some Methodist college students would be amazed at the poise and skill with which these High-School-Age Angolans face an audience and lead a service. They give their speakers a good hearing, and enter vigorously into discussions of personal and social problems.

In recent months, these squadron members have been briefed on what it really means to be a Christian—at home, at school, at play, and in one's community and country. Several consecutive meetings have been devoted to a deeper understanding of prayer, not as a theory, but as a practice. When the friendship circle is formed at the close of each service, and the familiar benediction is repeated in Portuguese, one cannot help feeling proud of a Youth Fellowship that circles the globe and includes such an inspiring unit.

The young people are eager to find more ways of serving their church. Because of the sandy soil and scarcity of rain, it is difficult to grow flowers around Luanda. The young people have accepted the challenge—gardens have been planted, with amateur gardeners assigned to make certain that

there are beautiful flowers on the church altar every Sunday.

Weekday activities include sewing and embroidering classes for the girls—scouting for the boys. Recreation has been neglected, but now, well organ-

ized, these young people are learning to play baseball and volleyball. They also enjoy their traditional African games, played with song and story theme. They are especially fond of those that are based on the ancient custom of a man choosing a girl to be his wife, and the bargain he makes for the price of his bride. It is still the custom in Africa for the man to pay a price for the girl he wishes to marry.

Two-day retreats for cabinet officers have been held on the neighboring island in Luanda Bay. Here, leaders have become better acquainted with one another, and with their specific duties. Such training conferences have concluded with candlelight communion services at which time the young people rededicated themselves toward the accomplishment of their Christian mission.

The most recent project of this "Squadron of the Cross" suggests the unusual spirit and vision of these young Africans. Last month they launched a Caravan program to train their members to go out into the villages to organize Methodist Youth Fellowships. Teams will go by car into some of the underprivileged communities to share their newly discovered joys and convictions.

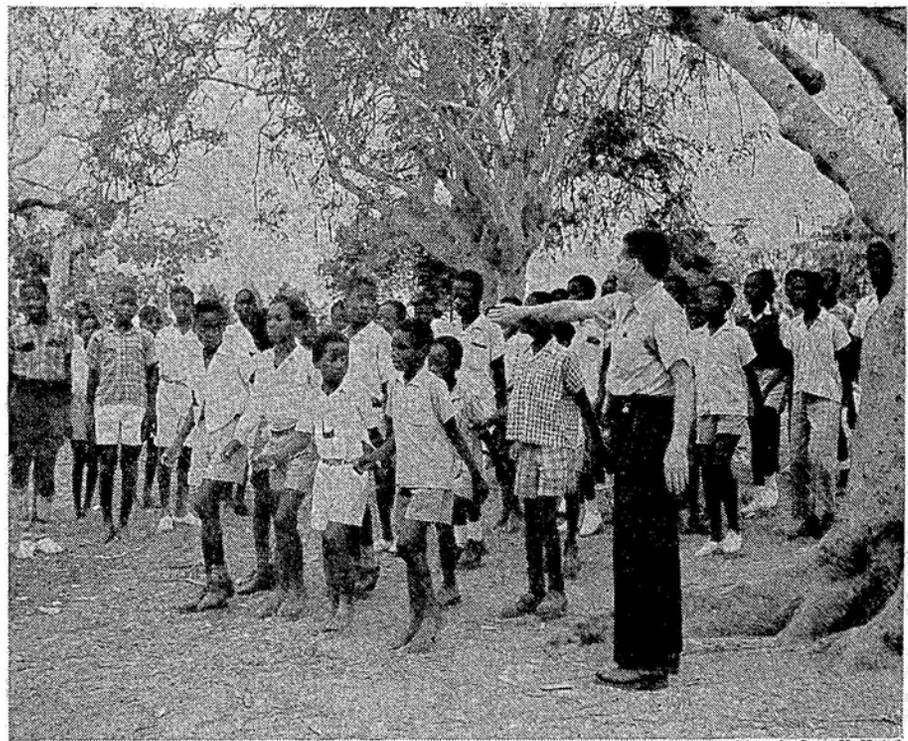


Photo by Leon V. Kofod

● *Scouting is a popular weekday activity. Older Youth Fellowship members serve as Scout leaders.*

Already visions of life service are suggesting themselves to the older members of this Youth Fellowship. One of the young men leaves this year for Portugal where he will study medicine. Some day he hopes to return a well-trained doctor, equipped to cure the tropical diseases that abound among his people. Their president, Julio, has felt the call of God to enter the ministry. In another year he will be leaving for Brazil for his theological training. May we conclude this brief introduction to one of Africa's promising Youth Fellowships by sharing a personal message that its president has written to Methodist youth in America:

Dear Friends of the MYF in America:

We, the young people of the Methodist Church of Luanda, separated from you by the Atlantic Ocean but united with you in the love of God, greet you in the name of Christ.

We feel that each day brings us many blessings. Our young peoples' program is progressing every day because of the missionaries, who have come to work with us. Our organization, called the "Squadron of the Cross" has the same number of officers as do your groups. Our ideals

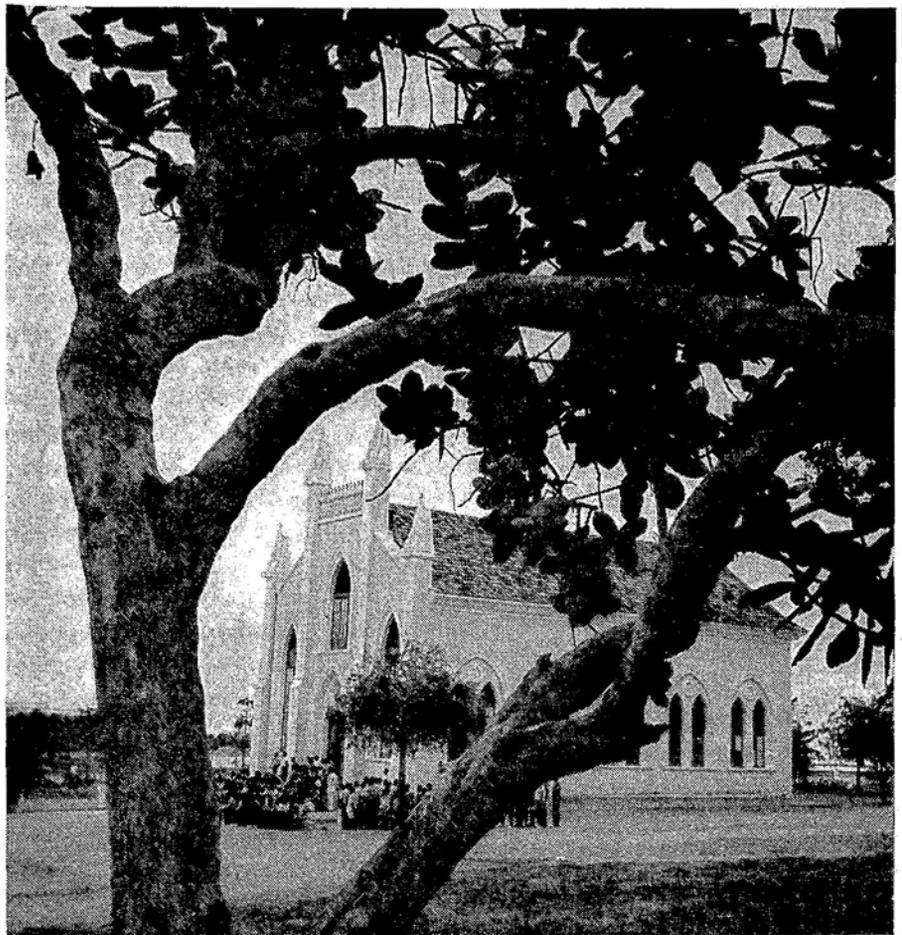


Photo by Leon V. Kofod

● (Above) The Methodist church of Luanda, the center of this promising "Squadron of the Cross" youth movement. Youth groups listens to leader on steps of church.



