

WORLD OUTLOOK



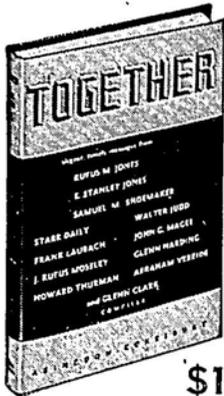
CHRIST IN THE GARDEN OF GETHSEMANE, by Perugino

Uffizi Gallery, Florence

Together

THE CHAPTERS AND AUTHORS

- WE MUST GET READY TO GO FORWARD, Rufus M. Jones
 WHAT AMERICA MUST DO FOR THE WORLD, Frank C. Laubach
 GETTING IN UNION, J. Rufus Moseley
 THE SEEDS OF THE KINGDOM, E. Stanley Jones
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\$1

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From startlingly different backgrounds these twelve men speak as one in heralding a resurgence of spiritual life that can weld the varied peoples of earth into a real brotherhood of Christ. They have shared a new Pentecostal experience, have been merged and fused into a single group life dedicated to find the basic aspects of Christianity and to raise their minds and hearts from that point to a universal consecration. It has become their passion to be Christ's instruments for this new era. They believe their goal will be achieved "not by the working out of a common denominator of creeds and orders and sacraments and age-long practices, but through the discovery of a Pentecostal unity of life and spirit, and the experience of a divine Presence that raises us all in life and power."

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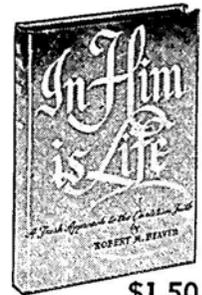
ROBERT H. BEAVEN

★ For the great numbers to whom historic Christian doctrine has become "a habit for their lips but not a habitat for their souls" this book recovers a rich spiritual heritage. It is a simple yet profound restatement of what "we have received" which gives the Christian inheritance a new meaning for modern man. The author shows that the doctrines of the Trinity, grace, sin, the nature of Christ, faith, salvation, and the Church grew out of the living experiences of men and that, to be meaningful, their truths must find expression in individual experience. To follow the author's thought is to recapture the living experience out of which Christian beliefs arose, to reclaim a legacy able to meet the needs of today. "It is clear, devout, and courageous; a statement of positive and confident faith greatly needed today."—EDWIN McNEILL POTEAT.

"The thoughtful reader will be stimulated by this book to a reemphasis of the spiritual values in his faith. He will be urged anew to seek a valid Christian experience of God."—*Pulpit Book Club Bulletin*.

THE CHAPTERS

THREE ASPECTS OF MAN'S APPROACH TO GOD, THE RELEVANCE OF GOD TO MAN, THE WILL OF GOD FOR MAN, THE LIFE OF GOD WITH MAN, THE LIFE OF MAN WITH GOD, THE LIVING FELLOWSHIP OF MAN AND GOD.



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The Spiritual Gospel

W. A. SMART

★ Here the message of the Gospel of John is stressed for its day and our own; against a background of New Testament research it stands forth in full light. This volume is not so much a study of individual passages as a disclosure of the import of the Spiritual Gospel as a whole: a summing up of its setting, purpose, outlook, influence, and a mature evaluation of its meaning which will bring a grateful understanding of a vital period in church history. The high purpose the Gospel should serve in the lives of its readers is never forgotten.



\$1

The Gospel According to John—called "the spiritual Gospel" by Clement of Alexandria—is here described as the "greatest and most influential Christian writing of all time." "Professor Smart neither evades the critical problems of authorship and date, nor does he stop with them. Accepting it as a proved fact that this Gospel was written too late to be taken as direct eye-and-ear witness to the words and deeds of Jesus, he shows its value as depicting the faith in the post-apostolic generation. . . . An admirably fresh and stimulating interpretation."—*Christian Century*.



Letters

Personnel Needed

● I have just finished a long trip to the west coast, in the interest of enlisting personnel for the hundreds of opportunities now open for well-qualified young people with the Board of Missions and Church Extension. My contacts were on fifteen college campuses, in many churches, and in student and youth groups in five different states. I had individual interviews with a hundred and fifty young people. In almost every case, those young people who are most adequately prepared for a vital service to the church are those who are in close touch with some pastor, or a director of Wesley Foundation, or a member of the Woman's Society of Christian Service, or with some other adult friend who can give wise guidance.

This fact seems to say quite definitely that adult leaders are in strategic positions to help recruit the kinds of young people of whom the church is in such great need. The Personnel Department appreciates this vital way in which its aims are being realized by church leaders and we urge an even closer relationship as together we strive to meet the great challenge we all face today.

MARION L. CONROW
Secretary of Missionary Personnel

Students in Louisiana

Dear Miss Day:

● The high light of our year was the national conference of students in Urbana, Illinois. Although only six of us actually attended the conference, the whole Wesley Foundation and the church seem to be quite conscious of it. We brought back much of the inspiration which we received there. It was the first time that my girls had ever been in an interracial meeting, and we lived in the same sorority house with delegates of other races.

The sun is shining; the camellias are blooming; the Wesley Foundation is full of faith and hope in our plans!

LUCILE PIERCE
Student Counselor

North Western State College

Church Is Crowded in Alaska

Dear Miss Ristine:

● The church is always so packed for Sunday evening services that we are wondering if it will be safe to occupy it when the ground begins to thaw this spring.

We had to give the stoves and stacks a clean-up, and had to replace all pipes with new. That has been a hazardous job, but was safely accomplished, mostly with Eskimo help.

We are feeling quite happy about the collections at the Sunday services. We are hoping it is an indication that the Eskimo people are feeling their own responsibility toward their church. We know it is an indication of their appreciation of the workers in charge.

MRS. ANDREW H. NERLAND
Nome, Alaska

Puebla School Reopened

● On February 6, 1946, an event of great significance in Protestant education in Latin America took place. On that day the Puebla Normal School in Puebla, Mexico, was reopened after having been closed for more than a decade because the laws of Mexico put severe restrictions upon church-owned institutions.

The alumnae of the former Normal School are today women prominent in the educational and professional life of their country. They deplored the closing of their alma mater, and they have become increasingly convinced that Mexico needs teachers trained in a Protestant atmosphere. This conviction was turned into action when they formed a strong committee and asked for permission to use a part of the old building for a normal school which should be re-established under their own auspices.

The school has now opened with an enrollment of thirty students. The faculty consists of sixteen men and women, most of whom are serving part time, but all of whom meet the high standards of the Ministry of Education. Seven of the faculty are members of the Methodist Church while the others are in that group known in Latin America as "liberals." Many of these teachers are university professors or leaders in law and science.

The appeal that comes from every country where the Woman's Division has work in Latin America is the same: *We must have more missionaries.*

ELIZABETH LEE
Secretary of Woman's Work in Latin America

"Be a Walking Information Bureau"

● One of the resources most widely used in the preparation of missionary programs in the Youth Fellowship is *WORLD OUTLOOK*. A conference secretary recently wrote to the secretaries of Youth Work in her conference: "Be ready at all times with extra helps. Be a walking information bureau. Start now to cut out pictures on Africa and jot down sources where they may be found. *WORLD OUTLOOK* for March and June, 1945, has pictures of Africa."

HELEN L. JOHNSON
Secretary of Youth Work

Sibley Babies Popular

● Much is being said about broken homes, lack of family unity and interest, but occasionally some unusual incident restores our faith in human nature. Newspapers and radio broadcast the story of the triplets born at Sibley Memorial Hospital (Washington, D.C.) in February, and of the mother who could not keep them and provide proper care for the three tiny girls. Hundreds of messages have been received at the hospital from people all over the country who are anxious to adopt the babies. One enthusiastic couple came to the hospital all prepared to take the babies home with them, not realizing that adoption of children is a legal procedure, and that the babies are under the jurisdiction of the Welfare Board for placement.

