

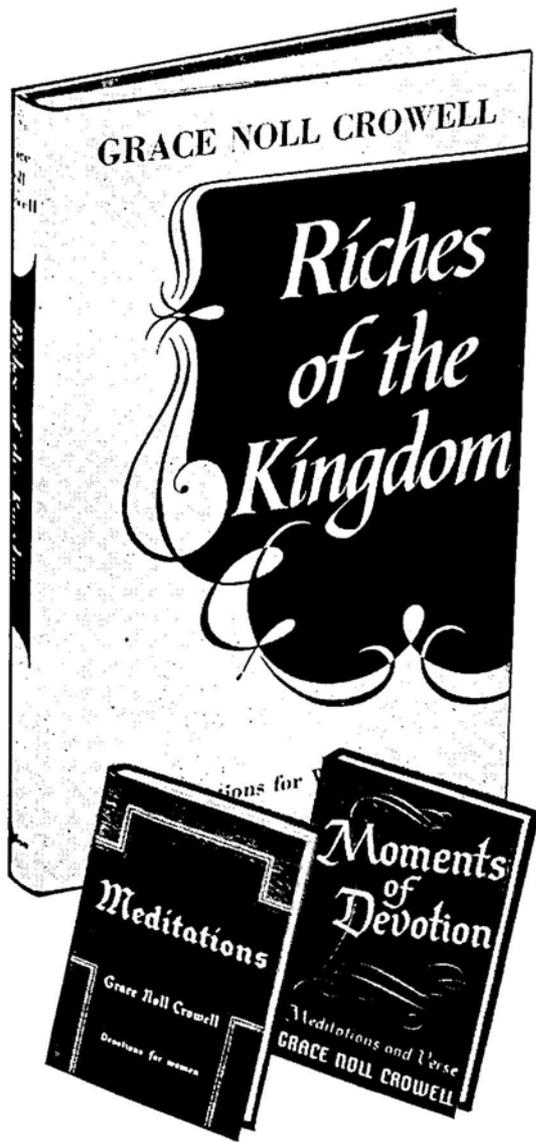
JUNE 1954



World Outlook



EACH BLOSSOMS
IN OKLAHOMA
Taylor, Cordell, Okla.



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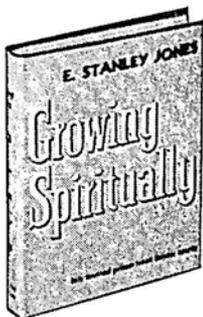
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LETTERS

One Hundred Per Cent WORLD OUTLOOK Fans

● We all think that *WORLD OUTLOOK* presents missions in a wonderful way, and people who do know the magazine never want to be without it.

I enjoy using *WORLD OUTLOOK* with our monthly programs, and here at our church we are one hundred per cent for the magazine.

MRS. C. HOMER GINNS

Union Church
Fall River, Mass.

Retreat Center In Argentina

● You will be happy to hear about the new Retreat Center in Oliveros, an hour away from Rosario, on the Carcarana River. We hope it will bring new spiritual life for our church in this area. It was purchased by the churches and the school. It will serve as a summer camp center, and with our good year-round climate, a week-end retreat center during winter months as well. Noise and activity aren't restricted to any one place and we need to get away from ordinary tasks and, in the Bible sense, "wait on the Lord."

HELEN SAFSTROM

Colegio Americano
Rosario, Argentina

Practice for Family Night Program

● Recently the class in church administration had a demonstration of how to conduct a *Family Night* service in the church. The students who are married brought their wives and children. The ones who are not married were given for the evening as "adopted children" to various faculty families. The students themselves prepared a potluck supper (and the Seminary cooks had the evening off). After the evening meal there were games for the children and classes for the adults. There was group singing, and a brief worship period before going home. Everyone had a good time and it was a learning period as well. It is harder here to get family participation in church affairs than with the folks back home. It is something all churches need and we are glad to see our young people get a taste of it.

LOIS M. DAVIDSON

Union Theological Seminary
Matanzas, Cuba

March Cover

● Inasmuch as I have recently returned from Korea after spending sixteen months with KCAC, I enjoyed very much the March issue of *WORLD OUTLOOK*. The cover featuring a Korean girl is beautiful.

GERTRUDE GIBAS

State Teachers College
Indiana, Pennsylvania

In the Congo Forest

● One day as I was returning from one of our village out-centers, I slid into a ditch, and soon two wheels of the car were under

the mud. Soon six men from a nearby village came slipping and sliding, saying, "We have come to help you, you will soon be out of your trouble." I tried to persuade them to await more help, but they did not want me to sit in the forest, lest some animal should be lurking. There are elephants and leopards in that section.

Finally more men came. They all put their shoulders to the wheel and lifted the car out of the ditch, first the back part, then the front. As they lifted, they sang, "God does not want Mama Yema to sit in the ditch in the forest all night."

When we were on solid ground, I said: "Probably only a woman would slide into such a ditch." In a chorus, the men all said: "No, Mama, almost every car that has passed this way since the rains started has had to be pulled out of that ditch."

Early next morning, the drum sounded for a worship service at the village (where the men had come from). The preacher had a dramatic service about the experience of the night before. Said he, "Mama is with us because of our love for her, and because of God's love for all of us."

EDITH MARTIN

MMCC via Lusambo
Tunda Station, Belgian Congo, Africa

African Women Study World Federation

● We had a blessed time with a group of presidents who came into Malange for a week's institute. During that week a morning's session was devoted to presenting the World Federation of Methodist Women. I used the many helpful pictures from *WORLD OUTLOOK* and *The Methodist Woman*, and gave a short talk on each country represented, and on what the women of those countries are doing.

DOROTHY J. COOPER

Malange, Angola, Africa

Trips and Honors In San Pedro

● A special feature of our summer program will be a series of trips which will be made possible because of the new Toberman bus. Special thanks to the Woman's Division, the International Harvester Company, and all others having a part in making our bus a reality.

Miss Caroline Porter has received from the Parent-Teachers' Association the highest award that can be bestowed on any individual, an honorary life membership, for her sixteen years of service to the youth of San Pedro, as director of the Homer Toberman Settlement House.

HOMER TOBERMAN SETTLEMENT HOUSE
115 N. Grand Ave.
San Pedro, Calif.

Missionary and Police Co-operation in Korea

● Most of my contacts in this neighborhood have been with the police station which is below my house on the hill. When I decided to live here it was necessary to get a permit to build a garage for the jeep. The Chief of Police is a Christian, and the first day we met we became friends. His teen-age daughter brings friends over from time to time. Twice she has been with me to English service on Sunday afternoons. I have been asked to teach English one hour each week at the

Police Station. This contact, we hope, will open many doors to us locally.

Mondays are for Bible women. Many of the churches have no Bible woman, and so far as I can find out there are less than thirty in the three Seoul districts. They meet each fourth Monday, at which time we have lunch together. A few Bible women come every Monday for Bible study and prayer.

Everywhere I go I find large groups of high school students attending services. What can we do for them? After one church service, it came to me that the long winter vacation was my opportunity to meet with them.

MRS. EULINE SMITH WEEMS

Kong Duk Dong 122-1
Mapo, Seoul, Korea

Study Courses in Rural Kentucky

● The members of the Salem Larger Parish churches, located in Western Kentucky, turned out during the winter evenings to study better methods of conducting church schools.

Eleven out of the fifteen churches which compose the Parish participated in these study courses. Wherever it was possible all the churches on a charge met together for the course. There were one hundred fifty-five persons who attended these classes and sixty-nine received credit cards.

These study courses gave the educational program of the church a place of greater importance, and placed more emphasis on the needs of the children in the school.

GRACE THATCHER (deaconess)

Marion, Ky.

Honorable Mention for a Japanese Christian Mother

● As the first resident missionary under appointment to this rural center, I have spent five very happy though strenuous years at the town of Kitsuki.

The village where one of our centers is located has been declared a "model village" by the prefectural authorities. Our meeting place is a Christian home, where the father and mother are striving to rear their children to become Christians. They are also untiring in their efforts for civic betterment. The mother recently received honorable mention in a home demonstration report before the meeting of Federated Women's Clubs of Oita Prefecture.

Our "White Lily" Kindergarten will soon celebrate its fifth birthday. It has been a great leavening influence in the community.

MANIE C. TOWSON

Kitsuki, Japan

Health Programs and Problems in Cuba

● At school, the health program continues. Every Saturday morning we go to the dentist. This year I am trying to put the payment on a current basis. We still help, especially with those who have a lot of work to be done. Each year we make a lot of progress, but each year we get a bunch of new students who have up to fifteen or twenty cavities each. Of course, colds, stomach-aches, and first aid problems from splinters to the end of a finger taken off in the meat chopper are always with us.

The new infirmary is progressing (an Advance special). It will have an infirmary room

with at least two beds, a combination kitchen-treatment room, and a bedroom for me.

ELIZABETH BEALE

Agricultural and Industrial School
Preston, Oriente, Cuba

**"Wonderful People"
In Uruguay**

● I had heard lots of wonderful things about Crandon Institute before I came, and have discovered many more since my arrival. The people are just wonderful! They are easy to work with, fun to play with, interesting to talk with, and inspiring to live near. They have made me feel at home since the moment I arrived. The school itself, it seems to me, is a fine example of "the wonders God has wrought" through consecrated and dedicated Christian personalities. Crandon is almost 75 years old and has an enrollment now of about 1050.

CAROL PLATT

Casilla de Correo 445
Montevideo, Uruguay

**India College Faculty
Pays Tribute to Miss Chakko**

● Miss Sarah Chakko died a few minutes after five o'clock on the afternoon of Monday, January 25, 1954, in the midst of happy activity, as she had always wished to go. She was playing forward on the staff basketball team against the Juniors, in a preliminary game for Sports Day. Just before four o'clock, Miss Chakko, dressed in brown slacks and a red sweater, had crossed the campus and had enjoyed watching a student softball game. She delayed starting the basketball game. "Give the Juniors a chance to rest a bit; they have just played," she said. The game began, and when the whistle to end the first quarter blew, Miss Chakko sat down, then lay down, and never regained consciousness. . . . Miss Chakko seemed to have had a subconscious knowledge that this was coming, for she rounded off her work and left few loose ends. In her last class with the graduate teacher-training group, she summarized all she had taught them this year. In her class on Christian Beliefs, she returned that last meeting to the subject of immortality, which had been discussed before Christmas. . . . On Saturday night, January 23, Miss Chakko and other teachers lingered in the drawing room till bedtime, singing hymns round the fire. Miss Chakko chose number 123 in *The Methodist Hymnal*; its words now seem prophetic to us:

"There's a light upon the mountains,
And the day is at the spring,
When our eyes shall see the beauty
And the glory of the King."

THE FACULTY

Isabella Thoburn College, Lucknow, India

Living Memorial for Miss Chakko

● Staff members, students, alumnae, and friends are thinking of a memorial for Miss Sarah Chakko. They do not want it to be in stone or brick or mortar or metal, even gold. They feel that it should be a living memorial. As gifts of love are sent in, the money is to be put aside for a scholarship that will help in the education of young women. In this way, the spirit of Miss Chakko will go on carrying the knowledge and love of God into the world.

AVA F. HUNT

Isabella Thoburn College, Lucknow, India

New Series
Vol. XIV, No. 10

World Outlook

Whole Series
Vol. XLIV, No. 6

Henry C. Sprinkle, Jr., *Editor*

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Arthur J. Moore, Jr., *Assistant Editor*

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Marion Homer, *Field Correspondent*

PUBLISHED MONTHLY AT NASHVILLE, TENNESSEE
BY THE BOARD OF MISSIONS OF THE METHODIST CHURCH
JOINT SECTION OF EDUCATION AND CULTIVATION
EXECUTIVE OFFICES
150 FIFTH AVENUE, NEW YORK 11, N. Y.

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By Bob Taylor, Cordell, Okla.

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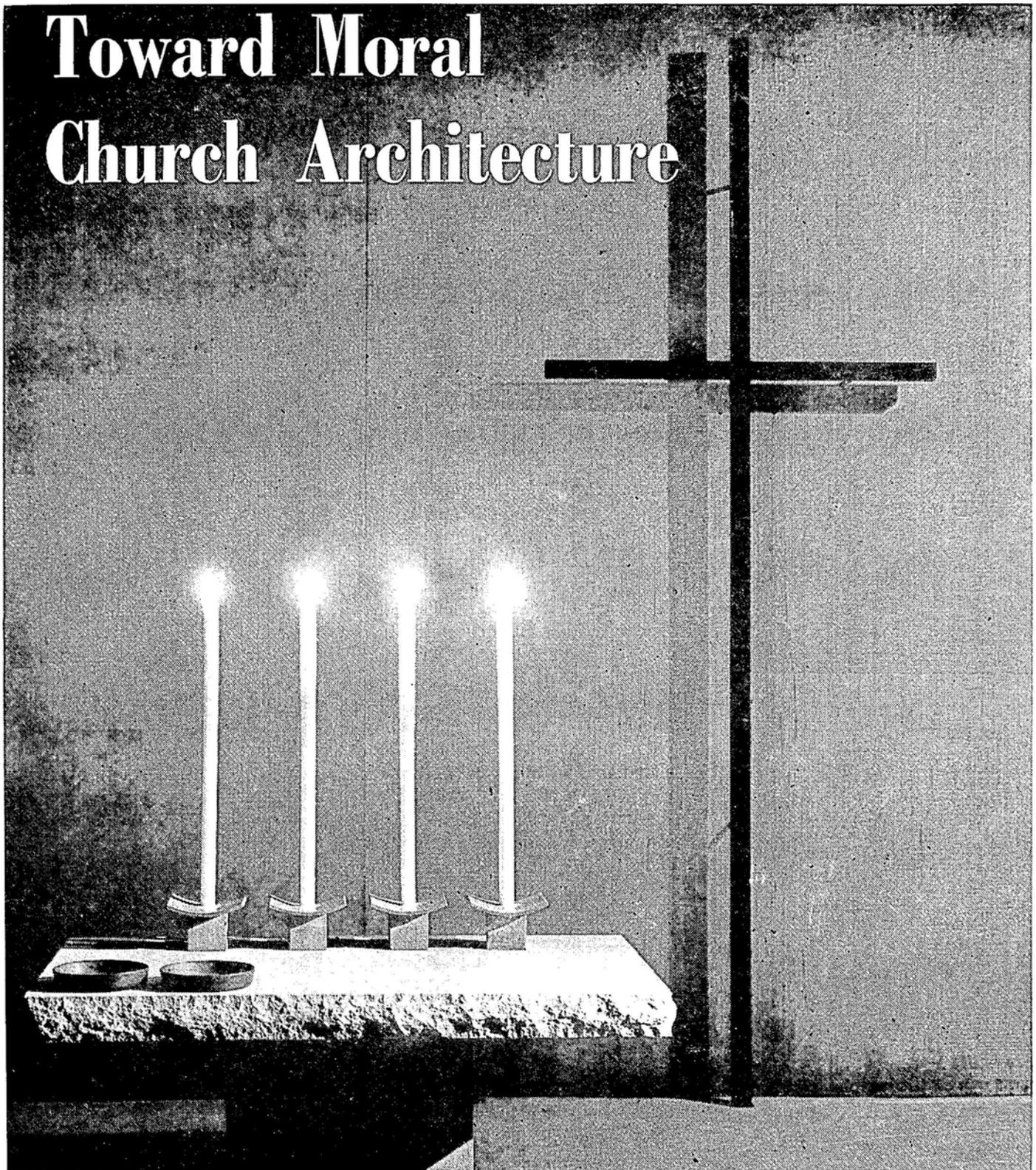
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Entered as second-class matter at the post office at Nashville, Tenn., under Act of March 3, 1879. Acceptance for mailing at a special rate of postage provided for in Section 1103, Act of October 3, 1917, and authorized on July 5, 1918. Published monthly at 815 Demonbreun Street, Nashville 2, Tenn. Editorial and executive offices are located at 150 Fifth Avenue, New York 11, N. Y. The price of subscription is \$1.50 net a year, single copies 15 cents, combination subscription (with the *Methodist Woman*) \$2.30. Printed in U. S. A.

WORLD OUTLOOK

Toward Moral Church Architecture



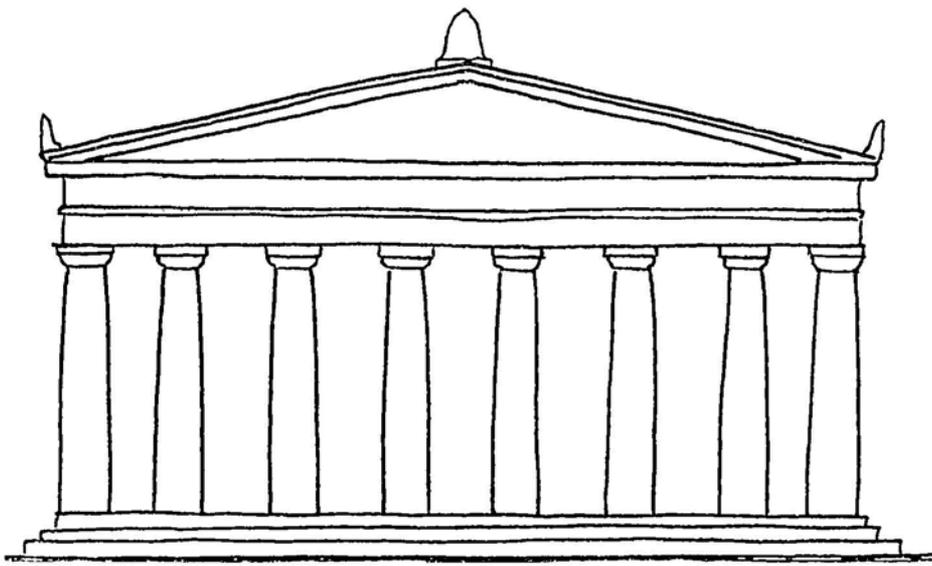
Bill Hedrich, Hedrich-Blessing

• *Altar of the First Methodist Church, Plainfield, Iowa.*

Methodism is embarked on a program of church extension. What kind of churches are we building? What values do they express? Mr. Byar, Associate Director of Architecture of the Section of Church Extension, here presents an eloquent case for the wider use of contemporary architecture.

WHY HAS METHODISM CONTRIBUTED virtually nothing to the development of contemporary architecture in this country? Shall Methodists continue to express Methodism in pagan classical or medieval Roman Catholic architectural forms, or will they turn toward

by Norman Gerald Byar



• *The Parthenon, 438 B.C.*

expressing their needs in terms of an architecture that finds its inspiration in God? If the sympathetic architect receives his inspiration from God, and from God's world, nature, and designs his church around the needs of God's highest creation, man, I believe that the result will be infinitely greater than attempting to build a church around a preconceived architectural style.

Traditional architects design their buildings by going back to the historic past for inspiration and design material. They then proceed to try to adapt these buildings or fragments of buildings from one or more civilizations to the contemporary problem in question. They fail to recognize that the architects of golden Greece and medieval Europe, whose creations the traditional architects take as their own, did not achieve greatness by mimicking earlier cultures. These ancient architects created from the heart, not by the questionable policy of imitating other architects.

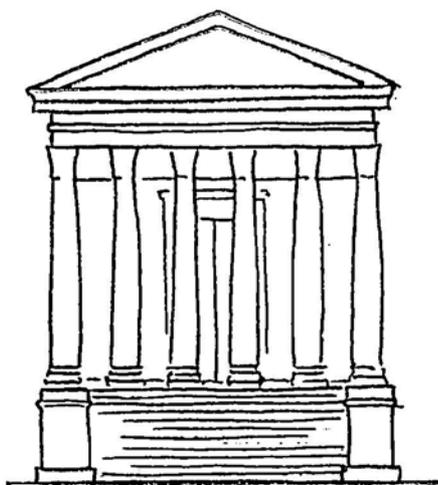
It is a matter of record that during periods of great architecture, we find no evidence of their imitating earlier buildings in order to solve their particular problems. We find no Egyptian pyramids in classical Greece or Grecian temples in the era of Gothic architecture. They recognized the inadequacy of past efforts and tried to improve on their architectural inheritance rather than imitate it. The long history of the development of Grecian and Gothic architecture shows this to be true. However, both architectures were in a sense a completed style in which further advance was impossible. When

they reached their goals we find a general decline in each case.

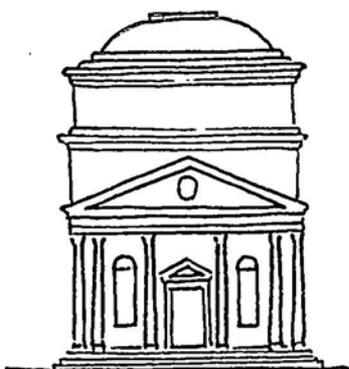
The architect of today who designs in a contemporary manner approaches his problem in the same way the Greek and Gothic architects approached their problems in their day. In these cases, the architects were confronted with a particular problem, to design a temple or cathedral; and their results are judged to be good because they solved the problems of their times by using to the utmost the materials and methods of construction which were then available. Today's contemporary architect attempts to reflect in church architecture the best that is in this civilization. He uses materials and methods of construction that reflect our life. He attempts to establish a fundamentally good relationship between man and his place, his age, his needs and his social and economic environment for his material and spiritual well-being.

In a Protestant church, he will try to reflect the doctrine for which the Protestant Christian stands. If a church utterly rejects the philosophy of High-Churchism with its monarchical episcopacy and sacerdotal ministry, the architect will not adapt a medieval Roman Catholic church to meet its needs. The architect will try to express our democratic form of life and philosophy of church government. The architect will try to create an atmosphere that reflects both the faith of the congregation and the love of God for each individual. In a Methodist church he will try to create surroundings that will aid the individual in communing with his Maker, for one of the distinctive features of Methodism is its primary emphasis on religion as a personal experience.

The contemporary architect recognizes that the shape and size of the enclosed space, every piece of material, every combination of materials, every color, texture, odor and sound, tends to produce an emotional or psychological reaction in the individual. This reaction may be negative, neutral, or positive, but it is there. In planning a building around these reactions, the architect takes cognizance of the inherent qualities of man. He will try to create for the individual an atmosphere which will satisfy the innermost spirit and emotions of man rather than his mind alone. Here man will find a refuge from the tumult of life. I believe that man



• *Roman Temple, 16 B.C.*



• *Italian Renaissance, A.D. 1550.*

can find this refuge only in God and that he cannot find everlasting refuge in the architecture of the Fourth Century B.C. or medieval Europe.

Contemporary architecture is a method of approach to a problem. The architect starts with an analysis of the requirements of the problem. To meet the needs of their worship program, he will need to know the size and anticipated size of the congregation, the average age of the congregation, whether or not it is located in a growing part of town, the economic status of the congregation, type of communion and baptismal services, choir arrangement, etc. He will also have to keep in mind climate, orientation, heating, lighting, acoustics, circulation, as well as the physical limitations of the site. All of these factors will influence the final form or "looks" of the building.

Such a nonarchitectural analysis should be free from all preconceived ideas as to what the church should look like on the part of both the congregation and the architect, as the architectural form of the church should arise from the needs of the congregation, aesthetic as well as physical, and take the form imposed by it. Because all congregations, church programs, sites and climates differ to some extent, the final church buildings will also be different. Yet, because the needs are similar to some extent, the final result will show certain similarities in each case.

In contrast to the above approach, the traditional architect starts with a preconceived architectural style and tries to adapt the functional requirements of the problem to the building. Contemporary architecture is, therefore, an expression of this age while traditional architecture is an expression of the past revised in an effort to meet the requirements of this age.