Photo by Leon V. Kofod

are the same. We are following the motto that you follow "Christ Above All." Our most ardent desire is that we may be in contact with you through letters and prayers.

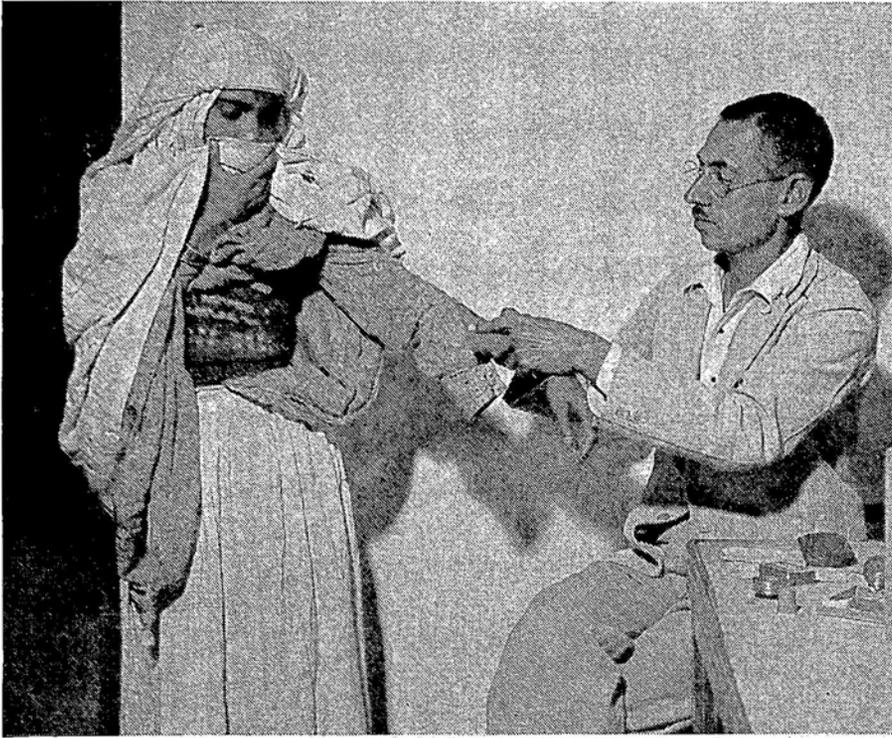
We are working enthusiastically with all our heart and soul. Although we are just beginning in our Youth Fellowship program, we are looking forward with hope to go out and preach the Gospel of Christ—the Christ who lives in men's hearts.

Pray for us, young Americans, that Africa may advance, and that its needs may challenge more of our young people to serve the Church as ministers and lay leaders. We hope that you will not forget us in your prayers. May God bless you.

EMILIO JULIO MIGUEL,
Presidente de Esquadrão do Cruz

● (Left) "Squadron of the Cross" holding Sunday evening worship. One lad is leading in extemporary prayer. This group has grown to eighty members, and has been divided into three different groups.

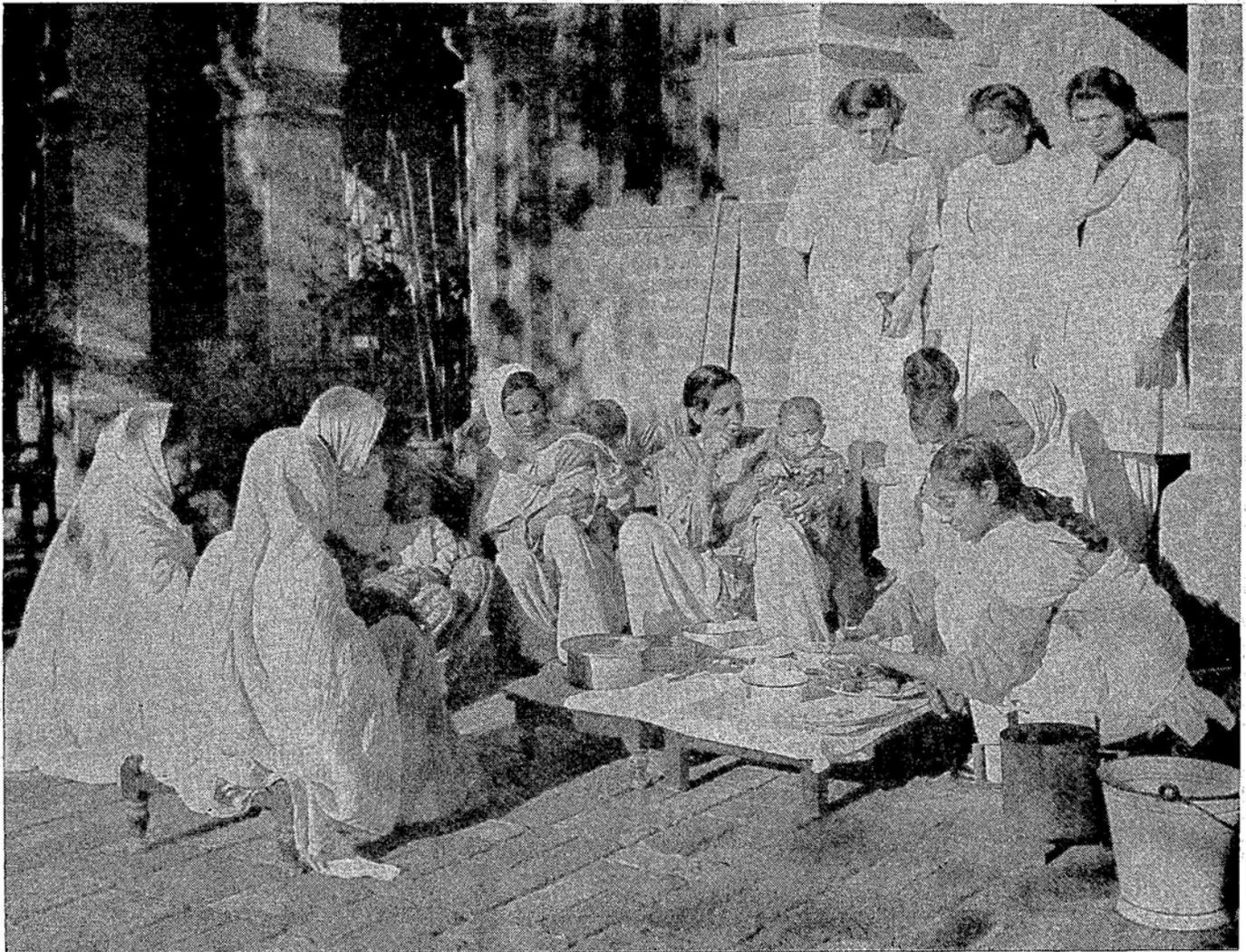
Pakistan



Eastern Publishers Service

● There has been far more news of India in recent months than there has been news of Pakistan. That does not mean that Pakistan is not also moving rapidly into a deepened feeling of responsibility for its people. Many Christian trained nurses, doctors, and teachers are helping care for Pakistan.

