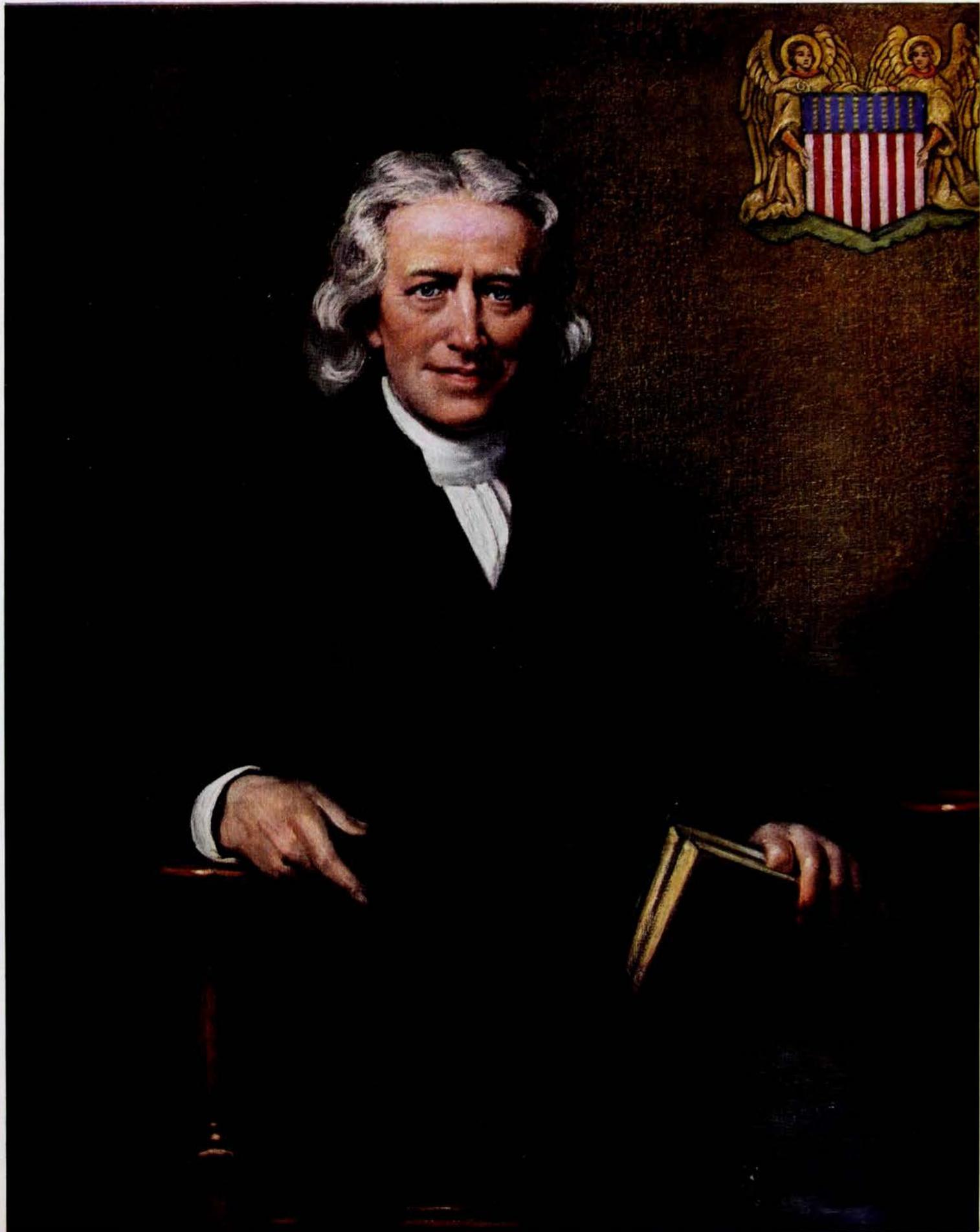


FEBRUARY 1954

World Outlook



FRANCIS
MURPHY
by
Frank
O.
Mansbury

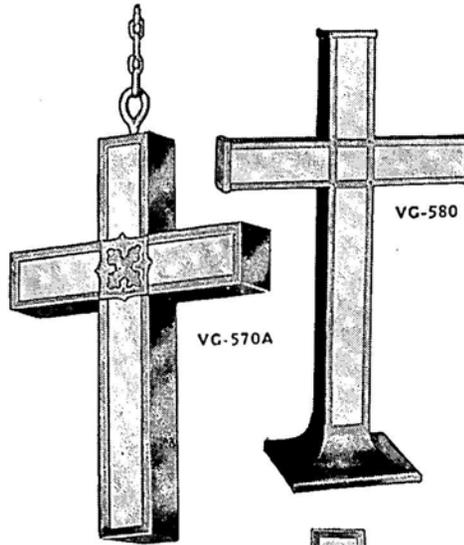
Large ILLUMINATED CROSSES

- *New Construction and Lighting Principles*
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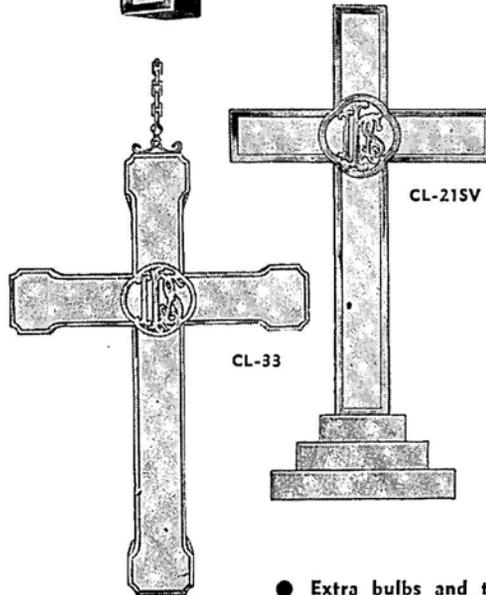
INEXPENSIVE HANGING CROSS. Metal frame finished in lacquered antique gold, with panels of glowing white plastic. Cross is 30 inches high, and 20 inches across. Face is 4½ inches wide and 4½ inches deep with hanging length 72 inches overall, including chain and wire with ceiling canopy for connecting to electric outlet box. Wired with 4 sockets for 2, T-8, 40 watt and 2, T-10, 25 watt medium base tubular lamp bulbs which are included. **VG-570A** Shpg. wt., 14 lbs. 1 oz., \$35.50

OUR FINEST HANGING CROSS. The unique finish of the brass work combined with the alabaster panels gives a beautiful effect. Filigreed IHS monogram at cross arm intersection. Heavy brass frame with removable back for relamping. Fitted with six feet of chain, top hanging scroll, and ceiling canopy with attachments, or with wall brackets. Size 33 inches high, 22 inches across. Complete with hanging fittings and bulbs. Specify fittings. **CL-33** Shpg. wt., 35 lbs. 1 oz., \$148.95

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INEXPENSIVE TABLE CROSS. Gold lacquered metal frame with white alabaster glass panels. Arms 14 inches across; cross is 23 inches high; base 7 inches square at bottom. Face is 2½ inches wide and 2½ inches deep. Plain design. Complete with five feet of wire, receptacle plug and individual control switch. Wired with sockets for 6S-11, 7½ watt medium base lamp bulbs which are included. A beautiful inexpensive table cross for your church. **VG-580.** Shpg. wt., 15 lbs. 1 oz., \$39.50



OUR FINEST TABLE CROSS. An artistic design with a minimum cross arm width, and lighted with an invisible neon tube. IHS monogram, outer casing, and square three-step base are made of heavy brass, with a fine hand-rubbed satin finish clear lacquered. Face of cross fitted with pure white opal glass. Unusually narrow depth of only 1¼ inches. Neon tube lasts about 1,000 hours and is replaceable. Height, 25¾ inches; width, 13 inches. Extension cord. **CL-21SV.** Shpg. wt., 32 lbs. 1 oz., \$110.00

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LETTERS

"Interest, Reverence, and Response" In the Congo

● At the close of a Saturday night worship service in 1953, a certain African woman came forward to speak to us. She said that she first heard the Christian message when she was in the hospital at Wembo Nyama in 1930, and that she has not since that time been in a village where there was a Protestant minister.

This woman's testimony seemed to help other people. She told them what she had learned about the message of Jesus, then she sang two hymns that she had learned: "Precious Name" and "Come, Thou Fount of Every Blessing."

Sometimes I feel that the gospel does not advance as rapidly as I wish it to, but I am greatly encouraged by the interest, reverence, and response of people in villages where we have no pastor.

Seventy boys from the primary school agreed to teach their parents, and other adults, during their two-month vacation, to read. At least seventy certificates have been given as a result of the efforts of these boys, and a movement has begun which we hope will not end until everyone in this Otetela tribe can read God's word.

EDITH MARTIN

MMCC via Lusambo, Tunda
Station, Belgian Congo

Visual Aid In India

● I had a wonderful experience in Hyderabad where I went as a delegate from the United Province to the Audio Visual Conference. There were ten delegates from the ten provinces attending the meeting. Most of the provinces use projectors and flannelgraphs in teaching the story of Christ, and for teaching other lessons. Several recommendations were made for the future development. It was decided that we ask the Student Christian Movement to prepare dramas both with camera and by flannelgraphs to present in the villages; to hold district workshops in which to teach the preachers to use these audio-visual aids, and how to make their own picture rolls and flannelgraphs; to help in seeing that each conference has its own directory.

DOROTHY HARPER

Lal Bagh School
Lucknow, U. P. India

Home Missions In Japan

● Margaret Billingsley, our Board Secretary, was with us in the spring for a busy and fruitful tour of all the stations. This fall, Mary Lou Barnwell of the Deaconess Board had three weeks in Japan on her way to Manila.

At its biennial assembly last year, the United Church in Japan organized a Home Missions Board in order to foster missionary spirit in the churches. This, with the money and personnel provided by the American churches who are co-operating through the Interboard Committee, will enable them to do more pioneer work and enter many needy places. In order to unify the church behind

this movement and help foster the feeling that the United Church is one, a three-day Conference on Evangelism was held in September. Planning was very good, and people came from practically every church, usually a lay representative as well as the minister.

This is said to be the largest Christian meeting of delegates ever held in Japan. The caliber of those attending, and their earnestness, certainly have never been equalled.

ALICE CHENEY

69 Shoto Cho, Shibuya
Tokyo, Japan

Young People Work and Play in Yuma

● Five work camps have recently been held at the Yuma Mission. The work camp at Thanksgiving saw thirty-five young people and their supervisors setting up fence posts and installing playground equipment, and taking part in basketball and football games.

For the first time, our Boy Scout troop took part in a Scout Court of Honor recently.

Seventeen young people attended a Methodist Youth Fellowship hay ride and wiener roast in the community.

The Woman's Society of Christian Service packed thirty-five Christmas boxes for men in service and for students away from home. Nineteen boxes of used clothing were sent to Korea. The women made authentic Quechan Indian dolls to send to a hospital in Alaska.

RICK AND MARY REAHARD

Yuma Methodist Indian Mission
Box 844, Yuma, Arizona

One Hundred Percent Duty in India

● Taking a twelve-month course in four months is difficult for anyone, but especially for me, since I am not a whiz at language. Besides doing what is required for the second year Hindi exam (writing ten letters, ten essays, delivering thirty sermons, reading eight Hindi books, etc.), I must learn the first year Hindi vocabulary, since I only know Hindustani. I have been studying from 5:30 A.M. to 10:30 P.M. each day.

India is now placing 100% duty on all incoming goods. She wants to further the sale of her own cotton, toys, and other industries, so is discouraging all foreign goods. I was quite grieved to have to send three boxes of used clothing back, when I know how desperately the children need clothing in Pauri. Yet, with 100% duty, the three boxes would have taken my month's salary. The only way I can accept any parcel now is when a donor sends a check equal to the value of the package.

BETTY PENN

Mission Girl's School,
Parui, Garhwal, U. P., India

"Inspirational and Informative"

● I'm privileged to be the local chairman of the Board of Missions, and wish to distribute, at different times, this inspirational and informative literature. Long before hold-

Correction: The heading of the second letter on page 4 of the January, 1954, issue should have been "Books and Dreams in Cuba" (not Korea).
The Editors.

ing this office, however, I looked forward to the announcements of new literature, for I know that it would be not only good to read, but also up to the minute. Why more of our Methodist church members don't subscribe, I can't understand! You'll hardly believe it but in a church of fifty active members, I am the sole subscriber! Amazing, isn't it? How can people know of the needs, and the opportunities for serving Christian fields around the world?

MRS. H. MERTON SMITH

Route 3, Sheridan, Indiana

English Classes In San Francisco

● I'm busy with my students and a host of volunteer women (22 by the record) who help with the English classes we are teaching in the homes in Chinatown. The number of women who teach in this project is continually fluctuating, but everyone feels richly rewarded in the friendship of these delightful Chinese women. Just yesterday a letter came from one of our most charming mothers who wrote, "Thank you for find a place for us to study English." She hopes to be a citizen sometime, but she must learn to speak English more fluently before she can pass the naturalization test.

One of our mothers, Mrs. Jang, is now studying the fourth book of Dr. Laubach's series, *The Story of Jesus*—written in simplified English. She was disturbed to read that only one of the ten lepers whom Jesus healed returned to express his gratitude. It was then the wise teacher pointed out that we are often like those 9 lepers, not remembering to thank God for all he has given us—which was a new thought to Mrs. Jang. Under the loving guidance of such teachers, we know that God can become real.

Last year the Wesleyan Service Guild of the Chinese Methodist Church put on a Christmas program for the students, their husbands, the children, and teachers in our project. This year some of the Chinese women whom we are teaching themselves planned the program and put it on. Isn't that wonderful!

RUTH GRESS

1760 Filbert Street
San Francisco 23, Calif.

"Christianity Has a Message"

● Today the heat lies heavy upon Calcutta; the ricksha men perspire beneath their burdens, and the sacred cows are more indolent than ever. The minarets on the mosque across the street reach up toward a burning sky.

Here in our Calcutta Girls' High School, where a majority of the children are non-Christian, we hope to bring a knowledge of Christ and of Christian living. Our students, numbering 460, include Parsis, Hindus, Jews, Moslems, and Christians, so you can see that our task is very great. Chapel is held daily, and religious education is taught in all the classes. At present, I am teaching the religious education in Standards IV and V. I find the children interested and eager to learn. The students come from all types of homes, some very rich, some middle-class, and some very poor. Recently we learned that the father of one of our Anglo-Indian girls has been sending her out to beg, and that she often comes to school hungry.

The first vernacular service I attended in India was a meeting of the Hindustani Methodist Youth Fellowship. As they sang and

A SPECIAL ISSUE FOR MARCH

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prayed in their own language, I realized anew that Christianity has a message for the whole world.

IRMA FELCHLIA

152 Dharamtala St.
Calcutta, India

**Green Fields
Of India**

● I arrived here on September 16th exactly one month after I left home. Three days in New York and five on the S.S. "Queen Elizabeth" passed very rapidly and I soon found myself among the crowds of tourists in London. There I saw the fading splendor of the historic coronation.

I came to India at the close of the monsoon season. It has been a good season and a bumper rice crop is expected. From the train we saw beautiful green fields. I have never seen India so green before and so beautiful.

I am living on our large, spacious mission compound. This is the center for our village work among the Santals and the Bengalis. We have here a church for each group, a school for each group, and a small hospital. From here the work goes out into many villages.

During October I participated in the Youth Institute, a convention of the Woman's Society of Christian Service, and the Bengal Annual Conference of our church.

Once again I should like to thank the members of the South Carolina Woman's Society for the gifts. On my first trip to Calcutta I will be buying a bicycle. You have been very good to me and may God bless each of you.

FRANCES MAJOR

Methodist Mission
Pakur, Santal Paigaras
Bihar, India

"Promises of God" in the Congo

● In the rural dispensaries, the nurses are gathering people together for a worship service before they receive their medical care. This is the only Christian message that some of them will hear.

We have just printed a little booklet on the promises of God. The people need to have these promises available where they can get hold of them easily.

I have organized three Girl Reserves groups in out-villages. . . . In one village, we are co-operating with the villagers to complete a church. When I began working in this village, the church was only partially roofed, and none of the walls had been built. The villagers are very proud of their church because they have built it.