These messages prove that there are many people to whom home life and paren-

tal responsibility are still the most important parts of life.

MRS. ROBERT STEWART
Secretary, Bureau of Medical Work

Christian Solutions

● The courses which Methodist women will be studying this summer in jurisdiction and conference schools, and in local churches throughout Methodism in 1947, deal with problems for which we *must* find Christian solutions if we are to have "peace through His cross." These courses are *India, The Christian and Race, The Stewardship of Life, and The Christian and Beverage Alcohol Problems.*

It will be with a sense of real urgency that leaders of the W.S.C.S. will meet in the Jurisdiction Schools of Missions to consider these and other problems facing the women of our church.

North Central Jurisdiction School
Lake Forest, Ill. June 10-15.
Northeastern Jurisdiction School
Ocean Grove, N.J. June 22-29.
South Central Jurisdiction School
Mt. Sequoyah, Ark. July 1-11.
Southeastern Jurisdiction School
Lake Junaluska, N.C., July 22-30.
Central Jurisdiction School
Waveland, Miss. August 5-11.

LILLA MILLS
Secretary of Missionary Education

Splendid Service in China

● Misses Maude Wheeler, Mary Watrous, and Clara Pearl Dyer, already of retirement age, elected to stay on in China after their release from the Wei Hsien internment camp, and have given splendid service in both Peiping and Changli. Miss Dyer reports forward-looking plans for the future of the rural center at Changli.

Miss Alice Wilcox, a nurse who was interned in Foochow, is continuing her service.

LOUISE ROBINSON
Secretary of the Work in China, Japan, and Korea

This Needy World

● In Korea, the prime need is clothing; in China, clothing, food, and medicines; in the Philippines, supplies of all kinds. In France, Belgium, Holland, Norway, clothing and bedding are urgently called for. In North Africa, the food shortage is acute. In Italy, recovery is slow and general relief is more than welcome. In Czechoslovakia, Poland, and Jugoslavia, apart from what UNRRA is able to do, the relief process is barely begun, and every type of aid is in order.

BISHOP HERBERT WELCH
In the Methodist Committee for
Overseas Relief News Bulletin

Sassafras Leaves

● Miss Myrta Davis, deaconess working in the Bluefield District of West Virginia, recently gave an interesting account of a unit studied by the children of Hensley Hollow. Not feeling bound to the four walls of their one-room church, the children and their teacher explored some of the wonders of the world about them, looking for examples of God's gifts to mankind. One small boy could hardly believe the

wonder of the *three* different types of leaves on the sassafras tree. Then he found that such a tree was growing in the very place where he loved to play in the woods. "To think!" he said over and over that afternoon, "They have been growing there all the time, and I never knew!"

NOREEN DUNN TATUM
Secretary of Bureau of Town
and Country Work

"I Don't Think He Minds"

Dear Miss Steiner:

● . . . Thank you for your good wishes. I do serve the Lord with gladness. I don't think He minds if I find quite a bit of fun in this service. . . .

MARTHA E. SPROULE

Alton Memorial Hospital
Alton, Illinois

. . . I feel very definitely that we are having some results in the field of better racial understanding. Our recent workshop, with the fellowship which existed, was just one example. . . .

MARGARET MARSHALL

Little Rock Methodist Council
Little Rock, Arkansas

"Common to Us All"

● A word of appreciation must be said to a number of Japanese Christians here and there who have given the Chinese churches and Christian organizations help during the war. Although the two countries were at war, there was something common to Chinese and Japanese Christians that made our friendly relationships possible. *This something, common to us all*, transcends race, nationality, and even war. It is this Christian fellowship that should be strengthened and extended in the post-war period for the peace of the whole world.

—From a letter from Dr. Chester Miao of the National Christian Council, Shanghai, China, to Miss Mabel Ruth Nowlin.

Appeal for Leaders

● While the Assembly is meeting in Columbus, Ohio, boys and girls in hundreds of Methodist churches are taking part in the study of missionary units. A local secretary helping in this study writes: "It seems to me that those of us who work with children have the most important work in the entire church."

Yet out of 26,962 Societies only 10,738 have elected a secretary of children's work to share in this ministry to children. Can you help to change these figures?

RUBY VAN HOOSER

Secretary of Children's Work

Dear World Outlook:

● Through the Assembly issue of WORLD OUTLOOK I am glad to have the opportunity to say to the members of the Woman's Division that by their giving they are helping to forge a chain of Christian World Fellowship which is girding the earth and which is one of the most vital forces in the world today. The strength of that chain depends not only on the total amount given to undergird the program of the Woman's Division but also on the number of givers. Each member should be a giving member.

HENRIETTA GIBSON
Treasurer, W.D.C.S.

Elmer T. Clark, Editor
Richard T. Baker, Assistant Editor

Dorothy McConnell, Editor
Jeanne Kellar,
Field Correspondent

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Cover, I Pledge—"That Thy Way May Be Known Upon Earth"

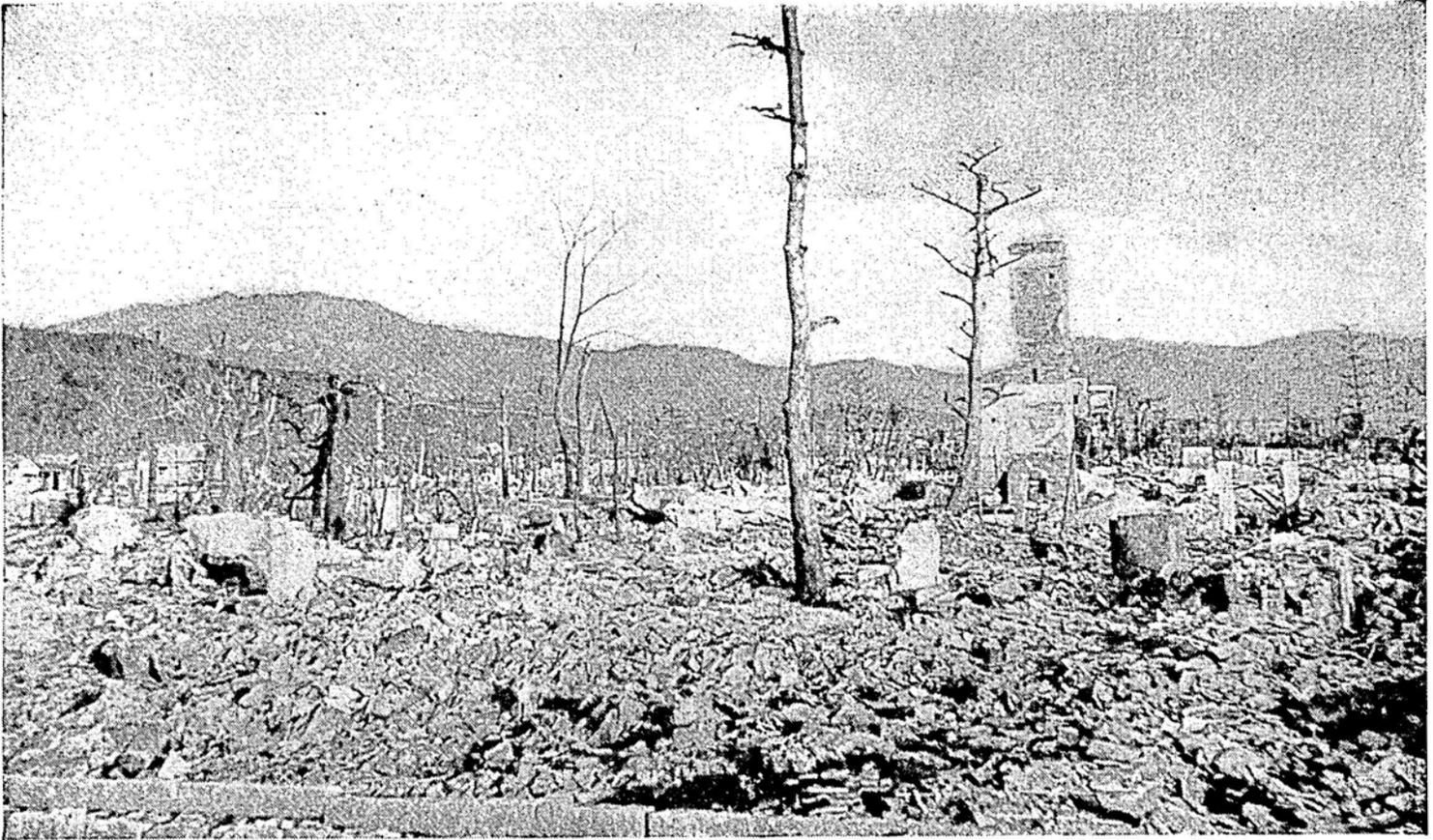
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This was the campus of Hiroshima Girls' School. 350 students lost their lives here when the first atom bomb fell. One of Methodism's proudest institutions, it is now a field of rubble with the dead still lying beneath its ruins