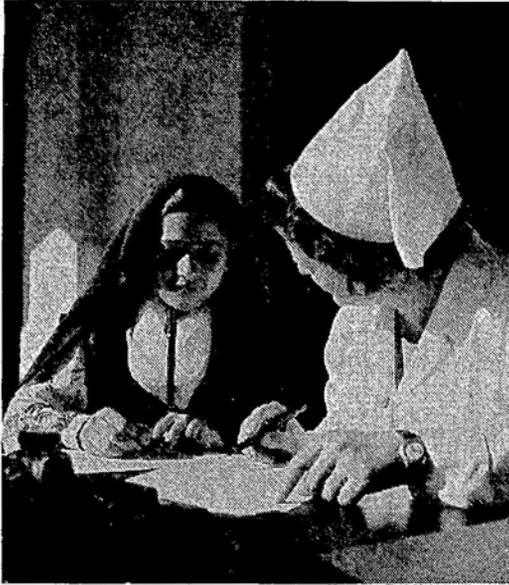
● Karachi. A tuberculosis patient modestly covers her face while she is waiting for a shot.



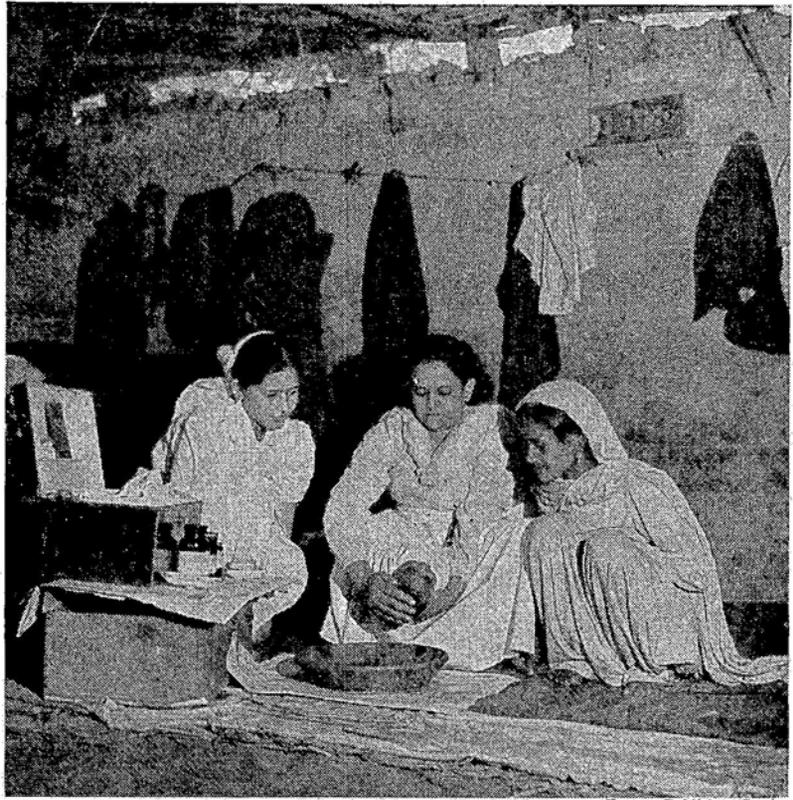
Eastern Publishers Service

● Mothers at a feeding demonstration given by schoolgirls who are studying nutrition.

Happenings

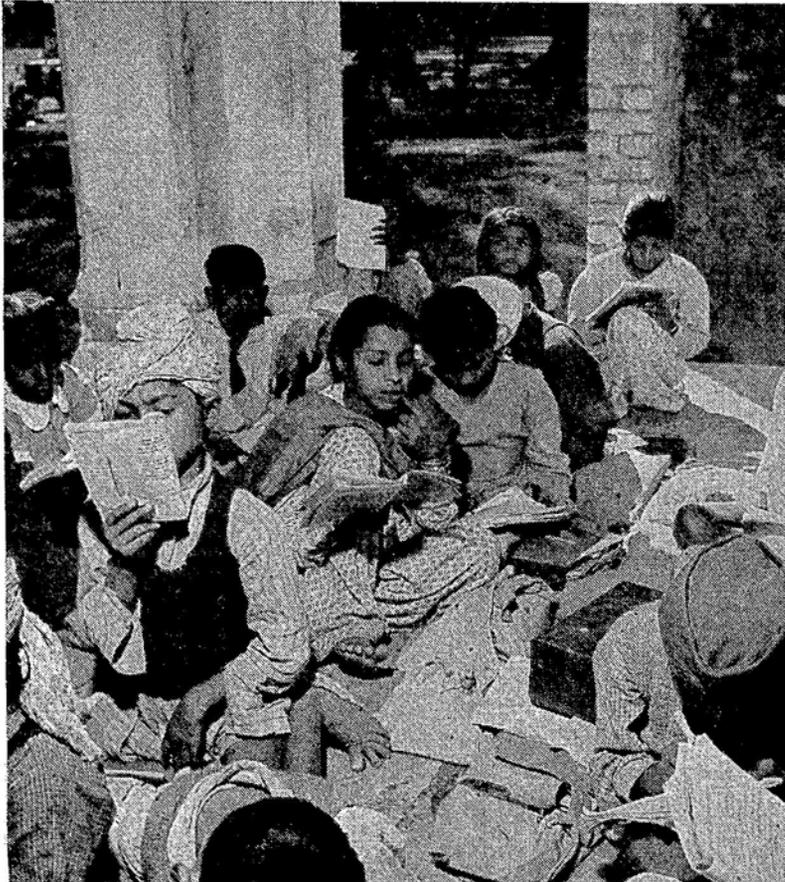


Eastern Publishers Service



Eastern Publishers Service

● (Left) A WHO nurse interviews a candidate for public health work who has been brought by her father. (Right) Learning practical mothercraft from a trained local midwife in Lahore.



Eastern Publishers Service

● Children at school. This school still lacks essential equipment but it is going forward under "Fundamental Education" which ties up the rudimentary knowledge of reading and writing with the practical needs of the community.



Eastern Publishers Service

● The teacher shows Indian girls (in the background) how to examine school children.

WORLD OUTLOOK

This Month

LAST MONTH "WORLD OUTLOOK" carried the stirring story of Olin Stockwell's life in a Chinese communist prison. This month we bring the story of how two young women missionaries were questioned under the Chinese communists. We think the story of the questions and the facts and the mass accusations is one of the most interesting and revealing stories WORLD OUTLOOK has ever carried. See that the story gets wide circulation. These facts should be known if the Methodist layman is to grasp the situation of what the Christians face in China. It is a story that can be made known by saying: "Have you read . . ." over and over again.

Once more this month we have a community house story. We do hope you are using these community house stories in mission discussion classes. Often one hears that the community house program should be a secular program or that the community house program is over. Through the past year we have tried to bring the actual community house program to the readers of WORLD OUTLOOK to show why the church is interested in such houses.

The official study of Africa is over in most churches by this time. WORLD OUTLOOK hopes that study is just the beginning of interest in Africa. We are giving you this month a glimpse of youth work in Luanda, Angola, Africa. The spurt forward in youth work in Angola is due, primarily, to the young "A-three's." A-three's are, as every reader of WORLD OUTLOOK knows, young men and women from the United States who are giving three years of service to Africa. But the type of fine African leadership which is carrying the youth program on is apparent in the pictures of the "Squadron of the Cross." Here is an excellent story to use with your Methodist Youth Fellowship group or with your interest groups or as supplementary material.