EDITH MARTIN

MMCC via Lusambo
Tunda Station, Belgian Congo

New Series
Vol. XIV, No. 6

World Outlook

Whole Series
Vol. XLIV, No. 2

Henry C. Sprinkle, Jr., *Editor*
Arthur J. Moore, Jr., *Assistant Editor*
Marion Homer, *Field Correspondent*

Dorothy McConnell, *Editor*
Elizabeth Watson, *Editorial Assistant*

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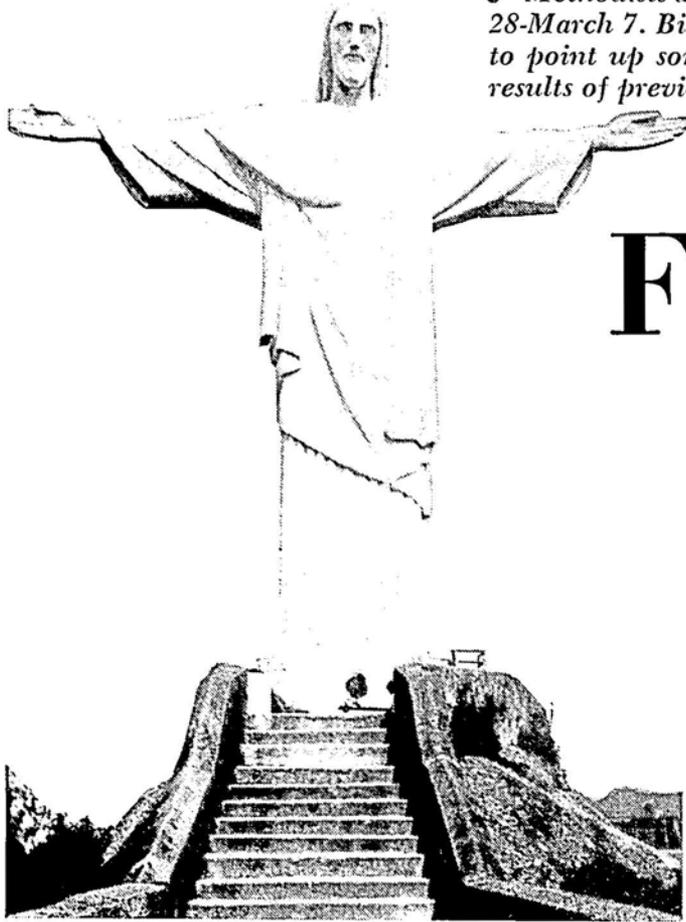
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• *Methodists are called once again to a Week of Dedication, February 28-March 7. Bishop Wicke here uses an actual trip to South America to point up some of the needs to be met this year and some of the results of previous Weeks of Dedication.*



Flying Down to Rio

• *This statue of Christ overlooks the great city and harbor of Rio de Janeiro.*

Communist propaganda infiltrated itself through the printed word continued to amaze us.

Some two weeks later while visiting our work in São Paulo, we toured the Methodist printing plant located in that town. The building which serves several conference purposes was far less than adequate and presented no opportunity for efficient machine arrangement or storage space for materials. We would have declared it obsolete long since. We watched one really modern printing press and the other outmoded and outsourced equipment in operation as a valiant effort was made to meet the demands for the printed word. A new evangelical translation of the Bible was in process of printing. It would serve the Portuguese-speaking world here and abroad. Church-school materials, the various conference organs, the Upper Room, supplies for other evangelical groups, all these were tasks assigned to this antiquated workshop.

As we wandered through the plant and listened to the demands for evangelical printing service and saw the inadequate equipment, I contrasted this situation with what the Communists were doing. The contrast was neither favorable nor pleasing. And yet, within the work budget of the Division of World Missions, there was no possible provision for the necessary financial aid. The only hope for remedial aid could be found in the Week of Dedication. The requirements for continued and expanding

AS I WALKED DOWN ONE OF OUR STEAMING, crowded streets in Pittsburgh these words blew themselves at me from one of our slick shop windows—"Fly Down to Rio!"

The words and the accompanying pictures provided a welcome excuse to tarry awhile and look and listen and remember. A travel bureau was advertising the exotic and erotic pleasures and joys which await the adventure-loving person who desires a vacation "that is different" and can be financed with a piggy bank.

The entire situation brought back a sheaf of sharply etched memories. We had witnessed some of the exotic pleasures of the lands south of the equator, from profligate orchids to prodigal sons and daughters. As I thought upon that journey, however, other pictures appeared in my mind which were infinitely more important than the erotic possibilities of some "Latin Quarter," of the Copacabana, or the traditional "water front."

I remembered a wall some six or seven feet high and possibly a mile

long which served as a billboard to carry words obviously painted hurriedly by some amateur in the art—"Go Home, American!"

We had landed at the international airport in Rio less than an hour earlier and made our way through chaotic customs, trying in vain to ignore or overlap the barriers of language and tradition. Emerging from customs and starting the long journey into the city, these were the first words which greeted us. You may well imagine we did not feel that any welcome mat had been spread for us, even though smart advertisements at home had assured us this would be the case.

That evening we inquired of missionary friends as to the origin and meaning of these signs. Our Brazilian and American friends were noticeably embarrassed. They explained that these sentiments were strictly the accomplishments of a Communist minority. We were to learn that though this minority had been driven underground, it was virile, vigorous, and vitally alive. The manner in which

by **Bishop Lloyd C. Wicke**



• Students at Iquique English College in Chile fill the patio during an open-air assembly. This school was one of the special projects of last year's Week of Dedication.



Toge Fujihira

• Printers at the Methodist Publishing House in Sao Paulo, Brazil, look over some literature. This vital institution, suffering from inadequate space and equipment, is one of the projects of the 1954 Week of Dedication.



Tom Okada Photo

• These children are leaving Sunday school at the Japanese Church, Berkeley, California. The increase in population has put a strain upon the facilities of this church. It is a Special Project of the Division of National Missions for the 1954 Week of Dedication.

service have been carefully measured. With our help through this observance the Word can be shed abroad to meet the pleas of those who ask for light. If we do possess a world outlook we should see this possibility and exploit it!

One morning in Chile we boarded a DC-3 at Antofagasta and flew to Iquique. It was a cloudless, motionless, faultless day for flying. That flight left us with a memory of stark barrenness, absolute nothingness except endless stretches of rock and sand. I commend this flight as an antidote to any who are dissatisfied with the land in which they live. It made us feel as though we dwelt in the Garden of Eden. At long last, our ship made a graceful landing in this apparently graceless land.

In a twinkling our mood of depression and desolation was radically altered. We were met by the Arms brothers, Paul and Wallace, and their families. The drabness of the countryside disappeared beneath the personal cheer of these charming people. We were swept into a station wagon and off to the town and the school.

Few of our institutions have such a view, facing the broad Pacific. No institutions we visited needed more in the way of physical equipment. None offered more in warmth and fellowship. As we toured the buildings and listened to the spinning of "what we have to work with now," the miracle of the enthusiasm and fortitude of our friends became a thing of increasing wonder.

How could the "we hope to have" be transformed into the "we have"? No present work budgets could be stretched to include these absolute necessities. Only the Week of Dedication could make that dream come true, could make the "we hope" become the "we have." Since our visit Methodists in America have dedicated a part of their possessions so that this dream is in process of being realized. Because some Methodists did have a world outlook our school at Iquique has become an oasis of strength and beauty in a desert of desolation and dearth. You and your help through the Week of Dedication are performing this twentieth-century miracle.

We traveled to Costa Rica and vis-

ited an inland town in which the Methodists own a chaste, white, stately church property. Inquiry as to the health and welfare of the work caused my guide to reply sadly, "Well, we had a wonderful congregation here, standing room only, but the preacher moved and his successor just hasn't the training and qualities required to carry on." How often had I heard the same lament! As he spoke, I remembered a congregation we had visited in La Paz. The night we worshiped with these folks the evidence pointed to this same process, but in reverse.

A young man had been sent to the United States as a Crusade scholar. He had wrought well in his studies in one of our eastern seminaries. He had returned recently. A lifetime of service beckoned him. His scholarship had provided him with the best tools available. The results were already apparent the evening we shared the blessings of congregational worship with him and his people.

The new life and new tools were made available to this young preacher through the Crusade Scholarship Fund. The sole source of these monies, which provide a host of scholarships for Methodists from at home and abroad, is the Week of Dedication. The seminal idea of these scholarships betrays a world outlook and world concern. The advantageous and courageous execution of this idea will help create one world in Christ.

As we flew around the South American continent visiting our missionary enterprises, seeing firsthand the accomplishments of the Week of Dedication, so have our colleagues journeyed to the other corners of the earth. Our experiences are paralleled by their discoveries in Germany and Italy, the Philippines and Japan, Korea and Formosa, India and Malaya, Africa and Alaska, not to mention Cuba and Hawaii, Oklahoma and California. A world outlook encompasses the world around in the name of the Christ who sent us into that world to bear witness in his name.

The Week of Dedication, February 28-March 7, can be a week of miracle if Methodists will it to be. You are one of the people upon whom the working of the miracle depends!

WEEK OF DEDICATION, 1954

Special Projects

Crusade Scholarships	\$100,000.00	
		\$100,000.00

Division of World Missions

Immanuel Church, Oslo, Norway	\$ 15,000.00	
Central Church, Oslo, Norway	50,000.00	
Kwansei Gakuin, Japan	75,000.00	
Area Center, Hyderabad, India	100,000.00	
Literature and Publishing Interests in Latin America:		
A. Publishing House in Brazil	\$50,000.00	
B. Publishing House and Literature Program in Argentina	50,000.00	100,000.00
Philippine Wesleyan College, Cabanatuan, The Philippines		50,000.00
Interdenominational High School, Mutoto, Central Congo		25,000.00
	\$415,000.00	\$415,000.00

Division of National Missions

Japanese Church, Berkeley, California	\$ 35,000.00	
Indian Mission Church and Parsonages, Oklahoma	34,400.00	
Mobile Units	15,600.00	
Chinese Church, Stockton, California	25,000.00	
Latin American Church, Georgetown, Texas	20,000.00	
Spenard Church and Parsonage, Anchorage, Alaska	25,000.00	
Latin American Church, Pecos, Texas	20,000.00	
Good Shepherd Fold Day Care Center, Chattanooga, Tennessee	30,000.00	
El Divino Samaritano Latin American Church, Albuquerque, New Mexico	25,000.00	
Latin American Church, San Marcos, Texas	25,000.00	
Parsonage and Educational Unit, Ponce, Puerto Rico	20,000.00	
	\$275,000.00	\$275,000.00

Methodist Committee for Overseas Relief

Orphans in Korea	\$ 24,000.00	
Civilian Amputee Project, Korea	20,000.00	
Arab Refugees in the Palestine Area	20,000.00	
Relief Victims of Natural Disasters	50,000.00	
Health Rehabilitation Projects—		
Pakistan, the Philippines, India	30,000.00	
Refugee Resettlement Program	22,000.00	
	\$166,000.00	\$166,000.00



UNations

• *These are some of the people of Asia. Which path will they choose? This crowd is in China where Communism now has the initiative.*

You Shall Receive POWER

by Eugene L. Smith

A METHODIST DISTRICT SUPERINTENDENT in China, Pierce Hayes, returned from a trip on his district to find twenty Communists camped in his home. He knew them well, for they were all people of the community. In the discussions that followed, he said to them, "You don't actually believe that you are ever going to conquer the world?"

Their leader responded, "Of course. It may take us five years or fifty. It may take us one hundred years or two hundred, but we are going to conquer the world."

• *The international march of Communism presents the greatest world threat to Christianity since the rise of Islam. Is the Christian response to this threat to be only negative and defensive? In this challenging article Dr. Smith, general executive secretary of the Division of World Missions, reviews the problem and suggests methods by which the Christian Church may regain the initiative in this struggle.*

Then the district superintendent said to them, "But don't tell me that you think that Russia can ever defeat the United States in war." To which their leader responded, "That is not necessary. We realize very well that Western civilization, which includes that of the United States, is founded upon Christian principles. When that foundation is destroyed, then we've got you. Our job is to help undermine that foundation."

This experience of Pierce Hayes is more than a great challenge to us. It

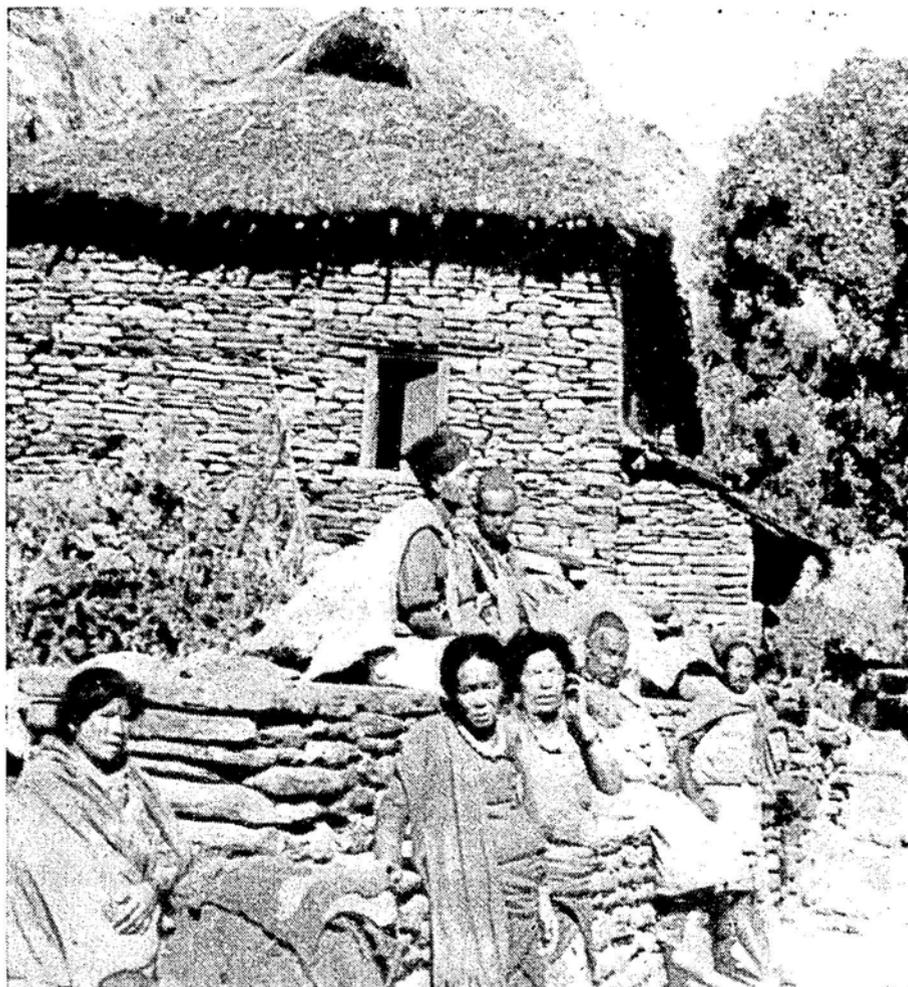
is the sign of something new upon the face of the earth. We are engaged in a war which will eventually determine the fate of mankind, for it is the war of ideas, a struggle not for soil or for cities but for the souls of men.

One of the most beneficial but least observed elements in the history of the past century and a half has been the achievement of our forefathers in keeping the initiative in this war of ideas in Christian hands. The greatest expansion of the Christian Church began about the year 1800. It is a marvelous tribute to the vitality of our faith that its greatest outreach should begin 1,800 years after the death of its founder. In 1800 the population of the world was 731,000,000. The Christians numbered between one-fourth and one-fifth of the total. Today the number of Christians is almost as large as the population of the world fifteen decades ago—something more than 700,000,000. Meanwhile the population of the world has increased to 2,400,000,000 with the Christians numbering between one-third and one-fourth.

Seventy-eight years ago last November Stanley crossed the Congo Basin. He was the first Christian to explore that land. One out of every nine persons in that vast valley is now a Christian. The Church has moved into that area with power.

Just fifty-five years ago last April Dewey sailed into Manila Bay. There is no record of any Protestant being alive in the Philippines that morning. The Inquisition still gave the death penalty to any person found in possession of the Bible. The number of Protestants in those islands is now more than 2,000,000. The Church moved with power into those islands.

Less than sixty years ago Japan opened its doors to the West. In the Christian Church were men of vision who saw that in this aggressive nation reaching out eagerly for the ways of the West there was strategic opportunity for schools for the upper middle class. Schools were established in every city of the islands from north to south. Through these schools a comparative handful of missionaries exerted an influence upon the life of that nation out of all relationship to their own number or to their own financial resources. Here again the Church moved



• *Villagers in Nepal waiting for medical attention Nepal is a country where Christianity has a splendid new opportunity.*

into a great opportunity and moved with power.

In the year 1800 Western medicine was almost unknown in Asia and Africa. Again the Church moved with power. It established a chain of missionary agencies which by 1939 gave medical care to 23,000,000 outpatients and to persons in more than 900,000 hospital beds. No man can number how many million people in these fifteen decades have learned to read and write in the name of Christ.

One of the thrilling centers of this great Christian initiative in the last fifteen decades has been the United States. Almost every church in which you or I have ever worshiped has been built as a part of this great missionary expansion of Christendom since 1800.

The results of these fifteen decades of expansion have been at least three. In the first place millions of people have discovered not only now but for all eternity the life that is in Jesus

Christ. Were some catastrophe to occur so that every institution of the Church would be wiped out tomorrow, still this expansion of Christianity in the past fifteen decades would have been abundantly rewarded by this fact.

The second result has been that the Church has been established as worshiping congregations in every nation of the world except three—Afghanistan, Tibet, and Nepal (I'll tell you later a great story about new developments here). For dramatic evidence of what this means, listen to the stories of American fighting men shot down by the Japanese in the South Pacific, whose lives were spared because they found themselves in the hands of Christians in those South Pacific islands.

The third major result of this expansion has been the fact, cited by Kenneth Scott Latourette of Yale, that today the Christian ethic exerts a deeper influence upon more govern-



Dept. of Information, Federation of Malaya

• *The peoples of the world are searching for something better than they have known. These people in Malaya are voting, many for the first time. What are we doing to satisfy their needs?*

ments than in any time in history. Consider the colonial governments of Africa. They have been forced by the example of the Christian mission to take responsibility for the medical and the educational needs of their people. Those of you who know the history of colonial governments will know that this has not usually been their major characteristic!