Hiroshima, Seen Through Tears

By Richard T. Baker

IT was seven o'clock on the morning of August 6, 1945. Even the early hour did not lessen the heat, and the day promised to be a scorcher. The city lay hot and humid under a bright, clear sun, in its basin rimmed by mountains, cut by three fresh streams on the last lap of their journey from the hills to the Inland Sea.

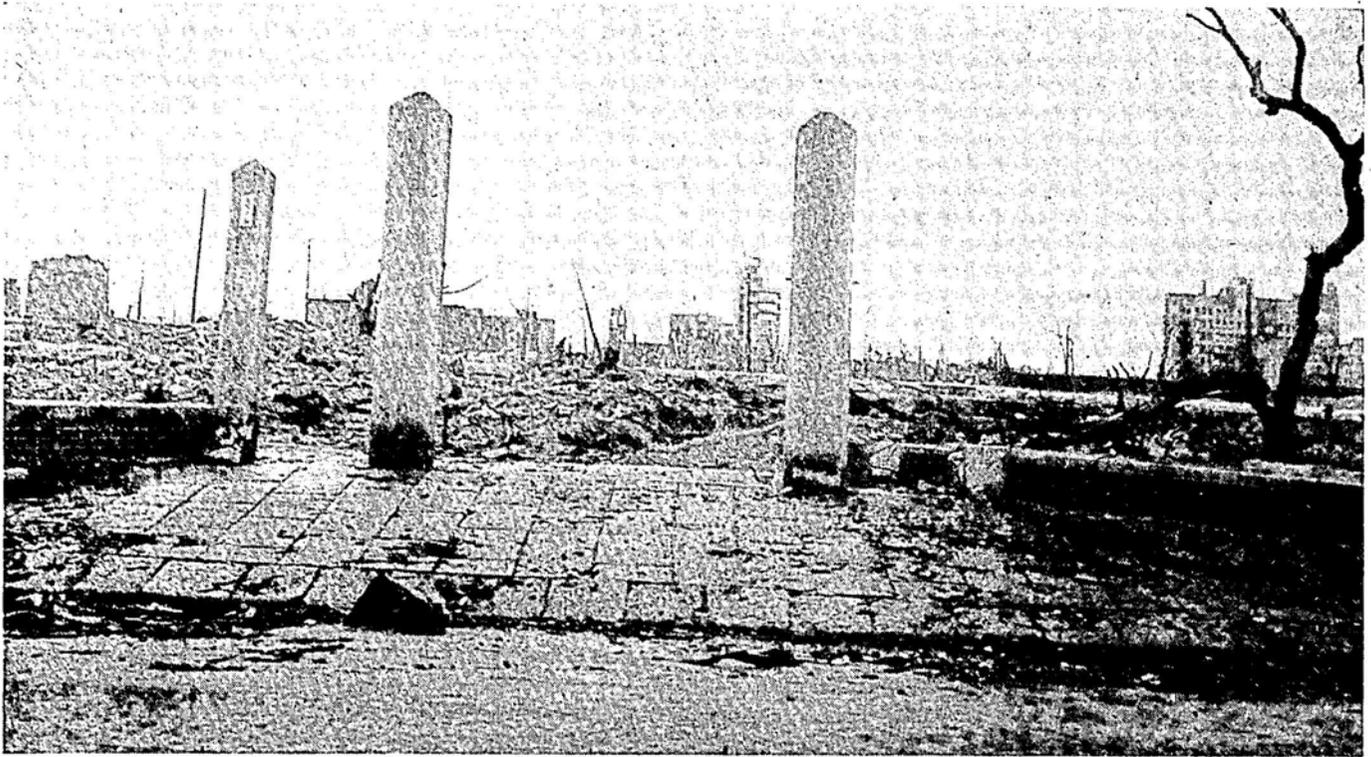
The younger girls of the Hiroshima Girls' School were in their places on the open campus. Takuo Matsumoto, principal, came out to greet them. He looked into their faces—the babies of his school, the first-year students—saw their rolled-up sleeves, their bare legs. He talked to them about the work they had been asked by the prefectural government to do, about the work-corps duties that every younger high-school girl in Japan was expected to contribute to her nation in the summer of 1945. He gave them a word of encouragement. They set out.

Into the streets they went, into the parks and cleared areas of Hiroshima. Their job was to join the women and the aged in tearing down wide strips

through Hiroshima for fire-breaks and evacuation areas in case the city should be fired by incendiaries from the sky. All of Hiroshima Girls' School's younger pupils were out in the open on the morning of August 6, some 300 of them, giving voluntary service to the city. Twenty-five thousand of Hiroshima's teen-agers were doing likewise.

An hour later, the older girls of Hiroshima Girls' School assembled in their auditorium for the daily chapel services. An all-clear had just sounded, following a short alert announcing an enemy air-raid. The sleek silver birds, the U.S. B-29s, had been in the sky, but they had dropped no bombs and had gone away. It was a regular chapel service, with a prayer, announcements, a little talk, and hymns.

At 8:17 A.M., Principal Matsumoto was just seating himself at the desk in his office. There was no air-raid alarm, not even the sound of planes. Suddenly the brightness of the day was cut by an even greater brilliance, an awesome, eye-searing blue flash, as if lightning had struck just above his head.



Not a thing remains beyond the gates of Hiroshima Girls' School. The campus is about a third of a mile from the spot where the first atomic bomb fell and killed 350 girls

For a split second the brightness and the crack of doom hung in the air above Hiroshima. The rush of a mighty wind followed, broken by cries and the awful groan of a great city falling in death. Centuries of dust rose into the air, obscured the sun, and the dark of night fell across Hiroshima.

Down upon Principal Matsumoto's head came the ceiling, the beams, the upper floors. "I was pinned down in a pile of timber and rubble which had once been my office. It was not explainable. It was like the end of the world. I felt a strange calmness," he told me, "as if God were very close."

"A fellow-teacher had been with me in the room. I began to call, 'Tanaka, Tanaka-san!' There was no answer, only low groans, which gradually grew fainter and fainter until they died away. I watched my friend Tanaka die before my eyes."

The upper part of Matsumoto's body was free, although his legs and lower body were pinned down. After half an hour's struggling, he pulled himself free of the timber and tile, the beams and plaster which covered him. Bruised and bleeding and covered with dust, he crawled to the surface and looked around him.