Secretaries of youth work will be able to decide how the story can be best used. The boy who writes the letter in the article, by the way, is anxious to hear from some youth fellowship person in the United States. The missionary says she will translate the letters.

For student groups the Angola story can easily be part of a program that features Roger Ortmyer's article on the World Student Christian Federation. The W.S.C.F. met in India in December, 1952. The meeting was attended by students from all parts of the world. Those secretaries of student work who know Mr. Bollinger of the Board of Education of The Methodist Church will be interested in seeing him appear as an Indian swami in one of the illustrations of the article. The W.S.C.F. is exceedingly important for the future of the missionary movement and the ecumenical movement. That is the reason it has received the space it has this month.

India was not alone host to the Student Federation this past year. She also entertained the Third World Conference of Christian Youth at Travancore, South India. George Harper and Jameson Jones together wrote the story of that Conference. (Have you noticed that this month we have two articles written by dual writing teams?) One of the most important contributions this article, as well as the article about the students, makes is the presentation of pictures of young overseas men and women. Thus the reader has a chance to become familiar with the Christian faces of other lands. Be sure the young people of your church have this chance. Get the pictures out on the bulletin board where they can be seen. If anyone in your church knows a missionary or anyone else who helped entertain either of these Conferences in India, have that person tell what the friend said about the visitation. The story of a Confer-

ence may not seem exciting but with a little thought it can be made so.

Remember, as you prepare ways of telling the story, that the quadrennial emphasis of The Methodist Church is on youth.

It has been a long time since we have had a story on Pakistan. Pakistan is one country where The Methodist Church works, institutionally, almost entirely in an interdenominational way. Much of its work would not be possible if it were not for the World Health Organization, and the UNESCO at work in the same territory. The WHO and UNESCO use missionary counsel from time to time while the Christian work benefits from the work of the United Nations agents.

Last month we bought a "Fallacy and Fact" story of the United Nations. Each month we hope to bring something which will tell what the organization of United Nations does for the Christian mission or what the Christian missionary movement does for the United Nations.

You must be used to the Korean pictures by now, but we feel we can never have enough of them as long as Korea suffers. In the picture story called "Your Help in Korea" we have the story of what your gift does for the otherwise desolate children left in the wake of war. Here in this part of the country, May is the time for storing away blankets and winter clothing. Get ahead of the rush by sorting out those things which can be cleaned and sent to Korea for next winter. Winters come so very quickly when there is want.

Next month will be the number which initiates our observance of the evangelistic program of the church. If your subscription is about to expire, see that it is renewed so that you will not miss this issue. It is a good time, too, to get new subscribers. Summer is a time unusually fitted for acquiring the missionary magazine habit.

WORLD OUTLOOK BOOKS

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

Sermons on the Parables of Jesus. By Charles M. Crowe. Nashville: Abingdon-Cokesbury. 186 pp. \$2.50.

The influence of the immortal stories Jesus told lives on and multiplies. Every great preacher finds in them new meanings; every generation of Christians discovers new applications for these parables. Here are fifteen sermons that prove once more the amazing relevancy of these ancient stories in modern life.

The author of this book is pastor of Wilmette Parish Methodist Church in Illinois. He is author of *On Living With Yourself* and *Sermons for Special Days*, and is nationally known as the writer of the Lenten devotional annual, *Sanctuary*, which is used by more than half a million families of many denominations.

The sermons in this series are full of illustrative material, perhaps to a fault. But the sermons are well planned, well written, and calculated to do good as well as to hold the interest of the reader. The sermon, "Who Go to Church?" on the Parable of the Four Soils is worth the price of the book.

Heritage and Destiny: A Study of the Evangelistic World Mission of Methodism. By Bishop Gerald Kennedy. New York: The Board of Missions of The Methodist Church. 125 pp. (illustrated). Paper, 50 cents.

American Methodism's annual mission study book for 1953-54 is, as it should be, the work of a prophetic writer of great skill and insight. This book is not only the mission study book for the year, but it is also a volume commemorative of the 250th anniversary of John Wesley's birth. It sets forth the historic principles, the characteristic doctrines, and the modern meaning of the tradition embodied in the world-wide Methodist evangelistic crusade now being launched under the sponsorship of the World Methodist Council and with the blessing of The General Conference of The Methodist Church.

Bishop Kennedy analyzes the traditional characteristics of the Wesleyan movement and finds them sound and self-corrective. He discovers in John Wesley himself, in his writings, and in the development of the Wesleyan movement the interpretation of the Christian gospel which has helped to make The Methodist Church a vital force for good with a broad-gauged mission to the world.

The meaning of Methodism is interpreted in terms of its evangelistic outreach into all areas of life and all parts of the earth. That evangelism is warm, personal, and spiritual, but it is fully expressed only in the transformation of social ideals and in the amelioration of human life in all its aspects. Such is the nature of the missionary program of the church, from which many of the Bishop's telling illustrations are drawn.

Bishop Kennedy writes with insight, wit, and skill, and has a number of good books to his credit. This is one of his best. It will be read with relish and studied with profit by all sorts of folk. The Board of Missions is fortunate to be able to offer this excellent volume in an edition which, in the day of mounting costs, can be put in every home for a nominal price.

A Century of Conflict: Communist Techniques of World Revolution 1848-1950. By Stefan T. Possony. Chicago: Henry Regnery. 439 pp. \$7.50.

The history of communist revolutionary methods from the time of Marx and Engels until the beginning of the Korean struggle in 1950 should be required study for complacent Americans. Dr. Possony knows that history, and he has written it well in this volume. A lecturer at the National War College, the Naval War College, and the Air University, he is at present Professor of International Politics at Georgetown University.

Perhaps the author tends too much to equate communism with the strategy of conquest which it has developed. He belittles the notion that there is a conflict of "ideologies" in the world. He makes much of the fact that the soviet program of social organization is of small concern. It seems to be a propaganda weapon as changeable as the party line and to be employed in different forms as circumstances warrant.

This volume consequently pays scant attention to theoretical communism. It deals with the techniques of terror, revolution, infiltration, and military tactics which have characterized communist conquest.

As Dr. Possony points out, there are errors in soviet strategy. The communist state has "all the characteristic deficiencies of overly centralized government, overconcentration of responsibility, rule by clique, excessive controls, and of arbitrary and personalized power." Their rulers have on their hands a fundamentally disloyal population. "Working from an insecure position, they have become frustrated. As their early ideology proved inapplicable and their actions stood in contrast to their professed beliefs, they also became highly cynical. Originally, some of them dreamed of a classless society and of equal distribution of wealth. Today, there is a highly stratified class society in Russia, with an almost hereditary aristocracy, extreme economic disparity, unmitigated poverty, and a most uneven distribution of privilege. . . . Discrimination of the worst kind, forced labor, and the most blatant belief in the mission of the Great Russians as the leading nation are commonplace. The old believers have the choice only between cynicism, desertion, suicide, or liquidation. The new rulers are but

power-hungry bureaucrats, an elite of yes-men and meek followers of a deified leader, a group of men mortally afraid of each other, of the political police, and of the people with whom they have lost contact" (pp. 419-20).

The free world must know about the methods of communism in order to oppose them successfully, and this volume is a valuable guide for that purpose.

John Wesley's New Testament, compared with the Authorized Version. Introduction by Bishop Fred P. Corson. Philadelphia: The John C. Winston Company. 391 pp. \$2.50.