Today, however, there is a new element upon the face of the earth. Forty short years ago the total number of Communists in the world was hardly more than a handful. Today they control 700,000,000 people. Forty short years ago every known Communist was either in exile from his home country, in hiding from the police, or in jail. Today the empire of the Communists reaches from Berlin to the Bering Straits, from northern Finland to southern China. Today disciplined members of the Communist Party are to be found probably in every nation of the world. In many places the initiative is no longer in the hands of the Christians but is in the hands of the Communists.

An American businessman visited the city of Palembang in Sumatra after the war. He stayed in the home of a Methodist missionary. He wrote to the Board of Missions describing the dilapidated school in which this mis-

sionary and his wife teach with its inadequate equipment. It was a school that had not enough of anything except students and it was overflowing with them. He urged that The Methodist Church should build an adequate building for the school, furnish desperately needed supplies, and above all increase the number of missionaries teaching in the school until it became a real evangelistic center for Protestantism. Five years later he visited Palembang again. He wrote to us in the Board a letter partly angry and partly sad. After five years the same couple was still there with no reinforcements. The same building was there except it was more dilapidated. The same equipment was being used except it was more worn. One block away was a gleaming new school. On the staff of that school were twenty persons educated with the equivalent of a college degree in the United States, and each of the twenty was a hardened, trained Communist.

"When," he asked, "are the Methodists of America going to wake up?" It is almost incredibly childish for us to think, as so many Americans do today, that the Eisenhower administration is going to be able through some legerdemain to recapture the initiative from Russia when at the same time we let the Communists have open

highway to the minds of the people in Asia!

Communism is not the only enemy of Christ seeking to wrest the initiative away from hands of the Christians. There is a new initiative on the part of Islam. Probably more Christians are now being converted to become followers of Mohammed than Mohammedans are to become followers of Christ. There is a new initiative upon the part of Buddhism. There is a new initiative upon the part of Hinduism. There is a new initiative even upon the part of the old animism which so many thought was dead.

There is within Christianity a new initiative upon the part of Roman Catholicism. Many Protestants may not be interested in missions, but the Roman Catholics are. The present Pope has mobilized the Catholic Church for missionary outreach as it has not been mobilized for centuries.

This question of the possession of the initiative in the war of ideas is the most vital issue of the twentieth century. The very least verdict which historians can render upon our generation is this: we have lived as the most privileged people on earth. We have luxuries of which other generations and other nations can only dream. We have been blessed by a Christian tradition within our civilization and by the personal knowledge of the grace of God in Jesus Christ. When we were born the initiative in the war of ideas was held firmly in the hands of the Christians. We have thus lived, blessed as no other people have ever been blessed, but we have let much of that initiative slip out of the hands of Christians into the hands of the deadliest enemies whom Christ has ever confronted.

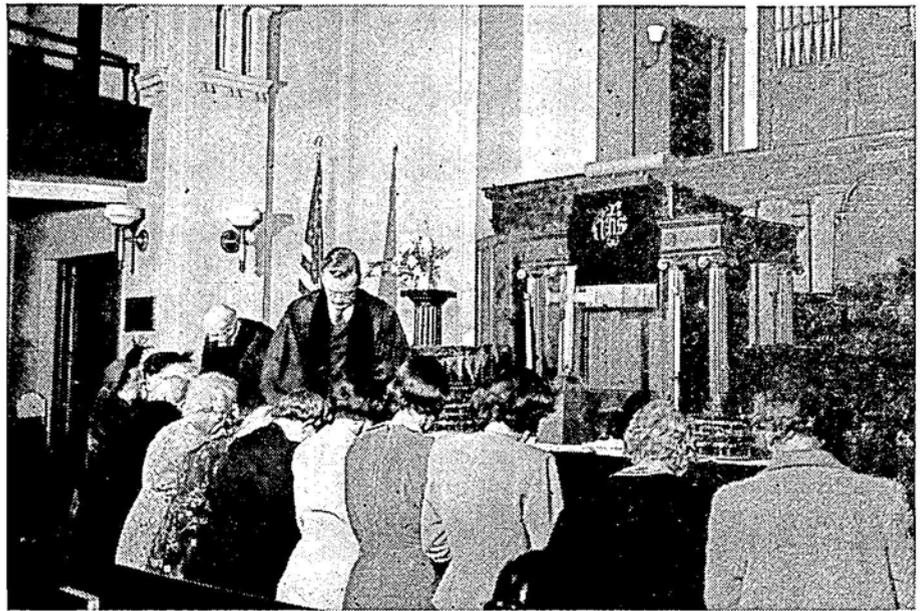
This is not to say that there is no longer a Christian initiative. A vigorous Christian initiative can be found many places around the world. The Methodist Church in America is today opening work in three new places on its foreign fields. One is in Formosa. Many among the Chinese who have gone to Formosa are Methodists. They have established their own churches, met regularly for worship, and pleaded for spiritual leadership from Methodists in America. This is a plea which we dare not refuse. Already the Ed Knettlers are there and we hope for

others to be sent soon. A place for an adequate church has been found.

A second new field that has been opened within the past year has been in the island of Mindanao in the Philippines. In the resettlement program from the island of Luzon, where Methodism is so strong, many Methodists have moved to Mindanao. They too have organized their congregations. They too have pleaded for spiritual leadership. Theirs is a situation which is startlingly similar to that of the church in America before the Revolution when John Wesley sent over the first Methodist bishop to establish Methodism as a church in this land.

Perhaps the most dramatic illustration of a new field is found in Nepal. Two of the splendid missionaries of our church are Dr. and Mrs. James Fleming in northern India. She is a doctor of medicine and he is a doctor of philosophy. The University of Chicago has asked them on their vacation to make trips as scientists into Nepal for the study of birds. They had permission to enter Nepal as scientists but not as Christian missionaries. In these expeditions Mrs. Fleming, being a Christian and a doctor, has given medical care to many people along the road. The Flemings have been much loved and trusted in Nepal. Therefore last June the Nepalese government sent a formal invitation to us to begin medical work in that land. Up until this time the Nepalese government has held up steadfastly an iron curtain against any Christian missionary. Certain missionary groups have been camped on the borders of Nepal for decades, learning the language and hoping for a chance to enter. Through the influence of Dr. and Mrs. Fleming this opportunity is given us. We have invited the Presbyterians to share it. Soon we will have a medical station at one end of the major valley in the nation of Nepal, and the Presbyterians will have a medical station at the other. Yes, there is a continuing and a vital Christian initiative.

That is only to say, however, that persons continue to be Christian. To be a Christian is continually to reach out in witnessing love unto our neighbors. When the angel said to the startled shepherds that historic morning, "Fear not: for, behold, I bring you good tidings of great joy, which



● Here, in our churches and in the hearts and minds of individual Christians, is where the decisions must be made.

shall be unto all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord," the angel was announcing the great initiative of God in sending his Son that men might live. To be Christian is to continue this initiative which is at the very heart of our faith and the center of our life.

What does all this mean to you and to me? Is this only a matter of events in the far corners of the earth or is it a matter that concerns us where we live? It concerns us vitally. What can you and I do about it? Let me make three suggestions.

In the first place you and I can give. The amount of money given by Methodists to the Division of World Missions has dropped in the past two years. Most of that drop has been in giving for missionary Specials. Part of it has been in World Service. Because of needs within the United States, the last General Conference reduced the amount of money which the Board of Missions receives out of every World Service dollar by almost ten cents. Methodists this year increased their World Service giving but the Division of World Missions still had a cut in World Service income in the past year of \$43,000. This cut means that there are nine places around the world in urgent need of missionaries where no missionary couple will be sent in the near future. One of them probably

would have gone to the city of Hiroshima in Japan. The Southern Methodist Church had missionaries of the General Board in Hiroshima for many years. Since the atom bomb burst over the homes in Hiroshima, there has been no missionary of the Division of World Missions in that city, though the Japanese there have been pleading for them.

The Otetela of the Central Congo want a missionary teacher for their new high school. They are loyal Protestants. They have an avid eagerness for education, yet until now their only opportunity for education beyond the eighth grade was to go to government schools taught and dominated by Roman Catholics. Now they will have to wait still longer for that missionary teacher. Four years ago Kolwezi in the Southern Congo was a small, thriving, industrial town. Since then one of the richest uranium deposits in the world has been discovered near there. In a short time Kolwezi will have a population of 100,000 people drawn from all over the Congo from many different tribes. Four years ago the Africans were wanting a missionary in Kolwezi, now they say they have to have a missionary in Kolwezi. One has to see the slums of an African city, jammed by primitive villagers from many different tribes with many different moral codes, polygamous in background and pagan in morality, easy prey to the debauchery

and the vices of the white man, to realize what centers of hell they can be unless they are redeemed by the Christian Church. But we have no missionary to send to Kolwezi.

These are not the only places. The Filipinos in Luzon, the Pakistani in Karachi, these and many others will have to wait for the missionaries they have asked for so long and will have to wait because of the cut in World Service giving. This thing you can do. You can ask your church to take the support of a missionary couple or, if it is a small church, to take part of the support of a missionary couple. When you do that you will know that you are sending to one of the vital places of need around the world a couple that otherwise would not be sent.

Secondly, we can witness. Among many Protestants there is almost a conspiracy of silence about our faith. We are hesitant about seeming to force our beliefs upon others. We do not like to appear dogmatic or self-righteous. Perhaps there are other reasons also. Some of us are not too sure what we would say to a neighbor about what Jesus Christ has done for our lives. Some of us are perhaps more afraid of what our neighbors would think about us than we are of what God thinks about us. Therefore in many, many instances where naturally and helpfully we could say a word about the meaning of Jesus Christ in our lives we remain silent when we ought to speak. St. Paul asked the Philippians to pray for him that he would "speak boldly for the gospel as he ought to speak." Pray God that we may learn that holy boldness. In more ways than most of us have yet dreamed we can witness to Jesus Christ.

The third thing that we can do is to revive the old-fashioned class meeting. This is a lesson we should have learned from John Wesley. John Wesley was an amazingly tolerant man in an intolerant age. He had a broadmindedness about things theological that shocked his contemporaries. The class meeting was one of the factors in the life of the church, however, about which he was not at all tolerant. In this he was uncompromising and adamant. This factor perhaps more than anything else was responsible for the power of Methodism in those early days. It is also the factor which seems most fully to have disappeared from

the life of our church now. According to recent reports it is a factor in the life of the church which apparently is being rediscovered more by other denominations today than by Methodism.

The essence of the plan of the old class meeting was that a group of people met on schedule for prayer together. They did essentially four things. One was to pray together. Another was to talk about each one's own victories and defeats in the moral and spiritual struggle of life. They talked also about what God had done to help each one in his struggle, and finally about what each one had done to help God in his task in this world. No small part of the power of early Methodism came from the warm fellowship of this disciplined prayer group pattern. This is a technique being learned in many places across America. In the spiritual hunger and religious currents sweeping across our land, such prayer groups are springing up in many places. They are multiplying spontaneously upon many college campuses. There is a group of cadets who meet regularly for prayer before breakfast at West Point, in spite of their rigorous and exhausting schedule. There is a group of Congressmen who meet regularly for prayer one morning of each week. There are many groups of businessmen who meet regularly for prayer at breakfast before their day's work.

This technique the Communists know well. No Communist lives as a Communist alone. Every Communist is a member of a cell. That cell may meet under varying circumstances, according to whether Communism is operating underground or legally, whether it is persecuted or the persecuting group. However the details may vary, every Communist is a member of a small cell which meets on schedule. Every Communist is sustained and strengthened and guided and disciplined by that intimate fellowship.

The power of such small fellowship groups we have too much forgotten. The North American foreign missionary movement came out of a small prayer group. A group of students at a New England college met regularly for prayer. One day only five were there. They were caught in a rainstorm. They hid under a haystack. Thus protected, they continued their prayer and out of

that haystack meeting came their determination to go as foreign missionaries. The churches of that day were opposed to them but they did not cease following the guidance of that meeting until the churches of North America had been awakened to their foreign missionary responsibility.

Here is perhaps the greatest thing that any of us can do and every one of us can do it. Invite a group of your friends to meet with you regularly for prayer. In that prayer seek earnestly the will of God for you as an individual and for your group as a group. Few of us have ever dreamed what God is able to accomplish through such small, disciplined prayer groups.

I would like to have an opportunity to ask every minister in America if there is anything which he does as important as this re-creation of the New Testament pattern of Christian prayer in the lives of our churches today. Some of us are hesitant about such groups because it means a discipline from which we rather recoil. Yet, in such groups more than in any one place is found the secret of the spiritual power we so much need today.

The first chapter of Acts is the record of events which were the immediate prelude to Pentecost. In an early translation of that chapter we read that the disciples "tarry" together in prayer. To tarry is to linger when you had planned to leave. It is to remain because something is happening of such compelling interest that you cannot get yourself to go away. You and I have tarried at football games, we have tarried in front of the television, and we have tarried with a good book when we should have been doing other things. How many of us have ever been in a small group that has tarried together in prayer? Such tarrying in prayer of a small group was the essential preparation for Pentecost.

Let such a group develop among your neighbors. Let its fellowship and common commitment grow naturally as you tarry together in prayer. Then you will begin to understand the words of the Master recorded in the first chapter of the Acts of the Apostles, "You shall receive power when the holy spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."



● *The Rev. Frank Ramos.*

● *The Rev. Frank Ramos, pastor of Pollard Memorial Church, San Antonio, Texas, now serves the people among whom he grew up as an orphan. This is an inspiring story both of his life and of the work being done by the Wesley Community House.*

AN ORPHAN

Joins the Church

by Marion Homer

TORTILLAS DANGLED ON THE END OF A string from the upstairs window of the Wesley Community House. Frank Ramos, a small dark-faced Latin-American boy, liked to tease the Mexican girls in the street down below. Each time they tried to take a bite of tortilla, he would yank up the string.

Frank was an orphan. He was adopted by his mother's sister, who had twelve other children. She housed and fed and kept him clothed. But she scarcely even noticed him.

Frank was left by himself too much. "The Church appealed to me as a mother," he said later. "It was a substitute. The families at La Trinidad Church in San Antonio were all good to me and asked me to their homes after the service. The deaconess at Wesley House also asked me to visit her."

One day, the pastor of La Trinidad Church came to visit Frank's family.

"Frank, when you grow up, you are going to be a minister," he said.

The streets were unpaved in the part of San Antonio where Frank lived. The corrals had no running water inside. Sixteen families used the same outdoor water spigot.

When he was ten years old, Frank had to earn his own living. At four o'clock each morning, he started out to work in the vegetable market. He was paid in fruit and vegetables—as much

as he could eat—and often he was given baskets of vegetables to carry home to his aunt's family. He and the other market boys had games of who could eat a banana the fastest or who could eat an apple in the fewest number of bites.

In his spare time, Frank joined in the activities at the Wesley Community House. He became captain of the baseball team, and played soccer and basketball. But he couldn't spend as much time at the community house as other boys, because he had to work.

At fifteen, Frank joined a group of outdoor preachers. He was asked to carry a lantern. They wandered through the streets of San Antonio with Frank at the head of the procession, and preached under the open stars. At Frio and El Paso Streets, the Spanish Catholics threw rocks at them.

One day, a man asked him: "Frank, do you want to give the message for us?" This was Frank's first sermon.

After he had worked his way through college, this young man—a roving boy with no home—joined the American Bible Society. He was sent from Laredo on foot with a brief case full of Bibles. He went into barber shops, booths, taverns, and private homes to pass out his religious literature.

Once, he caused a riot in a tavern. One drunk accused him of passing out pacifist literature. Another drunk de-

fended his literature. The two picked up chairs and heaved them at each other. They knocked over glasses. Bottles crashed to the floor. Frank was put in jail.

Once, he knocked on the door of a pretty white house with a red tile roof in a county that was strongly Catholic.

"Mrs., would you like this Holy Bible?" he asked. The lady of the house slammed the door in his face.

But the homeless days of this young man did not last long. He got married in San Antonio to a girl whom he had met at Wesley House. Their wedding reception was held at their joint home—Wesley House. After that, Frank seemed to forget about the ministry for a while. He went into business with the American Sewing Machine, Inc., in order to support his wife. He made a good income and was able to buy a house.

Meanwhile, Frank was secretly thinking about the ministry. But Frank was stubborn. He didn't want to ask for a place in the church. He wasn't going into the ministry unless the district superintendent asked him.

One day, an all-important telegram came from the Rev. Frank Onderdonk. "I have a small parish and am embarrassed to offer you sixty dollars a month. I know you are worth more than that."

Frank thought it over. He consulted his wife. Would it be best to devote



• *A lively basketball game at the Wesley Community House.*

his life to making money and material comfort? Or would it be best to help his people? He wired back his acceptance of the job.

He and his wife were forced to move out of their new house, because the ministry paid less than the American Sewing Machine, Inc. "Frank, you are crazy," said his boss.

The Rev. Ramos' first church was located in Cotulla, Texas. He and his wife spent their first night in an old abandoned shack, as there was no parsonage. They put up lumber horses and put boards across them to sleep on.

The next day, the Rev. Ramos went to see the mayor, who offered to build him a house.

The church grew from a membership of eleven to a membership of seventy by the end of the first year.