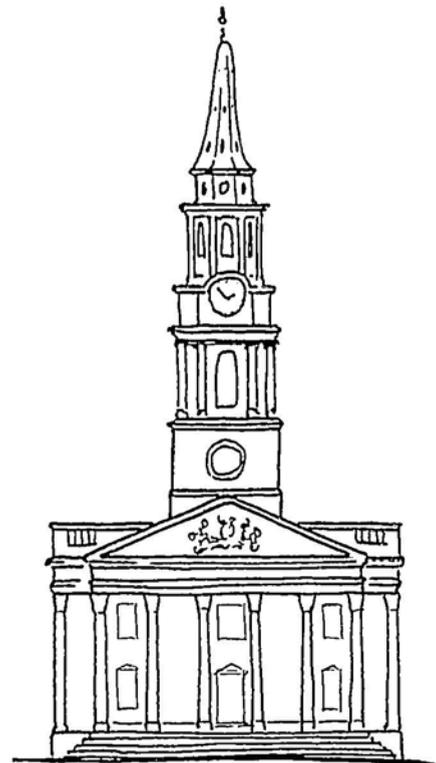
Let us examine one of the current traditional styles—"colonial"—and trace it from its source, the temples erected around the Mediterranean and dedicated to the pagan Greek deities. In 438 B.C. there was dedicated to the goddess Athena one of the finest architectural achievements the world has ever known. The Parthenon was the fullest expression of Greek genius in design. In all architecture, the problem is to produce from given materials a building for certain purposes in such a way that the whole shall be a perfect

organism, expressing its function and construction, with every member suited to perform its work and express its use. In the Parthenon, this is fully achieved.

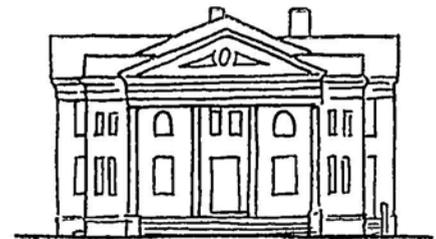
This temple expressed the economic life of the Greeks. It was built mainly out of one material—marble from a nearby quarry. It expressed the religious life of the Greeks. It was designed to glorify the lives and exploits of their deities. It expressed their climate and geographical location. It was designed to be viewed under the brilliant Mediterranean sky. It was a living, indigenous artistic masterpiece.

Today, a copy of it is made from wood, steel, brick and plaster; a steeple and chimney are put on its roof; classrooms are placed across its rear and a kitchen under it. This debases and vulgarizes a part of our great architectural heritage.

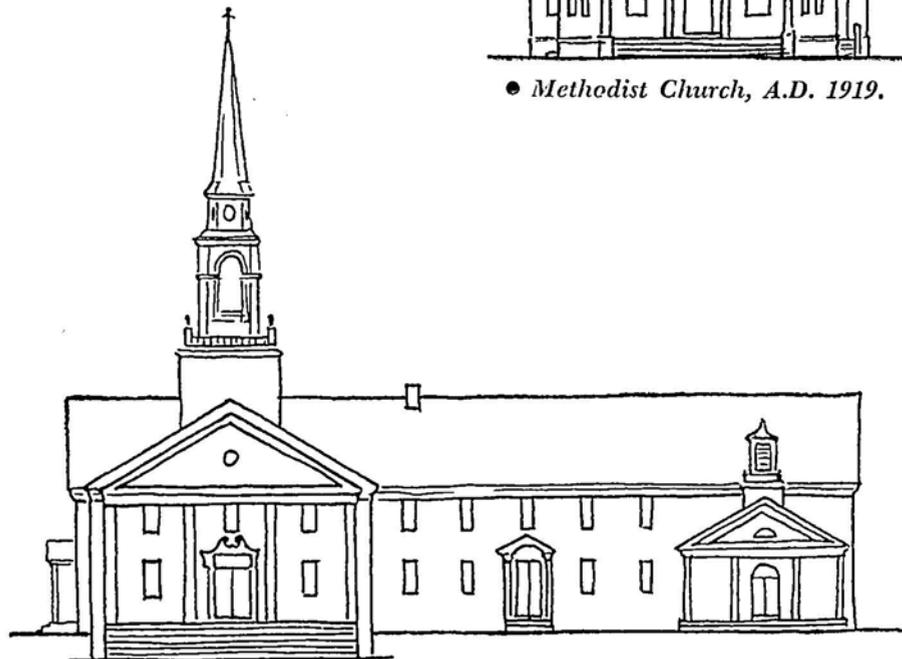
Later civilizations have continued to copy the physical manifestations of Grecian architecture without understanding the spirit that produced this grandeur. They have duplicated its temples, but changed their gods. They have counterfeited their marble colonnades in wood and plaster without capturing the spirit of these ancient people. They have imitated their decorative motifs while forgetting their original meaning and intent. They have mimicked their building forms without regard to the reasons for such forms and whether or not the forms were appropriate.



● *English Renaissance, A.D. 1772.*



● *Methodist Church, A.D. 1919.*



● *Methodist Church, A.D. 1954.*

Both Grecian and Roman architectural forms were introduced during the Renaissance to conform to the spirit of the times. It is an easy matter to trace the many fragments of Grecian architecture through this period to our own age. The sketches are typical examples of each era.

It seems to be easier to follow than to lead. Accordingly, it is easier for any people to copy the past rather than to create for themselves. This appears to be especially true when the past is associated with a level of living that seems to be on a higher plane than our own.

I believe the basic reason The Methodist Church has copied, and is continuing to copy, these rehashed pagan Greek forms, under the guise of "colonial" architecture, is because untrained and unthinking individuals associate these forms with the old aristocracy. Tall, white columns have become synonymous with wealth and position. The Grecian pediment on a building has come to be identified with importance. It does not seem to bother these individuals that these same forms are also deemed appropriate for banks, office buildings, drive-in restaurants, funeral homes, garages, residences and taverns. Apparently, they seem to think the form and decoration of a tavern and a church are completely compatible.

Is this the most appropriate form for The Methodist Church? Does the architecture of this heathen Grecian civilization, nearly two and a half centuries old, express The Methodist Church in this day and age? Does it represent the hopes and aspirations of Christian Americans? Does it represent our way of life?

The rise and fall of Gothic architecture may be traced, in a similar manner, from the Roman basilica of the early Christian church. Some of the outward forms of Gothic architecture have been revived spasmodically. In our country we find a few "Gothic" churches as early as the Seventeenth Century, but not until the Nineteenth Century do we find this archeological Gothic revival being used in quantity.

Victorian Gothic was a lath and plaster architecture. The primary emphasis was on effect, with a lack of interest in how this effect was produced. It was a sham type of architecture, doomed to swift disintegration into the

cheapest and most illogical copying of the most obvious characteristics of Gothic architecture. It produced a superficial, gingerbread, carpenter Gothic style of building, pretending to be medieval Europe in Nineteenth Century America. This type of building rapidly deteriorated into the confusion of eclecticism where architecture consisted of picking and choosing details of past styles and combining these elements into a new building. The architects of this period interpreted "architecture" as merely a decorative frosting to be applied at will. They failed to recognize the fact that great architectures of the past arose from great problems logically faced and creatively solved.

Americans have debased and degraded Romanesque and Gothic architecture to a point where a choice of style now lies in the selection of a round or pointed arch. American congregations have demanded and have readily received a deceitful type of building. Steel construction has been encased in brick and stone to give the false impression of a masonry building. This is downright structural dishonesty and is the exact opposite of the spirit of medieval architecture whose form was expressive of its method of construction. It is deceitful to build an arch of lath and plaster and paint imitation mortar joists upon it. It is a fraud to cast columns of iron in imitation of masonry. It is a deliberate misrepresentation to build out of concrete, then color and mark it to give the illusion of stone.

Methodism in this country grew up in the days of eclecticism. The emphasis was placed on an imposing building, usually pagan in origin and spirit, rather than on building designed around the needs of the Methodist church. Ignorance and ostentation have marked Methodist church architecture to make it palatable for the untrained building committee and congregation. While the leading elements of the architectural world have long forgotten the imitative, make-believe world of our church, Methodists, in the main, still cling to a sweet, sentimental type of building that is more of a memorial to their childhood dreams than a temple to their Lord and Saviour.

This brings us up to date. With this type of background, it is little wonder

that Methodism has contributed virtually nothing to the development of contemporary architecture in this country. There are a few good Methodist churches, but the majority are nondescript at best. In fairness to the traditional church architects, however, I believe that they would disavow most of the "architecture" of Methodist churches, even though these congregations assume they are putting up traditional buildings.

It takes more than a professed religious feeling and a declared sincerity to build a church. It takes more than a building committee trying to save money. It takes an intelligently guided congregation willing to give their all in an effort to build a temple worthy of their Lord.

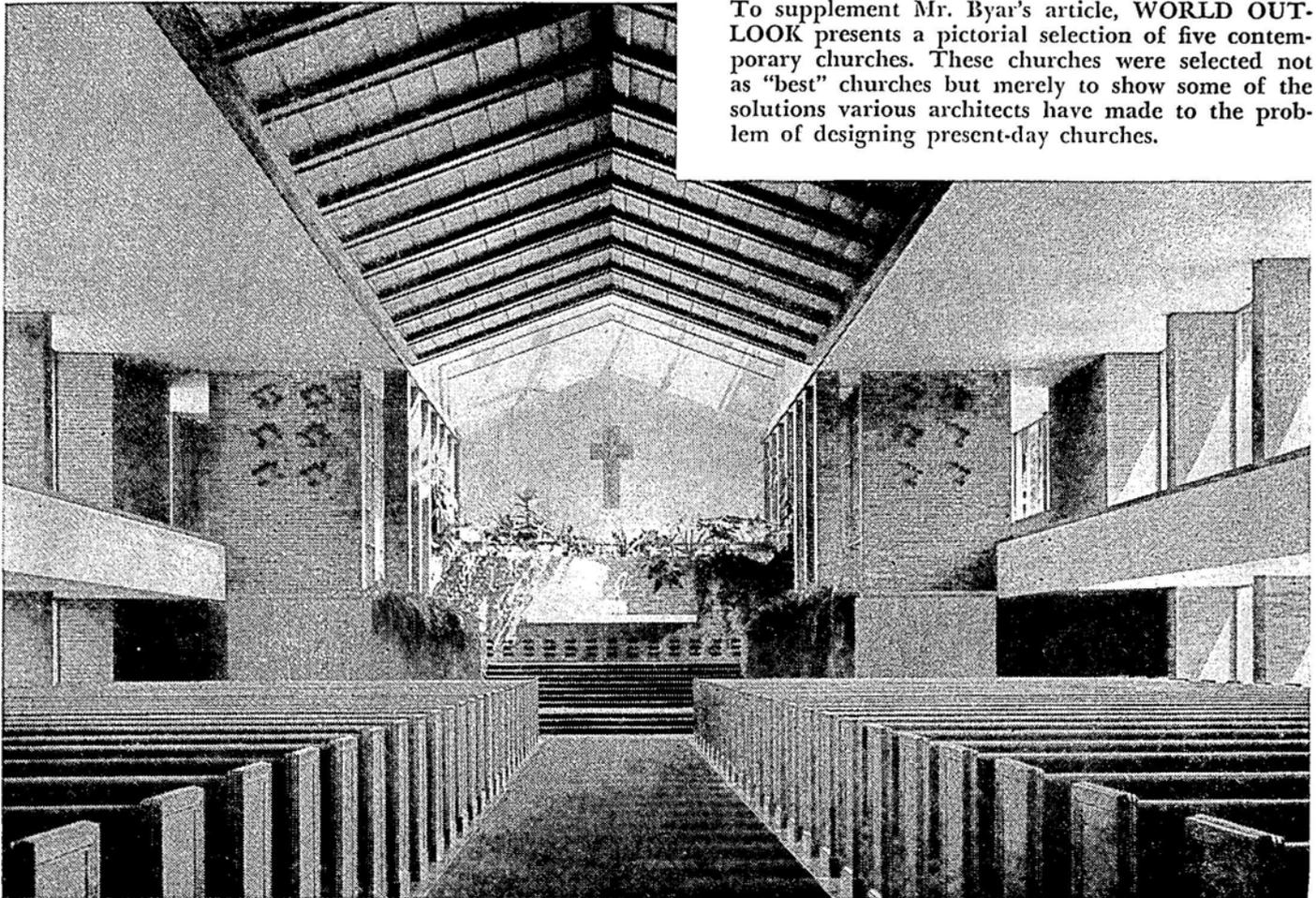
During periods of great religious emphasis in the past, the church contributed to architectural development. When Methodism becomes a truly motivating force in the community, I predict that its ideals and its architecture will be one and the same, for architecture is a wordless form of communication, akin to music, painting and sculpture. A church building will tell the world a message every day of its life; it can glorify the noble Greek or faithful medieval Roman Catholic, or it can bear eloquent witness of the Christian faith of its congregation.

I believe that a building should be expressive of its use. A church, to me, should express the function "church." Likewise, a Methodist church should express Methodism to the world. It should tell even the casual passer-by that this church believes in Life—Christian Life. If the church is evangelical, its building should also be evangelical and carry a Christian message to the world. This cannot be achieved by building a watered-down, streamlined, modernized, debased Greek or Gothic church in this day and age.

If the issue is simply a choice between traditional and modern façades, then it has received more publicity than it deserves. If, however, the issue is between expressing our Christian ideals and aims in a rehashed heathen temple or in churches designed to meet the needs and reflect the spirit of today's church program, then more Methodist laymen must bolster their knowledge of the basic ideas behind contemporary architecture.

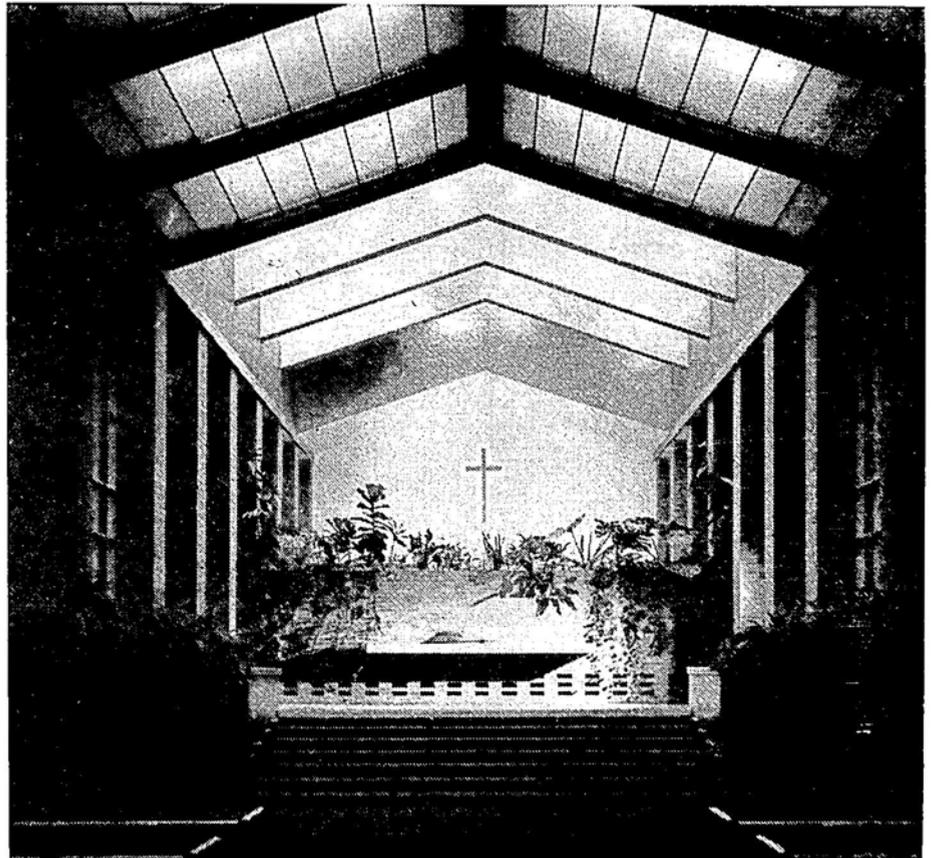
Some Contemporary Churches

To supplement Mr. Byar's article, WORLD OUTLOOK presents a pictorial selection of five contemporary churches. These churches were selected not as "best" churches but merely to show some of the solutions various architects have made to the problem of designing present-day churches.



Hedrich-Blessing

● A pronounced emphasis on the spiritual is a distinguishing feature of the First Methodist Church, Midland, Michigan. Sunlight pouring through the glass roof highlights the altar surrounded by planted shrubs. Alden B. Dow was the architect.

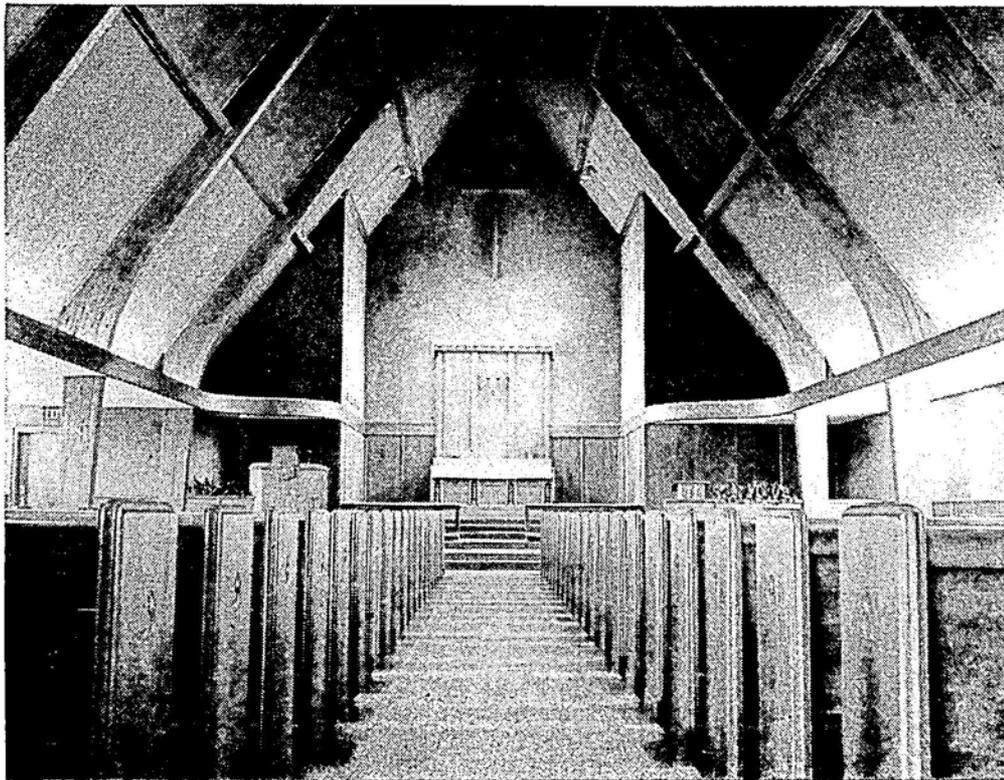


● The emphasis is heightened at night by illuminated cross and glass ceiling.

Bill Hedrich, Hedrich-Blessing



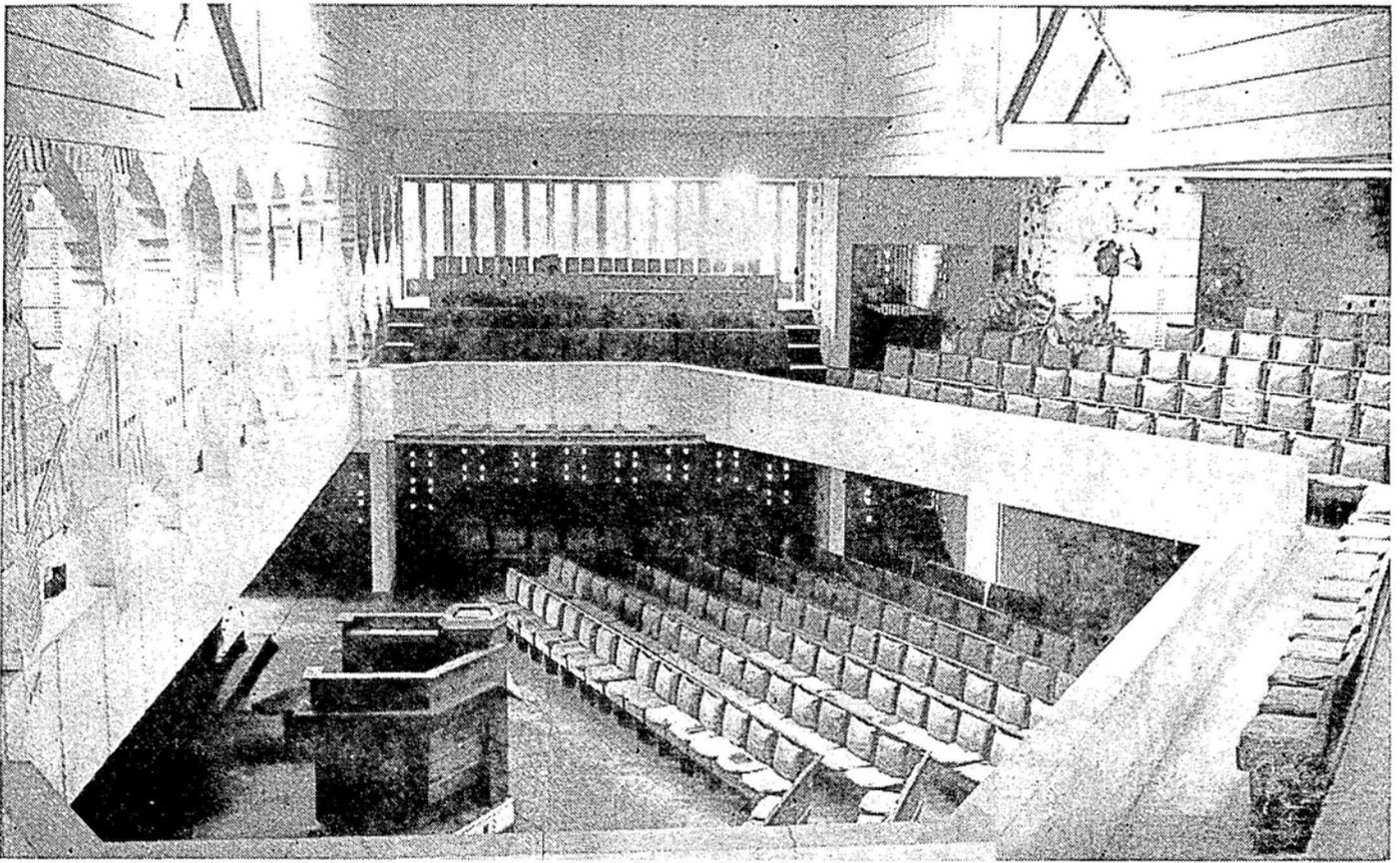
Bill Hedrich, Hedrich-Blessing



● Here is the First Methodist Church, Plainfield, Iowa. Its low, flat lines harmonize with surrounding countryside. Expanse of glass provides good illumination of the interior and a pleasant view of the pool at the foot of the bell tower.