This anniversary edition of John Wesley's translation of the New Testament, first published in 1755, makes available to modern readers a historic book. Wesley spent a quarter of a century studying the Greek manuscripts in order to bring the translation as near as possible to the original meaning, and to make a book useful to "plain, unlettered men who understand only their mother tongue and yet reverence the Word of God."

Every variation from the King James Version is shown in this edition by italics. There are about 12,000 such changes, and three fourths of them have been incorporated in revised editions of the New Testament.

Wesley's introductions to the several books (from the edition of 1790), his chronology, and his thousands of carefully studied changes of words and phrases, reveal much of his scholarship, his mastery of Greek and of English, and his timeless insight into the meanings of the New Testament. Bishop Corson's preface is a delightful essay, and the anniversary edition celebrating the 250th year of Wesley's birth contains a church membership certificate, a desirable keepsake.

Interpreter's Bible, Vol. 10 (Corinthians, Galatians, Ephesians), edited by George A. Buttrick and others. Nashville: Abingdon-Cokesbury Press. 749 pp. \$8.75.

The monumental work of producing a modern commentary on the Holy Scriptures has been undertaken in the *Interpreter's Bible* by the foremost Biblical scholars in the Western world. The fourth volume to appear is this timely work on First and Second Corinthians, Galatians, and Ephesians. It covers material for Uniform Sunday School lessons for April to September, 1953.

The writers of this volume include Clarence Tucker Craig, Dean of Drew Theological Seminary, and others.

The plan of this twelve-volume commentary is to provide general articles, introduction, exegesis, and exposition for each Biblical book. The text of the Scriptures is presented in two complete versions in parallel columns, the familiar King James and the new Revised Standard. The exegesis presents in clear and useful form the pertinent results of the best scholarly study of the text. The exposition throws light on the text for preaching, teaching, and devotional reading.

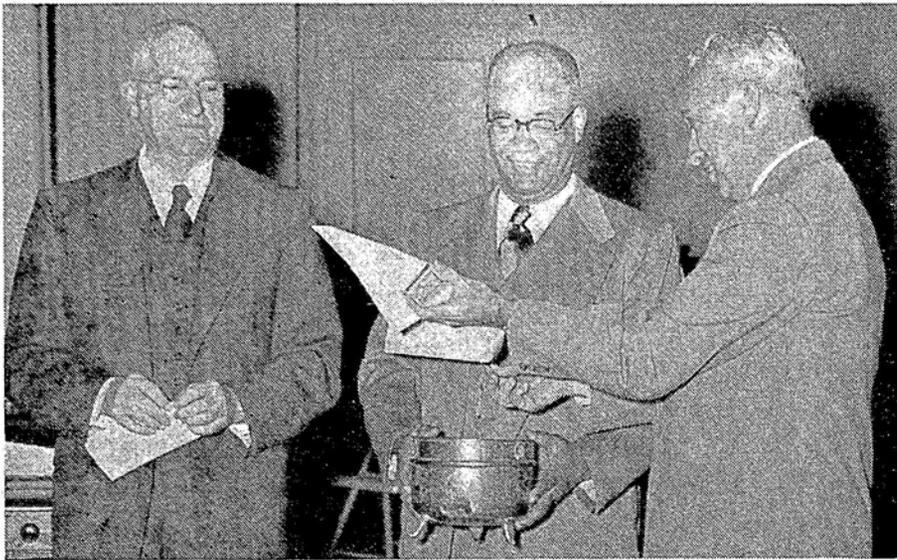
The introductions of each book set forth the historical setting, sources, purpose, intended readers, and content of the book and such information about the author as scholarship has contributed. This volume contains two maps which will be useful to students.

Volume 10 contains much of what is greatest in the writings of St. Paul and is a book which every pastor will wish to own. These commentaries are sturdily built and beautifully printed and will serve for many years as the standard works of their kind.

The Moving Finger

Writes . . .

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



☉ *Paine College officials celebrate burning of mortgage. President E. C. Peters, left, looks on while Business Manager W. C. Ervin, center, holds the container to receive the ashes from the mortgage note lighted by E. P. Peabody, right, President of the National Exchange Bank and member of the Board of Trustees of Paine College. This action takes place following announcement by President Peters that the college has been able to pay off a \$75,000 mortgage on the new R. A. Carter Auditorium-Physical Education Building through money received from the Capital Funds Program of the United Negro College Fund, Inc. This is a happy occasion for Mr. Peters as President of the college; Mr. Peabody as Chairman of the Local Building Committee; and Mr. Ervin, as Secretary of the Local Building Committee.*

Seminary Head Elected German Methodist Bishop

☞ THE REV. DR. FRIEDERICH WUNDERLICH, president of the Methodist Theological Seminary, Frankfurt, Germany, was elected recently as Bishop of the German Central Conference of The Methodist Church. This conference covers Eastern and Western Germany and is said to number 65,000 adherents.

Bishop Wunderlich succeeded the late J. W. Ernst Sommer. He is from the Eastern zone, but he has been in Frankfurt since the war.

Bishop Arthur J. Moore of Georgia, who attended the meeting at which the election took place, said the new bishop was chosen on the first ballot. He reported that the election was "an extraordinary demonstration of the unity and courage evident in all conference decisions." Dr. Wunderlich has visited the United States and spoken

many times in this country. He is a graduate of Leipzig University and also studied at Boston University.



Syracuse and Hartford Join in Literacy Program

☞ TWO EASTERN UNIVERSITIES—SYRACUSE and the Hartford Seminary Foundation—recently announced a new joint program to train men and women to write simple leaflets and articles for the millions of adults who are learning to read in underdeveloped countries around the world.

The announcement was made by Dr. Wesley C. Clark, dean of the Syracuse University School of Journalism here, and Dr. J. Maurice Hohlfield, acting dean of the Kennedy School of Missions of the Hartford Seminary Foundation, "a university of religion" at Hartford, Conn.

The need for workers trained in "literacy journalism" or "simply journalism" has been pointed up recently, because technical programs to develop the so-called backward countries rely on the printed word for long-term success, Deans Clark and Hohlfield said. The step is also a reaction to the expansion of Communism.

Both schools have in the past been pioneering in a part of this new field. Under Dr. Hohlfield's direction, the Foundation has been offering linguistics and courses in methods of teaching adults to read.

At Syracuse last spring semester, Professor Robert Root, acting director of religious journalism, with the assistance of Robert Laubach, son of Frank Laubach, famous literacy expert, taught a graduate course in literacy journalism.

The plan provides that qualified college graduates shall spend a year at the Foundation in Hartford to study such courses as adult literacy education, linguistics, and anthropology. Then each student will spend a year at Syracuse in writing, editing, and graphic arts classes. Upon completion of the program, he will receive a master of science degree from Syracuse University. Robert Laubach, who has been on literacy teams in Africa and Southeast Asia, Professor Root, acting director of religious journalism, and Dr. George Bird, chairman of the Graduate Division will co-operate in the program at the Syracuse School of Journalism.



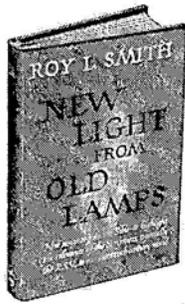
Ordinations in Africa

☞ BISHOP NEWELL S. BOOTH REPORTS ordaining ministers from twelve different tribes or nationalities in two months in Africa. Nine members of the Atetela tribe were ordained at Wembo Nyama.