Frank Ramos was moved to a larger parish in Eagle Pass, Texas, and then to Laredo to become chaplain at Holding Institute. Here he helped teach sports to the boys and also preached. As he had spent many years as an orphan, he had great sympathy for the boys who were far from home. He was popular among the students, and influenced some to join the ministry.

His next charge was one that he had dreamed of since childhood. He was asked to be minister of his own church

in San Antonio—La Trinidad.

It was during the depression, and the banks had just closed. Long breadlines formed outside the welfare centers. The Rev. Mr. Ramos understood the pride of his people. "My people feel bad that they have to get in line," he explained to the officials. "Give the food to me, and I will bring it to them."

During the depression, the membership of his church increased one hundred per cent. "Brother" Ramos—as people had begun to call him—understood the Latin Americans in San Antonio. He knew the problems of a big family, crowded into a one-room corral. He knew the difficulty that the first generation Latin parents had in understanding their Americanized school children.

"Brother" Ramos was now a middle-aged man with round good-natured eyes, a round nose, and big round spectacles. He had earned the right to sit back in his armchair and give advice.

But, as was characteristic, Rev. Ramos did not put comfort first. When the depression was over and he thought he was getting too comfortable, he asked to be transferred from La Trinidad Church to a Mexican area near San Antonio that was especially poverty-stricken. He asked the Bishop to let him start a mission there. "Brothers," he said to the people, "I don't come here for your money. I came here for service." To test him, the people offered him \$10 a month as wages.

Not frightened, he soon relocated a new church in the area. He liked working under hardship. He worked until



• *Pollard Memorial Church where the Rev. Mr. Ramos is now pastor.*

two or three in the morning to paint the church himself.

Mr. Ramos today is back in San Antonio as minister of the Pollard Memorial Church.

He helps solve the adoption problems of the San Antonio Mission Home and Training School. Because he was an orphan himself, he knows some of the difficulties. "The parents should not take a baby just because they feel sorry for it," he says to prospective parents. "They need to love it and kiss it. They need to have spiritual union with it."

Mr. Ramos also helps clear up vice in downtown San Antonio. San Antonio's red light district is notorious. In some sections near his church, there are fifteen or twenty bars on each block. One block consists entirely of bars.

The minister remembers how he stumbled over a drunk one dark night as a child, and tries to clear up the city streets for other children.

"Brother" Ramos preaches at the San Antonio jail, and holds special conferences with young Latin American boys who have been caught drinking, stealing, or fighting.

"Brother" Ramos has gotten a reputation of being "everywhere at once." He preaches at Wesley House each Monday. He tells the Latin American children how he played on their swings and played basketball on their court. He advises them to keep out of the streets and play at Wesley House.

One morning, after he had preached at Wesley, a ten-year-old Latin-American boy went home to his one-room corral on a dirt street in San Antonio and played "church." The boy took out a big box and stood behind it.

"Shhh. You must be very quiet," he said to the other children, "because I have to take Brother Ramos' place in the pulpit."

A little girl was behind another box. She was taking Mrs. Ramos' place at the piano.

Frank Ramos happened to be strolling past the neighborhood and heard the children playing. He stood still and listened. Then he suddenly remembered what a minister of La Trinidad had once said to a little orphan. He repeated it to the child.

"Some day you will grow up to be a minister," he said.

GLOBE TROTTING CHURCHMEN

• Chaplain (Lt. Col.) George S. Wilson, of the United States Air Force, a missionary in the Philippines recently recalled to active duty, points out the importance of informing servicemen abroad about the missionary activities of their church in the lands where they serve. If after reading this article you want to send information to a serviceman about Methodist work in a special country, write to the Editors of *World Outlook* for suitable literature, stating what country is concerned.

by George S. Wilson



U.S. Air Force photo

• Typical airman attending a Spiritual Life Conference in the Far East.

TOWARD THE END OF WORLD WAR II a book was published titled *They Found the Church There*. It contained tales of soldiers and sailors finding Christians in the far reaches of the many lands in which they fought. Even though the missionaries had been evacuated or interned, the result of their work was still evident. The servicemen were happily surprised.

Since that time the older missionaries have returned to their work, reinforced by hundreds of new missionaries, and in the Far East (Japan, Korea, Okinawa, and the Philippines) members of the armed services have remained in large numbers observing mission work at first hand.

This is important, and perhaps much more important than we realize; for never before in the history of Christian missions has the work in the foreign field been observed by so many of the members of the church at home! Young men, our citizen soldiers, and in many cases their wives and children, are seeing the missionaries at work in their fields of labor. They are becoming acquainted with the people with whom the missionaries work and have some knowledge of the problems of both missionaries and the people they serve.

The impressions of these traveling church members will have a tremendous effect on the Christian church in the years to come. Too often they gain impressions only. It must be re-



U. S. Air Force Photo

• Korean women look over gift of parcels of clothing contributed by airmen.



U. S. Air Force Photo

• Mrs. William Henderson, president of Clark Field Chapel Guild, and Chaplain Roy Terry, Base Chaplain, visit wards of Mary Johnston Hospital.



U. S. Air Force Photo

● *Chaplain Henry Bielski distributes clothing to needy Koreans at Chinhae, Korea.*

membered that they are not trained churchmen. They do not in most instances have the experience and perspective to weigh and evaluate the mission program wisely and objectively. They are observing, nevertheless. They are making judgments, storing up impressions and writing home.

Who are these observers from the home church? The boy next door who was graduated from high school last year; the family who regularly occupied the pew two rows ahead of you who left home a couple of years ago when the father was called to active duty; the young man who taught Sunday school; the boy who listened enraptured to the thrilling stories of returned missionaries; the son of a couple you know in church; the neighbor's daughter who studied nursing and is now an Air Force nurse. Some were brought up in the church, some are deeply interested, some lukewarm, some uninterested, and some even antagonistic. All of them have been there—they will be "authorities" on the mission program of the church. Thus, what they see, what they learn—the general impressions they take home with them—



U. S. Air Force Photo

● *Cynthia Carnes, daughter of Air Force Colonel Sam Carnes, makes her decision to contribute her best sweater to the Kyushu Flood Relief drive sponsored by the Chaplain.*

are of the utmost importance to us.

Hundreds of thousands of these young men and thousands of families have served, in the past eight years, and are serving now in the Far East. These young people, representing a large portion of our nation's young men in their twenties, will be the backbone of the church ten to fifteen years from now, the members of official boards, men upon whom the mission program of the church will depend for its support.

Their observations and impressions are not always good. A Methodist coming to Japan looks in vain for a Methodist church. He knows his family has contributed to work in Japan but he does not find a Methodist church. Unless he is told the story of the United Church of Christ in Japan, he leaves with the impression that the Methodists are not very effective in the country. He is at a loss trying to understand the situation in the Philippines where until recently the various churches have operated in specific localities by a comity agreement. Around Clark Field in Central Luzon he finds only Methodists. In Cavite near the Naval Station the sailor sees only the Disciples and the United Church of Christ.

He meets the indigenous population on a different basis. He comes to know, all too often, the least respectable segments of society. Many times he develops hostilities toward the local people based on his contacts with professional gougers, souvenir peddlers, and camp followers. Some gain altogether too rosy a picture of the existing religious patterns.

He compares his mental picture of the missionary as he envisioned him back home to the "live" missionary he sees on the field. The "live" missionary often suffers by comparison. The people of the foreign lands do not hang on his words nor do they eagerly give up their old ways to accept Christianity. His preconceived notions and illusions are shattered.

It is a common responsibility of the church at large, the missionaries, and the chaplains to provide a picture of mission activity and to interpret the mission program to these observers. The objectives and the problems of the missionary activity on particular fields and in particular areas should clearly

be brought to the attention of these globe-trotting churchmen.

When Private Smith of the Wichita Methodist Church is alerted for service in Japan, the local church could provide him a pamphlet introducing him to the work of Methodist missionaries in Japan. Such a program could well be promoted by the Board of Missions and the local church. If we are looking toward the future, both agencies must take the initiative.

Missionaries of the nondenominational variety have been quick to capitalize on the presence of the serviceman. They have raised large sums of money for the support of their mission activity. In many cases they have established organizations of servicemen and in some instances have organized work among servicemen on military installations. While they have been overly active, missionaries of the older church have been reluctant to approach the servicemen and the chaplains. I have spoken to several Methodist missionaries in the Far East who, while very hospitable to servicemen who pay them visits, have not themselves made an attempt to reach them or volunteer suggestions and assistance to the chaplains.

The cause is too important to stand on ceremony. Both our chaplains and our missionaries must be enjoined to add to their already overcrowded schedules this program of mission education. Both should approach it in terms of the long-range program with the objective of giving these home church people living abroad the best possible picture of the mission program and activity. Think of being able to send one hundred thousand Methodists abroad to visit the foreign field. How many times I have heard missionaries express the wish that "you could see what I have seen." Here they are! Now help them see it!

As a missionary in the Philippines I became aware of this in 1949. With the chaplains at Clark Air Force Base I organized tours for the Women's Chapel Guild and for airmen on which we visited the various mission projects in Manila. Before the trip the group was briefed on what they were to see. At each stop they were guided by a representative who explained the work of the institution or project. They visited Union Theological Semi-

nary, Mary Johnston Hospital, Philippine Christian Colleges, Central Methodist Church, Ellinwood UCCP Church, Knox Memorial Church, the Bible House. Some tours concluded with a luncheon program served by the women's group of one of the Manila churches. In addition, missionaries and Filipino Protestant church leaders were recruited to address groups at Clark Air Force Base at Sunday evening services and weekday Guild meetings.

The result—an informed group who assisted in interpreting the mission program to others. These interested church members voluntarily and absolutely without pressure wanted to know—what can we do to help? Sewing projects for Mary Johnston Hospital and a milk fund and an annual Christmas dinner for underprivileged children at Mary Johnston Hospital were some of the tangible results.

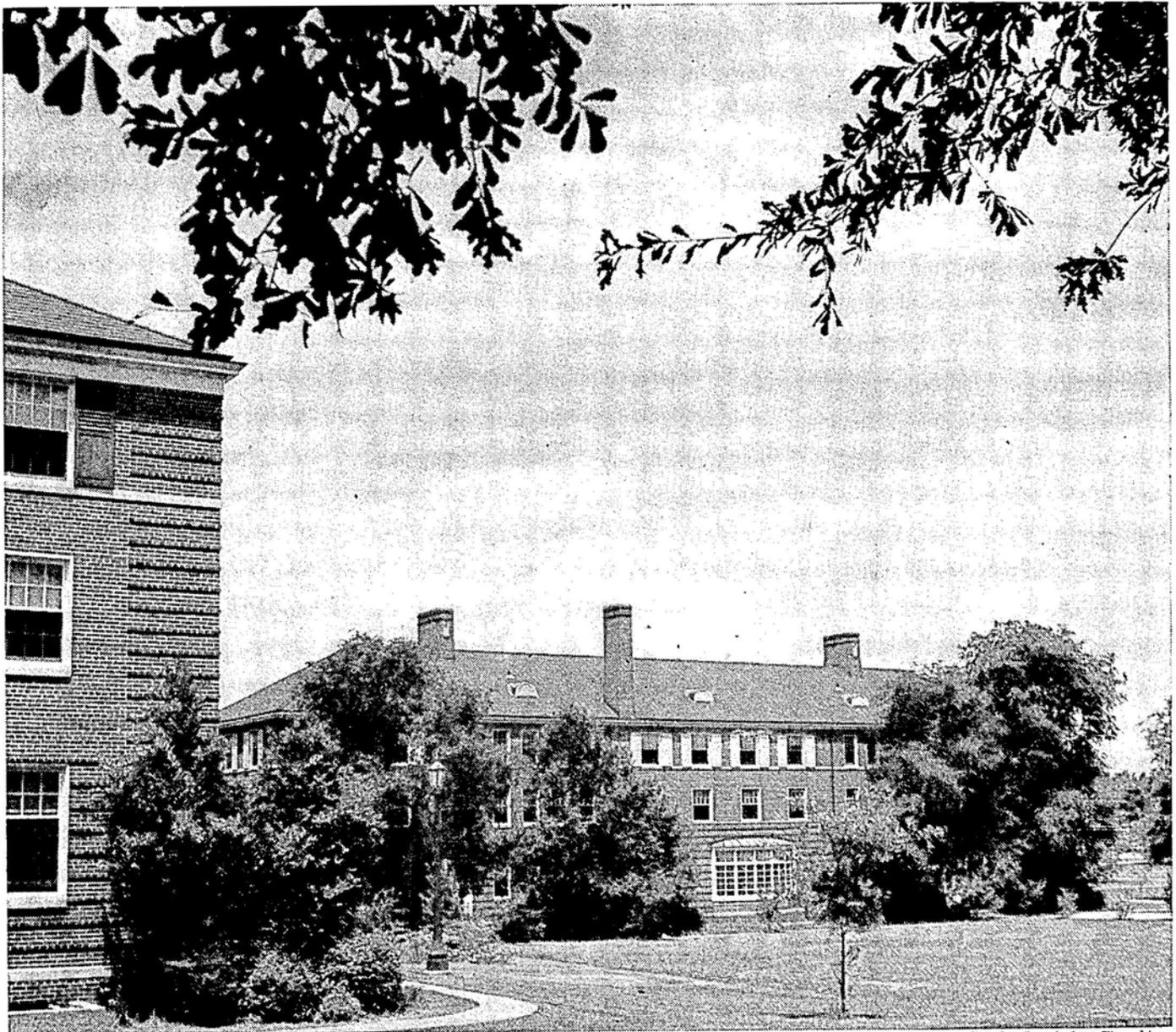
More important was the long-range value of informed church people who, reporting to the church at home, could speak intelligently and enthusiastically of the work they saw with their own eyes.

The boy next door and the family down the street living here in the Far East represent America's generosity, friendliness, and Christian concern. In Korea, appalled by the poverty and suffering, servicemen wrote home for used clothing, garden seed, and other relief supplies. So much came through the Army postal service that the regular mail was delayed for weeks, and their charity created a desperate supply problem. Near Pusan, Korea, an Air Force unit raised in four months over \$10,000 for a Presbyterian orphanage. In Masan, the Marines built a school. In Okinawa \$6,500 was raised to build an \$8,000 church. Servicemen are everywhere assisting local pastors near our air bases, and our dependent families are serving as a nucleus with local pastors to form congregations and build churches.

The church has not only an opportunity but a responsibility to present its missionary program to these globe-trotting church members in the best possible light. Chaplains and missionaries alike must intelligently and diligently seek to perform this mission. They owe it to the servicemen and to the church.

TWO SCHOOLS and *a Settlement*

• This is the story of two schools and a settlement—their interrelations and interdependence—and the service they give to the great city of Atlanta, Georgia. The schools are Clark College and Gammon Theological Seminary; the institution is Bethlehem Center.



Douglas Grundy from Three Lions

• Clark campus in Atlanta, Georgia. The open space is where a new center of homemaking study will be built.

PICTURE SECTION



Douglas Grundy from Three Lions

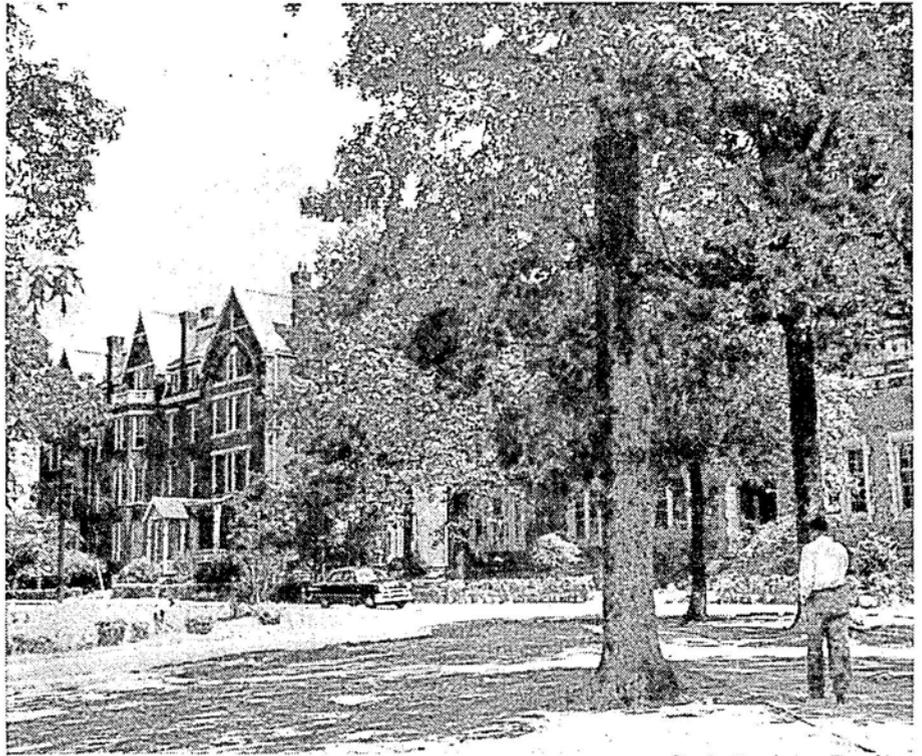
● The training of young Negro women in the art of homemaking began many years ago at Clark College. This plaque is a reminder of that time.

● A student in one of the homemaking courses in Clark designs a winter outfit.