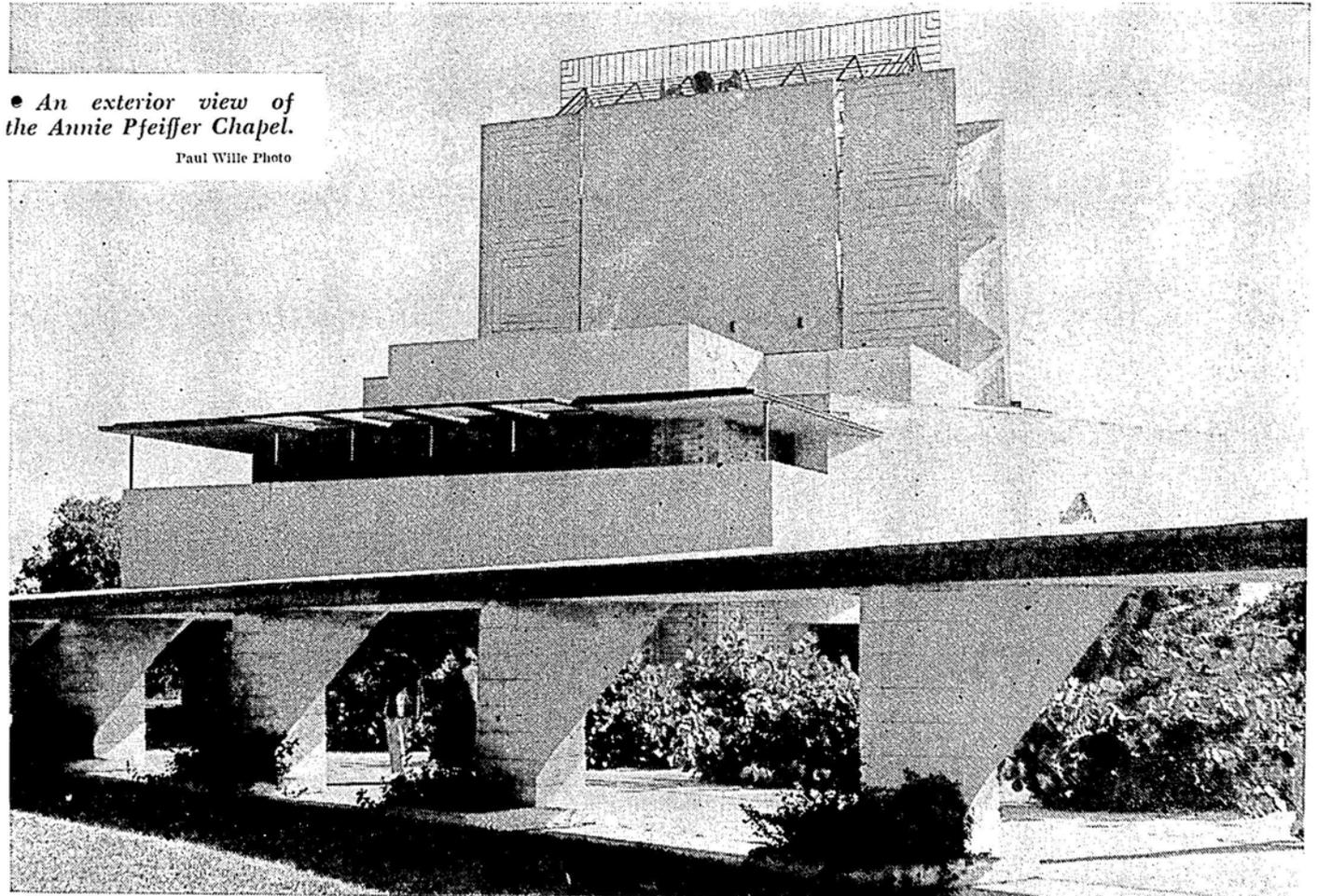
● An interior view of the Mount Zion Lutheran Church, Minneapolis, Minnesota. Seating 375 people, this was awarded first prize in its class by the Church Architectural Guild of America in 1954. Architects were Armstrong and Schlichting.

Chester Freden Photo



Paul Wille Photo

● *Probably the best-known American architect is Frank Lloyd Wright. His work is rugged, individualistic, and always striking. This is the Annie Pfeiffer Chapel at Florida Southern College, Lakeland, Florida.*

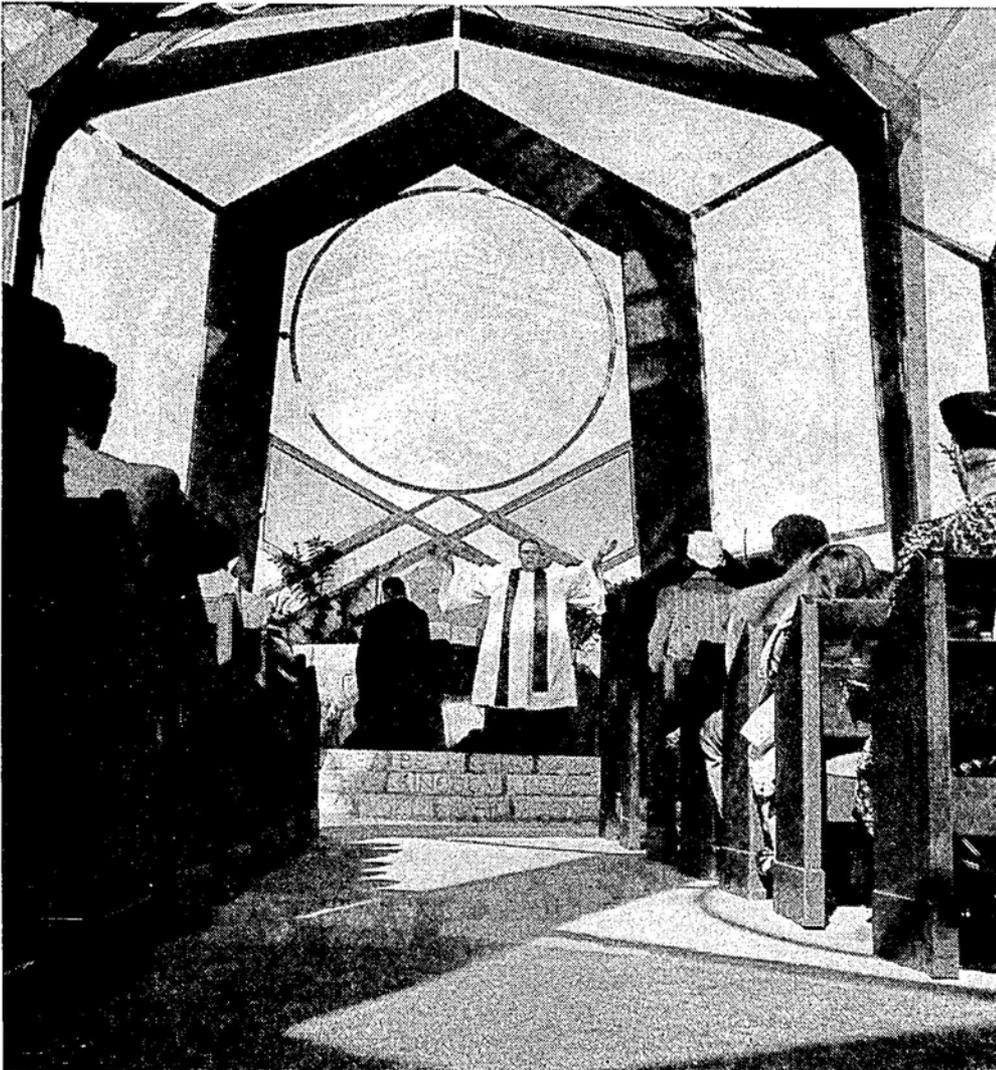


● *An exterior view of the Annie Pfeiffer Chapel.*

Paul Wille Photo



Bob Vose from Black Star



Bob Vose from Black Star

● A dramatic example of response to an unusual site is the Wayfarers Chapel at Portuguese Bend overlooking the Pacific Ocean in California. Part of a national shrine to Emanuel Swedenborg being built by the General Convention of the New Jerusalem, the chapel is built of redwood beams, native stone, flat blue tile, and thousands of feet of plate glass. When planting is complete, the chapel will be surrounded by a grove of trees.

● An interior view of the Wayfarers Chapel during church services illustrates the feeling of light and space given by this unusual building. Lloyd Wright was the architect.



Born in Wealth, Encountered Adversity, Achieved Martyrdom

A Tribute to
DR. ERNST KISCH

by
Thoburn T. Brumbaugh

JEWISH REFUGEE, HUMANITARIAN PHYSICIAN in China, Methodist missionary in Korea, Christian martyr in a North Korean internment camp, this article is a brief tribute to that man, *Dr. Ernst Kisch*.

Born on October 29, 1893, in the home of a well-to-do manufacturer in Vienna, Austria, Ernst Kisch had luxury at his finger tips. He also had opportunity to drink deeply at the fountains of ancient Jewish and of European culture. He found this especially

rewarding in the field of music. As a youth, he basked in Vienna's musical heritage and became a pianist of no small ability. How well this fortified him for later needs and experiences is reflected by Lawrence A. Zellers, a fellow internee in North Korea, in these words: "Even while in prison he could give the motifs and narratives of practically all the great operas. At night, when there was no light, he would tell and sing parts of the operas he loved." In the hospital at Kaesong before he

was captured, and even on the battered old piano in the prison camp, the same witness reports, "He liked to play Strauss waltzes during his leisure."

However, Ernst Kisch was born for sterner things. He achieved a scientific as well as a cultural education and graduated in medicine from the University of Vienna. For several years thereafter he worked with one of his teachers in research, an honor reserved for only those of large ability and promise. Later he established his own

practice and we are told he had an elegant suite of offices with a fashionable and lucrative clientele.

Then came Nazism and Hitler to Central Europe. Among many cultured and influential Jews, Ernst Kisch found himself first in one and then in another of Europe's most horrible concentration camps—Dachau and Buchenwald. Instead of a musician and a doctor of medicine, he became a manual laborer wielding pick and shovel and carrying water. As not even meager protection was provided from the cold that winter, Dr. Kisch carried to his grave the scars caused by frozen hands. During the Nazi scourge, either directly or otherwise, his father, a brother and a sister with their families, died from Hitler's anti-Jewish frenzy.

When, during 1938-39 there was a brief respite in such persecution, two brothers and Dr. Kisch got out of Austria, Robert going to Canada, Walter to China, followed soon after by Ernst. Says Rev. Wesley M. Smith, long a Methodist missionary in China, "One hot summer evening in 1939 the doorbell rang at the home of Rev. and Mrs. S. R. Anderson in Shanghai, and there were two Austrian refugees," Walter and Ernst Kisch. Dr. Kisch said, "I am a doctor and I want work in a mission hospital." Mr. Smith added, "He told me later it was the only English sentence he knew." Though even in Shanghai German diplomatic officials offered opposition and mouthed insulting charges against all Jews, a travel permit was finally secured from the Japanese officials who were then controlling that part of North China.

Thus Ernst Kisch became a member of the staff of Stevensen Memorial Methodist Hospital in Changchow, where he remained until 1948. On several occasions, as the only westerner then in Changchow, he saved the hospital from both Chinese looting and Japanese confiscation. It remained a Methodist hospital until the Communists took over and Dr. Kisch and other missionaries had to leave that part of China. Some impressions of Dr. Kisch's life and work at Changchow as recalled by Wesley Smith are very enlightening:

"Dr. Kisch came to us as a devout Jew. The feast days and fast days were observed without fail. However, as soon

as he joined our staff he presided at the war-worn organ, and he never missed a chapel or Sunday service. He said a hospital 'needs religion.' He improvised preludes and recessions of exquisite beauty and always in the finest taste. He urged patients and members of the staff to worship. I remember how he told the American nurses they should do more to teach the sacredness of birth, and that it was a great joy to see children dedicated to God in baptism.

"When asked whether he understood the message, Dr. Kisch said, 'No, I do not understand, but I lift my heart.' Then to illustrate what it meant to him, he recited an ancient prayer of Israel, and remarked, 'Perhaps you do not get anything today at prayers, but some day in an hour of need the lesson of today will be the only one that can help.'

"Dr. Kisch came to love the church—the Christian church. He gave generously to it. Once, when he himself had scant bedding, he gave a whole month's salary to the new church at Changshu and said, 'Some day we can have for its beautiful stained-glass windows.'

"Of this man's faithful service as a doctor, I can speak only as a layman, yet as one who saw much of many patients, doctors and nurses. He was shocked by his experiences in concentration camps and in war, and was forced to stress essentials. His diagnosis was amazingly accurate. While his technique was the despair of teachers, his patients responded to his treatment and recovered. Especially important in China, no case showed lack of care as regards infection. He had little patience with red tape in the face of dire need and he knew how to substitute and to do without. Dr. Kisch loved China and the Chinese, and when he went to Korea, it was with the hope of getting back soon to China."

Forced out of China, Dr. Kisch came to the United States where he accepted a residence internship in Seaview Hospital at West Brighton, on Staten Island. For the first time in many years he was able to be with relatives and to work at his profession in safety and security. But Ernst Kisch was not happy here. He wanted to go back to Asia; if not to China, then to some land nearby. Along with others whom

he was helping, he had assumed the care of a small Chinese boy. As was written in his will, as remembered by Wesley Smith, but of which no copy is known to exist, he expected to provide for this lad's entire education. He therefore expressed willingness to go out again as a contract worker, this time to Korea. From there he hoped to send supplies to his friends and perhaps later to go on into China himself.

Before he left New York, however, Kisch said he wanted to become a Christian in fact as well as in spirit, and a Methodist. Bertha Smith says that one day in prison in North Korea Dr. Kisch told her he liked The Methodist Church because its people were serious about their religion and because Methodists believed in doing something about things that were wrong.

One afternoon in March of 1950 Ernst Kisch was baptized by Rev. Philip S. Watters in the Washington Square Methodist Church in New York. Shortly thereafter he was on his way to Korea as a contract medical worker of the Methodist Board of Missions. He arrived at Kaesong, near the 38th parallel in old Songdo or Kyung-gi Province, just six weeks before the Communist invasion of June 25, 1950, swept over that city and southward. He had been assigned to work in Ivey Hospital, a medical center long sponsored by the Methodists in Korea and the United States. He integrated himself quickly into the total life of the Christian community and was serving both civilian and military casualties in that explosive area when he was suddenly captured by the invaders and sent north.

With Dr. Kisch were captured also, along with many Korean Christians, five other Methodist missionaries, all Americans: Miss Bertha A. Smith, Miss Nell A. Dyer, Miss M. Helen Rosser, Mr. Lawrence A. Zellers and Dr. A. Kristian Jensen. The accounts of their fearful experiences during three years of internment, culminating in release and repatriation in the spring of 1953, are well known. These ordeals and especially the "death marches" which the military and civilian prisoners were forced to make were beyond the power of many to endure, including Ernst Kisch. Bad food, unsanitary conditions, severe cold, and general neglect

steadily took their toll. Though for twelve months he carried on bravely, giving of his medical skill and contributing from his storehouse of cultural and spiritual treasures to the needs of others, he declined steadily. Nell Dyer reports that "during the last weeks of his life, Dr. Kisch stayed in the so-called hospital with the sick soldiers, and every day before his death he would help the Korean doctor diagnose the soldiers' ailments and suggest treatment. He was so weak that he would lie down on a sort of bench in the consulting room while these consultations were going on." He died peacefully on June 28, 1951, one of the thousands of war prisoners who succumbed to the inhumane conditions of the war in North Korea.

Dr. Kisch's death was not known until word was received from the missionaries and other civilian internees in the spring of 1953. Only then was it known how valiantly he had lived and died by the principles of both his old and his new religious faith. Only then could it be seen that his words about the prayers and lessons of today becoming the only help on which to rely in some future time of need, were prophetic of his own rendezvous with destiny.

Though denied this privilege during much of his imprisonment, Dr. Kisch was never so much at home as when at a piano or organ. Wesley Smith speaks of the joy he had in playing duets with Mrs. Smith for the enjoyment of others. Miss Alice Green also pays tribute to his readiness to play either in solos or duets for the Chinese young people, "and they were fascinated, for he loved and lived the finer things of life."

Significant also was Ernst Kisch's concern for children and for religious instruction to the youth whom he loved to serve. His co-workers both in China and in Korea attest to his child-like spirit, joined with deep culture and at the same time with seriousness of purpose in life. Alice Green who was associated with him in Changchow writes of a seesaw experience which delighted the children who saw Dr. Kisch indulging in it. Then, after telling about his love of music, she says, "He seemed also to hear the music of nature. He saw beauty in trees,

flowers and birds—in all nature."

Morris Paty remembers the doctor saying, after an incident which demonstrated his fondness for children, "The hope of the Christian church is in the children. We should work more with them." Then, out of his own bitter experience, and perhaps because he had by circumstances beyond his control been denied the blessing of a home with children, he added, "Little will be gained by working with the adults. It is too late!"

Above all, this man believed in Divine Providence. Miss Lorena Foster says the only speech she ever heard him make in China was on the anniversary of the day when in Dachau concentration camp he and others were shown the open grave into which their bodies were soon to be thrown. Often, he said, a guard would have a weapon raised to strike him down; but then the arm would fall, harmless, the threat of the grave stayed, and he would feel he had again been saved through his faith in God. That God was preserving him for further testimony and service in China and Korea he could not then have known.

The writer of this tribute recalls the day of Dr. Kisch's baptism, following which he seemed deeply moved. He wanted to talk about his new faith in relation to his Jewish background and experience. "I do not understand all about the Christian church and its beliefs," he said, "but I will not bring discredit on it or its Founder. After all, he was one of us."

The goodness and greatness of this quiet little man may be seen also in his attitude toward money and fame. To be sure, he regretted leaving his luxury and good practice in Europe; but he deemed peace of soul and human service of far greater value. When his friends in New York, following his arrival from China, urged him to stay in security and comfort in the United States, he rejected their views and turned to Asia, this time to his death.

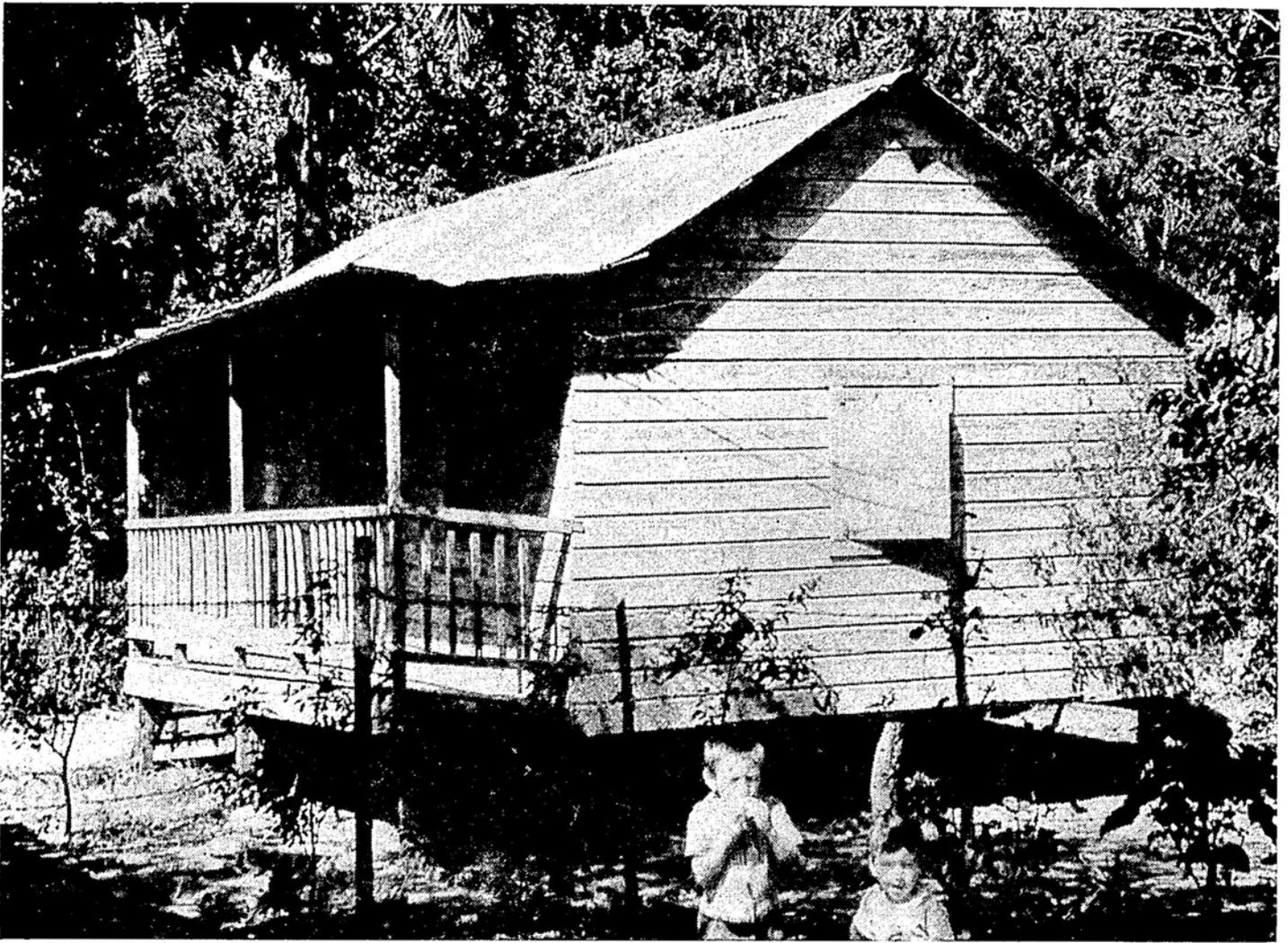
It should be borne in mind that during his service in China, Dr. Kisch received only the salary of a Chinese resident physician, lived as nearly as possible like the Chinese, and ate Chinese food. Lawrence Zellers says Dr. Kisch was never happy in Korea living with American missionaries but

wanted desperately to live at Ivey Hospital with the other attendants and the patients there. Dr. Paty tells of an incident when someone carelessly indicated that the Austrian doctor might be wanting something he was requesting, for himself. In consternation the doctor replied, "Kisch doesn't take; Kisch gives." To this motto and its actualization he strove zealously to apply himself.

Thus lived and died one of God's chosen people. His memory is fresh in the hearts of many in Europe, in China, in Korea, and in the United States. That is one type of immortality. Christians, however, are convinced that such as Ernst Kisch live on in more personal relationship with God and with their loved ones, helping to bring things to realization on earth as they are in heaven. Ernst Kisch is not dead—HE LIVES!

All of the above being true, it behooves the Methodists of this land and others to establish in Korea, since it cannot be done now in China, some form of memorial which will carry forward in this world the spirit and work of Dr. Ernst Kisch. Preferably it should be at Ivey Hospital in Kaesong. But that city is still in Communist hands, and Christian institutions are not encouraged there. Therefore, it has been thought good to endow a lectureship in Dr. Kisch's memory at Severance Union Hospital and Medical College in Seoul. Whatever amount may be secured for such a memorial may be placed in the permanent funds of the Division of World Missions of our Methodist Board of Missions, interest to be used in perpetuity for the purpose indicated. Friends of Dr. Kisch, churches throughout the country, and interested individuals are urged to make contributions to this fund. Thus may be perpetuated the things for which he gave his energies and his life.

Gifts for the Ernst Kisch Memorial Fund should be sent by check or draft to Rev. H. Burnham Kirkland, Treasurer, 150 Fifth Avenue, New York 11, N. Y.



Methodist Prints: Rickarby

● *Santana church meets in this shack with a Sunday school of 100, and forty to fifty members on the outside at services.*

This is PUERTO RICO

by Henry C. Sprinkle, Jr.

PUERTO RICO IS A MOUNTAINOUS ISLAND almost rectangular in shape, 95 miles from east to west and 35 miles from north to south. It is the smallest and easternmost of the Greater Antilles on the northern rim of the Caribbean Sea. Located 1,000 miles east and south of Miami, and 1,600 miles south and east of New York, it is a land of perpetual springtime and healthful climate.

Puerto Rico is a self-governing democracy with a constitution modeled after that of the United States. Since the ratification of that constitution, effective July 25, 1952, the country is a free commonwealth associated with the United States, of which its people are full citizens.

Attempts by fanatical Nationalists to assassinate members of Congress have once again focused attention on Puerto Rico. Dr. Sprinkle, recently returned from a trip to the island, reports on Puerto Rico today.

Puerto Rico is over a million acres of mountain terrain and semi-arid desert, and another million acres of arable land, mostly planted in sugar cane, but also including much tobacco, fruit, cotton, and vegetables.

But mainly Puerto Rico is people—two and a quarter million of them.

They are about three-fourths Spanish and one-fourth Negro, with traces of Indian blood and much intermixture. The population is increasing at the rate of about 40,000 a year, and the island's numbers constitute its greatest problem. The census of 1950 showed more than 643 inhabitants to the square mile. If the continental United States, which now has only about 50.7 people per square mile, were crowded with two-thirds of the population of the world (that is, two billions of people) it would have a density comparable to that of Puerto Rico.

The people of Puerto Rico inherit the traditions of 450 years of Spanish rule modified by 56 years of American

influence. Thus they are traditionally Roman Catholic, though there is now freedom of religion; and many evangelical groups are at work in the island. The old Spanish fortresses, palaces, and cathedrals are preserved amid office buildings, great factories, handsome hotels, and modern apartment houses. Cockfighting is a popular sport, but so is baseball. Spanish is the native language, but English too is taught in the schools.