Where a few minutes before his school had stood, not a building remained. Everything was reduced to dust and fallen timbers, an open field as far as his eye could see. There were no streets, no paths, just tile and stones everywhere, bricks and boards and branches of trees. Fire was already burning in many places. A parade of half-naked, unrecognizable, burned, bleeding, bruised people was walking around aimlessly, lost.

"I thought immediately of my wife and daughter," Principal Matsumoto said, "and started for our house. I never expected to find them alive. The house wasn't there. I called. Again and again. At last I heard them. They were calling me. You can't imagine my relief at seeing them, near the place where the house had stood, scarcely hurt. My daughter was wounded and bleeding, but able to walk."

"We hurried across the rubble to a near-by park, and there I left them with a crowd of the most miserable people in the world, the men and women and children who had escaped with their lives and nothing more."

"I returned to the school grounds, picking my way with difficulty and with pain across the fields of wreckage. I knew I must do all I could for the teachers and students who were still there. I went immediately to the chapel. What a beautiful building it had been! And what a ghastly sight it was now. From its wreckage came the cries of the dying."

"There they were. Their hymns had turned to screams, and the screams to groans. We tried to move the beams and timbers. We pushed and pulled and sweated. The fires were creeping close. It was no use. Fifty college girls of Hiroshima Girls' School were burned to death underneath the wreckage of the chapel where they had gone to worship God."

"Our little girls were out on the streets in the work-corps, fully exposed to the blast and the searing rays. All but fifty of the 300 who were out that day were instantaneously burned to death in that awful moment."

Back in the park where Mrs. Matsumoto was

resting, she was suddenly caught up in a swirl of sparks and flame, or else shoved carelessly by the press of escapees, and jumped or fell into the river. She died instantly of heart failure in the water.

The uranium atom, in a skillfully contrived mechanism, product of the scientific genius of man, had passed from matter into energy with the fury and power of the universe behind it. That was Hiroshima's doom at 8:17 on the morning of August 6, 1945.

Over 200,000 persons, Principal Matsumoto said, died in the atomic bombing of Hiroshima or thereafter. That was half the city's population. Nearly 20,000 youngsters were caught at their duties in the work-corps and killed outright. Within a radius of 600 yards from the spot where the bomb fell, an estimated 70 per cent of the people died. Not a single building in the heart of the city remained intact. All were either blown over, crumbled, wrenched out of shape, blown windowless and doorless, or burned. Practically speaking, Hiroshima was wiped off the face of the earth.

Eighteen teachers, 350 students, and three faithful servants of Hiroshima Girls' School are gone. Every family represented at the school has lost parents, brothers, or sisters.

"I called a meeting of the school a few days after the bomb fell. I looked out on the scattering of students who were there. Such a pitiful sight! Then the thought of those who were not with us engulfed me. My voice choked. I could not speak. The meeting broke up in tears," the principal told me.

"For weeks I would walk through the city day after day, seeking out the students who were lost. It was truly heart-rending to see their swollen, blackened bodies. Every one of those girls bore her pain bravely and listened to the words of comfort which I managed to say. Some, to the very moments of their death, sang hymns which they loved and whispered prayers. In the hospitals the doctors told me our girls were lights among their fellow patients, and how proud and grateful I felt for them. That moment alone—the moment of death—was all the justification I shall ever need for our Christian school in Hiroshima."

Mr. Matsumoto himself suffered the after-effects of the bombing. His white-corpuscle count went down to about half of normal, and he was forced to take a vacation. That ailment, which physicians trace directly to the effects of the bomb, has cleared up, but his health is still not good.

Meanwhile, Hiroshima Girls' School has proved again that nothing can stop it. It has been shaken by earthquakes, burned by fire, and destroyed by typhoons. Always it has risen again. To top the climax, the atom broke upon it, and again it is on its way toward rebuilding.

I hiked along the river bed through the rubble of Hiroshima, inland toward the mountains. About



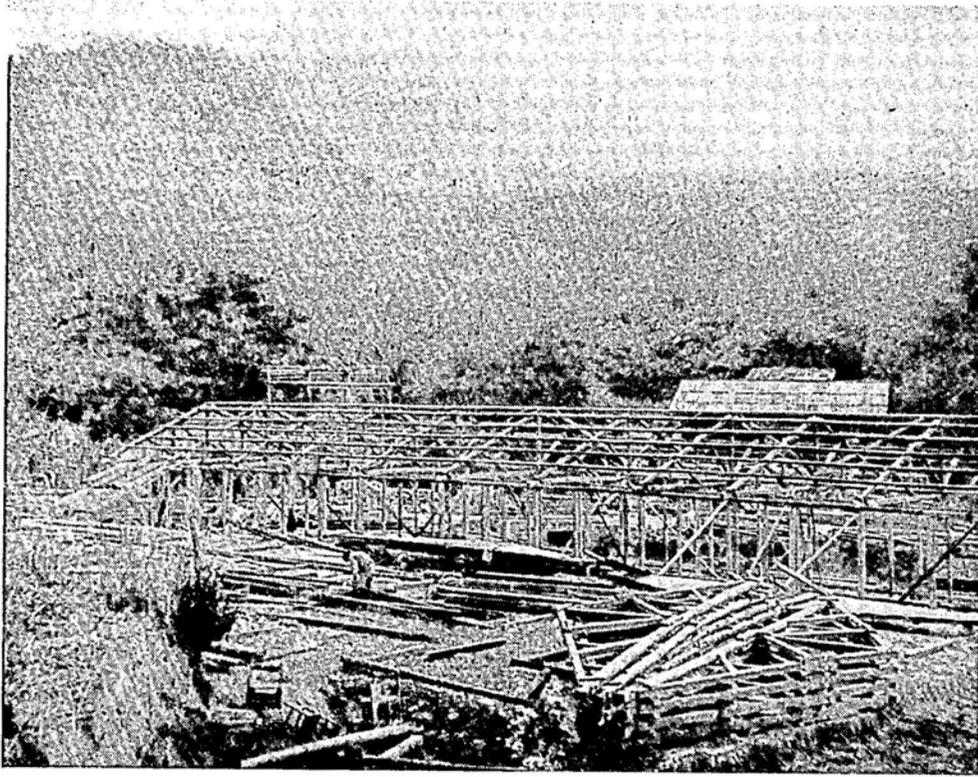
Forlorn and tragic are the figures which go about Hiroshima today, picking through its rubble. Almost every family lost one or more of its members in the atomic bombing of August 6, 1945

three miles back, in a rugged little valley, I found a few shacks and sheds and energetic carpenters working on a long barracks-type building. Professor K. Motoyoshi met me, said that these were the new buildings of Hiroshima Girls' School. Here the new campus would be built, better than before, a beautiful campus set like a jewel in the mountains. Already 850 girls are enrolled for classes.

Hiroshima Girls' School is the oldest Christian girls' school in the entire area of Japan between Kobe and Nagasaki. The college is the only college for girls in the same area. Its instruction included a kindergarten, a high school, a college, domestic science, and commercial subjects.

Hiroshima was a hotbed of militarism, headquarters for the Central Japan defense zone, and the influence of militarism in the city made the labors of a Christian school difficult. Hiroshima Girls' School was forced to change its constitution, in which the founders declared that Christianity was the cornerstone of the institution. The government tried to get the school to change the provisions in its charter requiring only Christians on the Board of Trustees. This was never changed. Mr. Matsumoto says that, with all the troubles and pressures, the school maintained a Christian atmosphere always, kept its Christian teachers, its girls always sang in the Methodist choir down the street, and not a few joined the church.