Douglas Grundy from Three Lions

● *Gammon Theological Seminary campus. This seminary is one of the strong planks in the social and religious progress program in the South. Here Negro ministers are trained for work among their own people.*



Douglas Grundy from Three Lions

● *The wives of students at Gammon—some of them having received homemaking training at Clark College—study to prepare themselves to be helpmeets to their preacher husbands.*



Douglas Grundy from Three Lions

Two Schools and a Settlement



Douglas Grundy from Three Lions

• One way for both Gammon students and Clark students to practice what they have learned in class is in such a center as Bethlehem Center in the city. Here mothers come to the Center for information on family matters, children's health, and the various concerns of a home.

• All ages at Bethlehem Center engage in handicrafts.



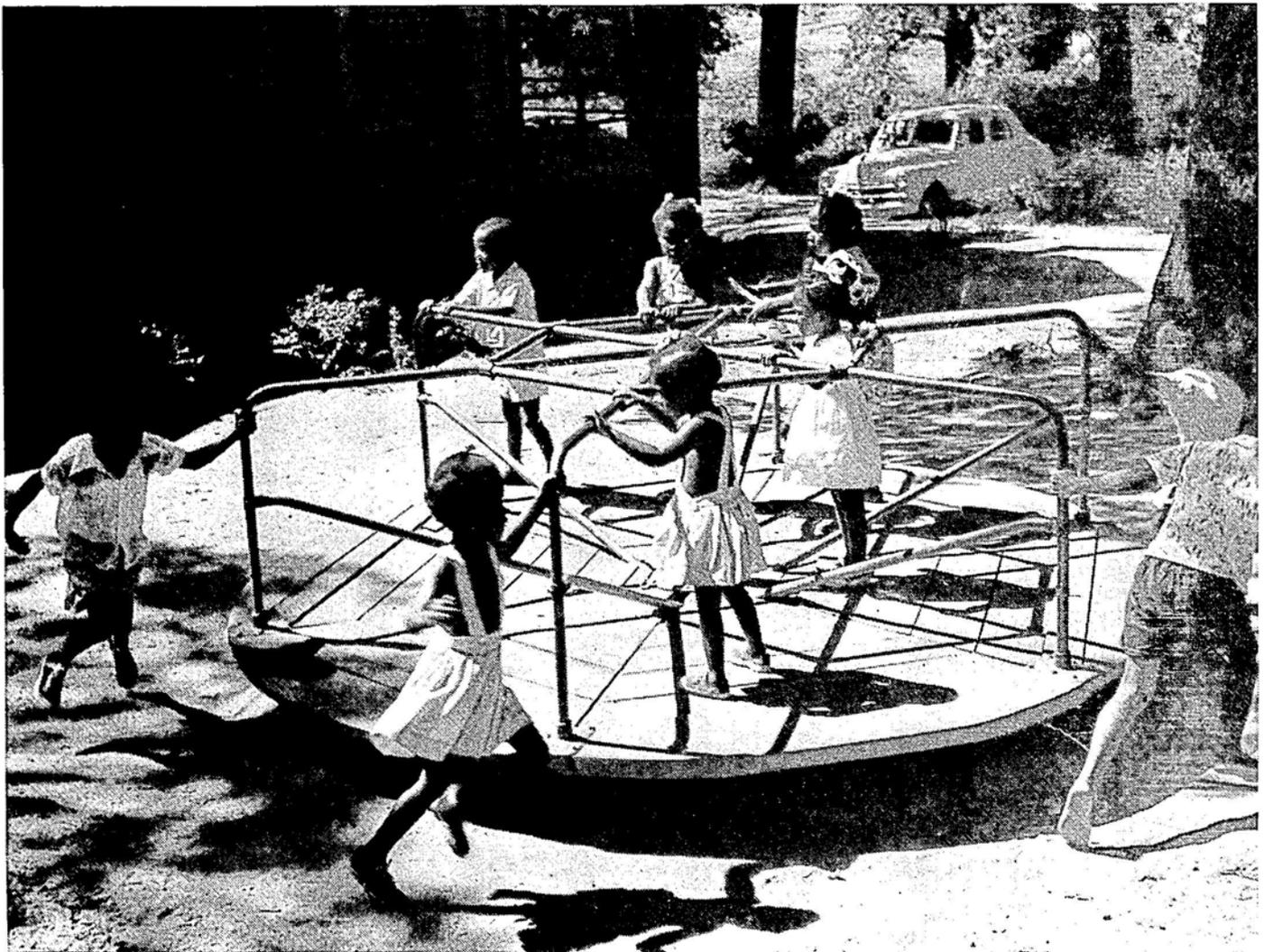
Douglas Grundy from Three Lions

• *The youngest members of the Bethlehem Center engage in miniature town-planning.*



Douglas Grundy from Three Lions

• *One of the most popular activities is the merry-go-round, where strong bodies are developed.*



Two Schools and a Settlement



● For the older groups there are lounges and game rooms at Bethlehem Center.

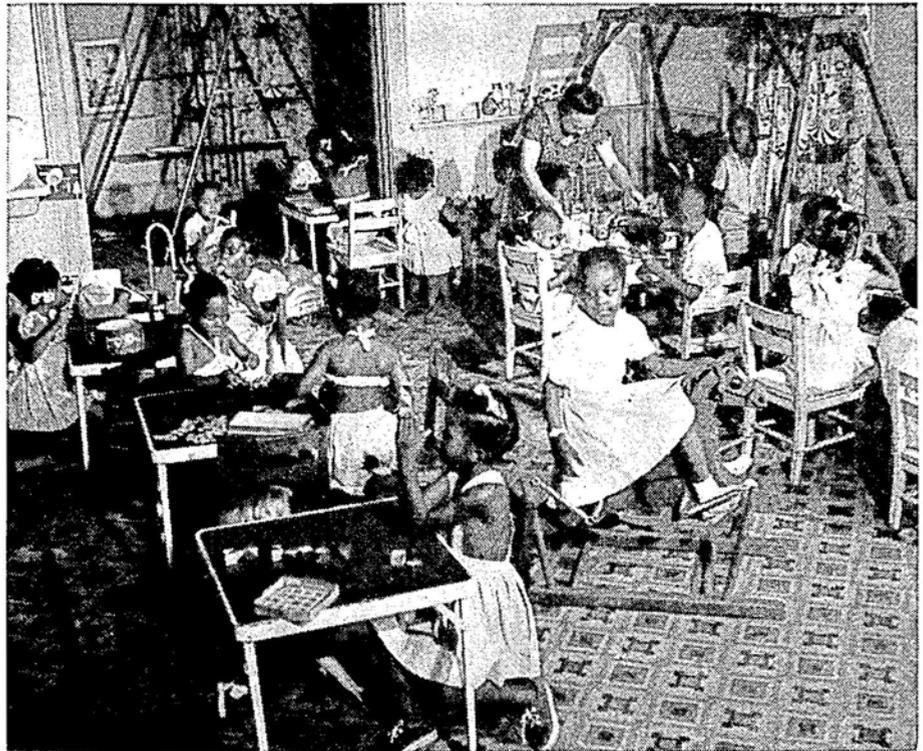
● In the shop, the youngsters have an opportunity for some "practical" creating, and for learning the operation of power equipment.

Douglas Grundy from Three Lions



Douglas Grundy from Three Lions

● *Supervised play is administered by trained counselors, who often are graduates of special courses at Clark or Gammon.*



Douglas Grundy from Three Lions

● *The Bethlehem Center girls are learning to cook. Cooking is part of the Center courses in homemaking.*



Douglas Grundy from Three Lions



Do:mas G. only in Three Lions

● Part of the "faculty" at Bethlehem Center. To the right is a graduate of Clark. Mr. and Mrs. Clyde McCrary, the directors, are on the left. Two schools and a settlement interwoven through service make a big plus for the city of Atlanta.



Eastern

• *An ill man is ministered to by a young woman medical assistant. Three thousand women have been qualified in all branches of medical work by the Ludhiana Medical School since its founding.*

WANTED: BRICKLAYERS

A STORY OF A MEDICAL COLLEGE IN INDIA

EIGHTY-TWO YEARS AGO, A GIRL OF eight, called Edith Brown, one of a large family in Whitehaven, Cumberland, England, heard God's call to be a missionary in India when she grew up. Coming of Huguenot stock and of a family who lived for God's service, Edith responded and her "Yes, Lord" has written a page of missionary history to God's glory and for the great good of the people of India.

After studying at Cambridge University for the Natural Science Tripos, teaching for a couple of years in a girls' high school, she believed her call was to medical missionary work, so she

studied for and gained the degree of the Doctor of Medicine of Brussels University. In 1891 she set sail for India, one of the first two women doctors to be sent out by the British Baptist Missionary Society.

Dr. Edith Brown began her work in the then small village of Palwal not far from Delhi. She soon realized how limited medical missionary work would be without trained Indian workers, who would themselves become medical missionaries to their own people. Her first major abdominal operation taught her this, when, without nurse or doctor to help her, she instructed a lay friend to

give the anesthetic while she operated. Here was a need, a great need. How was it to be met? With the need came the vision in the words of a friend, "Why don't you open a medical school and train women yourself?"

Train Indian women? But even in the West women studying medicine were few in number. How absurd to think then of a medical school for women in India! A very few Indian girls were studying medicine at co-educational institutions, but conditions were such that most parents refused to permit their daughters to take up the study of medicine. There was a tre-

by Maureen Pritchard



Eastern

● *An Indian woman checks on village population cured from active malaria. Some members of these malaria teams, sponsored by the World Health Organization, are women trained at Ludhiana.*

menhous need for a medical school for women. But what about finances? Medical schools cost a great deal of money. Where was the money to come from for such a venture? "This project is too expensive for any one Society to undertake," was the verdict of missionary societies. Others warned that Indian girls would not come forward in sufficient numbers to make the school a success. "Wait till you have some

money behind you. Why not try to get someone interested in the scheme before you start?" was the advice from another direction.

"I have no rich friends behind me, but I have God," was Dr. Brown's reply and so she went forward. In December, 1893, a conference was called in Ludhiana, Punjab, when the scheme was outlined and after three days of waiting on God in prayer and discus-

sion it was decided to put the plan into action. In 1894, therefore, on the fourth of January the first medical school for women in the East was opened in Ludhiana with four medical and two dispensing students, and a staff consisting of two full-time and two part-time doctors, and the superintendent of the small local mission hospital of thirty beds.

The town of Ludhiana was chosen as

it had a population of some 45,000, mostly Moslems, was surrounded by innumerable villages, mainly Sikh, and was an area of physical and spiritual need. The small mission hospital run by Miss Greenfield was loaned for clinical work; an empty school building was rented for the medical school, and a gift of fifty pounds sent from a friend in England provided the "capital"!

By 1916 the medical school had so proved its worth that the government offered it recognition as the provincial medical school for women, but left the Christian and missionary status unaffected.

Until 1947 the work was for women by women, but with independence the picture changed. The Punjab was divided, the western half going to the new dominion of Pakistan, the east remaining in India. The resulting great disturbances and the exchange of population between the two dominions is now history. Suffice it to say that Ludhiana was in the thick of the troubles, and with the flood of casualties that poured in, the hospital, which for over fifty years had treated women and children only, opened its doors to all who needed help. The Moslem population was evacuated to Pakistan (some ninety thousand people) and with them went the custom of "purdah"—the keeping of women segregated. The incoming refugees, Hindus and Sikhs, provided an entirely new population and with the "purdah" restriction no longer ruling, men, women and children attended the hospital, the in-patient numbers immediately doubling. The way opened for admission of men to the various training courses and the staff was greatly strengthened by the recruitment of men missionaries.

Were one of those first four students to visit Ludhiana today she would find over 300 men and women in training as medical students, nurses, dispensers, midwives, health visitors, and laboratory technicians, a large international and interdenominational missionary staff, spacious laboratories and classrooms. A glance at the records would show her that some three thousand women had qualified in all branches of medical work, and of these over five hundred and fifty had followed in her footsteps as doctors, serving their own people in mission hospitals of more than thirty societies, in government hospitals, some in lonely village dispensaries, and yet others as far afield as Arabia and the Persian Gulf. The first four had blazed the trail—there was no lack of others to follow—indeed that early student would hear that for fifty seats this year there had been 2,000 applications!

But God's work does not stand still. It must be a living, growing work, ready to meet new conditions and to minister to new needs. There are always fresh challenges to faith and renewed calls to obedience.

Where one woman was challenged in 1894 and obeyed, today a team of men and women are faced with a task demanding as great faith and as ready obedience. God has shown them the next piece of the road, and they are pledged to walk it.

What is this task? In brief it is to bring up the standards of the medical school which has been a training school for an assistant doctor's course, to a University Medical College. This course has been abolished and all schools training for it must "upgrade" or close. Believing it to be the will

of God Ludhiana has accepted the challenge and is upgrading. This October fifty students enter for the first year of the M.B., B.S. (Bachelor Medicine and Surgery) course. Next year the foundations for a new five hundred bed hospital will be laid, for the present hospital building is quite inadequate to meet the increasing needs.

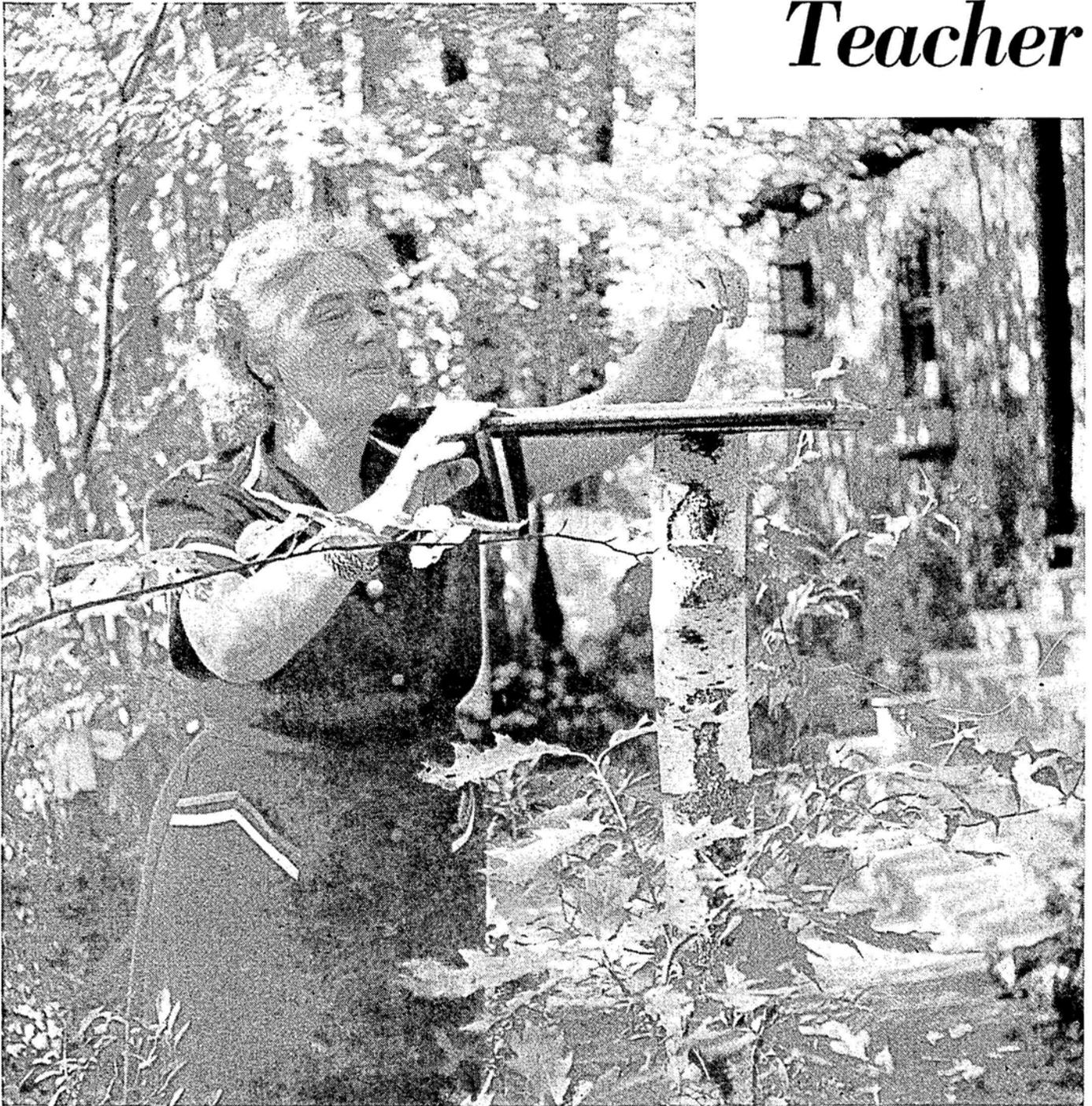
The estimated cost of this advance program is about one million dollars, of which half has been promised by the Central Government of India and the Punjab Government, if the college can find the other half.

Can this be done? The answer depends on God's people the world over, for the Ludhiana Fellowship extends to the U.S.A., Britain, Canada, Australia and New Zealand. No longer is it a "lone venture," for the work has been enriched immeasurably by the cooperation of many churches and missionary societies, several of whom have representatives on the missionary staff. The very land upon which the new hospital is to be built has been given by the American Presbyterian Mission, while generous gifts have been given in money and equipment.