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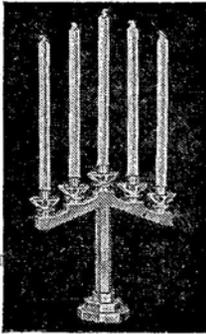
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**Bishop "Great Tree"
Becomes Congo Chief**

✦ BISHOP DONALD H. TIPPETT OF SAN FRANCISCO, now on a mission in parts

of the Belgian Congo where few white men have ever been, has been made a Uwandfi (chief) over the Bambuli and Balanga clans.

In a report received February 23, by the denomination's Board of Missions here, Bishop Tippet describes the ceremonies and investitures by which he was made a member of the Council of Khum-Ukunda (wise men and elders).

The first rite changed his name to Usingi a Dimbuli, meaning "a great tree that spreads its branches out in protection of all other trees and draws all people to its shade."

Further ceremonies included investing him with costume and tools.

The Bishop described these insignia: "a monkeyskin with eight copper medals on the tail; a heavy knife with copper grip; two long spears, which placed before the Khum-Ukunda becomes a place of refuge, assuring a fair trial to anyone in trouble."

Other equipment included a gong, the sound of which commands complete silence, and a string of leopard's teeth to be worn around the neck.

In response to a plea from the chief of chiefs that his people were "all rotting away" Bishop Tippet promised to establish a dispensary with a nurse, on condition that the tribe construct a building.

The expedition into the Bambuli country required 70 natives to transport by hammock the seven persons and their supplies, since there are no roads in this remote part of the Pygmy country.

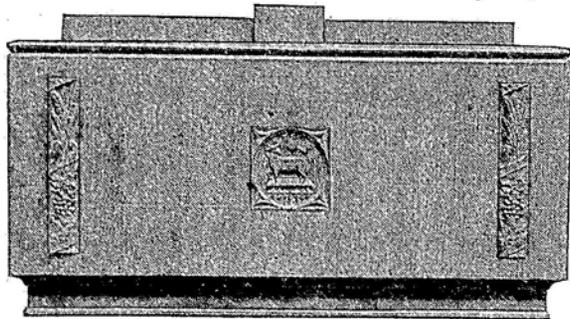


**The Golden Rule and
The World's Bread**

✦ "NO MATTER HOW YOU CUT THE world's loaf of bread, there is still not enough to go around the table," says the United Nations Reporter. The population on this globe is growing by leaps and bounds. More than 68,000 new faces appear at the breakfast table every morning. Many people do of course get their daily bread in abundance. But note these startling facts and figures cited by Dr. Robert W. Hopkins of the Golden Rule Foundation in New York.

In the Far East where half the population of the world live, seven spoonfuls of food out of every ten contain rice. But the rice production in the Far East is below prewar levels. At the same time the population has increased, so that eleven people take their places at the table today where

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only ten were to be found before the war.

Norris E. Dodd, Director General of the UN Food and Agriculture Organization (FAO) has recently said: "The proportion of the world's population with inadequate food supplies has grown appreciably larger. World food production has indeed expanded since the end of the war, but much of this represents merely a recovery from war time devastation and dislocation." In plain words this means there are an increasing number of empty stomachs, and without hard work and international co-operation, they are not likely to get any fuller.



"Must Show Christian Love"

AT THE RECENT BIENNIAL ASSEMBLY of the united Church of Christ in Japan there was much discussion about the large number of new and faith missions that have been opened in Japan since the war. Many of the new missionaries in these groups are reported as openly opposing the work of the Church of Christ in Japan and even declaring it their purpose to destroy the Kyodan. It was pointed out that many of these groups are baptizing so freely that it creates a serious problem; and it was stated that the suspicions raised among the Japanese people by the activities of some of these missionaries reflects upon Christianity in general.

Dr. Toyohiko Kagawa, the well-known evangelist and a delegate to this Assembly, brought the discussion to a close by quoting Philippians 1:15-18, beginning, "Some indeed preach Christ from envy and rivalry" and ending, "What then? Only that in every way, whether in pretense or in truth, Christ is proclaimed; and in that I rejoice." He added, "Whatever they do we must

be kind to them, showing our Christian love."



Study Bible by Mail

The Christian Press of Tokyo, Japan, reports that 22,500 applications have been received for Bible correspondence courses which that newspaper has been promoting to encourage this type of Christian evangelism throughout Japan. Of the 22,500 applicants, 6,750 are college students, and 4,615 are suffering from illnesses.



Borneo Chiefs Ask Help

TWENTY DYAK CHIEFTAINS FROM "down river" in Borneo recently visited the Rev. Louis R. Dennis, missionary of the Methodist Church in Sibu, Sarawak (Borneo), and begged that he visit their villages and teach them concerning the Christian faith. These are the native leaders of wild tribesmen who only a decade or two ago were known as fierce head-hunters—they beheaded their enemies and mummified their heads, keeping them as trophies.



Crown Prince Studies Christianity

CROWN PRINCE AKIHITO, OF JAPAN, recently left Tokyo for a trip to Europe, the United States, and finally to England where he will attend the coronation ceremony for Queen Elizabeth II. In preparing for this visit into the Western World, the Prince studied Christianity under the direction of Yoshizo Kitamori, professor of Tokyo Theological Seminary. Professor Kitamori is a graduate of the Evangelical Lutheran Church Seminary and the Kyoto University. In addition to teaching at the Tokyo Theological Seminary he also lectures at Tokyo Women's College and at Doshisha University.

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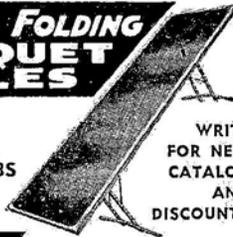
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Consider Japan's Problems

☞ NINE YOUNG JAPANESE CHRISTIAN professors of Tokyo are meeting together for discussions on Christian problems in preparation for publishing a series of six pamphlets under the sponsorship of the youth literature committee, a sub-committee of the National Christian Council of Japan literature commission. These pamphlets will be discussing the topics which were a part of the Travancore (India) youth meeting in January. Among problems discussed are: political problems and Christianity in Japan; peace and Christianity in Japan; economic problems and Christianity in Japan.



Danes Study New Constitution

☞ DENMARK EXPECTS TO HAVE A NEW constitution by mid-1953. Representatives of the major political parties have agreed on the provisions they will back, and after submission to Parliament for debate the new document will serve as the basis for a national election April 21, followed by a popular referendum May 28, when 40 per cent of the electorate must approve to make it effective. If adopted, the King will sign the final draft June 5, the country's Constitution Day.



India Fights Malaria

☞ AT A COST OF LESS THAN 15 CENTS per person, malaria has been reduced by more than three fourths in two infested areas of India, all in two years' time. The work, which brought relief to the South Malabar region in Madras State and to the Province of Orissa on the Bay of Bengal, was launched as a joint effort by the World Health Organization, two state governments, and the U.N. International Children's Emergency Fund.



Bishop Leete Purchases More Wesley Letters

☞ BISHOP FREDERICK D. LEETE, PRESIDENT of the Methodist Historical Library in St. Petersburg, Fla., recently acquired 25 letters written by John Wesley to Joseph Benson. He now owns 70 Wesley letters as well as many more Wesley items.

Bishop Leete is building up an endowment fund to provide for the future protection of his rare collection in a fireproof suite in Broadway Methodist Church, Indianapolis.

A quarterly publication, The Journal of the Methodist Historical Library,

Inc., lists the contents of Bishop Leete's library in the April-June, 1953, issue, now available through Bishop Leete by addressing him at Randolph Hotel, St. Petersburg, Fla.