Mr. Matsumoto closed his story to me with an appeal. "You know," he said, "I think Hiroshima Girls' School is a first priority on the educational rebuilding program in Japan. I hope Americans will



In the mountains above Hiroshima the new campus of Hiroshima Girls' School is taking shape, temporary structures to carry on the years of tradition of this Methodist school. It has weathered storms, been burned to the ground before, withstood typhoons and earthquakes. Not even the atomic bomb can kill it

help. Hiroshima was a metropolis of militarism. I want to make it a metropolis of Christian democracy. With a little help, my school is ready to lead.

"We have practically nothing. Our campus is gone, and every stick of equipment. The insurance money will all be used up in building the temporary barracks for the next few years. I would like half a million dollars to build the new Hiroshima Jo Gakko." He paused and looked at me.

"Hiroshima was the most severely damaged city in Japan. Ours was the most severely damaged school. The atomic bomb did it—if the American people could help rebuild this school, it would prove that the atomic bomb was not their last message to Hiroshima."

I wondered about the Methodists at home, and the rebuilding of Nannie B. Gaines's School here in the mountains above the Inland Sea. I wondered,

as I sat on the foundations of the school, writing notes in my notebook. As I photographed the skeleton of the church on Main Street. As I talked with a boy whose burns were still not healed on his face and leg and hand; as I tramped through the night and the blackness of Hiroshima to talk with two Catholic priests who have already built a shack on their compound and are holding services in it.

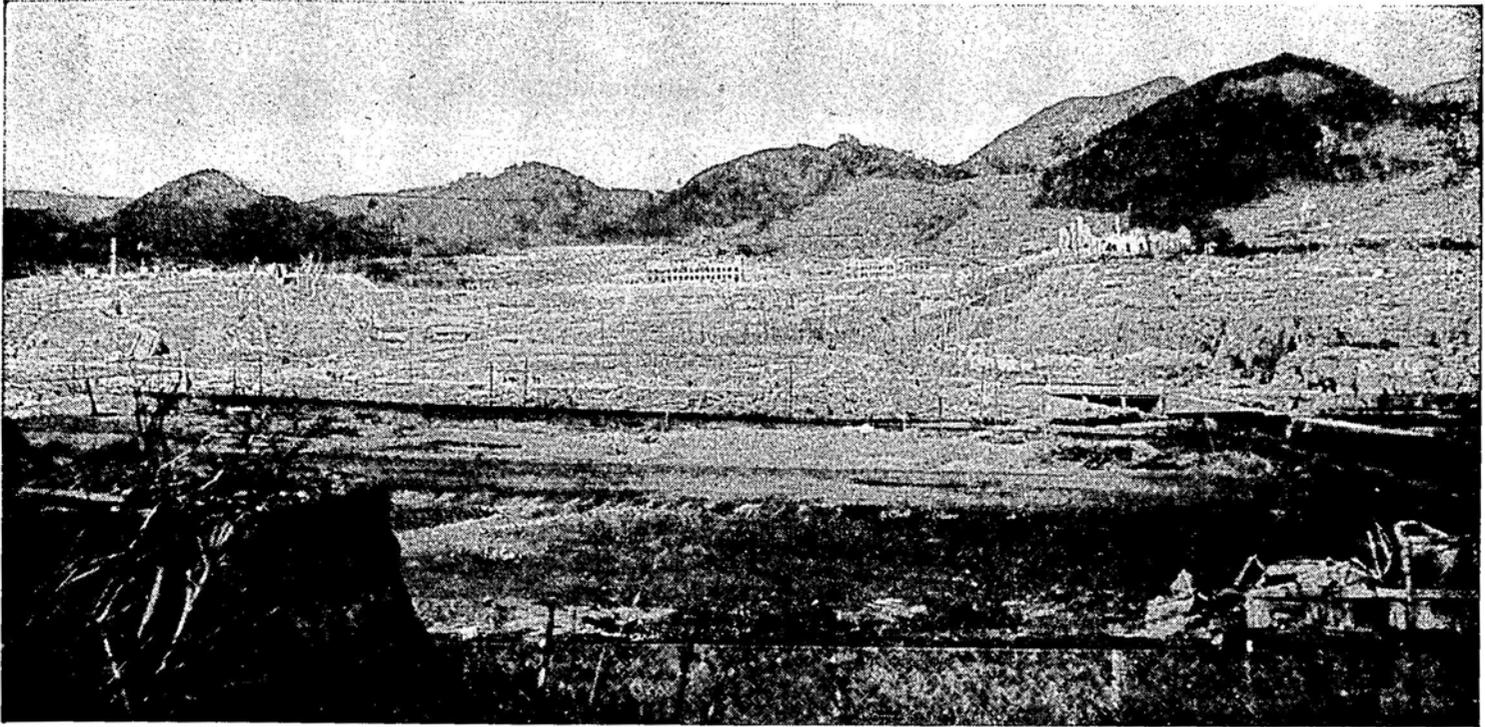
I wondered as I tallied the score: 200,000 dead, every church in Hiroshima gone (four of them Methodist); two preachers dead, one the Rev. T. Tagashira, a Methodist, and his wife. This was war at its ugliest.

I am in Japan as a reporter. I saw Hiroshima through tears, and I am telling you about it. My job is not policy-making nor deciding. But if you want my opinion, I think we have about half a million dollars' worth of work to do in Hiroshima, soon.

New Subscription Prices

Due to increased costs, the subscription price of *The Methodist Woman* has been increased to 75 cents. The price of *WORLD OUTLOOK* remains \$1.25. Joint subscriptions (including both magazines) will be \$1.75. These new prices become effective June 1, 1946.

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Looking across from the bluff-top campus of Chinzei Gakuin over the village of Urakami in Nagasaki, center of the atomic bombing. The broken building in the center of the picture was the bomb's zero point. Ten thousand Catholics in Urakami were killed when the bomb fell

Tragedy in Nagasaki

By Richard T. Baker

SATSU FURUKAWA is one of the world's little people. She is used to hard work, to pain, to carrying other's burdens, because that is her lot. She has been through it all.

When the atomic bomb fell on Nagasaki, Satsu Furukawa was one of those who suffered most. There were others like her. They say that death came to fifty or sixty thousand people in Nagasaki on that dread day in August last year. The number is vague, and the count has been made so many times and with such large figures that it is becoming meaningless.

But not to Satsu Furukawa, because in that moment her husband and all her children except one were struck down by the blinding flash of cosmic power unloosed on Nagasaki. To Furukawa-san they were loved ones. And they will never become meaningless.

For twenty-six years Furukawa-san's husband was the caretaker at Chinzei Gakuin, Methodist school for boys in Nagasaki. Its campus rode the crest of a bluff just opposite the bomb's zero-point. The main building stood strong and firm last August 6, a modern pile of steel and concrete, with 1928 carved on the cornerstone.

Today the campus of Chinzei is bare, save for a twisted mass of steel and stone which is all that re-

mains of the main college building. Its walls are caved in, the floors burst through into the cellar, the whole structure pushed awry. Satsu Furukawa's family was there when the bomb fell.

I met and talked with Furukawa-san the other day, just there, on the scarred campus of Chinzei Gakuin. She had a carrying-pole with a load of kindling across her shoulders and was trotting down to her home, a shack dug out of the side of the bluff, covered over with sheets of tin.

She told me about Chinzei and the awful day. She pointed out the burnt, bare spots on the playing field, where crumbling human bones could still be picked from the ashes. They piled the dead bodies there, she said, and burned them. She told me about the contractors who would come tomorrow to measure the building and begin repairs. She wanted me to take greetings to the missionaries she remembered from happier days at Chinzei. Then, with that furtive Japanese look upon her face, half smile, half heartache, she told about her family.

After hearing Satsu Furukawa, I can say that Nagasaki will be built again, Chinzei will once more open its doors to the young men whose feet will run and play upon the spots where cremated human bodies now lie.