What more is needed? Bricklayers—those who by their prayers and their gifts are going to share in this worldwide fellowship, who will in this way be as surely laying the bricks for the new hospital as the workmen in India; but more than that. For when the building is complete, a witness to God's glory and faithfulness, they will continue as bricklayers to share in the building up of the church in India through the consecrated men and women who, trained for service, will go out in Christ's name as medical missionaries to their own people.

- Ludhiana Medical College, in Palwal, India, becomes this year a part of Methodism's interdenominational responsibility.
- Up until this date The Methodist Church has had twelve hospitals and nine rural extension projects.
- The Methodist Church also co-operates in Vellore Christian Medical College together with forty other mission boards.

Teacher



● *Dr. Maxie Woodring in her island home at Lake Winnepesaukee.*

ON A CRISP OCTOBER MORNING A row-boat set out from a three-acre island in Lake Winnepesaukee. The sun sparkled on the water. All around the trees were a riot of autumn color. The bright-eyed, gray-haired woman at the oars looked back at her island home, where she had spent many summers, and said to herself, "I'll not see this lovely spot again for two years." Then she rowed straight to the mainland and set her face toward a new venture.

This all happened because one day a simple question was asked, "I am

soon to retire. Could I, for a short period, do anything to help secondary education in South America?" And the Board of Missions, always sensing any opportunity to better its work, replied, "How about serving as advisor in some of our Methodist schools below the equator?"

When Dr. Maxie N. Woodring, emeritus professor of education at Teachers College, Columbia University, sets sail for Peru this month, a new type of Christian ambassador starts on a fresh project. At the invitation of

the Division of World Missions and the Foreign Department of the Woman's Division of Christian Service, this teacher of teachers, backed by long years of experience, goes out for ten months to meet with teachers around South America. In brief visits of a few weeks in several Methodist mission schools, she will share her vast and practical knowledge in the field of secondary education.

In June 1953 Dr. Woodring, a warm-hearted Southerner, resident in New York City for many years, retired from

of Teachers _____ by Elizabeth M. Lee

Teachers College where she had served since 1924. She began at the foot of the ladder, as instructor, after being graduated from Peabody Normal School in 1905 and receiving her M.A. from George Peabody Teachers College in Nashville in 1918. Her first teaching experience was in Oklahoma. In 1925 she received a Ph.D. from Columbia University. Rapidly she advanced in the field of teaching, from instructor to assistant professor, to associate professor, until in 1935 Teachers College honored her by appointing her a full professor of education. That was in the days when women did not easily rise to the top of such a profession.

Always eager to help teachers, Dr. Woodring has written several books which bring alive for young instructors all the relations that are bound up in encouraging children to learn. Six volumes of the important *Enriched Teaching Series* bear Dr. Woodring's name (with collaborators) and cover the field of teaching English, mathematics, science, physical education, commercial subjects and Latin. Another book is entitled *Directing the Study of High School Pupils*.

Here and there all over South America in the year 1954 teachers of secondary education in Methodist mission schools will be gathering in small groups to sit down with this teacher of teachers and talk over their problems at the same time that she imparts to them her wider knowledge. They will have confidence in her because they know she has spent her life with teachers just like themselves in many parts of the world and is no novice at her task. In turn, they will teach Dr. Woodring much about education in South America since this is for her an unfamiliar part of the world.

For many years and all over the United States and Canada Dr. Woodring has been meeting with teachers—curriculum directors, principals of high schools, counselors of youth, teachers-in-training and parent-teacher organizations. She has shared her skills in revising curricula, improving teaching techniques, developing supervisory and "in service" programs for teacher im-

provement, co-ordinating activities of counselors and teachers in home-room programs, helping teachers and parents in community projects, stimulating extra school activities and improving teachers' meetings and departmental conferences.

The methods of bringing about all these things vary. Dr. Woodring visits teachers at their work and later holds personal conferences with them on their methods; she helps them face their own professional problems; she reaches teachers through work-shops on various subjects; she confers with administrators and supervisors individually and in groups. Throughout her long teaching years her major interest has been the improvement of teaching techniques, the enriching of the use of materials for illuminating teaching, and the increasing of the motivation of learning and growth through personal interest and need. Her contacts have been in leading high schools all over North America; with state departments of education; in teachers colleges and in schools of education within universities.

Dr. Woodring's efforts have reached far beyond her own continent. She has traveled in the Far East, in Southeast Asia, in Egypt, in the Near East and in Europe. In China, the Philippines, India, Palestine, Germany and England, this Columbia professor has held many conferences with teachers. Once in Germany she spent six merry months traveling with German school children in an extensive excursion program.

And now, retired, she turns toward South America. Although this geographical area may be new to her, many of its people are her friends and eagerly await her coming. During her twenty-nine years on the faculty of Columbia, scores of students from South America have been in her classes. Today some of them hold high places in the field of education in their own countries. As Dr. Woodring travels, these former students will greet her officially and unofficially.

Beginning her work with the visit to Peru, Dr. Woodring's first job will be to become acquainted with various

groups. As she lives in the first weeks of her journey in Lima High School, she will become friends immediately with teachers, both missionary and national. Even before school opens in March, she will accompany this group into the foothills of the Andes where she will spend some intimate days in the cottage of the Woman's Division where teachers will be holding retreats in preparation for their year's work. The faculty from Colegio Americano in nearby Callao will also meet with her.

As she goes around the southern continent, making considerable stops at Santiago, Buenos Aires, Rosario, Montevideo, Porto Alegre, São Paulo, Belo Horizonte, Juiz de Fora and Rio de Janeiro, her first longing is that she may be greatly used. Well she understands that our mission schools for the most part must conform to the educational requirements of the republics where they serve. But she hopes that, understanding those limitations and working sympathetically within their framework, she may be able to share with these new teacher-friends something of the creative life they may have with their own students.

This teacher of teachers plans to give no formal lectures, to make no speeches. But in Peru and Chile, in Argentina, Uruguay and Brazil she hopes to gather around her in little groups the teachers of these growing republics and, in a friendly atmosphere, to help them with their teaching problems. And as she shares she will be building still more that friendship among teachers of the Americas, both North and South, which was started about the middle of the nineteenth century when the "Schoolmaster President of the Argentine Republic," Domingo Faustino Sarmiento, journeyed to Boston to sit at the feet of Horace Mann and then to return to Argentina to found a system of modern education.

When Dr. Woodring returns to her New Hampshire island, which is her hobby, her mind and heart will be filled with the experiences she has gained in South America, and the teachers she has helped will be grateful for this good will ambassador.



Togo Fujihira

• At the Rural Evangelistic Center at Tsunoyazaki in Fukuoka, Japan, girls bow in prayer.

World Day of Prayer

Prayer for the Day

OUR FATHER, gather us all into thy special love on this World Day of Prayer, as we sit before thee in the pews of this the Church of the Living God on earth. We beseech thee to enlarge our understanding of this observance, and grant that each of us may see that every pew everywhere on this entire globe is actually twenty-five thousand miles long, where we sit elbow to elbow with every race and every kindred, every tribe. Open thou our lips that our mouths may show forth thy praise and give to our tongues the lost language of prayer which can bind us to thee and to all mankind—one family; concerned in deeper loving kindness for those in terror today, for those in trouble, for those who forget thee, for those who serve thee; that thy kingdom may come, beginning with each of us, through Jesus Christ, our Lord. Amen.

(This prayer was written by Margaret T. Applegarth)

ON THE FIFTH OF MARCH, ONCE AGAIN women in all parts of the world will unite in prayer. This year their prayers will center around a distinctly missionary theme—taken from John 10:10—“That they may have life.”

The offerings on the World Day of Prayer will go for interdenominational Christian missions at home and abroad. But the fact that makes the World Day of Prayer most distinctly a missionary observance is that the women of the younger churches—many of them new converts—have adopted the day as their own.

Methodist women around the world will be praying on March 5. They will feel at one, not only with Methodists elsewhere, but also with the entire Christian community.

● *Members of the Woman's Society of Christian Service of the Brooks Memorial Methodist Church in Karachi praying at the altar.*



Toge Fujihira



● *Christian school girls holding a service in a village hut in India.*

Toge Fujihira

● *Members of the Woman's Society of Christian Service in Barrio Guiguito in the Philippine Islands at prayer.*



Toge Fujihira

To the South of Us



Eastern

• *Señora Saavedra, wife of an industrial worker in Talara, Peru, sits with her children on the porch of her home. In the old type of worker's home, there was no place to sit outside. In the modern dwellings of the workers' village, there is always the freshness and shade of the gardens.*

"ALL THE WORLD IS CHANGING—" sometimes this is said with a sigh, sometimes with an undertone of satisfaction. No matter how it is said, missionary strategy must change too if the Christian church is to serve the world.

This is especially true of South America. As time goes on, the countries of South America are becoming increasingly industrialized and increasingly conscious of social benefits in the forms of housing, health, and recreation. Some governments have undertaken these social benefits for workers. Some industries have. The spiritual life—without which all the other benefits to life are poor indeed—still rests in the hands of the church.

The pictures of the family of the Saavedras we bring this month to show you the social change in a worker's family in Peru.



Eastern

• *Señora Saavedra and her children wait in the company clinic for routine check-ups.*

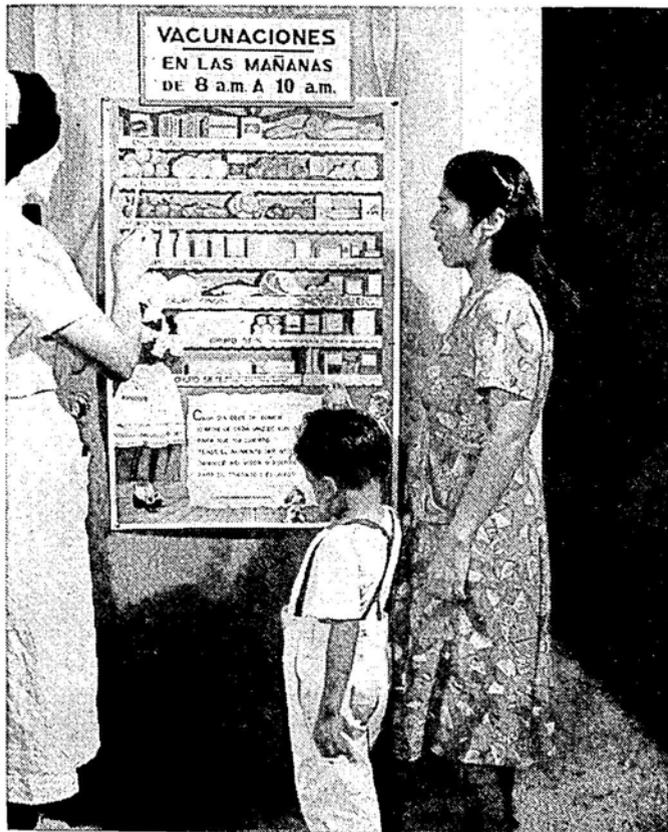
● (Right) The Saavedras get a prescription filled in the company dispensary.



Eastern

● (Below, left) A neighbor, new to the workers' village, learns about nutrition for her children from the public health nurse.

● (Below, right) Señor Saavedra is escorted by his daughters to his home after his work. Notice the gardens in the background.



Eastern



Eastern

WORLD OUTLOOK

This Month

FEBRUARY IS A SHORT MONTH BUT A very busy one. There is the Week of Dedication. There is the preparation for the World Day of Prayer. There is the observance of Brotherhood Week. *WORLD OUTLOOK* is offering material to help in the celebration of all.

Take the Week of Dedication. Bishop Wicke's article "Flying Down to Rio" is designed for the Week of Dedication. He not only calls attention to what the Week's contributions will do—he tells also what the money has done in South America. Before your local observance of the Week of Dedication see that the article is read widely in your congregation. Perhaps you will want to lift up the box on Special Projects and use that in your Church Bulletin. Certainly it should go on your bulletin board. An MYF group may take as a project the business of looking through back issues of *WORLD OUTLOOK* to find articles that illustrate the Special Projects.

While we are talking about South America and Special Projects we want to mention the story about the teacher of teachers, Dr. Maxie Woodring, who is spending the next two years in helping the teachers of mission schools in South America teach better. This is a very special project indeed although it is not one under the Week of Prayer. It gives an indication of the many new ways the mission field must be served.

The other story on South America, "To the South of Us," also gives an idea of how the social scene in South America is changing—particularly in Peru. Just as the United States is having its housing projects and sums set aside for social security so are many countries in South America. The emphasis in the welfare side of missions thus is changed in a very subtle way.

It is not often that *WORLD OUTLOOK* has the privilege of bringing you pictures of Methodists of the younger churches in the observance of prayer.

During the past year Mr. Toge Fuji-hira, once a worker in the visual aid department of the Board of Missions, visited the Orient in order to film a picture for the Board of Missions. *WORLD OUTLOOK* commissioned him to take pictures of Methodists in their own churches in their part of the world. Our pictures on the World Day of Prayer are some of the pictures taken during that trip. Other pictures will be appearing in the next few months.

In your World Day of Prayer observance you may want to use the pictures of the Methodist women overseas as an illustration of a world united in prayer. The vice-president of the Woman's Society of Christian Service will want to mark these pictures for use in a World Federation of Methodist Women program. The secretary of the Status of Women Committee may want to use the pictures as an illustration of the life and place of the women in the younger churches. If you are planning to have any preparation in your church looking toward the World Council of Churches meeting in August you will want to use the pictures at that time as an illustration of a unified observance of worship taking place yearly in the Christian church.

Now for Brotherhood Week. It has been customary in the past to use Brotherhood Week as an observance of interracial Christian relationships. Some will not think that the picture section this month is an interracial story. We think it is in that it shows what church institutions, designed primarily to serve only one race, are contributing to the well-being of a whole city. Call attention to this section before your mission study class, before your Woman's Society of Christian Service, before your adult Bible class.

It is always interesting to read of new work undertaken in missions. We report on two new pieces of work in this issue. One is the medical college

just outside of Delhi, India, called Ludhiana. This is a co-operative work. Methodism shows the growing trend of working "together" as she joins with other mission boards in the task of preparing doctors to care for India's sick. Let your secretary of missionary education know of this new work. It may be one of the places that will be singled out for attention in the mission study on India next year.

The other new piece of work is very near to India. It is in Nepal. Eugene L. Smith brings it before us in his article "You Shall Receive Power." It is used as one example of how missions is taking the initiative in unchristian lands. The entire article may be used for a background study of missions. If you are in the midst of either the study on "The Life and Task of the Church Around the World" or the church-wide study "Heritage and Destiny" you will find the article an excellent supplement.

Speaking of mission studies it may be that you are studying "Within These Borders," the study of the Spanish-speaking Americans in the United States. You will find Miss Marion Homer's article "An Orphan Joins the Church" excellent for youth groups as well as for adults.

Next month we are bringing you a condensed version of the report that was made to the annual meeting at Buck Hill Falls of the work of the Board of Missions. A copy is being sent to every pastor in the church. If your pastor has not presented the missionary paper of the church to the congregation encourage him to do so. If you are a secretary of literature take the special issue as a spring board to get new subscriptions. If you are a chairman of a Commission of Missions use the March issue for program material.

There will be other ways to use this special issue brought to you in the issue itself.

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.

CONCISE BIBLE COMMENTARY, by W. K. Lowther Clarke. New York, 1953: The Macmillan Company. 996 pp. \$7.00.

A magnificent piece of work by a distinguished British scholar and former editorial secretary of the Society for the Propagation of Christian Knowledge, this volume includes a commentary on the text of the whole Bible, an introduction to each book, articles on 28 key subjects, a glossary, outlines of lessons, and an index. This is the first complete new one-volume commentary on the whole Bible by one man in twenty years, and it will serve the needs of Protestant ministers, teachers, and students of the Bible.

THE WORLD AT ONE IN PRAYER, edited by Daniel Johnson Fleming. New York, 1942: Harper and Brothers. 203 pp. \$1.50.

This book of 240 Christian prayers from 41 countries is a valuable anthology of devotion. The first part, "Prayers of the People," is made up of informal prayers dealing with the affairs and experiences of daily life. The second, "Prayers of the Nations," contains the prayers of Christian leaders around the world.

WORSHIP SERVICES FOR LIFE PLANNING, by Alice A. Bays. New York, Nashville, 1953: Abingdon-Cokesbury Press. 256 pp. \$2.50.

These thirty-three worship services on "Selecting a Vocation," "Building a Better World," "Living as Brothers," "Seeking

Worthy Goals," and "Special Days" are planned for young people. The themes are excellent, many of them biographical, and the poetry and illustrative materials are choice.

THE GREAT QUEST, by Adolph Haentzschel. St. Louis, 1953: Concordia Publishing House. 121 pp. \$2.00.

The head of the department of philosophy at Valparaiso University writes about man's search for the meaning of life and destiny. While this is a thoughtful book for the thoughtful reader, it is plainly written and gives the reader a wholesome introduction to the recent findings of scholarship and scientific investigation.

THE SECRET WAR FOR THE A-BOMB, by Medford Evans. Chicago, 1953: Henry Regnery Company. 302 pp. \$3.95.

Hailed as the best book yet written on the political, social, and moral phases of the atomic energy project, this volume is written from the inside. It is a plain book written by a plain American for plain Americans, telling of the ways in which the Soviet agents have sought to overcome the atomic lead of the West.