The nationalist fanatics who wish to sever all ties with the United States are extremely rare, and the hobby of plotting assassinations and shooting congressmen is limited to a few lunatics who represent nobody but themselves. In general the people seem content with the political independence they enjoy. They are a friendly people. From the States they welcome tourists, capital investments, industries, and annual imports of \$400,000,000 worth of foods, textiles, wood, paper, metals, machinery, chemicals, and automobiles (mostly with leather upholstery). In exchange they send to the continental United States every year over \$250,000,000 in goods, including most of their million-ton sugar crop, quantities of needlework, alcohol, coffee, fruits, coconuts; and up to a thousand workers a week as emigrants.

There is poverty in Puerto Rico, bad housing a plenty, and still a great deal of illiteracy and superstition. But the visitor who has known the island by hearsay only is most impressed by the evidence of economic, social, and spiritual progress.

Despite density of population and consequent widespread poverty there is little idleness or begging, and bread lines and doles are not in evidence. Many people have less than they need to eat, to wear, or to shelter them; but they are hard-working, law-abiding, self-respecting folk. The changes in the employment of Puerto Ricans during the past forty years are significant. The percentage of Puerto Rican workers in the following types of work for 1910 and 1951 are significant:

	1910	1951
Agriculture	61.0	23.9
Manufacturing and construction	13.6	23.2
Trade, transport, public utilities	6.6	20.3
Services, government, etc.	16.6	22.8
Other	2.2	9.8



Methodist Prints: Rickarby

• The San José Sunday school crowds three hundred pupils into the small building in the rear, using bathroom, garage, porch, and out-of-doors space for classes.

Under the leadership of Puerto Rico's first popularly elected governor, Luis Muñoz Marín, who took office in 1949, "Operation Bootstrap," a wise program designed to lift the island out of its one-crop sugar-cane economy, its poverty, and its slums, is beginning to show results.

Two outstanding slum clearance projects are symbolic. At Puerto Nuevo a tremendous private housing development has provided 4,500 low rental units. At San Jose in the outskirts of Rio Piedras is said to be the largest government housing project in the world for low income groups. Over 6,000 families have been moved from the El Fanguiuto and LaParla slums to San Jose. Here are 920 apartments renting from \$2.50 to \$20 per month according to the income of the families.

Electric power has increased from 174 to 735.4 million kilowatt hours from 1940 to 1952. A great multi-purpose hydroelectric project costing \$32,000,000 is under way in the arid southwest part of the island. A rural electrification program and plans to supply potable water to thousands of rural families are in process.

The death rate from tuberculosis has been brought down from 260.2 per 100,000 in 1940 to 90.6 in 1952.

The island government is spending 31.2% of its income on education, the

biggest item in its budget, with health and public welfare next (20.2%). Literacy rose from 68.5% in 1940 to 75.7% in 1950. Of the population under 18 years of age 65.5% were in school in 1952. The University of Puerto Rico in Rio Piedras graduates 2,000 students a year, and has large educational and other professional departments. Still there is great need for many more schools and qualified teachers.

Playing a worthy part in the development of the island are the evangelical churches with some 50,000 active members. The major Protestant mission boards have developed an agreement by which rural Puerto Rico is divided geographically among Methodists, Baptists, Presbyterians, Disciples, and the United Evangelical Church (Congregational Christian and Evangelical United Brethren). For these co-operating churches 131 native pastors serve 413 rural parishes.

The Methodist Church has about 6,000 full members in 40 churches in Puerto Rico. When the Puerto Rico Provisional Annual Conference met in Ponce last February, the presiding officer was Bishop Fred P. Corson, but the superintendent and all the pastors except the missionary on the little island of Vieques were native Puerto Ricans. They reported overflowing Sun-

day schools and the addition of many new members. Dr. Leon T. Moore, district superintendent of the Philadelphia District, was guest preacher at the conference, which was visited also by Mrs. Frank G. Brooks and Miss Muriel Day, Dr. and Mrs. Elliott Fisher, Dr. Vernon W. Middleton, and Dr. and Mrs. J. A. Engle of the Methodist Board of Missions, and a party of American Methodist leaders including Dr. Paul D. Womeldorf, Dr. J. Aubrey Hughes, Rev. W. F. B. Rodda, Rev. James A. Simons, and Rev. Earl R. Collie.

The party under the leadership of Dr. Engle visited much of the Methodist work in Puerto Rico and Vieques and came away enthusiastic in their praise for what they saw. They found many of the Methodist churches inadequately housed and overflowing with people, especially with children and young people. At Santana, for example, they saw a small, dilapidated dwelling in use as a church and were told that fifty or more people were obliged to stand outside for services. They visited Sunday schools so crowded that classes had to be held in bathrooms, in garages, and in open lean-to shelters.

They were impressed by the Puerto Rican mission superintendent, Rev. Tomas Rico Saltero and his family, by the friendliness and zeal of the pastors, by the work of the sixteen church-related schools with 1,600 pupils. They were inspired by the splendid George O. Robinson School operated by the Woman's Division of Christian Service. They learned that teachers of the Robinson School help to sponsor and supervise ten of the church-related day schools and kindergartens with more than 1,000 pupils who would not otherwise be in school. They met the fine group of U.S.-2's who are teaching at Robinson.

One of the key institutions in the furtherance of evangelical work in Puerto Rico is the Union Evangelical Seminary near the university in Rio Piedras. Here the Protestant denominations cooperate in the training of young men for the ministry. The location of the school is excellent, the faculty is strong, the equipment is fair, and the student body, though small, is a select group.

Related to the Seminary is the work of Rev. H. Ellis Plyler, Rural Co-ordi-



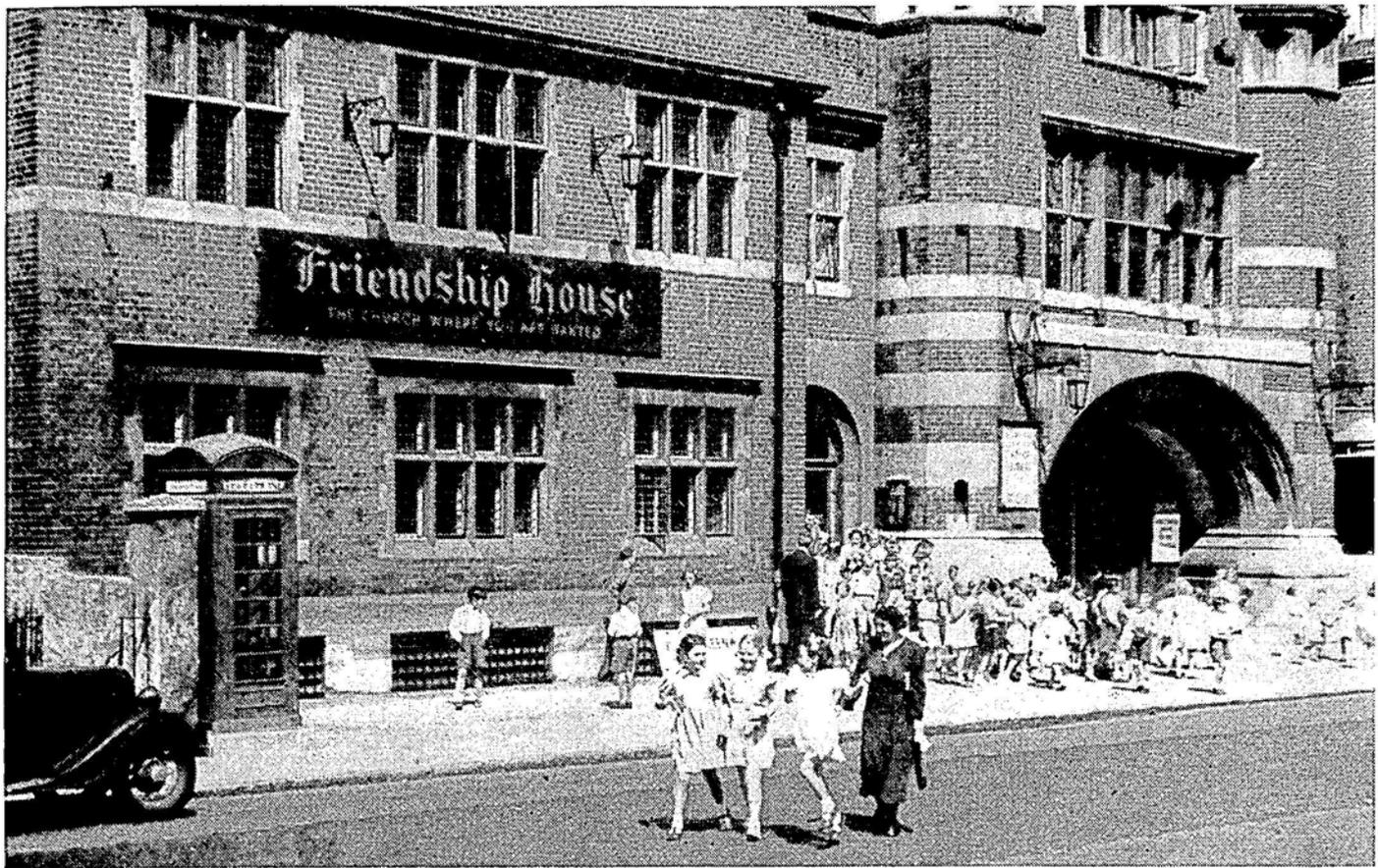
• *Rev. H. Ellis Plyler, Rural Co-ordinator for Puerto Rico, drives to the Union Evangelical Seminary for a seminar with rural pastors.*

Methodist Prints: Rickarby

nator for Puerto Rico under the Division of National Missions of the National Council of Churches. He came to this post after five years of outstanding work as a Methodist missionary in rural Peru and two years as chaplain to Puerto Rican migrant workers in New Jersey. Rural pastors of all denominations attend his weekly seminars and summer institutes. He visits their parishes, helps them to meet special problems and community needs, acquaints them with existing agencies which can help serve their people, and operates a three-acre demonstration farm. His chickens, rabbits, goats, and beef cattle help to feed his family and pay for themselves. His bananas, avocados, sweet potatoes, beans, broccoli, corn, lettuce, and tomatoes show rural pastors how to stretch their meager salaries. He lends his animals for community stock-breeding purposes, distributes seeds, lends out his garden tractor,

and shares what he learns from the experts at the University's Agricultural Experiment Station with rural pastors.

The commonwealth of Puerto Rico has a bright future. Ill effects of 450 years of administration from across the Atlantic cannot be shaken off in 50 years of territorial administration and a half dozen of self-government under the American flag, but great progress has been made. Evangelical Christianity, though a relatively small minority movement, has played a significant part, directly and indirectly, in the recent developments which are transforming the island. What the future holds for the "Pearl of the Antilles" depends largely on the forces that shape character, build faith, establish justice, discipline freedom, foster learning, and inspire vision. Among these forces must be reckoned the little churches that minister to the poor. They too are Puerto Rico.



● Friendship House in the Lambeth district of London.

J. Huggins

Revitalizing a Mission Church in London

Springfield Methodist Church in the Lambeth section of London was once a strong city mission church. Two world wars and changing conditions left it in a weakened condition. In this article Mrs. Mildon tells how new methods have made Friendship House (as it is now called) a force for Christ in this community.

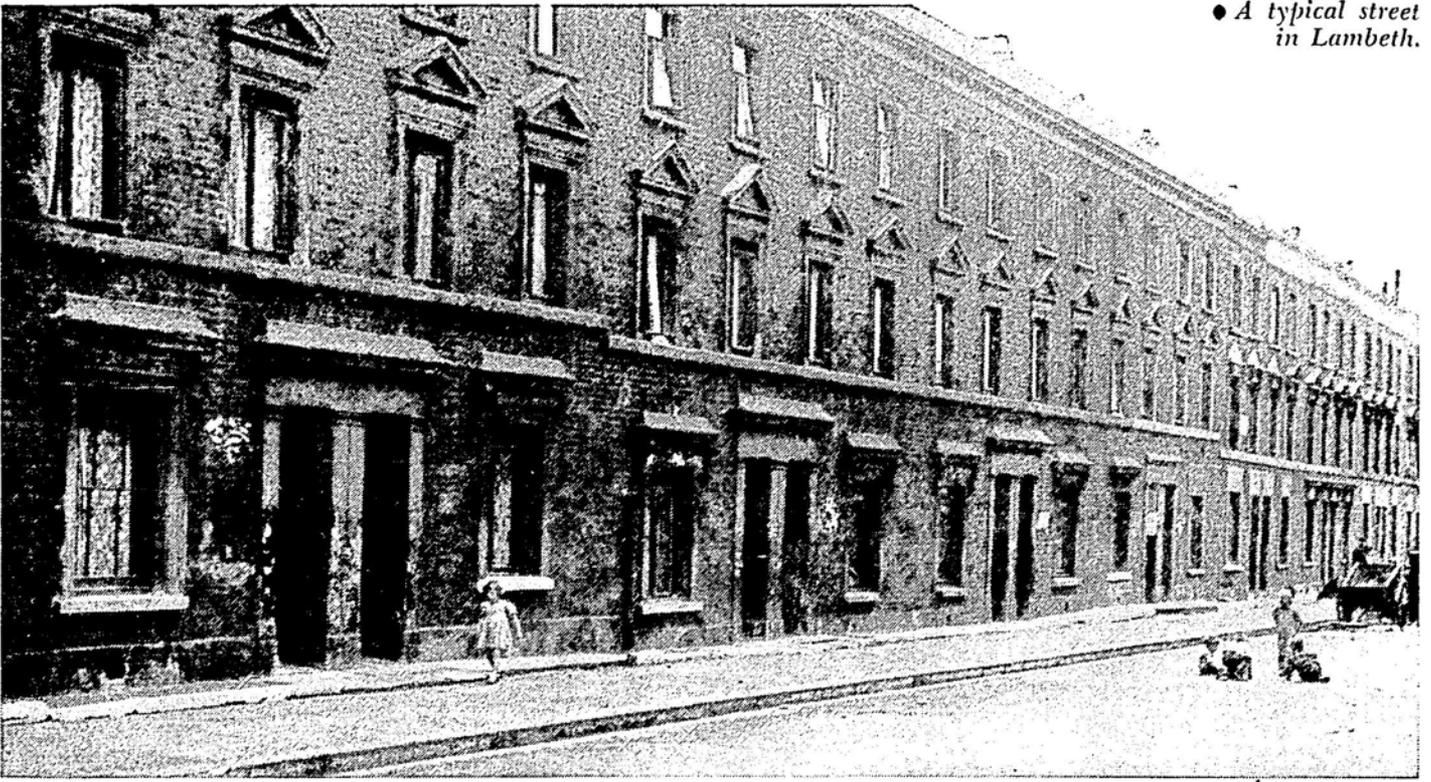
ONE OF THE PROBLEMS OF CITY churches in England is how to make contact with people in poor districts who are either indifferent or openly hostile to organized religion. In the London borough of Lambeth, a new experiment is being carried out by a Methodist church in an attempt to make its witness more relevant to the needs of such an area.

Lambeth lies on the south bank of the River Thames, only a ten-minute bus ride from the Houses of Parliament at Westminster. Save for the acres desolated by bomb damage, it is a tightly packed area, with factories, apartment blocks, and mean streets of drab little nineteenth century houses crowded in close juxtaposition between the main thoroughfares leading out to the

suburbs. Some of the main roads are lined with the heavy, neglected façades of homes which, sixty years ago, were inhabited by the well-to-do and which are now divided into inconvenient flats and tenements. Modern, red-brick blocks of apartments, built by the local government authorities, contrast sharply with the dreary terraces and flats of earlier periods. The new blocks are bright and airy, and they include ideal flatlets—bed-sitting-room, kitchen and bathroom—for old people.

The greatest problem in Lambeth today, a problem which brings much misery in its train, is that there are nothing like enough of these apartments and houses to go round. Thousands of homes were destroyed in this area during the war and for years none could be built to replace them. Mothers, who had been evacuated with their children, came back and squashed into already overcrowded accommodation or into houses which had long been condemned as unfit for habitation. Young couples frequently had and still have to live in a room in the home of one or other of their parents after marriage,

by Mrs. Ivan Mildon



L. Huggins

for there is nowhere else to go, and this often leads to strain and tension. Although there has been a great deal of building since the end of the war, there are still several thousands of names on the waiting lists for homes.

There are churches of all denominations in the area—many of them singularly unprepossessing specimens of church architecture. The present building at Springfield Methodist Church, or Friendship House as it is now called, is only some thirty years old and its outside was more attractive than the interior until recent expensive alterations were carried out. At one time this was a strong mission church, but, like so many other such churches, its numbers went down sadly during the two world wars until there were only a few faithful people left to keep it going. The old type of church meetings no longer had any popular appeal and the society was barely holding its ground.

Four years ago, the Rev. Douglas Griffiths, one of the secretaries of the Methodist Youth Department, who helped to found the now thriving Methodist Association of Youth Clubs, left his connectional office to take on this place and by introducing new and unconventional methods to try to make it more effective.

His idea at Friendship House is to give corporate expression to the gospel.

"All life belongs to God," he says. "At the center of the building, alongside each other, should be the church and the canteen. Christianity is based on a meal, Holy Communion, so there should be a link between the food and friendship of the canteen and the central faith and practice of the church."

Mr. Griffiths envisaged a variety of activities for Friendship House. A play park has been opened for little toddlers who live over a mile from the nearest public park. There are interesting programs for people of all ages, including a Darby and Joan club for old age pensioners who are provided with luncheon at Friendship House once a week. Young people learn crafts and cooking as well as having games, drama and socials.

The minister feels also that the church should ever work outwards. "The gospel makes us lonely for those who do not belong, so we go to them by visitation, fellowships in blocks of flats and by identifying ourselves with their needs. We aim at 'the whole Church in the whole world related to the whole of life.'"

A number of Methodist missions in England have a "poor man's lawyer" service, i.e., a Methodist attorney will volunteer to come along for a couple of hours each week to give free advice to people with legal problems. Often

the problems are more social than legal and since many of these people would never come to church for help in the normal way the contacts with the poor man's lawyer afford valuable opportunities for spiritual as well as legal help.

It was felt at Friendship House that this social service should be developed and that the church should follow up these cases wherever possible. So they opened what they called an "Advice Bureau," staffed by a group of Methodists, including a lawyer, who give their time voluntarily one night a week and also hold themselves ready to assist at any other time, should someone call at Friendship House with an urgent problem.

The Advice Bureau started in the autumn of 1950 when a noticeboard was placed outside the building telling people that this service was available. Some of those who come seeking advice have links with the church, but many are strangers who have seen the board as they have passed by in a bus, or have been directed there by the police or the officials of the Town Hall.

Shortage of accommodation, as was stated above, causes a large percentage of the problems, for in overcrowded houses squabbles with other tenants or in-laws are frequent. The Advice Bureau helpers soon learned that there are no limits to which people will not

go in order to get a roof over their heads.

One night a woman came in and said that she was there on behalf of "Grannie," who wanted to know how she could get rid of the angel who had come to live with her.

"Angel," repeated the astonished lawyer. "What do you mean? Tell me more."

"It's like this, sir," explained Grannie's friend. "Six months ago this angel came to Grannie and told her that she had been sent to prepare Grannie for death. She has been living in Grannie's rooms and eating Grannie's food ever since, and Grannie is as well as she has ever been. There is no sign of her dying and she doesn't know how to get rid of the angel."

The attorney assured Grannie's friend that so far as the law was concerned the angel was a trespasser and could be turned out immediately. But it did not seem a very Christian thing to evict her on a winter's night, so the lawyer telephoned the local police to consult with them. Said the amused police officer: "Just tell Grannie to tell the angel that if she is not gone by ten o'clock tomorrow morning we will

have all the hosts of Gideon there to see that she goes."

Many people come seeking advice about divorce. Wherever possible, through counseling with the minister and visitation by Advice Bureau helpers, the parties are persuaded to try again to make their marriages succeed, but often these unions were the result of lightning wartime courtships between people who had no real affinity of interests and it is impossible to find any common ground between them. When all else has failed, or when husbands and wives are too much estranged to attempt reconciliation, they are sent to one of the law firms on the church's panel. Sometimes, however, reconciliation succeeds and the helpers receive rewarding little letters such as this: "Dear—, I thought you would like to know that things are very much better between us and I think it is going to work this time. Last Saturday we went shopping and I bought Fred a shirt for Christmas and he bought me a nice pair of brown gloves which cost him thirty shillings."

Lonely old people are often brought to the notice of Friendship House in the first instance by some inquiry at

the Advice Bureau. A man came in one evening to find out whether an increase made in the rent of his aged mother's room was legal. The helper inquired into the old lady's circumstances and found that she was 95 years old, blind and partly deaf, and lived in a basement room. For years this old lady worked as a midwife in the area, but now she lived day after day in this depressing room, forgotten by almost everyone save the unemployed son and a married daughter who provided her meals each day. Normally the church would have tried to get her into an old people's home, but she would not hear of leaving this little room where she could feel her way around. All she wanted was someone to come in and talk to her occasionally and make her feel that the world had not completely forsaken her. The daughter was quite bitter about her mother's situation. "Mother's sister used to go to lots of church women's meetings and she is always getting lovely parcels from them, but my mother was too busy bringing up her family and nursing to go to meetings so nobody bothers about her," she said.

The most difficult part of Advice

• *Modern housing is beginning to change the neighborhood.*



L. Huggins

Bureau work is to give any direct spiritual challenge to the people who come. Although they are often conscious of a deep need, they do not think that the churches can help them; or else they have had unfortunate experiences which have made them critical of those who call themselves Christians but do not practice the teachings of Christ.

One woman, who left her husband only three days after the wedding and later lived with another man by whom she had two children, said she had come to "get things straightened out." Someone asked her why she had let things go so long. "I did go to a church some years ago to try to get help," she replied, "but the minister who was there told me that I was not a Christian and I went away feeling so miser-

able that I didn't bother any more." She was asked what her own views were about religion. "I believe in God, if that is what you mean, because otherwise there would not be any sense in life. But I'm afraid I do not go to church. You see, when I used to go sometimes, it always depressed me."

A young fellow, who had been caught stealing his employer's materials, was asked whether this had caused any estrangement with his wife. "Yes, it has," he said. "You see, she's kind of religious, goes to church every Sunday, and she took it very badly when I let her down like this. I'm just not respectable any more and she keeps chucking my disgrace up to me till I want to go out and never come back again."

One of the Advice Bureau workers was asked to call on a family where there were two terribly handicapped daughters, both partly paralyzed and one blind. A son, aged about forty, came in while the Friendship House worker was there. He asked where this place was and she explained that it was also known as Springfield Methodist Church. "Let me see, which is that?" he said. "We have got at least six churches within a stone's throw of this street. There's the Church of England, and the Presbyterian and the Catholic and the Baptist and another I don't know the name of. If you go to any of them they are more than half empty. What's the meaning of it all? They all believe in the same God, don't they?"

Such are the comments of men and

• *A Coronation party in a Lambeth street.*

L. Huggins





• *Rev. Douglas Griffiths, minister of Friendship House, and a member of the Advice Bureau staff counsel a parishioner.*

women who have been alienated from the church for one reason or another and whom the Friendship House Advice Bureau has an opportunity of reaching through its social work.

Much of the work is essentially "bread cast upon the water" and helpers would be the last to claim that it is

bringing any quick results or mass salvation. But, through visitation and introducing the lonely to the friendship and activities of the church, new members are gradually being won into its fellowship. Sunday congregations have more than doubled. One of the people who is now giving most loyal service

first came to the Advice Bureau for help himself. The workers are finding in this as in all the other activities of Friendship House that theirs is essentially a "one by one method" through which, from time to time, they are able to bring someone face to face with the challenge of Jesus.