I remember seeing Thornton Wilder's play sev-



On the playground of Chinzei Gakuin, Nagasaki, these heaps of ashes were cremation cairns for the dead. Scraps of bones can still be found in the ashes

eral years ago, the story of man's weathering every storm by "the skin of his teeth." I recall that Wilder suggested in that startling drama that we would pull ourselves out of this crisis of war by the light in our minds, the rational heritage of Moses and Aristotle and Shakespeare and Tom Paine

I doubt that the resilience of man to crisis is explained by so simple a rationalism. It is something deeper in his spirit that pulls him through. Satsu Furukawa and her friends in Nagasaki have that spirit. It is more a determined refusal on the part of man to give up the future, an instinct to get one's shoulder back under the load to build again.

Nagasaki has been bathed in death. The valley of Urakami, cutting down to the bay from the mountains in the rear, is an open field, purged white by the fires of death. Strong, heavy buildings lie open to the sun, their roofs gone and their walls scattered. A hospital hangs along the edge of the hill; every patient in it on the morning of August 9, 1945, was killed. A huge stone *tori*, the traditional Japanese gate to a Shinto shrine, is snapped in two. A factory chimney tilts at a precarious angle. The Mitsubishi Foundry and Iron Works, stretching for blocks along the railroad, is today a gaunt skeleton of steel girders twisted into jackstraws. Once it had been covered by corrugated steel sheets. These today are tossed about the area like crumpled sheets of paper.

Outside this factory, I stood and looked at a human skeleton, picked white by the birds. I saw the

Church of the Sacred Heart, an empty shell. I thought of Urakami and its Catholics. Here the feet of St. Francis Xavier had walked nearly 400 years ago. Here his followers and their sons and daughters had kept the faith for 250 years of persecution and isolation. Here, on August 9, were 10,000 Catholics whose lives were snuffed out in a moment.

Nagasaki was also a strong Methodist city. We had churches there, and two schools of first quality—one for boys and one for girls. The boys' school, Chinzei Gakuin, faced the Urakami Valley perhaps a mile away from the bomb's zero-point. There is not enough left on the campus to house anything.

Kwassui Gakuin, the girls' school, hugs the tip of a hill near the harbor, but was shut off by another range of hills from Urakami. Therefore, it did not feel the main force of the atomic blast. Its frame buildings were all structurally damaged, two dormitories irreparably so, and its campus residences are now being repaired. Walls throughout the campus were sprung, and every window blown out.

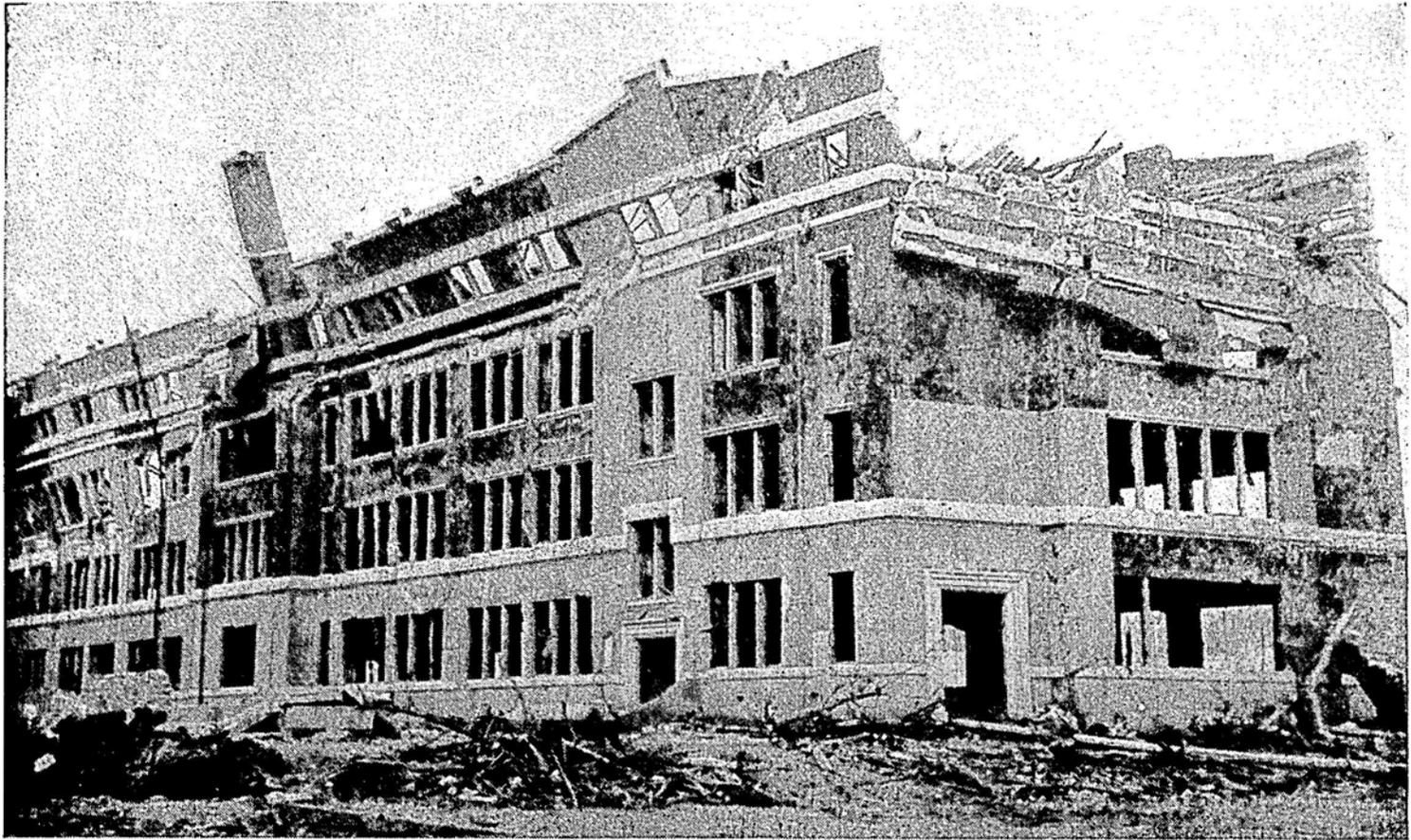
In September the Nagasaki prefectural government requisitioned the main buildings of Kwassui Gakuin, a large Gothic-shaped edifice, and gave it to the U.S. Marines for a billet. They repaired the building, glazed the windows, and painted the interior. In January, they moved out, and school began again on February 1 with about 700 girls attending.

Both these schools were put under terrific pressure during the war to modify their Christian teachings. The Japanese rulers were afraid of Christianity, largely because it was not essentially a national religion. Teaching Christianity to students was expressly forbidden, and every pressure was applied to schools to remove its influence completely.

Some schools rebelled, some were closed. Others, considering themselves patriotic, refused to have government officials interpret patriotism for them, and they kept the faith. Others yielded their unique Christian witness at every point and even went farther than the government asked in nationalizing and militarizing their schools. Kwassui Gakuin, I fear, was one of these latter.

Chinzei felt the pinch that all boys' schools felt. The young men were drafted, and the student body didn't even fill the school. From evidences in the wreckage, I surmised that Chinzei had become some kind of airplane factory or laboratory. There were motors lying about and large electrical installations. The same president is still in charge, Mr. Hiroo Saijo. He told me that 120 of his boys had been killed in the bombing, and his regular enrollment of 1,000 is now down to about 450. Classes are held on the shift basis in the crowded frame buildings of the Methodist church.

Interviewing some girls of a government middle school not far from the Kwassui campus, I said, "Do you know Kwassui Gakuin?" They did. "Is it a good school?" I asked in all innocence.



View of the main building of Chinzei Gakuin, Methodist boys' school in Nagasaki. Three buildings on this campus were destroyed

"Before the war it had a fine reputation," was the answer. "But during the war it became no good."