I LEFT MY ROOTS IN CHINA, by Bernard Llewellyn. New York, 1953: Oxford University Press. 175 pp. \$4.00.

The author is a gifted observer and writer who served with a Friends ambulance unit in China from 1941-1944 and later returned as a medical supply officer with the UNRRA

mission. He depicts in this unpolitical book many of the changeless wonders of Chinese life which he saw. It is a delightful, informative, and altogether charming volume.

THE DIVINE CONSTITUTION, by Charles Z. Smith. Los Angeles, 1952: De Vorss & Co. 152 pp. \$2.95.

A practical study of the Beatitudes as the fundamental principles of human living—the basic laws of the universe.

Books Received

THE HISTORY OF THE WORLD, by René Sedillot. New York, 1951: New American Library of World Literature, Inc. 254 pp. Paper, 35 cents.

THE WONDERFUL WORLD OF BOOKS, edited by Alfred Stefferud. New York, 1952: New American Library of World Literature, Inc. 319 pp. Paper, 35 cents.

GREEK CIVILIZATION AND CHARACTER, by Arnold J. Toynbee. New York, 1953: New American Library of World Literature, Inc. 158 pp. Paper, 35 cents.

THE SHAPING OF THE MODERN MIND, by Crane Brinton. New York, 1953: American Library of World Literature, Inc. 287 pp. 35 cents.

38 YEARS WITH A PRAYER LIST, by Ursa Minor. North Branch, Minn., 1953: Starlite Publishing Co. 40 pp. Paper, 75 cents.

THE REINTEGRATION OF THE CHURCH, by Nicolas Zernov. Greenwich, Conn., 1952: The Seabury Press. 128 pp. Paper, \$1.75.

NOAH GIVES THANKS, by Eric Crozier. Greenwich, Conn., 1952: The Seabury Press. 128 pp. Cloth, \$1.25.

REAL LIFE IS MEETING, by J. H. Oldham. Greenwich, Conn., 1953: The Seabury Press. 80 pp. Paper, \$1.50.

AT ALL TIMES AND IN ALL PLACES, by Massey H. Shepherd, Jr. Greenwich, Conn., 1953: The Seabury Press. 85 pp. Paper, \$1.50.

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Dormitories Apartment (4 to 6 persons)—	18.00 per Apt.
EAST WAY HOTEL	636 North Van Buren Street, Milwaukee 2, Wis.
Double-bed room, with bath	— \$4.50 to \$5.00
MEDFORD HOTEL	605 North 3rd Street, Milwaukee 3, Wis.
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Twin-bed room, with bath	— 7.50, 8.00, 8.50, \$9.00
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HOTEL PFISTER	424 East Wisconsin Avenue, Milwaukee 2, Wis.
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Dormitories (4 to 7 persons)	— 3.50 per person
PLANKINTON HOUSE	N. Plankinton Ave. at W. Michigan St. Milwaukee 3, Wis.
Double-bed room, with bath	— \$7.00, \$7.50, \$ 8.00, \$8.50
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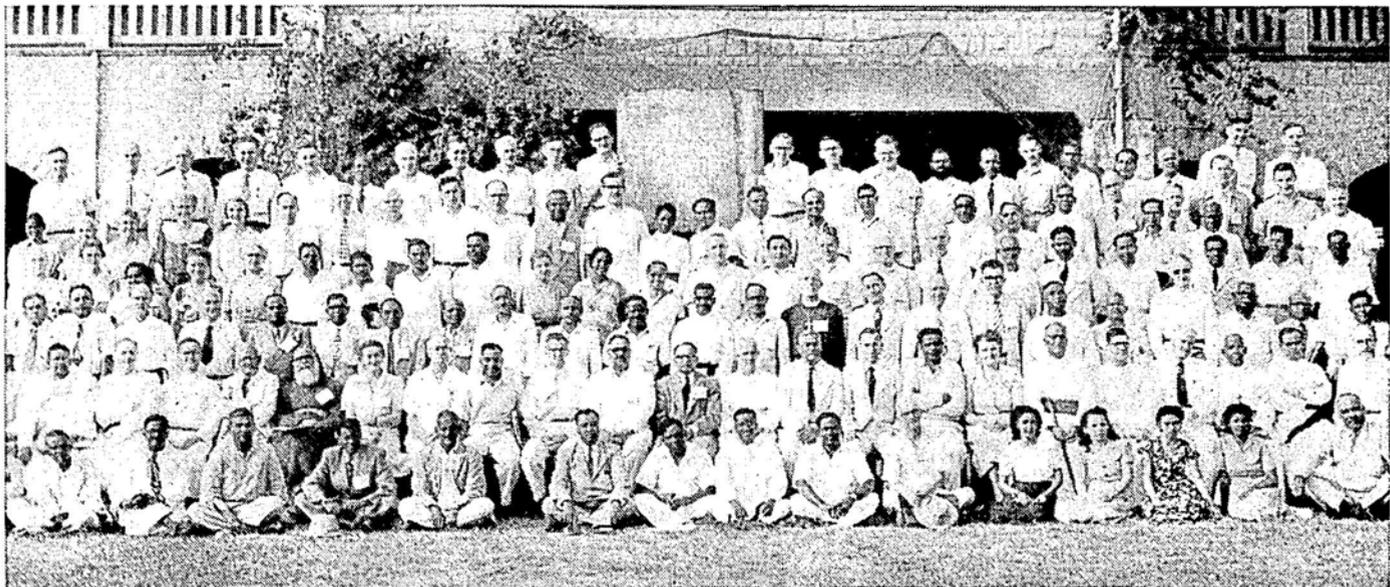


Photo from H. R. Ferger

• Group of members of the National Christian Council of India, shown at the triennial meeting of the Council held last November at Guntur. Bishop Shot K. Mondol of The Methodist Church is seated, center, in dark suit.

Bishop Paul Kern Dies in Nashville

✠ BISHOP PAUL BENTLEY KERN OF THE Southeastern Jurisdiction died on Dec. 16 at Nashville, Tenn. He had retired in 1952. His age was seventy-one.

Bishop Kern was ordained in the Methodist Episcopal Church, South, in 1902. He taught at Vanderbilt University 1905-07 and at Southern Methodist University 1915-26 and was dean of the Perkins School of Theology at the latter institution 1920-26. He served as pastor of churches in Tennessee and of Travis Park Church, San Antonio, Texas.

Elected bishop in 1930, his assignments included the Orient, 1930; North and South Carolina, 1934; and the Tennessee and Holston Conferences, 1938-52. Bishop Kern was president of the Council of Bishops and a delegate to the World Council of Churches in 1948. He delivered the episcopal address at the 1952 General Conference.

Bishop Kern founded the Summer Conference for Christian Workers in



• Students and faculty members of the new International Christian University in Japan listen to a report by Harold W. Hackett, vice-president of financial affairs of the university, during the cornerstone laying ceremonies at the university church last November.



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Avoca in 1912. He had served on nearly all the general boards and agencies of The Methodist Church. Bishop Kern, who held degrees from ten colleges and universities, had served as lecturer at several universities and was the author of a number of books.

He is survived by his widow, the former Lucy Goodall Campbell, whom he married in 1907, a son, two daughters, a brother, and a sister.



Henry D. Appenzeller, Korean Missionary, Dies

THE REV. HENRY D. APPENZELLER, D.D., Methodist missionary to Korea, and director of Church World Service in distributing all Protestant church relief goods in Korea, died December 1 in the Methodist Hospital, Brooklyn, New York, following an illness of several weeks. He had been flown from Korea to New York for medical treatment.

As director of Church World Service in Korea, Dr. Appenzeller had charge of the distribution of American church-donated clothing, medicines, milk, and other foods to more than 500,000 Korean civilians in 1951; to 900,000 in 1952; and to about 1,000,000 needy in 1953. A year ago it was estimated that about 200,000 families, of more than 1,000,000 individuals, had been aided by relief supplies valued at about 35 cents per person.

Dr. Appenzeller was also in charge of Korea of such Church World Service projects as the setting up in Taejon of a spinning and weaving factory imported from Japan; of developing sewing guilds for widows and nurseries for orphans; of the rehabilitation of amputees, both military and civilian; and of the experimentation with "cotinszin" as a cure for tuberculosis now prevalent in Korea.

Dr. Appenzeller was born in Seoul, Korea, November 6, 1889, the son of the late Dr. and Mrs. Henry G. Appenzeller, first missionaries of The Methodist Church to land in Korea after its opening to the West. After early schooling in Korea, where he became proficient in the native language and literature, he came to the United States and was educated at Princeton University (class of 1912), Drew Theological Seminary, and New York University. In 1938 he was awarded the degree of doctor of divinity by the Pacific School of Religion.

In 1917, Dr. Appenzeller returned to Korea as a missionary of The Methodist Church. For twenty years he was prin-

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- YC-18. With Greek Cross \$7.50
- YC-19. Cross and Crown \$7.50
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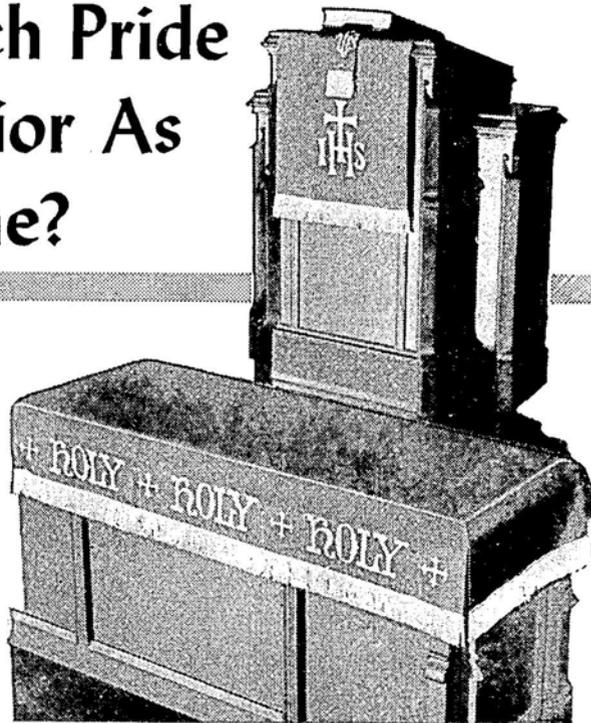
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YC-A-1. Holy-Holy-Holy	\$64.50	\$48.00
YC-A-2. In Remembrance of Me	\$64.50	\$48.00
YC-A-3. Alleluia	\$60.50	\$44.00
YC-A-4. IHS with end crosses	\$53.50	\$42.00
YC-A-5. Crown with end crosses	\$53.50	\$42.00
If table is over 60 inches long, add per inch	\$.50	\$.40

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YC-C-0. No Embroidery	\$28.00	\$20.00
YC-C-1. IHS	\$41.25	\$24.25
YC-C-2. Latin Cross	\$38.50	\$22.00
YC-C-3. Cross and Crown	\$41.25	\$24.25
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principal of the noted Pai Chai Boys' High School in Seoul. At the same time he was missionary adviser and evangelist on the Chemulpo district. Here most of the churches were served by pastors who had been trained under Dr. Appenzeller in the Pai Chai School.

When The Methodist Church recalled all its missionaries from Korea and Japan just before World War II began in the Pacific, Dr. Appenzeller was among those returning to America. For a few years he and Mrs. Appenzeller were in Hawaii, working for reconciliation and goodwill among the many thousands of Korean refugees and residents there. Later he was pastor of a church in California, and in 1950 was assigned by Church World Service and The Methodist Church to administer relief activities in Korea.

Dr. Appenzeller, who called New York City his American home, is survived by his widow, the former Ruth Noble; by two sisters; by a son, Richard, of Burbank, Calif.; and by two daughters, Mrs. Norman Sheffield, of Pompano Beach, Fla., and Mrs. J. S. Huyler, of Ojai, Calif.

Funeral services were held in the chapel of the Methodist Building, 150 Fifth Ave., New York, N. Y. The body was cremated, and the ashes sent to Korea for burial.



Episcopalian Bishops Adopt Sherrill Warning

THE HOUSE OF BISHOPS OF THE Protestant Episcopal Church in a recent pastoral letter issued to all churches incorporated a statement by the Right Rev. Henry Knox Sherrill, Presiding Bishop of the denomination, warning against "creeping fascism" and "accusation by hearsay." The 1,500-word letter was issued after a recent special meeting of the House of Bishops in Williamsburg, Va.

Describing communism as "the greatest avowed enemy of Christianity," the letter went on to speak of "...another form of totalitarianism... expressing itself in various forms of national state socialism." At this point the letter quoted from a speech given by Bishop Sherrill in which he attacked charges of communist influence over the churches and asserted that "the Christian churches are the greatest bulwark against atheism and the whole philosophy and practice of communism." The bishop then warned against fascism and said, "We know from our brethren of the churches abroad that often fascism has come



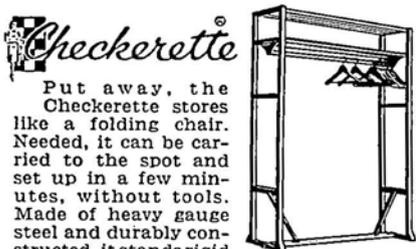
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upon them unawares. We are against trial by uniformed public opinion, against accusation by hearsay."

Other dangers cited by the bishops in the letter included the suspicion in many areas abroad that Christianity is a creature of Western imperialism, the prevalence of racial strife in the world, and the morale of the people in the United States. Of the last, the letter said, "Our country seems to be losing that faith and confidence in itself which has characterized our life in other days and shown itself in a devotion to human rights and liberties. We have become anxious and worried, the victims of our fears."



Presbyterian Groups Outline Merger Plan

REPRESENTATIVES OF THREE MAJOR Presbyterian groups in the United States approved a plan of union at a recent conference in Cincinnati, Ohio. The plan will be submitted to the respective general assemblies of the organizations in May for ratification. The conference was attended by approximately sixty representatives of the Presbyterian Church in the U. S. A., Presbyterian Church in the U. S., and the United Presbyterian Church of North America.

The proposed name of the new church is The Presbyterian Church of the United States. If all three groups join, the united church will have a membership of approximately 3,500,000.

The plan of union proposed at Cincinnati was revised in several important respects from earlier plans. Changes dealt with such matters as the establishment of regional synods, the duties of deacons and trustees in the local churches, and the establishment of a Special Committee on Consolidations to facilitate merging of general boards and agencies of the three groups.



Mrs. Roy Smith Passes in Japan

MRS. CHARLOTTE J. HESS SMITH, wife of Roy Smith, lay missionary of The Methodist Church in Japan, died in the International Hospital in Kobe, following a stroke, on Thursday, November 26, according to a radiogram received by the Board of Missions in New York. Mr. and Mrs. Smith had retired from active missionary service in Japan in 1948 but had continued to live in Kobe.

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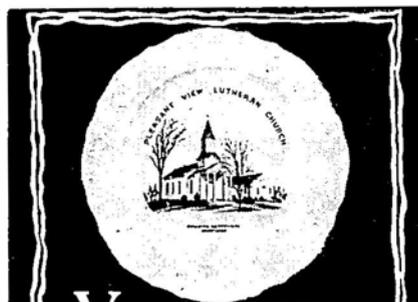
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Born in Philo, Illinois, June 17, 1886, Mrs. Smith was educated at the University of Illinois and at the New York Biblical Seminary. She was married to Mr. Smith in 1910, and in 1917 they were appointed missionaries of The Methodist Church. Mr. Smith taught at Waseda University for 33 years, and then was evacuated to the U. S. A. on the "Gripsholm" in 1942. After the war, both Mr. and Mrs. Smith returned to Japan, and he taught in the Kobe University of Commerce.

Besides her husband, two sons, a daughter, and a brother survive.



*Presbyterian Missions
 Stress India, Pakistan*

A BUDGET OF \$6,208,098 FOR 1954 was adopted by the Board of Foreign Missions of the Presbyterian Church in the U. S. A. at its annual fall meeting held recently at 156 Fifth Avenue, New York. The budget will support the work of 1,060 missionaries and fraternal workers in 34 countries in Asia, Europe, Africa, and Latin America and projects in interchurch service.

The Board gave final approval to the proposal to make the work in India and Pakistan a priority during the next four years before the Indian plebiscite. Dr. J. LeRoy Dodds, Secretary for India and Pakistan, who has recently returned from an extended visit to those countries, said, "Changes in India are coming at a dizzy pace, and what is a silent revolution could become a violent revolution if Communists win control." Dr. Charles T. Leber, General Secretary, said that two relatively small minorities, the Christians and the Communists, are struggling for the destiny of India, and it may well be one of these minorities which holds the balance.

The priority will develop a program of rural church service, lay leadership, Christian work among students in university centers, accelerated production of Christian literature, particularly for new literates, and Christian social action. Dr. Dodds pointed out that the hundreds of thousands of university students, future leaders of India, are especially susceptible to the idealistic appeal made by Communist agitators. He urged a strong program of Christian work among such students.

The Board extended greetings to the Woman's Division of Christian Service of The Methodist Church which is celebrating its one hundredth anniversary.