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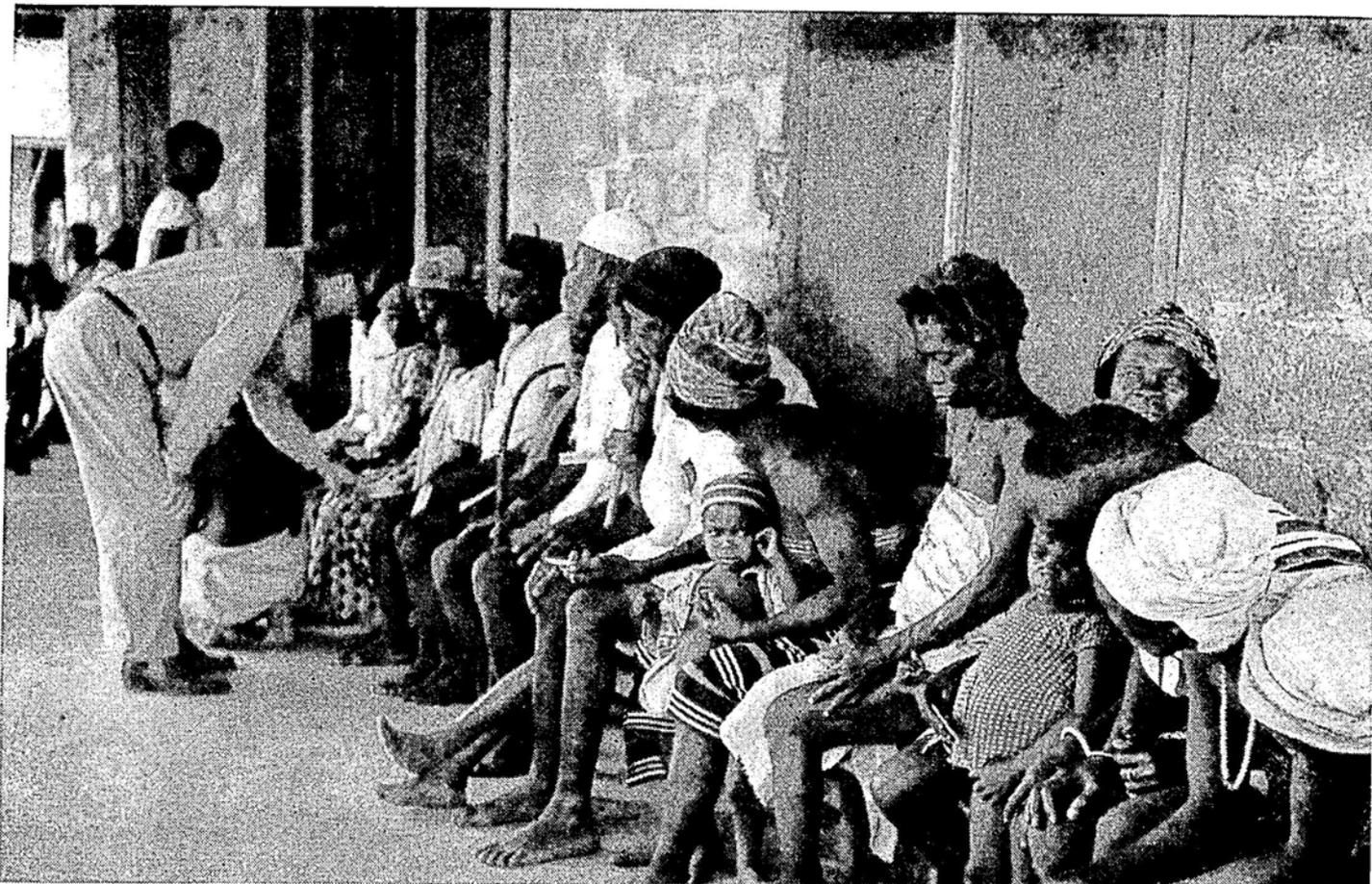
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Griff Davis from Black Star

● *Dr. George Harley, medical missionary, examines patients at the Leprosarium in Ganta, Liberia.*

NEW DRUGS OFFER NEW HOPE

Sulfone drugs are helping to take the terror out of the dread disease of leprosy. Mrs. Savage tells in this article of the work being done in leprosy villages in Africa by Methodists and American Leprosy Missions.

THE KAPANGA METHODIST MISSION Church was filled—forty chiefs, missionaries, Belgian Congo government officials, also 200 leprosy sufferers. But they were not suffering this day; they were having a beautiful time. They too were wedding guests even though they were victims of the oldest disease in recorded history—a history of 3,000 years of misery, persecution, torture, segregation and fear. This fear, on the part of the “untainted,” still persists and even within modern time has reached the point of pathological terror and

hatred so well known in the past.

Leprosy is a germ disease, caused by *mycobacterium leprae*, isolated in Norway by Gerhardt Hansen about 1874, and one form, lepromatous (skin leprosy) in the ulcer or “open-sore” phase, is contagious, although adults seldom become infected. Contracted usually in childhood, it may appear early or not for years. Today most leprologists agree that infection is very rare from cases where no open sores are present.

So these two hundred folk in various forms and phases of noncontagion

were in January, 1952, at the marriage of Dr. Hardee, medical director of the Kapanga Leprosy Village, to Miss Ruth Piper. The rest of the wedding guests were quite unconcerned about mingling with the tainted ones. How customs have changed for these unfortunates—no longer “lepers,” outcast and hopeless.

The bride, daughter of Dr. and Mrs. Arthur L. Piper, now retired, was born in Kapanga, where her father established his medical work in 1912. Beginning with thirty persons Kapanga

WORLD OUTLOOK

Leprosy Village now serves the physical, mental and spiritual needs of more than 800 patients. They themselves built the village, adobe cottages, a well-equipped dispensary, a chapel and a school. The inmates of mission or government-supported, mission-directed leprosy colonies are very busy people unless they are very old, very crippled or blind.

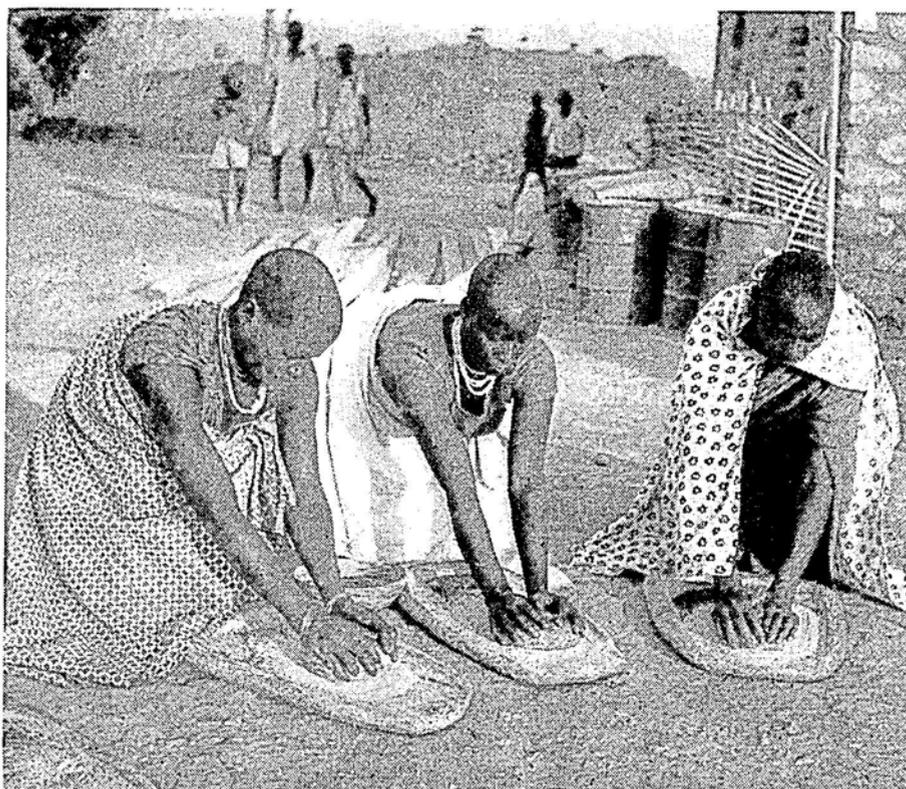
The Belgian Congo Government, aware that leprosy is a public health problem and that it should share responsibility with Christian medical missionaries in controlling and eradicating this disease, now supports the Kapanga Colony and has offered \$240,000 for a new and enlarged plant. However, some staff salaries are paid by American Leprosy Missions, the society whose financial assistance and moral support make Protestant leprosy work possible.

The government also owns the site and assisted financially in the building of the Tunda Colony. This village of nearly 250 opened in 1937. Methodist missionaries do the work, and Dr. W. B. Lewis is the director.

A third Congo colony is the Village of Happiness, so named by the villagers themselves, near the mission station of Minga. These patients, more than two hundred and fifty of them, have put up a dispensary, a new maternity ward, six dormitories, separate homes for boys and girls, The Stockton-Tokenna Memorial Home for babies and small children without infection and several smaller buildings and sheds. Families when possible live in cottages, African style. But new-born babies and well children must be separated from diseased parents. Miss Ruth O'Toole is in charge. This station is not government supported.

A village with about four hundred population is doing good work at Ganta, Liberia. Its small hospital which received \$3,000 from American Leprosy Missions' Postwar Fund to facilitate its completion, is training intelligent and willing patients for clinical and prevention work. These people are very poor, so it took them three years to collect among themselves \$27.59 to send to American Leprosy Missions to help others needier than themselves.

In Portuguese East Africa, Dr. C. J. Stauffacher began his leprosy work at



Leon V. Kofod

• *Women working in a leprosy village.*

the Inhambane Methodist Mission forty years ago. Today a short distance from this mission an old and valuable plantation has been converted into Tellis Leprosy Camp. Beautiful and of great practical virtue, this camp has 500 acres producing coffee, coconuts, guavas, and mangoes. This land was purchased by American Leprosy Missions in 1925 with funds donated by women of The Church of Holland, in Holland, Mich. More than two hundred are cared for here, including a number of healthy babies in the nursery a short but safe distance from their mothers. Dr. and Mrs. C. J. Stauffacher are retiring. Dr. Walter Miklaueck will soon take charge.

The Methodists work not only in Africa but on three continents with a zeal that will never slacken. Probably as many as ten million human beings in this world suffer in body and mind with this affliction. And only one or two per cent receive any real medical aid whatsoever.

Today hopes are high of reaching greater numbers with the sulfone (not sulfa!) drugs, especially the parent drug, D.D.S. (diamino-diphenyl-sulfone). It may be given in tablets or by

injection. About 80 cents' worth is enough to treat one adult for one year. Generally it causes no serious toxic condition, administered in small doses.

Is leprosy curable? Yes—the word *curable* today is used by responsible authorities, when only a very few years ago *arrestment* was the best that could be expected. With children, where the disease has not progressed far, the results of D.D.S. treatment are almost certain; in adults the percentage of those who are rendered completely symptom-free by D.D.S. is very high. But it must be clearly understood that a certain number of pills or injections over a certain period will not guarantee a complete cure for each and every “advanced” case. Many negative clinical smears cannot prove no bacilli still lurk in the tissues. Relapse is possible. Fortunately almost every incurable case does decidedly improve with treatment. And D.D.S. cannot restore eyes to the blind, inner ears to the deaf, nor normalcy to the extremely crippled.

Yet plastic surgery has brought bright smiles to once melancholy faces. The nose, often destroyed, is now restored by bone from a rib to make a bridge. In neural leprosy, the form af-

by *Beatrice Haden Savage*



Leon V. Kofod

● *Treatment includes the teaching of trades. This man is learning carpentry.*

fecting the nerve fibre, remarkable success in opening clenched fists and replacing paralyzed tendons, making the hands useful again, has been achieved by Dr. Paul Brand at Vellore Christian Medical College of India.

In 1874 in Dublin, William Bailey, many years a missionary in India, formed a society out of which grew The Mission to Lepers (London). The American Mission to Lepers dates back to 1906, and was incorporated under that name in 1917; this was changed to American Leprosy Missions, Inc., in 1950. It is increasingly apparent the word "leper" must be forgotten. It carries too great a stigma for any decent human being, much less a Christian, to thus burden another human being. The society in England, while agreeing with

us in spirit, is simply British and slow to rename itself. The term "Hansen's disease" is used in some institutions to get away from the stigma of leprosy entirely.

With governments shouldering the leprosy problem the work of these two societies is slowly readjusting itself, but its necessity is unchallenged. The secular is not taking on ten million cases with any incredible dispatch. Mission colonies must go on for many years, and new areas must be penetrated. In Nepal, north of India, for instance, the disease is rampant. Nothing is done. Victims flee across the border, if they can, to The Chandag Heights colony. Here is an opportunity to establish outpatient clinics and traveling dispensaries on the border line.

American Leprosy Missions aided 148 missions throughout the world in the past year to the extent of more than half a million dollars. Drugs and surgery are not the whole ministry. Children must be protected, educated, and taught the love of Christ. For adult sufferers "the leper complex," sometimes amounting to melancholia, must be defeated by faith in God, work when possible, including the nursing of fellow sufferers, and training in arts and trades in order to face the world again.

In these many ways, American Leprosy Missions, Inc., helps Methodists and others throughout the world heed the injunction to "cleanse the leper." With the assistance of modern drugs, victory comes nearer in the fight against this age-old scourge.

"Jesus Christ, The Way"

As this paper is being mailed to you, the Fourth Assembly of the Woman's Society of Christian Service is meeting in Milwaukee, Wisconsin. About three thousand women are looking at "the task Thy wisdom hath assigned" and setting about to "cheerfully fulfill," as Charles Wesley puts it. We bring here a glimpse of the assignment undertaken around the world by the Woman's Society of Christian Service of The Methodist Church.

"The Task Thy Wisdom Hath Assigned"

*"The task Thy wisdom hath assigned,
O let me cheerfully fulfill;
In all my works Thy presence find,
And prove Thy good and perfect will."*

—CHARLES WESLEY

(From Hymn No. 290 in *The Methodist Hymnal*)



Methodist Prints, by Alice Southern

• *The Japanese countryside in the springtime is a lovely sight. But those who live in rural Japan sometimes find that the drudgery of their days offsets the loveliness about them. Women missionaries of the Woman's Division of Christian Service are developing Christian programs that have done much to relieve the tedium of life in isolated areas. In addition there are four rural centers in Japan supported by the Woman's Division of Christian Service.*

PICTURE SECTION



● *At the Church of All Nations in Los Angeles, children line up for their morning codliver oil. Conference women give support which helps make possible the service. The Woman's Society of Christian Service through the Division supports sixty social centers in cities. In addition many conferences of the Woman's Society of Christian Service support or co-operate in social centers.*

Methodist Prints

● *In Pemiscot County larger parish in Caruthersville, Missouri, country boys and girls meet together for study and play under the leadership of a church school teacher. There are 31 town and country centers under the Woman's Division of Christian Service.*

Methodist Prints, by R. Rickarby





Methodist Prints, by R. Rickarby

● *In Vieques, just off the coast of Puerto Rico, a nurse supplied by the women of Methodism cares for island children in the clinic. Clinic day brings children and their mothers from all over the island to this little building.*



Methodist Prints, by Spitzkeit

● *A Methodist kindergarten in Pusan, Korea. Some of these children may go back to Seoul. The chances are that most of them will grow up in Pusan. The future of Korea rests in their hands and in the hands of children like them.*



● Dr. Fred M. Langsam, the director of the Maynard-MacDougall Memorial Hospital in Nome, Alaska. This hospital, under the Woman's Division of Christian Service, serves not only tubercular patients but also gives the only hospital and medical care for a population scattered over many hundreds of miles.

Methodist Prints, by Harry Spencer



Methodist Prints, by H. G. Conger

● Nurses at the Clara Swain Hospital, Bareilly, India, serve the community. The Woman's Division of Christian Service is enlarging its public health service each year.



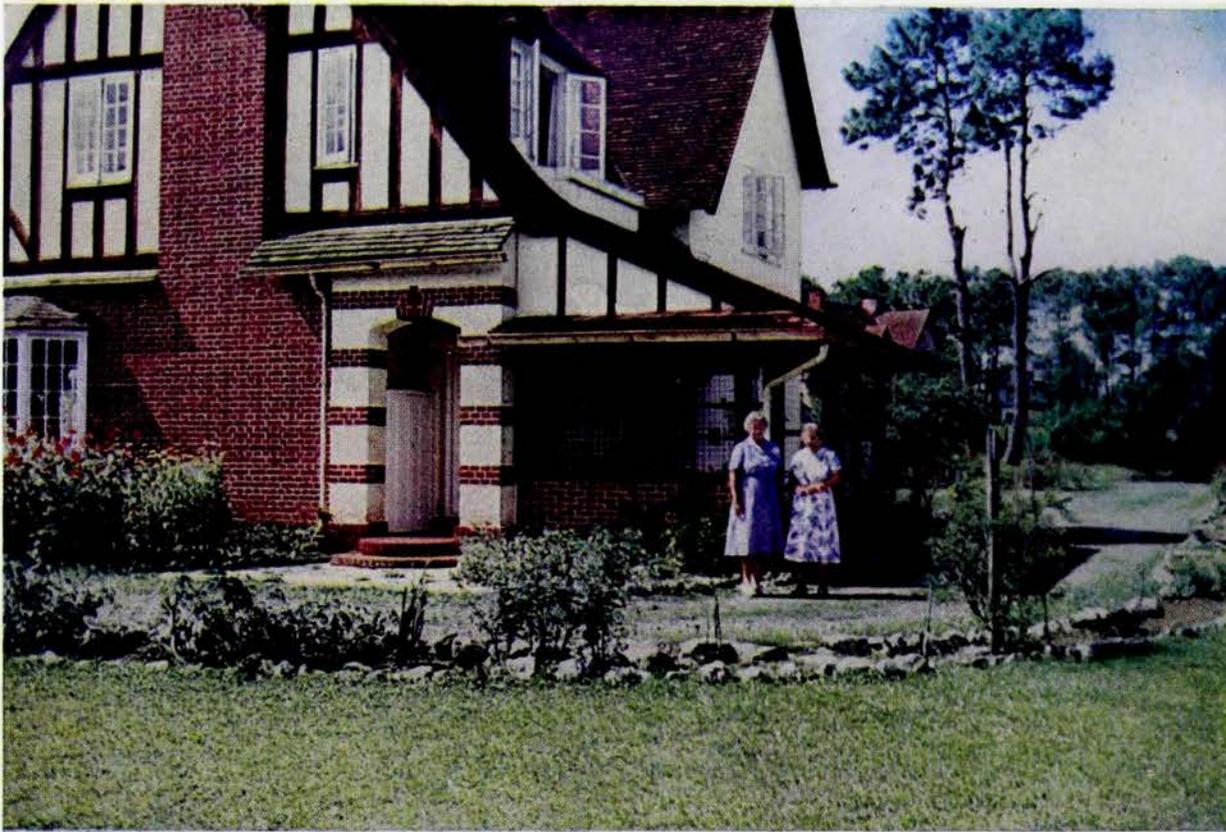
Methodist Prints

● *A neat rural church in Hawaii. The Woman's Division of Christian Service has only recently opened rural work in the Hawaiian Islands.*



Wm. DeRuiter

● *A Christian house-mother in Lodja, Belgian Congo, Africa. At Lodja, girls are prepared to become good citizens in their village communities as well as good homemakers. The Woman's Division is bringing new emphasis to training African girls.*



Methodist Prints, by F. T. Cartwright

● *At Kalaw, Burma, Miss Nagler and Miss Cavett, missionaries, stand in front of the missionary home. Christian Burmese women are coming more and more into leadership. They ask for the best of missionaries to help them. The Kingswood School in Kalaw is a co-operative school between the Baptists, the French Methodists and the Division of World Missions and Woman's Division of Christian Service of The Methodist Church.*



Methodist Prints, by Ream

● *A view of the new buildings at Bennett College, Rio de Janeiro, Brazil. Bennett serves as a training school for teachers as well as a school for boys and girls. It is imperative that Protestant teachers be trained quickly in Brazil.*



Methodist Prints, by R. Rickarby

● Miss Helen Aldrich, superintendent of the George O. Robinson School in Puerto Rico. This Methodist school is one of the outstanding schools of the island, with a standard that affects not only its own students but also students of other schools who are impressed by the standard. It serves 325 students.



Methodist Prints, by Toge Fujihira

● The Union Theological School in Buenos Aires, Argentina. Young women as well as young men are trained to work in the Protestant Spanish-speaking churches of South America. Here such outstanding leaders as Violetta Cavallera, now serving the Methodist Church in Uruguay, were trained.



Emma Burris

● Miss Mary Lou Barnwell, director of the Bureau of Deaconess Work, pauses to let the children sniff that fragrant pink lei. Miss Barnwell was on her way around the world at the time the picture was taken. The trip was in the interests of studying deaconess work abroad. Miss Barnwell, in this picture, is standing outside the Susannah Wesley Home, famous Methodist home for children in Hawaii.

● Filipino women at the Mary Johnston Hospital in Manila, Philippines. Mrs. Perez, one of the speakers at the Fourth Assembly, stands at the head of the line on the left. The Philippine Methodist women have a splendid deaconess training school and have just sent their first overseas missionary to Okinawa.

So Methodist units of women all over the world fulfill "the task Thy wisdom hath assigned."

Methodist Prints, by T. T. Brumbaugh





Photo by Three Lions

● *An H-bomb is exploded in the Pacific. An uninhabited island disappears. The world stirs uneasily. In the United States Christians say: "What can we do to keep such a bomb from exploding on an inhabited island—or continent? How can Christians help build a world at ease?" The next few pages show by pictures some essentials if we are to have a world at peace. All of them are within the program of some part of the Board of Missions. All of them have some Christian working to make them more effective. All of them need hundreds of thousands more Christians to assure their accomplishment.*

ISSUES of PEACE

A PICTORIAL



Leon V. Kofed Photo

● To assure a peaceful world, all people need to know more about the world. A first requisite is that everyone has a chance to learn to read.



Photo by Orlando, from Three Lions

● To live the best life, families should have good places to live. An old New York living room has been made into a one-room apartment here for a Puerto Rican family. There are 425,000 Puerto Ricans in New York City, most of whom have come in the last ten years. Slum clearance and housing for low-income families as well as care for the new immigrant are a part of the peace program.



Photo by Em. Gross, from Eastern Publishers Service

● Two displaced persons brought to this country by the Methodist Committee for Overseas Relief. Five thousand more must be brought in within the next three years, if the Methodists are to do their part toward the resettlement of these homeless people.

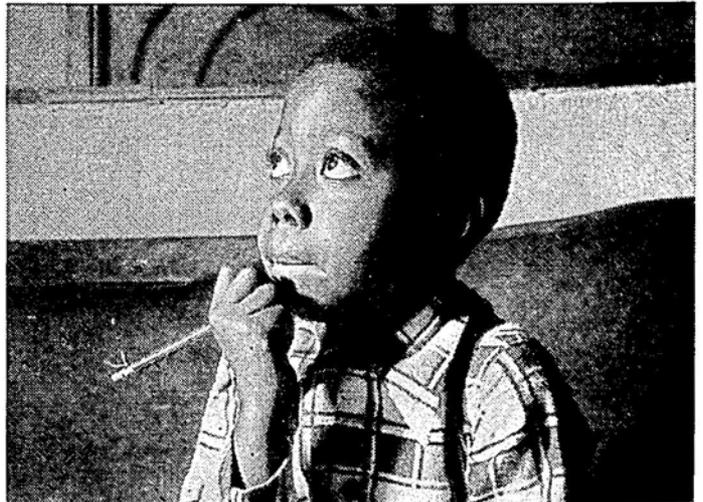


Photo by Three Lions

● Peace is seriously threatened if this child (and children like him) does not receive his equal opportunity for education with other children. Today, Christians are studying the school systems, educating the public on inequities and their implications, seeking all manner of ways to work across race barriers, and studying ways to bring about a change without friction if the Supreme Court rules segregation in schools unconstitutional.



Photo by Eastern Publishers Service

● A reclamation of land around the world is the concern of peace. This elderly Korean is one of hundreds who have left for a reclamation project which will restore thousands of acres of farm land to production after years of idleness because of war. The resettlement is sponsored by the United Nations Civil Assistance Command in co-operation with the government of the republic of Korea.



Photo by Three Lions

● Health for the world is a part of the peace program. The public health team leaves the Mary Johnston Hospital in Manila for a routine round of visits to homes where children or parents are sick, or the family needs advice on a medical problem. The Mary Johnston Hospital is a Methodist mission project in the Philippines.



Photo by Luoma from Monkmeier

● A preacher calls on a trailer family. The moving population of America includes all classes. It is so constantly in motion that the entire country is affected by it. It is estimated that there are one million children under sixteen years of age in families moving from place to place because of work. The good education, health, and emotional stability of these children are in the Christian program for peace.