Malayan Co-ops Grow

☞ MALAYA IS EXPERIENCING A REMARKABLE gain in co-operative societies, which have grown from three in 1950 to 75 now, and which have the backing of the Rural and Industrial Development Authority. The High Commissioner, Sir Gerald Templar, has given the co-ops credit for significant economic improvement.



Overseas Relief Aids Filipinos

☞ RELIEF MEASURES FOR THE CHRISTIAN peoples of the Philippine Islands, still suffering from recent crop failures and from the raids of rebellious Huks (who are often in desperate economic need themselves), are being taken by the Methodist Church there, with the aid of the Methodist Committee for Overseas Relief. The Committee is sending \$400 per month to Methodist leaders in the Islands for use in emergency situations.



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Philadelphia Room at John Wesley Chapel

☞ THE NEW RECREATION ROOM AT Wesley's City Road Chapel, London, has been named the Philadelphia Room "in gratitude to Bishop Fred Pierce Corson and the Philadelphia Methodists" for their friendship and interest in the mother church of Methodism.



Science Gets Lion's Share in Universities

☞ NO LESS THAN \$350,000,000 WILL BE spent on research by American colleges and universities in 1953. About 90 percent will go for technical research, while the humanities and social sciences will be relatively starved. For technical projects, the University of Minnesota will spend \$5,251,912; for

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social science and the humanities, the same institution will spend \$159,974. The ratio at Princeton is \$2,224,029 against \$423,622. At the University of Florida it is \$4,925,000 against \$75,000. At the University of Vermont it is \$320,693 against \$3,378.

Speaking in Berne, Switzerland, before the Swiss Peace Council the Rt. Hon. Harold Wilson, M.P., former British cabinet minister, recently declared: "Scientific progress has advanced so much more rapidly than moral progress and the ability to apply science for the welfare of mankind, that all who are concerned with the future of the peace of the world must realize that we are living now not in the eighteenth or nineteenth century, nor even in the 1920's or 1930's. The second half of this warring century challenges the world with conditions that can lead to dangers undreamed of only a few short years ago."



*Wesley Film in Production
By Rank Subsidiary*

RELIGIOUS FILMS, LTD., LONDON, England, is filming a 55-minute motion picture on the life of John Wesley for the Methodist Radio and Film Commission. Production began in March at the Gate Studio in London. Religious Films is a subsidiary of the J. Arthur Rank organization.

The Rev. Harry C. Spencer and the Rev. Howard E. Tower of the commission went to London during February to review the final script, help select the cast, and supervise the production.

Filmed in color, the Wesley movie is expected to be ready for premiere-showing next fall. More than 200 Methodist churches have already booked the film for the premiere-showing period September 1 to November 1.



*Methodist Historical Societies
Revising Asbury's Journal*

FIVE METHODIST MINISTERS ARE ENGAGED in the figurative back-tracking of 270,000 miles of post roads and wilderness trails traveled by Francis Asbury, American Methodism's pioneer bishop, from 1771 to 1816.

They compose an editorial committee named by the Association of Methodist Historical Societies to study and revise Bishop Asbury's three-volume *Journal*, published in 1821 and long out of print.

Chairman of the committee is the association president, Bishop Paul N.



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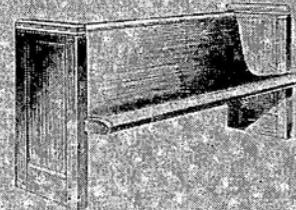
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Garber, Richmond, Va. He is being assisted in the research project by the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., executive secretary of the association; the Rev. Dr. J. Manning Potts, Nashville, Tenn., editor of *The Upper Room*, daily devotional guide; Dr. Lester A. Welliver, president of Westminster (Md.) Theological Seminary, and the Rev. Dr. Jacob S. Payton, Washington, D. C., correspondent of *The Christian Advocate*.

Bishop Garber said the committee would welcome correspondence from Methodists and others who are familiar with Asbury lore in their home areas. Besides correcting and supplementing the *Journal*, the group hopes to stimulate placement of historical markers at points of special interest where the "Prophet of the Long Road" preached

and presided over annual conferences.

Calling no place "home," Bishop Asbury's circuit was the Atlantic seaboard and the mountain parishes of the South and East. He crossed the uncharted Appalachians more than 60 times.



Dean Knudson Honored

DEAN EMERITUS ALBERT C. KNUDSON of Boston University, School of Theology, was presented a check for \$500 and a bound book of letters from former students and colleagues on the occasion of his 80th birthday recently. A leading philosopher and theologian, Dr. Knudson continues his writing. His latest book, *Basic Issues in Christian Thought*, was published in 1950.



Boy Scouts Plan National Jamboree

THE BOY SCOUTS OF AMERICA IS planning its Third National Jamboree for this summer. It will be a "once-in-a-lifetime" experience for 50,000 Boy Scouts, Explorers, and Scout Leaders of all races and creeds who will live in a democratic tent city that will rise on a real western ranch near the Pacific Ocean.

The owners of Irvine Ranch in the Newport Harbor area in southern California, about 40 miles southeast of Los Angeles, have loaned a 3,000-acre site to the Boy Scouts of America. Here will spring up, literally overnight, a city of 30,000 tents, with its own electricity, water supply, sanitation, telephone system, food supply, doctors, fire protection, in fact all essentials found in a community of this size.

Boys from all walks of life, of all races and creeds, will live together, including about 200 Scouts from other countries around the world. Here in the youthful city they will exchange skills, home-town products, and learn about the customs and traditions of many sections of the nation.

There will be pageants and ceremonies, campfires and music, demonstrations of campcraft and Scoutcraft, friendship-making and the opportunity of meeting some of America's outstanding citizens.



Chaplain Harp Succeeds Chief Of Navy Chaplains Salisbury

CHAPLAIN EDWARD B. HARP, JR., 49-year-old veteran of many major sea battles, is now serving as Chief of Navy Chaplains and Assistant Chief

of Naval Personnel with the rank of rear admiral. He succeeds Rear Admiral Stanton W. Salisbury who is retiring after 31 years of active service.

Admiral Salisbury, eighth Chief of Navy Chaplains, has held the office since 1949. A Presbyterian (Northern), he will continue to serve his church in the capacity of visiting lecturer to its seminaries. He will make his home in Washington. He is known and loved by thousands of sailors, officers and enlisted men alike.

Admiral Harp, a survivor of the Battle of Midway and of the sinking of the U.S.S. "Hornet," has been a Navy Chaplain for 23 years. He has been chaplain at the U.S. Naval Academy, at the U.S. Coast Guard Academy, and has served as Chaplain of the Pacific Fleet. For the past 16 months, he has been planning assistant to the chief chaplain, with headquarters at the Navy Annex in near-by Arlington, Va. He makes his home at Falls Church, Va.



Miss Alta Enyart Passes

MISS ALTA ENYART, FOR THE PAST 24 years a member of the secretarial staff of the Board of Missions of The Methodist Church, died in St. Luke's Hospital, New York City, on February 15. Her mother, Mrs. Alice M. Enyart, survives in New York. Funeral services were at Christ Church, Methodist, New York, conducted by Dr. Ralph W. Sockman and Dr. Frank T. Cartwright.



Faithful Layman Dies

M. W. BUFFINGTON, FATHER OF Rev. W. L. Buffington, Founder-Director, Faith Cabin Library, Paine College, passed to his reward February 19 at Edgefield, S. C.