Those had been my conclusions, and I was interested to see that Japanese government schoolgirls thought the same way.

It seems that Kwassui Gakuin bent over backwards to prove its national loyalty and to remove every suspicion that it was a Christian missionary institution. Here are the facts as I gathered them.

Missionaries left Kwassui Gakuin in 1940, and there was great sadness at their leaving. Assurances were made by all that the Kwassui staff would be reunited when the times were better. The president, a Mr. Okabe, was a somewhat elderly man, and retired four years ago. The board of the school and interested alumnae (Kwassui has a large group of influential, loyal alumnae, a number of them on the faculty) approached the pastor of the Central Student Church (Methodist) in Tokyo, the Rev. Ken Muto, to become president. He had twice visited the campus as a special speaker, had an attractive manner with students, and was apparently a happy choice.

For a year after Mr. Muto's coming, ex-President Okabe remained on the campus. As long as he was there, trouble stayed away. But immediately on his departure, President Muto changed.

The government ordered all religious services off the campuses of regulated schools. For years Kwassui had had a campus church. When the order came, early in the war, the church moved across the street

and held services in No. 12, a missionary residence.

President Muto decided he wanted No. 12 for a home. The teachers argued as politely as they could. Would he help them find another sanctuary? No. Was it more important for him to have a house than for the girls to have a house of worship? Yes. Finally, he suggested a way out. "Have your meetings," he said, "in the chapel on the campus. Just don't call them church services, call them meetings of the *hokokudan* (the patriotic club)." That was what happened.

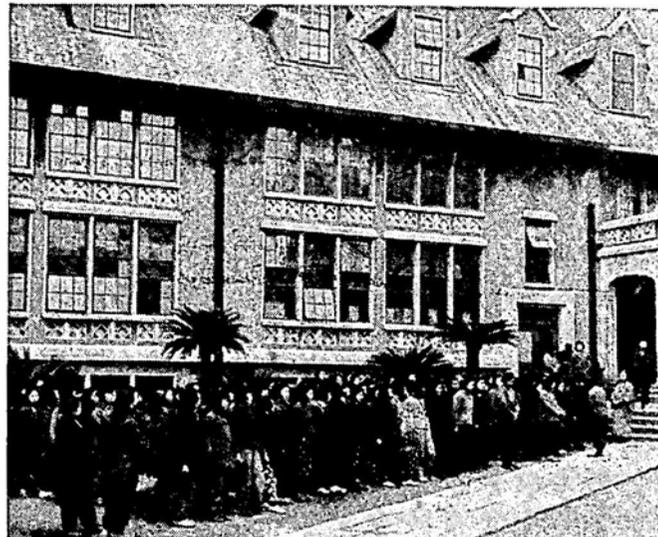
At about this time, Mr. Muto was invited by the national Y.W.C.A. to speak at a large conference in Tokyo. He went and delivered a scathing attack on the un-Japanese policy of Christian schools in mixing religion with education. "The campus church does a great deal more harm than good," he told them. That was a statement of his attitude toward Christian influences at Kwassui. Some of the teachers began to wonder about the choice of their new president.

He returned to Kwassui and changed the charter of the school, removing all references to Christianity. Forced by the government, he said. Bible instruction was the next to go. "Our girls don't know anything about the Bible now," one Christian teacher told me forlornly.

The morning worship service also fell under the Muto ban. It was traditional at Kwassui to sing the invocation sentence, "The Lord is in His holy temple," in English. Of their own volition the girls



One of the missionary residences at Kwassui, Methodist girls' school in Nagasaki. Burst at the seams by the atom bombing on August 9, 1945, these buildings will be repaired



Younger students of Kwassui Gakuin get their orders for the morning, and are about to go out to help set their campus in order. Beyond is the main building of the school, still structurally intact following the atomic bombing of Nagasaki

translated English into Japanese, and the sentence was sung in their native tongue. But that didn't suit the ultra-nationalist president. He tossed out the whole thing and substituted a patriotic song about a soldier's bravery in dying for the country. "It was a battle song," one teacher informed me, "not appropriate for girls at all." The daily chapel became

The differences of opinion at Kwassui were becoming more marked, the Christian teachers lined up against their president. So he began firing them. One of the first to go was Miss Naka Fujishiro, one of the most devoted of Kwassui alumnae and loyal teachers. The story of her departure is amusing now.

Several years ago the school prepared a bronze bust of Miss Elizabeth Russell, founder of the school. It was to be erected on a stone base in the center of the campus. Somehow the unveiling was delayed, and early in the war the government sent out an order for scrap metal. The faculty members who had known Miss Russell, and who honored her and Kwassui's oldest traditions, met to discuss the matter of donating the statue to the war-metals drive. They voted not to do so. It was put away in Miss Fujishiro's house. There it lay and was forgotten.

Later in the war, a second appeal came for scrap metal. President Muto called a meeting, and in the course of it one of the teachers chanced to mention the bronze of Miss Russell.

"What!" Mr. Muto shouted. "Is someone hiding precious metal from our country?"

The teachers explained their action, said they were hiding nothing. Mr. Muto thought differently and fired Miss Fujishiro. She joined her former schoolmate, Miss Yoshi Tokunaga, principal of the Fukuoka Girls' School, a hundred miles away, where she is teaching today.

Mr. Muto fired another teacher whom he accused

of writing a letter about him and his educational policies to the Ministry of Education. The teacher denied writing the letter, but to no avail. Others, including Miss Yonemura and Mr. Hata, also were dismissed. Others resigned in protest. All in all, it was an effective housecleaning of influential Christian teachers at Kwassui.

To take their places, Mr. Muto brought in an assortment of quasi-teachers: one an ex-minister of doubtful standing, one an army lieutenant, not to mention a handful of ruffians who were his special detectives and bodyguards. Miss Katsue Ueda, a teacher of long standing at Kwassui, was the only old-timer who went along with Mr. Muto and approved his policies. For her loyalty she became top member of the faculty.

The case of the army lieutenant is one of the most damaging on the record of the Muto administration. He had once been a Presbyterian clergyman with rank in the Japanese Army. So Mr. Muto invited him to join the Kwassui staff to teach military drill to the girls. He inserted an advertisement in the Nagasaki papers saying that Kwassui was the first girls' school in Kyushu to provide such patriotic training, that it was a clear sign that foreign influence had been wiped out, that the bad tradition of the school was finished, that from now on Kwassui was purely Japanese.

Mr. Muto installed this drill at Kwassui on his own. There was no government pressure. And he bragged about doing it. When I asked the principal of a near-by government girls' school if he had had drill on his campus during the war, he replied, "Oh, no! That was not necessary. Drill depended entirely on the principal."

Mr. Muto also wanted to change the English department into an economics course. The prefectural government thought it was a good idea but

advised against it because of Kwassui's long and good reputation as a teacher of English. Mr. Muto was always a jump ahead of the government.

Many other things contributed to Mr. Muto's dark record at Kwassui Gakuin. He served liquor at parents' meetings. He himself drank in front of the girls. When the teachers objected, he snorted, "Old maids!" and went right on. The dean of his college also drank and conducted himself generally in highly questionable ways.

Today, Mr. Muto is trying to save himself, assuring everyone that he is a fine Christian and "liberal," and rushing to U.S. Army headquarters to protest against the blackening of his character by his teachers, who are in league with the intelligence branches of our Army ferreting out war criminals. He will not get far. The consensus among all the Japanese Christians I talked with is that Mr. Muto should resign quickly, and along with him

Dean Isaku Matsumoto and Miss Ueda. If he delays his resignation too long, it is quite possible that he will be purged by the SCAP order removing undesirables from Japanese educational institutions.