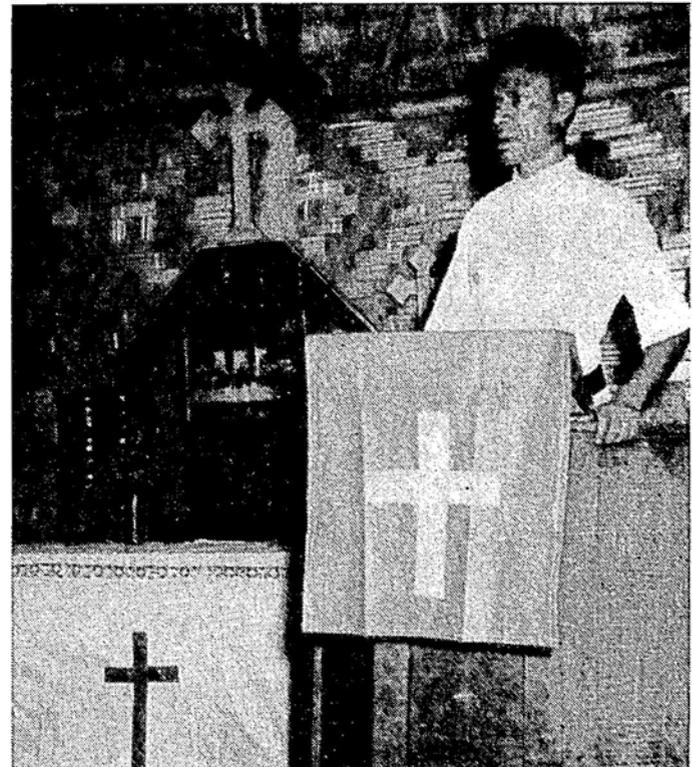
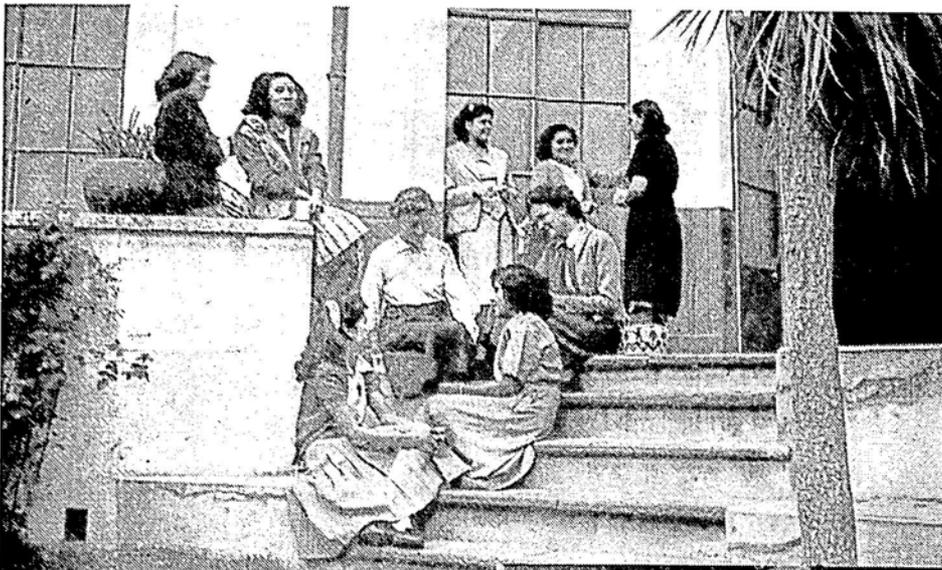


Photo by Eastern Publishers Service

● A preacher of one of the "younger" churches. The younger churches must be encouraged and given opportunities to take leadership, not only in their own local churches but also in the church councils. This is a part of a program for peace.



● A deaconess training school in Mexico City. Girls and women must have the opportunities to carry responsibility inside and outside the church if we are to have peace.

Photo by George Pickow from Three Lions

● A committee of the United Nations meets. Mrs. Pandit, president of the Assembly, sits at the table. The United Nations can be the greatest deterrent to war we have ever had in the secular world.



Photo by Eastern Publishers Service



Photo by Campbell Freys from Monkmeier

● Bishop G. Bromley Oxnam, one of the presidents of the World Council of Churches, talking with Dr. Samuel M. Cavert, Secretary of the Council, at the Founding Meeting of the World Council of Churches. Christianity has never before had such a united body of men and women of good will to keep peace. The Council, just as the United Nations, however, responds to the acts of the people like you who read this page.

Helen Kim

by Dorothy McConnell



Ewha Woman's University, Seoul, Korea

• *Dr. Helen Kim (on step), president of Ewha Woman's Christian University, Seoul, Korea, and five graduates in front of Emerson Chapel, where students had just received the first master's degrees in the history of the University.*

I REMEMBER WHEN HELEN KIM CAME to the United States after the second world war. She had been invited to be the speaker on a World Fellowship Night at the Y.W.C.A. Convention. At that time no civilians were traveling to or from the Far East. The guns had hardly ceased firing. Planes were used for transporting military personages. It took the most unbelievable amount of pressure, red tape, international negotiations, and sheer luck to get a civilian on a plane. The Y.W.C.A., with nervous boldness, continued to announce Helen Kim as

speaker for their big night. No word came. The speech was to be on a Sunday night.

"Who is your pinch-hitter?" someone asked the program chairman.

"No one," said the chairman. "I've known Helen Kim for many years. She'll be here."

On Sunday afternoon a plane climbed down from the clouds, and a small Korean woman landed on American soil. Sunday night, Dr. Helen Kim made her speech.

Helen Kim is the kind of person who gets to the place where it is im-

portant to be at that precise moment.

Methodist women interested in Korea have been aware of Helen Kim since her school-girl days. She has never been one to be overlooked. Some women come to leadership slowly. Helen Kim was a leader from her first appearance.

In the early days of her prominence it was exceedingly difficult for a person from a mission land to be accepted as a leader. Such a person was accepted as a personality, yes, and—be it said to our shame—occasionally had the experience of having his personality ex-

ploited "for the good of the work." But to be accepted as a leader qualified to help set church policies was another matter altogether.

The first public evidence that Helen Kim was entering the policy-making group was when she announced that the women of mission lands should form themselves into independent societies with some kind of fraternal link to the American church. Dr. Kim was then in her early twenties. She said that she had received this idea of women in mission lands and women in the United States working together but independently after a session of prayer.

It seems strange today that, prayer or no prayer, the women of the United States resisted that idea. The women of mission lands, they said, were not ready for such independent action.

But years later, in fact the very year Helen Kim became president of what was then Ewha College, the World Federation of Methodist Women was founded on Dr. Kim's idea.

At the International Missionary Council meeting in Jerusalem in 1928 the young Helen Kim stepped out again before the public to ask that "younger Christians" be given a place in the council halls of the church. Some say that it was her voice that led to a new consideration of "younger" churchmen in all parts of the mission world. At any rate, the day of mission board planning with no consultation with the younger church Christians went into its twilight after Jerusalem.

From that meeting, Dr. Kim came back to the General Conference in the United States—again, bringing a new concept of the role of the new Christian in the Church.

I was present on the day that she spoke. It was along toward the end of a session, and a general apathy had

settled over the delegates. Dr. Kim was invited to the platform, as so many overseas guests are. It was a time before the use of the microphone and no one really expected to hear what this tiny woman said. And then she spoke. Sitting to the side of the auditorium, I was interested to see the sudden movement over the hall as her voice carried out to the back rows. Heads came up, and bodies bent forward. Helen Kim "had" her audience.

Dr. Kim graduated in the fifth college class at Ewha College—a Christian college which had welcomed its first freshman class in 1910. From there she studied at Ohio Wesleyan University, and later received a doctorate at Columbia University. In 1939 she became the president of Ewha, just as the world was entering into the second world war. By November, 1940, the Western faculty members were gone from Ewha, and from 1940 to 1945 there was no chance of communication with the Western friends and missionaries who had given support in the past. In spite of all this, Ewha College, under Dr. Kim's leadership, became a university. The university got ready to play its part in preparing women for their role in Korea when the war ended.

After the war it was a very short time before the Communists came down over Southern Korea. Under the leadership of Dr. Kim, the university was opened in Pusan under unspeakably difficult refugee conditions. Studying in rough sheds with no floors, and with tent roofs, sitting on benches, but with no desks, young women came to Ewha for education, and the name of Ewha was known wherever there was a hunger for knowledge.

When the truce was signed last July, the leaders of Ewha prepared to move the university back to its own

campus in Seoul. Although the top story of Pfeiffer Hall had been burned off and all the furnishings were gone, 2,000 students registered for study on the campus, which they call "our Ewha garden," last fall.

Miss Marian Conrow, a missionary to Korea, writes of the Ewha of today:

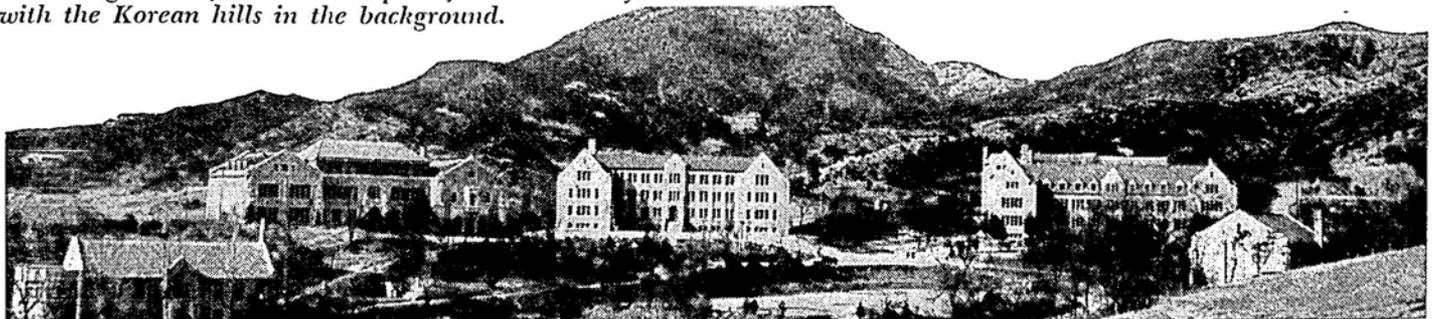
"How shall we capture the spirit of this remarkable institution, almost as difficult to describe as the complex personality of a human being? Perhaps the seal of Ewha Woman's University carries the story. It is in the shape of the pear flower, with the following emblems: the cross, to represent the Christian character of the school; the *taikuk*, or divided circle, to represent the philosophical nature of the national heritage with its union of diverse and varied elements; three Chinese characters, to represent the motto: Truth, Goodness, Beauty; finally, the wide-swung doors of an oriental gate through which is seen the ascending and difficult path of service."

If it is hard to capture the spirit of Ewha, how much harder it is to capture the spirit of the personality of Helen Kim!

She is back in Seoul with her university. She is living not on the campus but in an old Korean house of the Ye dynasty, where she is surrounded with the grace of Korea's ancient past. But she entertains, in that house, the people of today. There is something quite symbolic in this.

Helen Kim has been from the very beginning a Korean Christian, not a Westernized Christian of Korean birth. She has insisted from the time that she first moved in church circles that the new Christian bring to the world church those gifts which are native to him or her, and that they be accepted as gifts of value. This is a concept that is considered today as modern and acceptable. One reason it is so accepted is that Helen Kim was never one to be overlooked.

• *The "garden of Ewha"—campus of the University, with the Korean hills in the background.*



Ewha Woman's University, Seoul, Korea



Photo by Elizabeth Thompson

• A summer camp is one of the services the church can offer older persons. The leader of this outdoor worship is eighty-one years of age. She is reciting here a chapter of Revelations which she has learned by heart.

During the past decade "Golden Age" clubs have been born all over the country. But, except for those who are serving in Homes, there are still few deaconesses who are giving major attention to building a church program for the older generation. One is Miss Elizabeth Thompson, a rural deaconess now on sabbatical leave in Decatur, Georgia. She writes that as she works she has had to "swallow her words" when it came to expressed notions of what an older person's program should be. As a suggestion to other churches and parishes, we present here a visual report of some of Miss Thompson's work.

The pictures show how the church has served its older parishioners. What we have not been able to show is the renewed service the church has received in return.

The CHURCH

and the OLDER PERSON

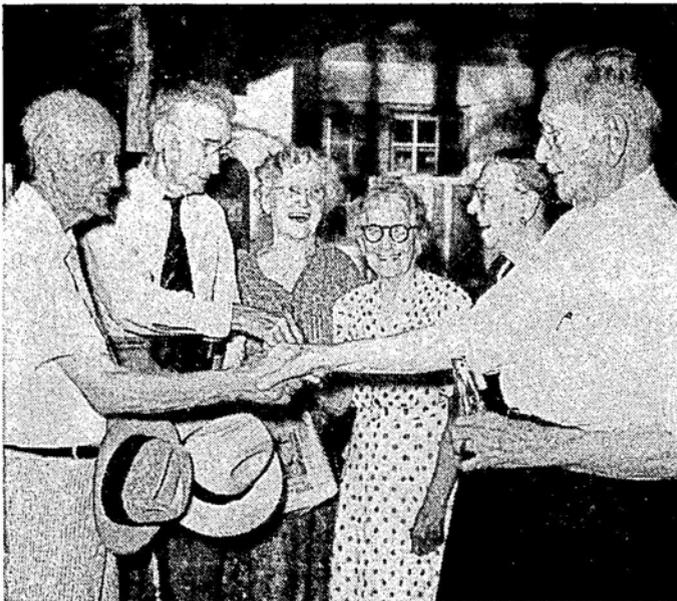


Photo by Elizabeth Thompson

• This group of camp cronies count over five hundred years of life between them.



Photo by Webb Studio

• Miss Thompson visits a ninety-year-old woman. "She speaks little English," says Miss Thompson, "and I speak less French, but we enjoy each other." The little Frenchwoman is the grandmother of Georgia Wesleyan's president, Dr. B. Joseph Martin.



Photo by Elizabeth Thompson

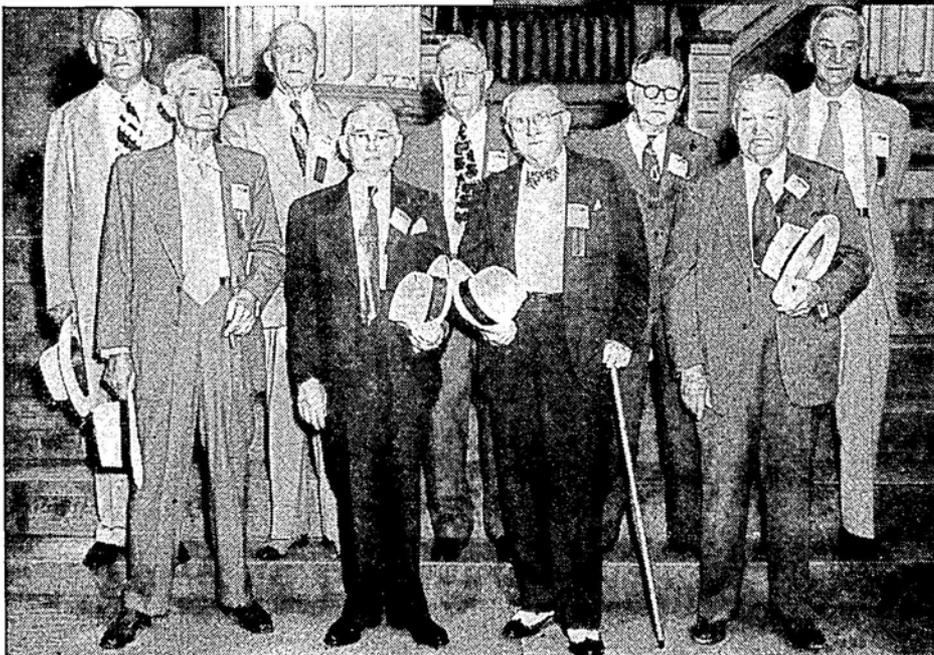
● A group of men and women, members of a church on a circuit, discover a good bit of creative fun in working with their hands—and find fellowship, too.

Photo by J. Frank McAneny



● A dramatic sketch is just the thing to liven up an evening party. There is a great deal of talent among this particular age group.

Photo by Elizabeth Thompson



● A reunion of the class of 1901 of the University of Georgia. Miss Thompson's father is the second from the left. In the old days, we called men of this type "elder statesmen" and then so arranged things that there was little left to be statesman-like about. The church, through workers like Miss Thompson, is attempting new ways, so that capabilities of men of this type will not be lost to the church.

WHEN BISHOP G. BROMLEY OXNAM as a young minister took his first church in the San Joaquin Valley, he was faced with an odd situation.

"There is one man in this community you mustn't call on. His name is Scruggs," he was warned. "Scruggs ran the first Methodist minister off his property and said he would do the same to any other minister. No minister has dared approach him since."

The young Oxnam's first call in the parish was on this supposedly ferocious man.

"I had decided to run any minister off. But I don't want to run you off," announced Mr. Scruggs.

"Why?" asked the Rev. Mr. Oxnam.

"Well, I look across my lawn here to the garden of the minister. The last minister let sunflowers grow in his garden. You cleaned yours out. Besides you're not scared of me."

Bishop Oxnam is a man who has always faced difficult situations.

In a recent interview in Washington with the Bishop, I attempted to find—something that had aroused my curiosity—the source of the Bishop's courage.

His courage is an inherent quality—a stubbornness, a strength—that has been with him since childhood.

His courage is also the result of a deep religious faith that has grown with him through manhood.

"Fundamental in our whole religious life is this," said Bishop Oxnam, "that nothing can separate us from the love of God.

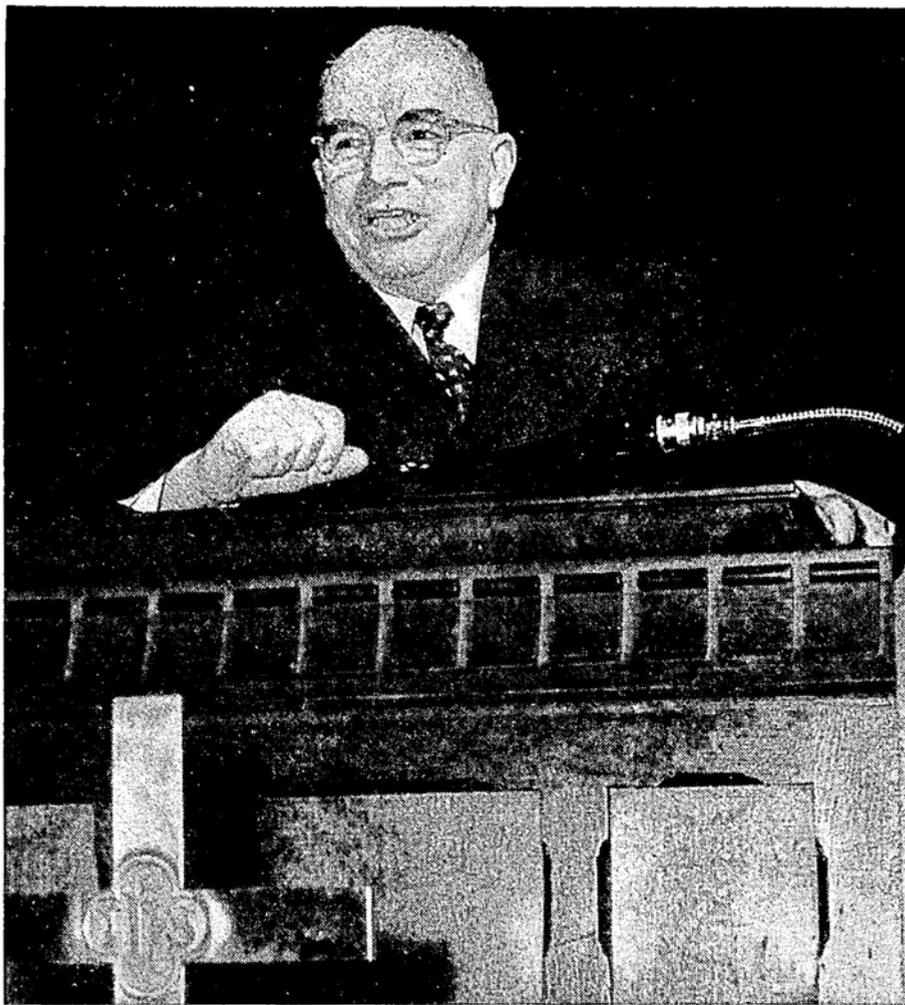
"When a person really believes that, he knows that in all matters effecting his eternal welfare, he is beyond the reach of any human dictator and independent of any human institution.

"If a person believes that, he can take anything that happens to him—nothing can hurt him.

"No human dictator can reach the source of his strength."

The Bishop's face as he spoke left as indelible an impression as his words. His is an open face. His gray-white hair, his large cheek bones, and his kind eyes that look you right in the face make you know that here is a man who does not have to try hard "to love his fellow man." Here is a man whose face shows a soul at peace.

Bishop Oxnam was born the son of



• Bishop G. Bromley Oxnam

Photo by Jerome Drown

G. Bromley Oxnam

Man of Conviction

Bishop Oxnam was the featured speaker on the opening night of the Fourth Assembly of the Woman's Society of Christian Service in May at Milwaukee, Wisconsin.

a mining engineer. His father started work at the age of eight in the mines of Cornwall, England. He came to this country as a young man and made his fortune by inventing a new method of cyaniding silver ores. He was a self-made man and believed that America should remain a land of opportunity where strong men could rise from the lowest ranks in society to the very highest.

The father was a strongly religious man. It is said that he never left a mining camp without first building a

Methodist church. In the last mining camp that he operated, he built a church with his own two hands. Bishop Oxnam has inherited his father's vigor.

When Oxnam decided that he wished to go to college his father thought it would be better for his character if he went to work. He did not want wealth to spoil his son. But, wishing the best for his son, he proposed a compromise.

"If you will work to earn your way through the first year of college, I will pay the rest."

by Marion Homer

So Oxnam went to work in the oil fields and then on a railroad to earn his own tuition.

As Oxnam attended the University of Southern California and Boston Theological Seminary, his ideas began to change in two respects:

First, he began to branch away from the fundamentalist religious faith of his childhood to a broad intellectual Christianity.

Second, he became aware of the Christian social responsibility towards people living in the slums or people suffering from injustice.

One Sunday, at the Boston Theological Seminary, the young Oxnam brought the wrath of the powers that be down on his head for his ideas. But he refused to budge from his position.

He had gone out to the old North Church to hear a sermon. The window over the altar was open and he could see through it to a tenement. All the way through the sermon, his eyes were glued to a picture of a woman on the fire escape of the tenement bent over a washtub.

"Know ye when ye see these things come to pass, that the kingdom of God is nigh at hand." The minister was using this as his text.

The student minister made the subject of his practice sermon: "Know ye when ye see these things come to pass, that the kingdom of God is *not* nigh at hand."

His professor reproached him with the comment: "It is not the function of the minister to bring these highly controversial issues into the pulpit."

But Bishop Oxnam all through his preaching life has been bringing highly controversial issues to his pulpit.

The living conditions of the laboring man were a challenge to him. The Bishop helped labor to gain the right to organize. In the early days, when labor movements were being suppressed, he once allowed the workers to meet in his church basement, and caused a fury of criticism through doing so.

He joined with Upton Sinclair in opposing those who would break up union meetings with force. Once the city of Los Angeles sent police to break up a strike of longshoremen. The Bishop opposed the city's use of force.

But the Bishop took an equally strong hand against labor, when it, in

its turn, employed violence or unethical means. The electrical workers' union once instructed its men to cut wires, fill concrete in wrong places, and use other methods of violence. The Bishop went to the head of the union and persuaded him to rescind his orders.

Discrimination was a challenge. In the fight for Negro rights, the Bishop has stood in the forefront. Once, he approached a group of doctors at a Methodist hospital and asked them why they did not allow Negro nurses on their staff. "We don't want our race to be polluted," one man said. The Bishop demanded that the doctors be scientific. The Negro nurses were soon admitted to the staff.

The Bishop has fought battles with mayors, city planners, and politicians to improve living conditions in the various cities where he has worked—Los Angeles, Boston, New York, Washington.