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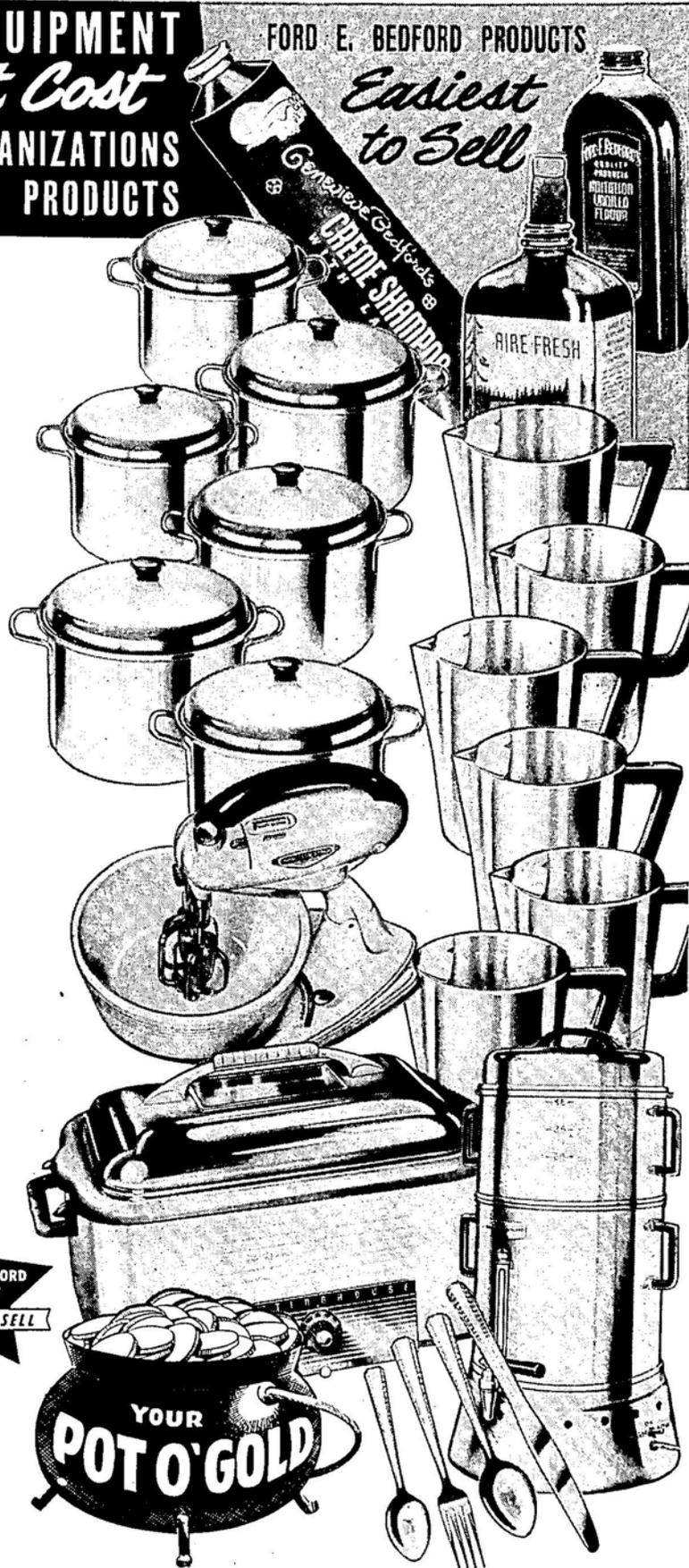
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Quaker Group Reaffirms Faith in Civil Liberties

THE EXECUTIVE BOARD OF THE American Friends Service Committee, service organization of U. S. Quakers, at a recent meeting adopted a statement reaffirming belief in the traditional interpretation of civil liberties in the United States as "God's way in all human relationships." The text of the statement follows:

"It is our deep concern to help make clear that current attacks on civil liberties strike at the roots of both American political philosophy and Friends' basic concept of man's relationship to God. The religious message of Friends is the Christian message that each person is a child of God, and therefore is equal to every other person in the sight of God. Democracy is based on respect for this supreme worth and uniqueness of every individual. It gains its strength and unity from the combined free contribution of the diverse talents and ideas of each of its citizens. Therefore, both Christian principle and democratic theory require that all men shall be free—free to think, free to speak, and free to follow the dictates of conscience.

"Our contemporary situation is enormously complex. We are faced with the demands of security in relation to freedom, of a reasonable balance between freedom and order, of the relative rights and responsibilities of the individual and the group. If we put self, narrowly defined, at the center of life, the result will be anarchy. If we consider the state as the center, the result may well be totalitarianism. Our guiding principle through this confusion is to understand the role of government in the light of the conviction that all men 'are endowed by their Creator with certain unalienable rights.'

"Fear is too often our response to uncertainty. Loyalty oaths, legislative abuses of investigatory power, assumption of guilt until innocence is proved, implications of guilt through association, and denials of the free platform are some of the products of this fear. The alternatives to fear are faith and courage: Faith that in the free market place of ideas truth will prevail; Courage to put the ideals of freedom into action.

"The American Friends Service Committee aims to promote discussion of the meaning of freedom and to put the ideals of freedom into action in all of its programs. We will encourage meetings where controversial issues can

be discussed in an atmosphere of good will; where different views can be presented not to create conflict and re-
crimination, but to seek the truth.

"We join with others who have defended and increased the areas of freedom. We will support with new vigor those ways which dignify and enoble the individual."

» «

Emeline Crane Makes World Tour

MISS EMELINE CRANE OF THE Youth Department staff, Methodist Board of Education, Nashville, recently left for London, England, to begin a six-month trip around the world.

Miss Crane, whose particular responsibility is promotion of the Methodist Youth Fund, will visit overseas work of The Methodist Church, especially those projects related to the Methodist Youth Fund. Some of the countries she will visit are Burma, Japan, India, Malaya, Borneo, Pakistan, North Africa, Philippine Islands and Hawaii.

» «

Council on Asia Education Organized in New York

A COUNCIL ON CHRISTIAN HIGHER Education in Asia has been recently organized, "to encourage and facilitate consultation and co-operation among organizations in North America concerned with higher education in Asia."

The new Council has been in preparation for many months by representatives and executives of denominational and interdenominational agencies in this country which are related to institutions of Christian higher education in Asia. It will have no administrative functions, but will serve as a clearinghouse in North America for purposes of information, consultation, and the formation of over-all goals.

Officers elected are: Chairman, Dr. Stanley I. Stuber, General Secretary, Japan International Christian University Foundation; Vice Chairman, Dr. John Skoglund, Foreign Secretary, American Baptist Foreign Mission Society; Secretary, Dr. William P. Fenn, Executive Secretary, United Board for Christian Colleges in China; Treasurer, Miss Henrietta Gibson, Treasurer, Woman's Division, Board of Foreign Missions, The Methodist Church.

The office will be located at the headquarters of the United Board for Christian Colleges in China, 150 Fifth Ave., New York City.

Among the functions listed for the new Council are: the provision of clearance for factual information through meetings and memoranda; consultation and advice on problems of functional relationship; encouragement in over-all planning; collaboration with field bodies, at their request, in over-all approach to problems on the field; stimulation and discussion of studies of the goals, responsibilities, techniques, and achievements of Christian higher education; and consultation regarding public relations and promotion.



**Honored for Service
To Board of Missions**

REYNOLD RICKARBY, OFFICIAL PHOTOGRAPHER of the Board of Missions of The Methodist Church, was recently awarded a thirty-five-year service pin by the Board. During the thirty-five years he has never missed a day from work for illness or any other cause.

Mr. Rickarby has probably photographed, developed, and printed more pictures of missionaries, church leaders, meetings, and mission projects than any other church photographer in America. His taking of photos has carried him into practically every state in America; and he has processed hundreds of thousands of others from some fifty countries overseas.

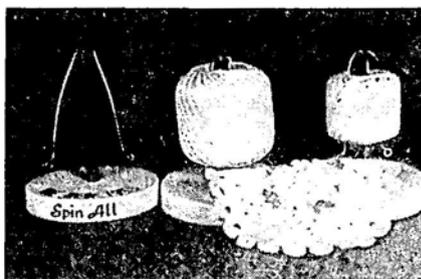
Also honored by the Board of Missions for long-time service are: Mrs. Elsie C. Franklin and Miss Eileen M. Dale, for thirty-five years each in the Philadelphia office of the Board's Division of National Missions; Mrs. Mildred V. Eason and Miss Marguerite Krauss, twenty-five years in the same office; Miss Georgiana Bartunek, Miss Adeline C. Lohman, and Louis Hagedorn, thirty-five years each in the Division of World Missions; and the Rev. Hiram G. Conger, thirty-five years, Joint Section of Education and Cultivation.



**Aoyama Chancellor
Visits America**

DR. MINORU TOYODA, CHANCELLOR of Aoyama Gakuin in Tokyo, is now in the United States as the guest of the Board of Missions of The Methodist Church for six months' study of American Christian schools. He will also tell the story of Christian education in his country.

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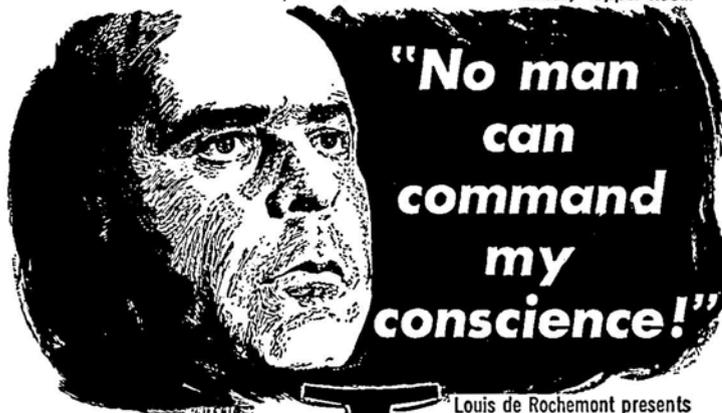
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years ago by Methodist missionaries, enrolls 8,000 students, from primary through college graduate studies. Wooden buildings on its thirty-acre campus were destroyed by fires from incendiary bombings during the war, says Dr. Toyoda. However, funds of the Woman's Division of Christian Service of the Board of Missions enabled rebuilding. "American Christians have been co-operative with us, even during the war," he added.

One concrete structure damaged was Pratt chapel-auditorium, whose roof fell in. Now rebuilt, and with students filling its 1,200 seats daily for chapel services, the building last year became Pratt-Sprowles, honoring Miss Alberta Sprowles, New Hope, Pa., long-time dean of women.

The present need of Christian schools is to improve their programs in order to attract and hold students, says the Chancellor, who spent twenty years as a professor of English and Literature at Kyushu National University. Mission funds allowed the schools to grow rapidly just after World War II, when the government lacked funds for education, but the trend has been reversed.

Conference on Education Asked by Methodist Group

A GROUP OF METHODIST EDUCATORS has asked the National Council of Churches to sponsor a nationwide conference of leaders in religion and public education in the interest of "a better understanding of common problems."

In a resolution adopted recently in Cincinnati, the Methodists petitioned the council to call such a meeting "as soon as possible" and suggested that its purposes be:

1. "To establish better communication between leaders of the church and public education."

2. "To explore areas of common interest and concern to the end that persons concerned with the advancement of all democratic ideals may examine their efforts for the more effective training of children so that God and vital religion may come to have their rightful place in the lives and affairs of the American people."

The action was taken at the biennial national Methodist conference on Christian education by the joint commission of presidents and executive secretaries of annual conference boards of education.

A copy of the resolution was sent



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to the Rev. Dr. Roy G. Ross, general secretary-elect of the National Council of Churches. Rolfe Lanier Hunt, Chicago, executive director of the council's Department of Religion and Public Education, met with the Methodist group.

While holding to "our historic insistence on the separation of church and state," the group pointed out that "the Protestant Church has always maintained a high degree of interest in and support of public education."

The resolution noted a "growing concern on the part of parents and educators to find a solution to the problem of including moral and spiritual values in the public school curriculum and experience."

The Methodists stated also that "We recognize the larger problem and the need for conferences with other leaders in our national life in business,

government, industry and communications to the end that all of us may come to a larger appreciation of the power of God in human affairs."

However, the resolution emphasized that "the public education problem is so urgent that we should address ourselves to it first of all."

Members of the group adopted a similar resolution a year ago. The presidents and executive secretaries have regional responsibility for The Methodist Church's program of religious instruction in 105 annual conferences across the country.



Upper Room Award Given to Dr. Bader

THE 1953 "UPPER ROOM AWARD" for Christian leadership was recently given to the Rev. Dr. Jesse M. Bader of the National Council of Churches, New York.

Dr. J. Manning Potts, editor of *The Upper Room*, international daily devotional guide published in 17 languages, presented the annual citation to Dr. Bader at a banquet in his honor at the Hotel Statler, New York.

"Dr. Bader was chosen because of his many years of leadership to the cause of evangelism and devotional life, and his sponsorship of the annual observance of world-wide Communion Sunday by Protestant denominations," Dr. Potts said.

Dr. Bader is executive director of the national council's Joint Department of Evangelism. He held a similar post for 19 years in the former Federal Council of Churches. He is the only United States contributor to *The Upper Room's* current "World Christian Fellowship" issue, a symposium by writers of 52 countries. Dr. Bader, an ordained minister of the Disciples of Christ, plans to retire this year from the council post.

The Rev. Dr. John Sutherland Bonnell, pastor of New York's Fifth Avenue Presbyterian Church, was the chief speaker at the banquet. Methodist Bishop William C. Martin of Dallas, Tex., president of the national council, brought greetings from Dr. Bader's co-workers.

Previous recipients of the citation were John R. Mott, internationally known layman of Orlando, Fla.; the Rev. Dr. Frank C. Laubach, missionary-educator; and Bishop Ralph S. Cushman of St. Paul, Minn., and Raleigh, N. C., widely known for his religious poetry and devotions.

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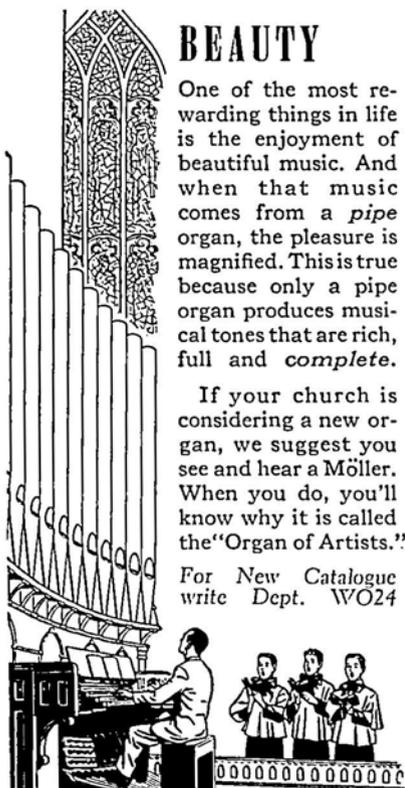
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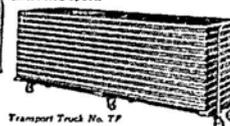
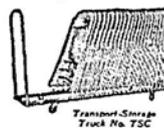
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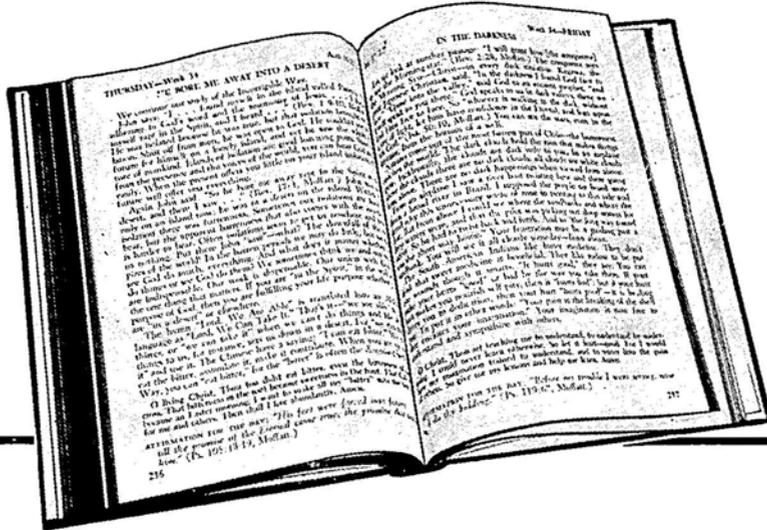
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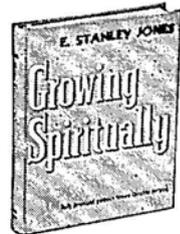
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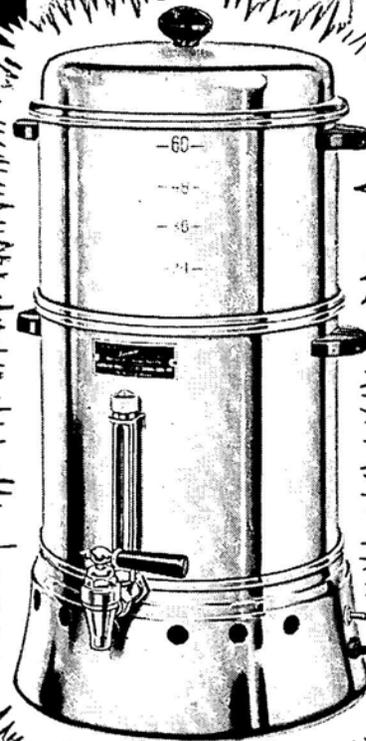
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