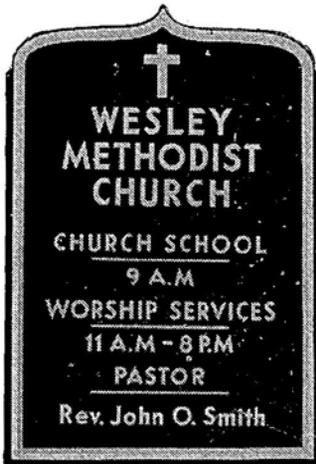
Robinson School's 50th Anniversary

THE GEORGE O. ROBINSON SCHOOL, Santurce, Puerto Rico, started as an orphanage by women of The Methodist Church at the turn of the century, is celebrating its fiftieth anniversary year. The school trains Puerto Rican children from grammar school through high school. It has eleven outpost day schools which help lessen the crowded conditions in schools on the islands. Robinson graduates include many of Puerto Rico's teachers, nurses, doctors, accountants, and missionaries. Over fifty percent of the graduates come to the United States for further training.

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This handsome new church marker is made of 20-gauge steel with formed edge. Face size of marker, 24x34½ inches. Printed—full Du-Pont Silk on black with varnished face. Pastor's name panel is removable and replaceable. Individual lettering includes Name of Church, Time of Church School, Time of Worship Service and Pastor's Name. Markers are packed complete for mounting on building. At small additional cost, iron posts and decorative side scrolls can be furnished for lawn mounting. (See illustration at right.) When ordering please indicate Name of Church, Time of Church School, Time of Worship Service and Pastor's Name. (AY)

Church Marker for mounting on building with Pastor's name panel \$14.75

Church Marker for mounting on lawn with Pastor's name panel. Standards and scrolls. \$17.90

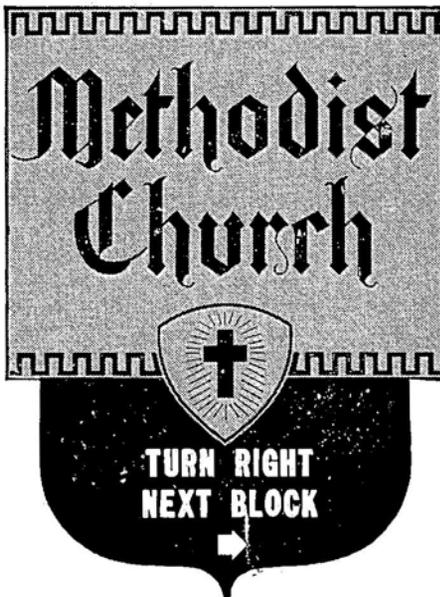
Replacement panel for Pastor's name . \$ 2.50

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PLAIN MARKER. With Methodist Church lettered in black in the upper yellow panel only each, \$3.50
Two or more plain markers each, \$2.85

LETTERED MARKERS. With Methodist Church lettered in black in the upper yellow panel and two lines of copy lettered in white on the lower black panel. (Limit, 30 characters.) Prices given are for signs with identical copy; each change of copy makes a separate series in the price schedule below. **Transportation extra from Coshocton, Ohio.** Allow three weeks for delivery for lettered markers.

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3 lettered markers, ea., \$4.20
4 lettered markers, ea., \$3.85
5 lettered markers, ea., \$3.70
6 lettered markers, ea., \$3.55
7 lettered markers, ea., \$3.50
8 or more lettered markers . ea., \$3.45
Arrow extra, \$.35

Add state sales tax if necessary. None on interstate orders.

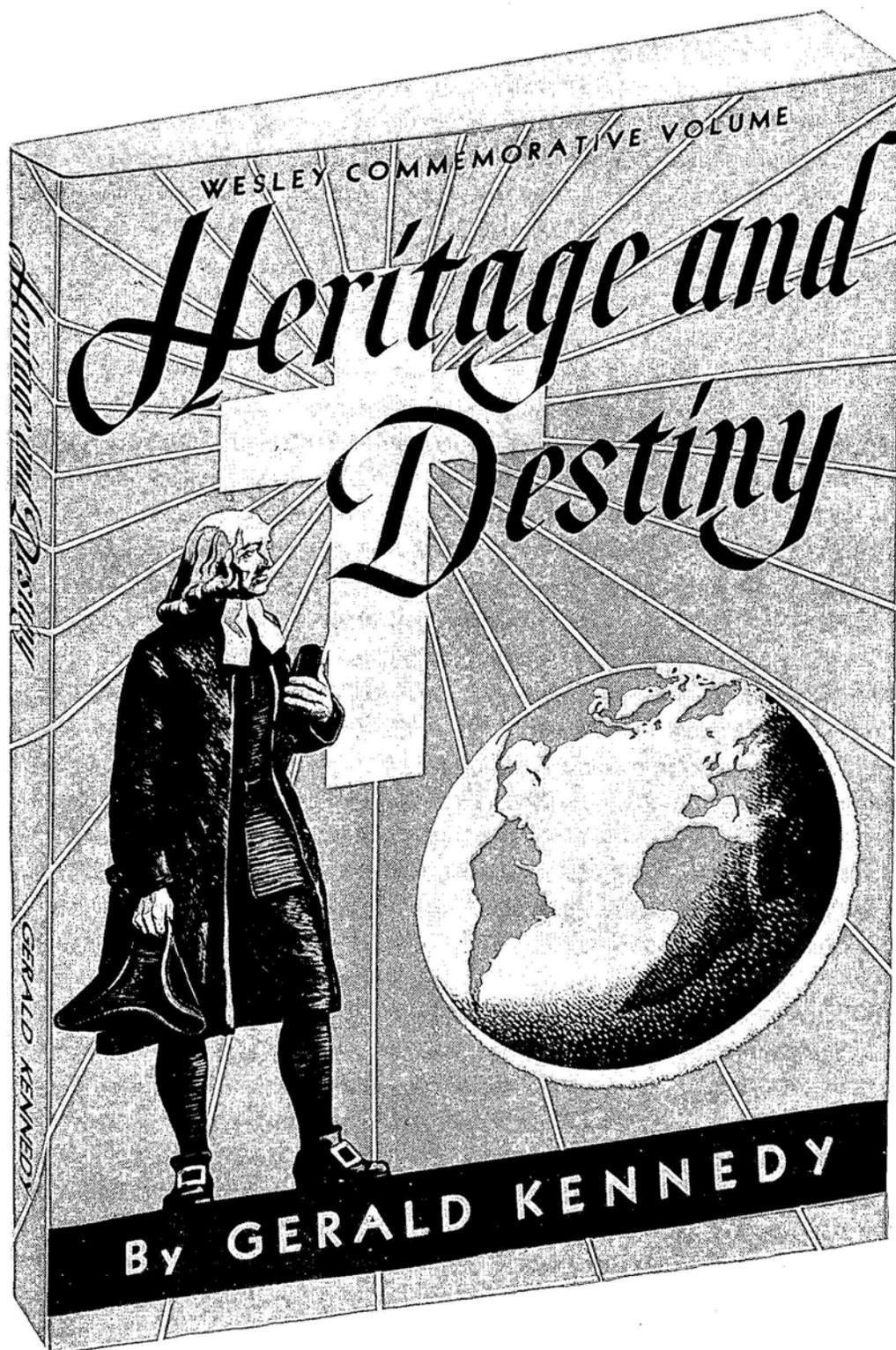
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