In Los Angeles, he went to the mayor, who was involved in politics and was partly responsible for not closing a certain house of prostitution. He said: "Unless you close the place, I will go to all the ministers and state the facts—that the administration refused to help."

This statement cleared the air. The mayor helped him solve the city problems after that.

One great task in recent years for the Bishop has been to help instill an awareness of international responsibility among American Methodists. As president of the Federal Council of the Churches of Christ in America and chairman of the Crusade for World Order, the Bishop has been in the forefront of international thinking. He has had an intelligent doctrine of peace, but never a blind one. It was he who at the 1950 meeting of the World Council of Churches in Toronto, warned the delegates not to sign the communist-inspired Stockholm Peace Appeal.

He spoke of the "spurious nature" of the document. "I would like to make clear that big names like peace and justice are often wrongly used," he said to the delegates.

In 1953, a big challenge came to a man who had already met many. The Bishop was called a leader of "the Communist Front" by a member of

the House Committee on Un-American Activities. It is true that many extremist elements were engaged in fighting or stirring up trouble over some of the same issues as the Bishop was fighting: the rights of labor, the rights of the Negro against discrimination or good housing. However, the methods of these extremists were different from the Bishop's methods. The Bishop was never a member of any group that was communist-dominated while he was in it or helping it.

It was not the Bishop's nature to sit back and take such an accusation. He demanded that he be allowed to come before the committee. The important thing is that the Bishop was not called before the committee. He asked to go there of his own free will.

In the end, the committee retracted their charges and said: "This committee has no record of any communist party membership or affiliation by Bishop Oxnam."

The Bishop feels strongly about the issue of "free thought" in the United States. The Bishop feels that Americans are beginning to let their minds be influenced by mass thinking. They are staying within the orthodox safety zone of conventional opinion. This runs contrary to the genius of America, he says, which has been "the questioning attitude."

"This movement towards mass thought must be faced squarely," says Bishop Oxnam. "A great example for facing mass thinking can be found in the life of John Wesley.

"When they stoned him and threatened his life, Wesley didn't run.

"I've learned from long experience," said Wesley, 'to look a mob in the face.'

"We've got something that's mobile in our thinking today. Supreme Court Justice William O. Douglass talks about the 'nameless and faceless accusers.' These accusers create hysteria. They cause the fear that keeps people silent.

"That mob has to be looked in the face too," says Bishop Oxnam.

Bishop Oxnam has a Source of strength which is rooted deep in faith. As he himself says "when a person really believes nothing can separate us from the love of God he can take anything that happens to him. Nothing can hurt him."

A composite article on the Methodist Youth Fund drawn from reports by Emeline F. Crane and Emily Shacklock.

TWENTY-FOUR HOURS A DAY, AROUND the world, the Methodist Youth Fund is working in order to help persons live the abundant life. Persons with diseased bodies, with minds darkened by fear and ignorance, and individuals with crippled personalities sense the importance of its ministry. Happy, busy persons know its work also; children, youth, and adults are provided guidance, training, and education; they are being taught the Christian way of life.

When young persons give to the Methodist Youth Fund, they enter into work in many parts of the world. Christian literacy and literature programs, schools and colleges offer opportunities to thousands who live where educational facilities are limited or non-existent. City settlements and neighborhood houses help to provide recreation and character building experiences in crowded sections. Hospitals and clinics offer relief from pain, healing for the sick and new hope to those in need.

Christian attitudes of love, interracial understanding and world brotherhood, are being taught to men, women, boys, and girls. A church school, a clinic, and a shop may provide opportunities for Christian group work in a rural center.

Take an example in the Christian literacy and literature program.

Wherever English is spoken in the Philippines boys and girls in the Protestant churches can now study Sunday school lessons which have been planned, written and published by Filipinos. This has been made possible in part by the Methodist Youth Fund. For years Sunday schools in the Philippines had been using old Sunday school material sent by churches in the United States. Not only were there not enough copies to go around but these lessons were not suited to the needs of Filipino boys and girls. In the summer of '52 a curriculum workshop was held in the city of Manila. The Methodist Youth Fund helped to bring young



Campbell Keys from Monkmeier

• *Methodist young people having a talk about missions in front of a family hearth. Groups like these around campfires or hearthsides, in churches or in homes, are talking in such a way that the Methodist Youth Fund is the result. Some of the work of that fund appears in the next few pages.*

Money of \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ \$ Young People

Christian leaders together for a month. These same leaders spent long hours of conscientious work in planning for an adequate curriculum for boys and girls.

The planning of a new curriculum for children and youth in the Philippines is an illustration of what is happening in many countries around the world. "Our Sunday schools are crowded with children but because we lack good lesson materials a great opportunity is being missed." The Christian churches of Japan, the Philippines, Malaya, Africa, Latin America have all expressed this need in urgent tones. All of them are doing something about it.

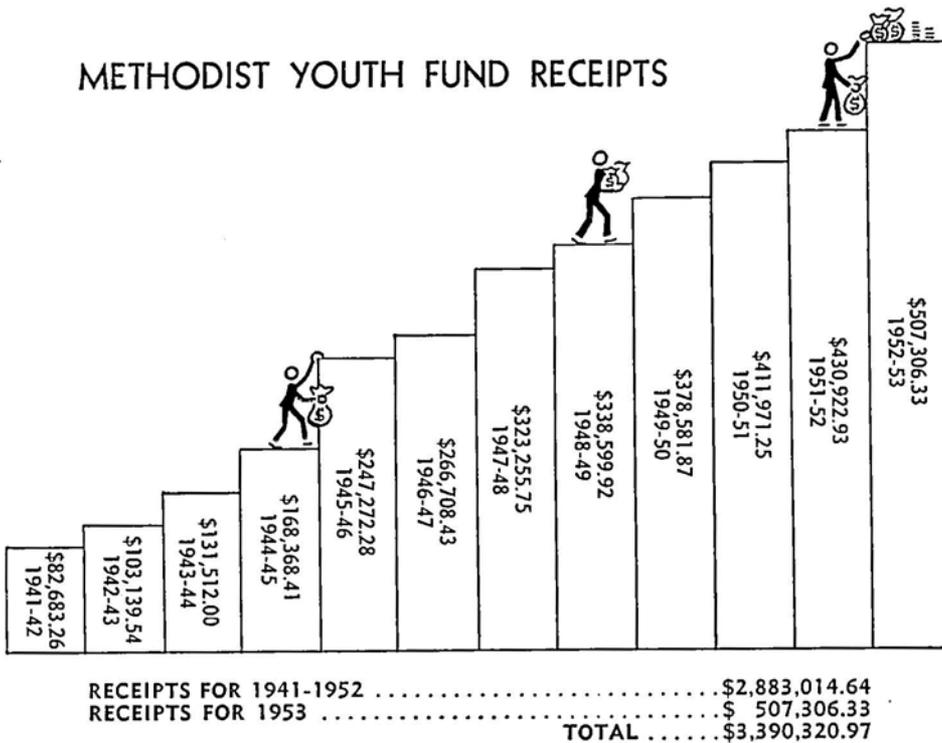
Someone may say, "Why don't all of these countries translate American lessons?" Here is a story in a unit pre-

pared for juniors by the Methodist church in Malaya.

"When the need for another missionary teacher for Kapit was brought to the Methodist Youth Fellowship of Malaya Annual Conference, a young Chinese teacher from Ipoh, Mr. Ng Tuck Wai, said he would go as the first Malayan missionary to the Iban people. He is like a big brother to the boys of the Iban hostel, and is much loved by them all.

"The school at Kapit, which trains pupils through Standard 6, has been so successful that by the summer of 1953 there were five Iban boys who were former students who are now preachers and teachers in our work. So there are now working among the Iban people Bataks, Americans, one Chinese and five Ibans. Isn't this an

METHODIST YOUTH FUND RECEIPTS



● Chart on Youth Fund Giving

interesting variety of God's messengers, whom he has called from four different countries to bring his Good News to the Iban people!"

It is quite obvious that a greater challenge will come to Malayan youth as they learn about the evangelistic work their own people are doing than if they were studying the mission lessons written for youth in the United States.

The Methodist Youth Fund makes possible the annual recurring budget for the religious education work overseas that is sponsored by the Joint Committee on Religious Education in Foreign Fields. That budget has grown from \$50,127 in 1948-49 to \$76,829 for 1954-55.

Thus the message of abundant life is spread around the world by the Methodist Youth Fund through its program of missions, Christian education, and youth work.

In your annual conference there is an important youth program; in other annual conferences throughout the United States there are similar programs. Leaders are attempting to give guidance, and to provide experiences so that youth and those who work with them may know more of the Christian way of life. And in mission con-

ferences around the world similar programs of religious education, of children's, youth, and adult work are going on.

The Methodist Youth Fund enables

Methodist youth through one offering to continue to help support enterprises formerly carried on through several separate offerings. It is youth's special offering and all members of the Methodist Youth Fellowship, Sunday morning, Sunday evening, and weekday groups should have a part in it.

If Methodist youth are to continue to advance and if the important projects of the Methodist Youth Fund are to expand in their ministry, Methodist youth will need to increase their giving to the Methodist Youth Fund.

The Methodist Youth Fund is more than a single collection for a needy work. It involves more than getting money from people. It is the manifestation of the stewardship of Methodist youth; it is a continuous demonstration of their concern, and of their desire to spread the message of the gospel around the world. A drive for funds once a year will not accomplish the real purpose of the Methodist Youth Fund. It will take study, planning, and continuous education to make giving for missions and youth work have meaning for the members of the Methodist Youth Fellowship in your church.

The METHODIST YOUTH FUND

WHAT is it?

It is a fund through which members of the Methodist Youth Fellowship help in a program of missions, Christian education, and youth work around the world.

HOW is it used?

Briefly speaking, your Methodist Youth Fund dollar is used this year in the following ways:

67½ CENTS GOES FOR MISSIONS

47½ cents is used in mission projects of the Woman's Division of Christian Service

20 cents is used in a program of Christian Education in mission conferences around the world

32½ CENTS GOES FOR YOUTH WORK

15 cents is checked back for the youth program in your annual conference

5 cents is used by the National Conference of Methodist Youth

12½ cents is used by the Youth Department in the General Board of Education

WHO should give?

Every member of the Methodist Youth Fellowship. All youth between the ages of twelve and twenty-three in each Methodist church (Sunday morning, Sunday evening, and weekday sessions) should have a part in it.



Methodist Prints

• Students at the Methodist Citizenship Seminar on the steps of the State House, Washington, D.C.

STUDENTS—Neither Tourists nor Sight-seers _____ by Wayne H. Cowan

Mr. Cowan was one of the young persons who attended the Christian Citizenship Seminar.

THE WEEK OF FEBRUARY 14-20 WAS A busy, exciting one for 55 Methodist college and university students from 39 different colleges in 21 states. Included among the group were young Methodists from China, England and Japan. Though this group rode the famed Staten Island Ferry, still the cheapest and almost the only remaining 5¢ ride in the world, got to the top of the Empire State Building, visited Methodist offices and "dignitaries" at 150 Fifth Avenue and enjoyed a *suki-yaki* dinner at the Japanese Methodist Church, their mission was neither that

of tourist nor of sightseer. They were members of the annual Christian Citizenship Seminar sponsored by the Methodist Student Movement. The first three days of their busy week were engaged in studying the United Nations on the spot while the following days were spent in springlike weather in the nation's capital observing Congress in action.

Eyes were opened to new realities and minds' horizons were broadened noticeably not only as they shared thoughts and ideas from widely divergent geographical locations within the

country (Texas-Minnesota; Florida-Massachusetts; California-Delaware, etc.) but also as they shared even more significantly in the thinking of speakers from Japan, Israel, Egypt, India, Pakistan, Lebanon and England.

Perhaps the most significant insight into the thinking of foreign peoples about world affairs came in the area of Asia. This is not surprising because Asia is the area that Americans know least about on the one hand, and on the other hand it is the area in which a revolution is taking place, the meaning of which we poorly understand.

but whose implications will, nevertheless, be far-reaching. Seminar members were confronted for the first time with the strong feeling of "neutralism" that pervades the Far East, particularly Japan and India, which does not wish to become involved in the titanic struggle between the U.S. and Russia. As Mr. Godfrey H. Jensen, Public Relations Officer to the Indian delegation indicated, India cannot properly be called neutral because, in a very different sense from Switzerland, she does participate in international affairs in the UN and out, but she does not want to and will not align herself with the major powers. She has only recently become independent and her hands are full consolidating newly won advances at home.

Dr. Tatsuji Takeuchi, an expert in international relations and professor at Methodist-founded Kwansei Gakuin University and now on the staff of the East Asian Institute at Columbia University, reminded the group that there is no more myth about the white man's superiority in Asia and echoed Mr. Jansen's remarks about independence and sovereignty. He said, "Fight yourselves, but leave us alone. We care about democracy—at the same time, however, we feel the impotence of atomic war for settling the problems the world is facing." Regarding rearmament, which the U.S. is strongly urging for Japan, he cautioned that we might give them guns but we have no assurance as to which direction the Japanese will shoot them. The Japanese will never allow themselves to become cheap cannon fodder used in place of U.S. GI's. We must give the Japanese something to fight for. We must extend to them the blessings of democratic life. Ideologies make little impression on people whose main concern is for the essentials of daily life such as food and clothing. It is not hard to understand what he meant when one realizes that Japan must import 20% of the materials essential for her daily life, that only about 17% of the total land area is arable because of the mountainous terrain which is still terraced and tilled at great heights and that Japan is the most crowded and densely populated area in the world with her more than 80 million people in an area smaller than the state of California, giving her twelve times as

many people per square mile as in the U.S.

Several speakers emphasized that the time to aid India particularly through Point Four and technical assistance is now, before it is too late. We must not wait as we did in China. It was interesting that a number of the speakers referred to and recommended *Ambassador's Report* by Chester Bowles, the story of his experience as ambassador to India, as an enlightened approach to many Far Eastern problems.

In addition to a guided tour of the United Nations, the Seminar attended sessions of the Security Council where debate was in progress on Egyptian inspection of ships bound to and from Israel by way of the Suez Canal which is but one phase of general Arab-Israeli strife. Dr. Frank Graham, outstanding Christian layman, former president of the University of North Carolina, former U. S. Senator and now U. N. delegate to Pakistan and India, shared his genial self with the group as he gave a thrilling off-the-record account of his part as a member of a "Good Offices Team" which helped to bring about a settlement of the Dutch-Indonesian War. Gerald Carnes of the U. N. Secretariat acquainted the group with the work of UNESCO which, despite much misunderstanding of its purpose and opposition, particularly from groups in the U. S., is seeking to spread knowledge to assist betterment in economic, social and cultural areas of man's life throughout the world. Mrs. Grace Bok Holmes, also of the U. N. Secretariat, told of the efforts of UNICEF (United Nations International Children's Emergency Fund) to improve the health and welfare of children and mothers who bear them. Primarily attacking those ills which frequently start in childhood but harm adults too, UNICEF has leveled its weapons of medicines, spray guns, syringes, food supplements such as milk, fish liver oil, etc., at malaria, TB, hunger, yaws (a tropical disease that infects 30,000,000 people and may be cured with 15¢ worth of penicillin), diphtheria and natural disaster. As examples of their effectiveness in fighting malaria it may be pointed out that in one area in Latin America malaria incidence dropped from a rampant 90% to 10% in adults and to less than 1% among

children within two years. In India, a sprayed area showed a drop in malaria from 80% to 3%. Because once sick farmers can now work the land, food production has climbed 30%. In some places, tens of thousands of acres never before farmed are being brought under cultivation to provide food for many families. It is interesting to note that UNICEF aid is not permanent, but designed to get the country started on its own. Likewise, for every UNICEF dollar, local governments spend at least an equal amount—an unusual program in Yugoslavia found the Yugoslavs paying \$9 to \$1 received. Speaking of money, it is notable that the total U. N. budget is less than that of the Bureau of Sanitation of New York City.

A high light of the first half of the seminar was O. Frederick Nolde's report about the work of the Commission of Churches on International Affairs of the World Council of Churches of which he is the director. The Commission is composed of 45 topflight Christian leaders from 22 countries making up a world-wide network which can be contacted quickly in order to sense the feeling of the church when important issues arise. On the other hand they are an outlet for formal representation and Christian witness in U. N. agencies. They also can have, if desirable, formal audience with presidents, kings and others in power. Thus, we have in operation a two-way line of communication between Christian leaders, able to sense and express the feelings of their constituent churches, and authorities of the governments of the world. At such conferences as the recent big four meeting in Berlin, they have sent to the various delegations a memorandum of the particular issue under discussion in which they have included the political background and have cited what the churches have said; and then they have posed the problem as seen by the church. Dr. Nolde cited actions taken by the Commission to promote peace in the area of human rights, refugee problems, and technical assistance. Their efforts to prevent war included the encouragement of negotiation which, though frustrating, is the only available means of working out our problems, consideration of disarmament and efforts at restraining uni-

lateralism. The group was noticeably impressed with their new realization that the church of Christ has something to say to the leaders of the world and is saying it.

Once in Washington the seminar found its time taken up with personal appointments with each member's own congressmen, learning how lobbyists work and what they are concerned about, and attending State Department briefings, in addition to Senate and House Committee hearings on various subjects including economic problems (recession or rolling readjustment?) and communist infiltration into the schools of Philadelphia. There were speeches from Congressional leaders, including both minority and majority party leaders of the House, and it might be said that some of it was spread too thick even for these pristine Methodist youth. Senator William F. Knowland, who describes himself as a majority leader without a majority, met with the group in his office for a few minutes during a part of the debate on the crucial Bricker amendment. The group witnessed part of this debate from the Senate galleries and were present when a vote was taken on one phase of it.

Chief among the issues raised on the national scene were the Bricker Amendment, state of U. S. economy, U. S. immigration policy under the McCarran-Walter Act, Point Four and Civil Liberties, particularly as they are now being challenged by certain Congressional committees.

Allan Barth, editorial writer of the *Washington Post*, gave a very able exposition of the whole question of Civil Liberties that won him the respect and admiration of the whole group. He pointed out the importance of Congressional investigations. He made clear how indispensable these investigations were if Congress is to inform itself to prepare the basis for better legislation, if it is going to make its legislative mandates stick and if it is to properly serve as a check upon the executive branch of our government which is so necessary for the balance of power implicit in our heritage. However, Mr. Barth found excesses in our current scene where committees have sought to invade the jurisdiction, take the functions and limit the power not only of the executive, but of the judiciary as well.

This is to say nothing of the damage done to private citizens. Both through suggestions made by Mr. Barth and those rendered in bills co-sponsored by several senators, including Wayne Morse of Oregon, who made a great impression on the group by a forthright statement of his views, the group was made aware of specific provisions which will ensure greater protection to individuals. These provisions include a private hearing first, presentment with a bill of particulars, opportunity for immediate answer to charges, appearance of witnesses against the defendant, right to counsel and at least a limited cross examination, 24-hour notice in advance of hearing and the right to appeal to the courts for procedural rights. The National Council of Churches, Bishop Oxnam and many other outstanding Christian leaders have been seeking the recognition of these rights for some time now.

Though perhaps partially blotted out by the fascination of meeting Congressmen and Senators and seeing them in action, one of the most significant aspects of the seminar was the way in which it was brought home to many individuals in the group that the artificial separation of religion and politics typical in the U. S. today has resulted in allowing much of the political realm to go unpoliced by men of character while the unscrupulous reign supreme. As Senator Morse said, "General political ethics stink!" He went on to point out how this situation is, however, merely a reflection of the morality of the nation in general with very definite local connotations.

Similarly the group was aided in its understanding of Christianity and its relation to politics by Jerry Voorhis, former Congressman from California and presently executive secretary of the Cooperative League. Drawing on his experience of many years in the House, Mr. Voorhis pointed out that there are few, if any, clear questions of black and white. The concerned politician is always met by a mixture of the two into a dubious gray, the implications of which may not always be clear even to the concerned public servant. "Many were the times," he stated, "when I wished that I could have voted 60% 'Yes' and 40% 'No' or vice versa." The group saw that politics is a necessary process of compromise wherein

there need be no compromise of essential principle, but whereby the Christian in politics chooses in the light of prevailing public opinion both in his community and party as well as in the light of his ultimate goals.

The Christian citizen's responsibilities were seen in terms of becoming as well informed as possible about public affairs and in cultivating the habit of thinking about political matters and discussing these issues with his friends and family. He must vote and vote intelligently. He must be familiar with party organization and should participate in party activities seeking to make his party a responsible one with better goals than merely that of being in power.

Dr. Charles Malik, Lebanese Ambassador to the U. S. and outstanding Christian leader familiar to many American church groups by his speaking throughout the country, played host to the seminar at his Washington residence. In an informal setting he answered questions on numerous aspects of Arab-Israeli problems and cautioned the group against looking for easy solutions and reminded them that some problems have no solution. Members of the seminar were deeply impressed with his graciousness, candor and obvious integrity.

The conference reached its climax fittingly at the feet of Abraham Lincoln. This was literally, if not completely figuratively, true. The seminar closed with worship in the semi-darkened Lincoln Memorial with the group gathered at the feet of the immortal sculpture of the Great Emancipator. In the dim light still visible was the inscription, "In this temple as in the hearts of the people for whom he saved the Union the memory of Abraham Lincoln is enshrined forever." Also there, but too much in the deepening shadows to be read were the closing words of the second inaugural address which speak poignantly to those who in our day would divide our unity:

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in to bind up the nation's wounds, to care for him who shall have borne the battle and for his widow and his orphan—to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations.

WORLD OUTLOOK

This Month

WORLD OUTLOOK MAKES NO APOLOGY for making its June number its Assembly number. The editors know quite well that the actual meeting of the Fourth Assembly of the Woman's Society of Christian Service was the last week of May, in Milwaukee, Wisconsin. But, as in every good meeting, the real task of the Assembly must be taken up the day the Assembly closes. For that reason, we are bringing some pages related to the past and to the future.

The picture section is, of course, of the work that is now being done through gifts and the workers from the Woman's Society of Christian Service. We trust that you will keep this section for use when the entire work of the Woman's Division is presented. Note the pictures that suggest new work. Some pictures may seem more suggestive of new ways of work than others. We have a few we like to emphasize. One is that the missionaries in Burma, pictured as standing near the missionary residence, are working in a very joint project indeed—Division of World Missions, Woman's Division of Christian Service, the Baptists, and the French Methodists. That pattern is going to become, it seems, more and more usual over the world. Another new way of work is shown by the picture of the Filipino women of the Methodist Church in Manila who are now sending their first missionary abroad. This is a pattern that is emerging and is a sign that a world-wide church is coming to be, with responsibility felt by all its units. See what other signs of new methods of work you can find. Do not miss the picture of Miss Mary Lou Barnwell, the director of the work of the Deaconess Bureau. Her trip around the world helping deaconess movements and being helped by them is also one of the new ways of work. While we are on the subject of Miss Barnwell, watch for a story of her trip soon.

The first evening address of the Fourth Assembly of the Woman's Society of Christian Service was given by Bishop G. Bromley Oxnam. All Methodists know of Bishop Oxnam. Not

nearly as many know of the man behind the name. In this article, "G. Bromley Oxnam, Man of Conviction," we bring our readers a glimpse of the man behind the name. If you are having a follow-up of the Assembly in your local church you will want to have someone report on this speaker. A review of Miss Homer's article will make good resource for such a report. The words that the Bishop spoke on the opening night can be found in the special July-August issue of *The Methodist Woman*. The article and the speech can be used together.

The spread on "Issues of Peace" is also useful for Assembly follow-up. Many of the members of the Woman's Society of Christian Service will be using the work book which was used by the discussion leaders at Assembly. These pages illustrate some of the points of discussion. The pages can be used in summer schools, workshops, and set aside for the October program on the Assembly which is in the Program booklet of the Woman's Society.

Dr. Helen Kim, a speaker on the last night of the Assembly, has her work represented in the two-page spread of *Ewha Woman's University*.

But after all the June issue is not all concerned with the Fourth Assembly. June is in itself an important month. It is, for one thing, the beginning of a new fiscal year. This month we bring you a story of young people and their giving. Often the Church forgets the importance not of youth but of the youth dollar and the projects throughout the world which are dependent on that very dollar. The secretary of Youth Work will want to use these pages widely. The Methodist Youth Fellowship chairman will want to see that all the members of the Fellowship see them. We think it would be a good idea if you, who are reading this page, see to it that the finance committee, the official board members, the president of the Woman's Society, and the pastor see them, too. You will notice the cover this month of June is in honor of the type of young person one finds in the Youth Fellowship and of the young person who has dedi-

cated herself to work in the church. The picture lends itself to use in personnel meetings and meetings related to Christian vocation.

We turn from one extreme to the other. The pictures of work with older persons were taken in Louisiana. The rural deaconess, Miss Elizabeth Thompson, has done an almost pioneer job in her program planning for men and women "not as young as they used to be." We suggest that church program planning committees study these pages carefully. It is quite likely that your own program for older persons needs to be sharpened. Church schools, adults classes, and Woman's Society groups may find new perspectives in these pictures.

We wonder how you feel about our leading article on church architecture. Had you felt before that some church architecture was pagan? Certainly the discussion on church architecture is vital overseas where the church must be of the country but not a reflection of the non-Christian world. We will be interested in knowing what you think about this article. It may be that you have some architects in your church or that you are building. Write us.

There is a theory that we have more leisure in the summer than at any other time of the year. If that is true of you (of course we know the assumption is open to question) we want to remind you and especially the secretaries of Literature and the chairmen of the Commission on Missions that now is the time to go after subscriptions for *WORLD OUTLOOK* (and of course, combination subscriptions with *The Methodist Woman*). Last fall we had a great drive on combination subscriptions and we are still hearing those results. In a letter from Mrs. Ray Barnhart of Vienna, West Virginia, she reports that the church was fifth in the conference for combination subscriptions "and they keep right on coming in." Now is the time to see that every family in your church has the missionary magazine each month. If you have such an achievement in your church, let us know. Our goal is "A *WORLD OUTLOOK* in Every Methodist Home."

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.

WESLEYS AT OXFORD. By Paul F. Douglass. Bryn Mawr Press, Bryn Mawr, Pa. 1953. 107 pages. \$2.00.

The author of *Wesleys at Oxford*, Paul F. Douglass, wrote the book while he was a delegate to the Methodist ecumenical conference in Oxford a few years ago. As the Evanston meeting of the World Council of Churches approaches many Methodists will prepare by turning back to their ecumenical experiences within their own denominations. They will seek back for the teachings of their own founder so that they can better contribute to the ecumenical whole.

"With rich biographical detail," says the Bryn Mawr Press reviewer, "this book describes the religious methods which young university men worked out to strengthen their own spiritual lives."

"To Oxford came three generations of Wesley men—grandfather, father, and brothers, Samuel, Jr., John, and Charles between 1651 and 1753. In the fifteen years which John Wesley spent at the University, he matured from a young college man to a tutor deeply concerned with the devotional traditions of the Church of England, and seeking to find the methods by which he could deepen his own religious experience. The influence of these Oxford years was emphasized by Wesley when at the age of sixty-nine he expressed the desire to be 'again an Oxford Methodist' because, as he said, 'I did then walk closely with God and redeem the time.'

"The author uses the story of the Wesleys at Oxford . . . for the purpose of discovering the religious methods by means of which John and Charles awakened their own souls. He does this on the theory that habits developed in young manhood pretty much determine the life pattern of subsequent years. These methods are described in such detail that they can be used by the reader as guides to his own devotional life."

The inside of the jacket of the book has an ingenious time chart—designed by Mr. Wesley for his own use. Many a reader will want to use it in his or her own life.

Those who have just finished the church-wide study, "Heritage and Destiny," will find this book most interesting.

SEVEN STEEPLES, A Minister and Her People. By Margaret K. Henrichsen. Houghton-Mifflin Co., Boston. 238 pages. 1953. \$3.00.

This simple, lovely story of a minister's life with her people has been read by thousands by this time. Nevertheless, we feel that this issue, a special issue dedicated to

women's work in the church, is an appropriate time to bring the Reverend Mrs. Margaret K. Henrichsen's book to our readers.

Mrs. Henrichsen is a woman minister, but the story has far greater merit than that of being just the story of a woman who became a minister. It is the story of a minister who happened to be a woman.

It is the story of how this minister cared for seven churches, and how the cautious people of Down East opened their hearts to her.

"This is the story," says one, "of what love and faith can do when they belong to a woman whose courage is matched by her humility and whose life is a joyful testimony to her Creator and His most wonderful world."

The readers of *WORLD OUTLOOK* who read *Seven Steeples* will be proud (sinful though pride may be) that Mrs. Henrichsen is a Methodist minister.

THE CHRISTIAN WORLD MISSION IN OUR DAY. By Kenneth Scott Latourette. Harper & Bros., New York. 1954. 181 pages. \$2.50.

"What is in store for the church in mission lands?" is a question that is being asked by missionaries, by church boards, by members of the church across the land. Perhaps no one can help answer that question better than can Dr. Latourette. He looks at yesterday's mission work. "The Spread of the Gospel in the World of Yesterday" was not as peaceful as one might think. He reminds us that twice Christianity died out in China after it had been introduced—once in the seventh century, once in the thirteenth. And yet, in spite of this, "from the standpoint of what was achieved, there is every reason for calling the years spanned by 1815 and 1914 the Great Century."

Today has its greatness, too. "One of the astounding and most significant facts of the world of our day," says Dr. Latourette, "is the continued spread of the gospel. . . . This is quite the opposite of what might have been expected," he adds.

Later, Dr. Latourette states: "A striking feature of the world of today is the fashion in which Christianity is becoming rooted among peoples to whom the gospel was either almost or entirely unknown at the dawn of yesterday, a century and a half ago." He speaks of the indigenous leadership of the well-rooted churches in mission lands, but is not misled into thinking that they can "go it alone."

"While in the lands of the 'younger churches' the witness to the gospel must

more and more be by those churches, because they are often small minorities personnel must continue to come to them from the 'older church.' . . . They (the older church personnel) must encourage the retaining and, where needed, the regaining of mobility in fulfilling the mission of the church to reach those who are completely untouched or only slightly touched by the gospel."

Dr. Latourette gives pointed and practical suggestions for future mission expansion. He charts a plan for future action which will interest missionaries and mission boards. It is to be hoped that the reading public of this book will be far greater than that of those who are interested professionally in missions. It is to be hoped that it will find its way into the hands of the Commission on Missions in every local church and from those hands into the hands of the other members.

***INDIA, PAKISTAN, AND THE WEST.** By Percival Spear. London: Oxford University Press. 1952. 235 pages. \$2.00.

Has India really accepted the West's ideas along with its gadgets? Will she?

Dr. Spear's thesis is that a spiritual struggle has been going on in India since the invasion of Western culture, compared to which the political struggle "was as nothing." During the years of conflict a synthesis was achieved that worked well. The past was not blotted out; nor were the "dangerous delights of the modern Westernized world" excluded. But what of the future? Will India and Pakistan discover that their synthesis is not genuine, but "only a compromise"? The cultural conflict of the coming years (perhaps a century!) may, the author believes, produce an entirely new civilization, different from but related to "both Hinduism and the West."

***THE UNITED STATES AND INDIA AND PAKISTAN.** By W. Norman Brown. Cambridge: Harvard University Press, 1953. 308 pages. \$4.50.

If lack of time forces you to limit your reading on modern India and Pakistan to two or three books, this recent addition to The American Foreign Policy Library must be included. Probably Professor Brown, Chairman, South Asia Regional Studies, University of Pennsylvania, is as well qualified as anyone who could be found to present pre-partition India, from British rule on, and then to survey the new India and Pakistan economically, socially, and politically. Mr. Brown, a scholar acutely aware of the general lack of real knowledge of the subcontinent and our relation to it, makes his factual material interesting to the layman.

Here are not only India's and Pakistan's foreign relations with the United States discussed; but those with the rest of Asia, Great Britain, Russia.

The United States had had no official relations with India until the Second World War; and the unofficial ones had been pretty poor, the author believes. Our stock was high in India during the war. Why did it go down afterward?

"Mutual knowledge and respect" must be the basis for American relations with all of Asia, a man who ought to know maintains.

* Has excellent bibliography for further reading on subject.

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● "I felt my heart strangely warmed." John Wesley at Aldersgate as seen in the new color film, *John Wesley*, recently released by the Broadcasting and Film Commission of The Methodist Church. Film was made in England in co-operation with J. Arthur Rank.

Bishop Hyunki Lew Re-elected in Korea

THE REV. HYUNGI LEW, LIT. D., of Seoul, Korea, was re-elected bishop of the Methodist Church of Korea for a term of four years by the General Conference of that Church at its recent session in Seoul. Unlike The Methodist Church in the U.S.A., which chooses bishops for life, the Korean church names one for a four-year term, and re-election is possible. This will be Bishop Lew's second term in office.

Bishop Lew, born in Korea of Christian parents, was educated at Ohio Wesleyan University; holds S.T.B. and S.T.M. degrees from Boston University

School of Theology; an M.A. from Harvard; and his doctor's degree from Ohio Wesleyan. He has been pastor and educator in Korea, but his most important service before his elevation to the episcopacy was as a translator and publisher of Christian books in Korean. As bishop he has been active in restoring the work of churches and schools to normal after the war, and in overseeing the Church's relief and rehabilitation efforts.

Bishop Lew was first elected in 1951 to replace Bishop Kim You Soon who was taken away by the Communists early in the Korean fighting.

Bishop Arthur J. Moore of Atlanta,

who presided over the conference, writes that Bishop Lew received 62 of 75 votes on the first ballot and was elected on the second ballot. With typical Oriental humility, he offered his resignation. The entire audience stood and a spokesman said they would not be seated until Lew accepted the nomination.

The General Conference also voted to hold its next session in Pyongyang, communist capital in North Korea. The next regular session will be in 1958.

Bishop Moore writes about a delegate's nomination of Pyongyang:

"Certainly, I thought, he is joking,

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A Commission on Missions Sees Its Task Whole



• Rev. Lawrence F. Hawley (right) presents a new sound projector to President Benjamin I. Guansing of Union Theological Seminary, Manila.

THE COMMISSION ON MISSIONS of First Methodist Church, Montebello, California, has done outstanding work in missionary education in recent months. Here are some of its accomplishments:

1. Helped revived Sunday evening services with live Missionary Sunday Night programs which provided missionary speakers and missionary offerings on fourth Sunday evenings.

2. Provided (with fourth Sunday evening offering) *WORLD OUTLOOK* for nearly 200 new member families helping to integrate 300 new members into the life of the local church and worldwide Methodism as well.

3. Stimulated missionary projects in all local church groups for "plus" giving for missions—including the following:

- a. Scholarship (\$500) in International Christian University, Tokyo.
- b. Sound motion picture projector and \$272 in cash, presented to Union Theological Seminary, Manila.
- c. Gift of \$1,000 in memory of the recently deceased Mrs. Charles Heath to Union Theological Seminary, Manila, for the Heath Memorial Scholarship fund.
- d. Obtained support of the church for a missionary couple in the Belgian Congo.

"Still the end is not yet!" writes Rev. Lawrence F. Hawley, the pastor. "The happy surprise is that in this missionary program that has been adopted during the last nineteen months, the giving to the local needs of the church has increased manifold. The church increased its budget over last year by nearly \$12,000; and now the Commission on Missions is talking in terms of other missionary projects to assume and carry forth."

FIRST CHURCH, ORLANDO, WINS CITATION

First Methodist Church, Orlando, Florida, one of the great missionary churches of Methodism, recently sent in 118 subscriptions to *WORLD OUTLOOK*. The correspondent is Mrs. W. H. Carlton, Secretary of Literature of the Woman's Society, and the pastor is Dr. E. J. Pendergrass. A citation for service to missions and missionary education has gone out to this church.

but not so! When the vote was taken they had decided almost unanimously to hold the next session in a city which is now under the complete control of the Communists. What faith! What audacity! But why not?

"The conference closed," Bishop Moore continues, "on a high note of hopefulness for the future and with a dramatic expression of patriotic fervor which all Koreans and our Christian workers feel."

The Korean Methodist Church has a membership of 84,327, an increase of 22,000 in two years.

Bishop Moore reports that he found "triumph and tragedy, bewildering change, staggering needs and tasks of unspeakable urgency."

"Korea is a mass of hunger, nakedness, pain and homelessness, beyond anything the average American has ever imagined," he says. "There are 65,000 inmates of relief institutions, 500,000 destitute persons not in institutions, and one million needy refugees and war sufferers."

A group of men and women have met to study ways of rebuilding and strengthening the Korean Methodist Church. In one area, Bishop Moore states, 381 Methodist buildings must be repaired or rebuilt. Nearly every hospital, school and social center bears the scars of war.

Bishop Moore expressed thanks to Georgians for approximately \$5,000 they gave him for use toward "relief of human suffering" in Korea.

Bishop Moore held two annual conferences in addition to the General Conference. He also reviewed work of the Board of Missions as its president. He preached in a Korean chapel which he had dedicated in 1937—which is now occupied by American troops—and in Union Church in Tokyo.

While in Seoul, he had interviews with General Maxwell D. Taylor and President Syngman Rhee.



Minneapolis Will Entertain 1956 General Conference

THE 1956 GENERAL CONFERENCE OF The Methodist Church will be held in Minneapolis, April 25-May 9, the denomination's Commission on Entertainment decided at a recent meeting in Tulsa, Oklahoma.

Dr. J. Wesley Hole of Los Angeles, chairman of the Commission, stated that this Minnesota city is well equipped with all facilities necessary for a General Conference and has fully

met the requirements outlined by the Commission.

Invitations from Boston and St. Louis were also considered. Inability of the local committee to clear the auditorium and sufficient hotel rooms for the period, however, necessitated the withdrawal of the St. Louis bid. The invitation of the Minnesota Methodists was formally presented to the Commission by the Rev. Dr. E. W. Foote, Minneapolis district superintendent.

Factors favoring the Commission's choice were explained by Dr. Hole as follows:

1) The General Conference should be rotated among the several Jurisdictions. It has not been held in the North Central Jurisdiction since unification.

2) Whenever possible the General Conference should be a means of strengthening the cause of Methodism in a specific locality. Not only will Methodism in Minnesota be given an impetus, but it will also be beneficial to the entire church to go there. This was the experience in Boston in 1948 and in San Francisco in 1952.

3) 1956 will mark a century of Methodism in Minnesota. The presence of the General Conference during the centennial year will be a significant addition.

The Rev. Dr. Paul V. Galloway, minister of Boston Avenue Church, Tulsa, where the Commission met, was named to head the important program committee. Other members of this committee are the Rev. Dr. William H. Alderson, Bridgeport, Conn.; the Rev. Dr. John R. Kenney, San Francisco; Frank E. Baker, Bala-Cynwyd, Pa.; Mrs. Jennie Scott Crump, Meridian, Miss.; Bishop Frederick B. Newell, New York; and Bishop H. Bascom Watts, Lincoln, Nebr.

The Commission on Entertainment of the General Conference is composed of a minister and a layman from each Jurisdiction. The Rev. Dr. Aubrey S. Moore of Chicago is secretary.

The Minnesota Area is the result of a division in 1952 of the former St. Paul Area. North and South Dakota, formerly a part of the St. Paul Area, were constituted a separate Area, leaving the state of Minnesota as an Area in itself. The Area has 379 preaching places, with 109,484 church members. Bishop D. Stanley Coors will be episcopal host for the coming conference.

Minneapolis entertained the 1912 General Conference of the former

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Anderson Named Dean By Drew Seminary

DR. BERNHARD W. ANDERSON WAS recently elected dean of Drew Theological Seminary in Madison, N.J., by the board of trustees of Drew University.

The new dean, who is a member of the California-Nevada Conference, has been professor of Old Testament Interpretation at the Colgate-Rochester Divinity School, Rochester, N.Y., since 1950. Previously he held the chair of Biblical Literature in the University of North Carolina and earlier was an instructor in the department of philosophy and religion at Colgate University.

Dean Anderson had seven years of pastoral experience in California and later served Connecticut churches during his study for the doctorate in philosophy which he received from Yale in 1945.

Born in 1916 in Missouri, Dr. Anderson grew up and was educated in California—College of the Pacific, '36; Pacific School of Religion, M.A. '38, B.D. '39.

Dr. Anderson succeeds the late Dean Clarence Tucker Craig, who died last August after four years' service. Dr. Lynn Harold Hough, dean emeritus, preceded Dean Craig as the head of this 87-year-old institution. The current enrollment is 400.

The new dean's books include *Rediscovering the Bible* (1951) and *The Unfolding Drama of the Bible* (1953). He is also a contributor to the *Interpreter's Bible*.

Mrs. Anderson is a Californian, the former Joyce Griswold. There are three children.

The appointment of Dean Anderson becomes effective July 1, 1954, according to an announcement made by Drew University's president, Dr. Fred G. Holloway.



Church-Related Colleges Plan June Convocation

THE CAMPUS OF DENISON UNIVERSITY, Granville, Ohio, will be the scene of the first quadrennial convocation of the 450 church-related colleges of the United States, from June 20 to 24. According to Dr. Raymond F. McLain,



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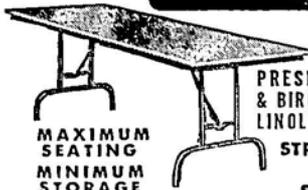
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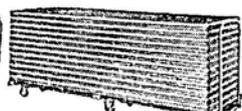
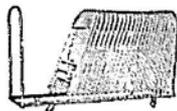
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director of the National Council of Churches' commission on Christian higher education, the convocation will be an opportunity for colleges founded and controlled by the Christian denominations of the nation "to consider their strength in united action and to plan to accomplish together those things which they have not been able to accomplish separately." The faculties of church-related colleges need to re-appraise their place in American society, and the students in these schools need to know their peculiar role in the nation's life, he says. Dr. McLain expects 1200 to register for the convocation—including faculty members, trustees, selected students, church leaders.



**World Methodist Council
Plans U. S. Building**

ARCHITECTURAL PLANS HAVE BEEN drawn and a site allocated at Lake Junaluska, N.C., for a Methodist archives building and historical center which also will be the American headquarters of the World Methodist Council.

Construction is expected to begin soon, perhaps within the next year, according to Walter Richard of Atlanta, chairman of the sponsoring committee.

He said the project has been approved by trustees of the Lake Junaluska Assembly, summer program headquarters of The Methodist Church in nine southeastern states, and that the denomination's world council voted to locate its American administrative offices in the building when it is available.

The council will hold its world con-

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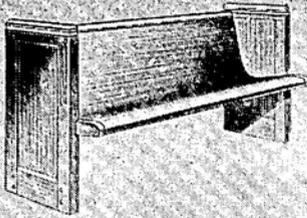


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vocation at Lake Junaluska in September, 1956. Richard said the building is expected to be in use by then.

He estimated costs of the structure as \$50,000 and credited Lake Junaluska trustees and Methodist bishops of the Southeastern Jurisdiction for leading a fund campaign.

Richard reported that \$10,000 is in hand, \$20,000 has been pledged by individuals, and the bishops have voted to raise an average of \$250 per district in their respective episcopal areas, covering nine states.

Other members of the committee are: Edwin L. Jones, Charlotte, N.C.; Edmund Turnley, Nashville, Tenn.; Judge Benjamin Littleton, Washington, D.C.; and Dr. Elmer T. Clark, Lake Junaluska. Jones is president of the Lake Junaluska Assembly, one of the largest church centers in the country, and the others are trustees. Jones is also treasurer of the World Methodist Council.

Dr. Clark is secretary of the council and executive secretary of the Association of Methodist Historical Societies. The societies also plan to make the new building their headquarters.

Dr. Clark said he intends to place his own library of historical church materials in the archives as the nucleus of a much larger collection to be gathered.

The Clark collection includes the original Salisbury portraits of John Wesley and Bishop Francis Asbury; the only surviving copy of the Hitt portrait of Wesley, once owned by Bishop Thomas Coke and destroyed by fire in 1884; 200 first editions of the works of Wesley; 1,000 other volumes on Methodism, and hundreds of manuscripts, busts, paintings, photographs and other relics associated with the church in England and America.

"American Methodism has no official archives or historical center on a national scale," Richard said in dis-

cussing building plans. "Ours is the only large denomination that has made no such provision for preserving its historical materials."

Richard said Lake Junaluska is the logical place for the building because "it is the official assembly of the Church's largest jurisdiction and is visited annually by more people than any other Methodist center."



U. S. Deaconesses To Aid Germans

METHODIST DEACONESSSES IN THE United States plan a voluntary offering in June to assist in the building of a chapel at the deaconess motherhouse in Hamburg, Germany.

The offering was voted by the Methodist Commission on Deaconess Work at its recent annual meeting in Nashville, Tenn.

Miss Mary Lou Barnwell, of New York City, executive secretary, said the gifts will be collected through the deaconesses' jurisdictional organizations and sent to the German sisters in time for the celebration of their 75th anniversary on September 19.

Methodist deaconesses in Germany number 1100 women. Most of them are hospital workers, Miss Barnwell said.

She announced that the International Federation of the Unions of Deaconess Associations will meet June 24-30 in Oslo, Norway.



Rev. R. R. Moe Dies, Was Former Missionary

THE REV. REX ROGERS MOE, 75 years of age, a missionary of the Methodist Church in the Philippine Islands from 1908 to 1930, died in Fremont, Nebraska, on March 1. In the Philippines, he had served as pastor and as superintendent of the Pangasinan and Cagayan districts.

Born in Fremont, Nebr., he was a grandson of founders of the community. He was educated at Cornell College and at Garrett Biblical Institute, and was a member of the Nebraska Annual Conference when appointed a missionary.

Mr. Moe is survived by his widow, the former Julia Belle Noyes, to whom he was married in Canton, China, and by two daughters, four grandsons, and two brothers. One daughter is Miss Carol Moe, Methodist missionary in the Philippines.

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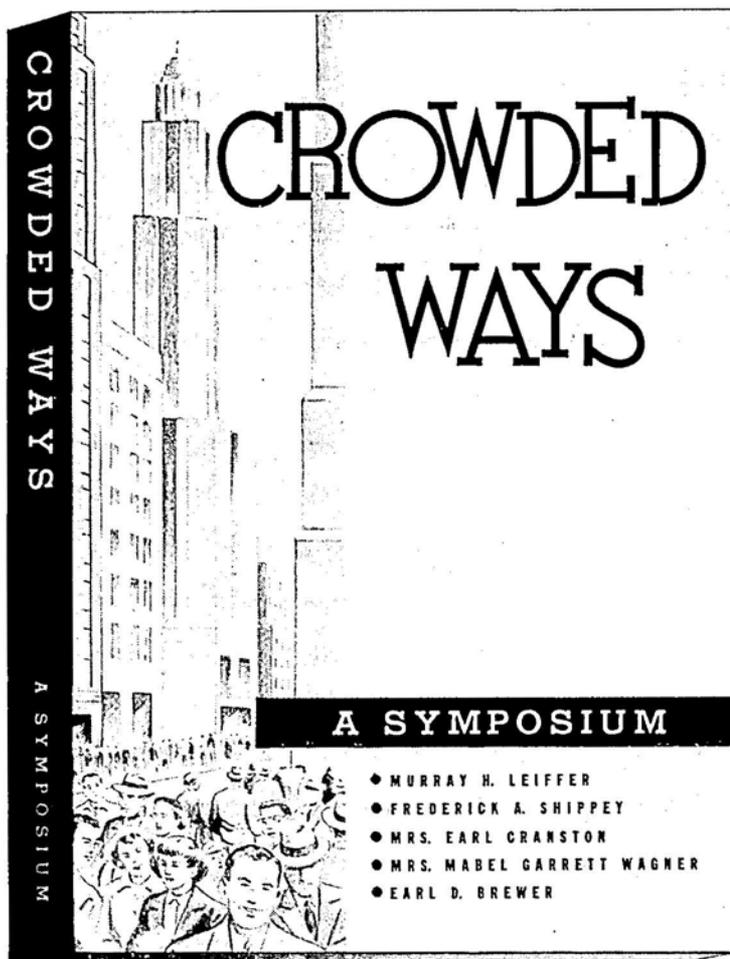
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