Fortunately, Kwassui Gakuin has some of the finest alumnae in the world, and they will not let their school go down. They have fought bravely through the war against Mr. Muto's opposition. They have stuck to their guns. They are hoping now that ex-President Okabe will return for a short time to get the school going again, and the Christian life of the campus will be restored.

That was Nagasaki as I saw it—full of pathos and heartache, troubles and problems higher than the hills which circle the city. But Nagasaki will rebuild, and the result will be better than it was before. It's in the spirit of people like Satsu Furukawa—who don't forget the past, but who are facing forward—that the new Nagasaki will be born.

Two Good Ways to Help

There are two good ways to keep yourself and your people informed and inspired on the subject of Methodist Missions. First, see that *WORLD OUTLOOK* goes into every home. Second, read and use the various small, beautiful, and interesting books which you may obtain free. We suggest the following:

Methodism in Mexico, by Elizabeth M. Lee
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In Our Country's Service
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Supper at Emmaus—Fritz von Uhde

Be at Peace

By Lucile McGregor Campbell

Fear not the future with its change and chance,
For God, who led us hitherto, will lead us there.
Hold fast His hand, our every glance upraised in
thankfulness;
Forever read in each vicissitude His tender care.

O look not fearfully at each tomorrow,
The Father will be with us as today.
Know every hidden grief and potent sorrow
Shall soon be tempered or be borne away.

All anxiousness and worry now release;
Let not our hearts be troubled; *be at peace.*

Christian Korea to Christian America

Dr. Helen Kim Speaks

All day the women who had gathered at Atlantic City for the National Convention of the Y.W.C.A. waited to hear if Dr. Helen Kim of Ewha College, Seoul, Korea, had arrived. Word had come that she had been grounded on her way. She was to be the chief speaker at the evening meeting. Just before dinner word went around that she had arrived in Atlantic City. Women stopped each other on the boardwalk and said: "Did you know—Helen Kim has come!"

That night, in the great auditorium, women leaned forward as Dr. Kim walked onto the platform. They had been afraid that she would be fatigued—would show the effects of what she had been through—that she would seem depressed. She walked in with vigor. Tiny as she is, she gave the effect of strength. Dressed in a Korean costume of shining white, she made a bright focal spot on the platform.

It was interesting to see her listen to the other foreign speakers. They, too, had a story to tell of the fight for liberty and of holding to their Christian belief in days of darkest despair. Dr. Kim was hearing of the world for the first time in many years. But when she arose, they leaned forward, because Korea had been closed to the outside world longer than any other country represented on that platform. She did not read her speech. She spoke as she thought. Occasionally she paused for her English words. "I did not even dare think in English for all these years," she said later. "I even had to school myself not to think in Korean. After liberation I heard some of my students speaking in Korean outside my window and so strong was my habit from the days of occupation that I leaned to caution them to speak in Japanese. And then I realized that it was all right. They could talk Korean all the rest of their lives. It was one of the greatest moments that came to me after liberation."

The speech Dr. Kim gave that night of March 3 in the auditorium at Atlantic City before the associations of the entire country we print here from notes taken as she spoke.

—THE EDITORS

THIS is the first time in thirty-six years that I have been able to appear before an audience of other nationalities as a 100 per cent Korean. It is a great moment for me. Before I have always had to pretend to be part Japanese, for I have known that I must return to Korea. I have always felt that I was censored in what I might say.

The Japanese Emperor spoke to us on our freedom for the first time over the radio on August 15. That night, and for many nights following, we could not sleep. We were too happy to sleep. We were now Koreans. We did not have to be Japanese any more.

Maybe you do not understand the implications of this. If you cannot be what you are, it is the worst curse in the world. Many of the Koreans sat up night after night, screaming and crying for joy, because they were able to be what they were. The older ones of us have had to take care so that our minds will remain sound in these days of liberation.



Dr. Helen Kim

Now, for the first time, our farmers can have all the rice they themselves have harvested. Before this the Japanese have taken whatever they harvested which the farmers might have used for the extra things. This year the farmers are not only able to feed their families, but they can do the extra things. Perhaps too much rice has been consumed, and

now we are worried. It is said by May we will have a great food problem. Maybe when May comes we may have to starve again. But now it makes me feel good to see the farmers enjoying themselves.

Our present is perhaps not so bright. There are many reports which are disturbing. But do not worry about us. A people given their freedom all at once—our suppression was thirty-six years old—will do foolish things. We are doing foolish things, I admit. We are seeing things and trying things we never thought of nor heard of. But soon our people will come back to sense and behave.

Our Korean women wanted me to tell you that they pledge themselves to co-operate with you in building a new world—in building a new Korea as a starting point, and then a new world order. The whirlwind of the world war is over. Some national situations do not seem so happy these days. One of those situations exists in Korea today.

Our north is occupied by Russia; our south by your country. People are suspicious of one another. Our Christian women are saying, "We've got to say something because we should not have another war. We cannot stand by and see it coming again." Before we sat and prayed. There was little else we Korean women could do. But now, since our liberation and since Korea is coming to its own, we ask ourselves, "Why can't we do something to prevent war?" We know we must be very careful in criticizing or passing judgment on our occupying armies and starting the hatreds all over again. That is one thing we can do.

So far it is all an aspiration with us. But our women aspire to help our nation to keep the Ten Commandments. We aspire to help build up our national life on the Golden Rule if possible. Thou shalt not kill. What does militarism mean? Even if Korea is able to build a great army, navy, and airforce, we women don't want her to. We feel that militarism is forcing your will on other people. We think it is murder on a national scale. The Ten Commandments should be applied in the life of a nation as well as to the life of the individual. This—when our voices can reach our nation—is what our women

will tell Korea. Do not take up arms.

Thou shalt not steal. If you take away the rights of people of another country—whether that country is big or small—it is stealing. It is against the Ten Commandments. It is enslaving a people. You, in America, saw slavery was not the right thing. Colonialism is slavery. I do not care how undeveloped, how uncivilized a people may be—it is still within their rights to be what they want to be. Korean women want to see to it that our nation will never try to be imperialistic—that it will never go after other peoples' rights or other peoples' lands. This, again, is an aspiration—it is our aspiration.

People have thought, and some still think, that in some ways for a nation to own a lot of territory all over the world is a pride to a nation. But we women of Korea think it is a crime. Korean women want to be a strong moral force in keeping up a national life which will have bearing on international relations.

We want to compete with other nations. All psychologists say we have competitive instincts. But we want to compete in high standards of moral life, in cultural attainments. We want to develop so greatly that we will have a margin to spare.

We, women of Korea, hope to raise moral standards. We hope to develop a margin of attainment in the human elements by which we can help the rest of the world. These are our aspirations.

I could not believe my eyes when I arrived at San Francisco and saw the beauty, the complete lack of destruction, the richness. Where are the war marks in the United States? I asked. I couldn't find any. I asked a Y.W.C.A. friend what sufferings America had been through. We had heard of the sugar rationing, and that there had not been enough butter. But she said that couldn't be called suffering. There seemed to me to be no sign of war here at all. That means that you have so much margin. You can fight a war and still have a margin for the life of your people.

The association of Christian women all over the world has the opportunity to help shape foreign policies. Much of the responsibility lies with American women—because you have a margin—you cannot evade it.

A FAIRER GOAL

BY LUCILE MCGREGOR CAMPBELL

Shall we again so "meanly lose
This last best hope of earth?"
Will nation not in truth call nation brother?
Will count and court and caste
Not all give way to brotherhood?
Humanity not set itself a fairer goal
Than early death? May youth not consecrate its all

To building peace? O, dare we turn
Deaf ears to hope's last call?

A world must stand united, though in vain
Heartbreaking effort seem. Vast is earth's need;
And vast must be the sacrifice of lust and greed.
Mankind must pledge: "*We will not fail again!*"



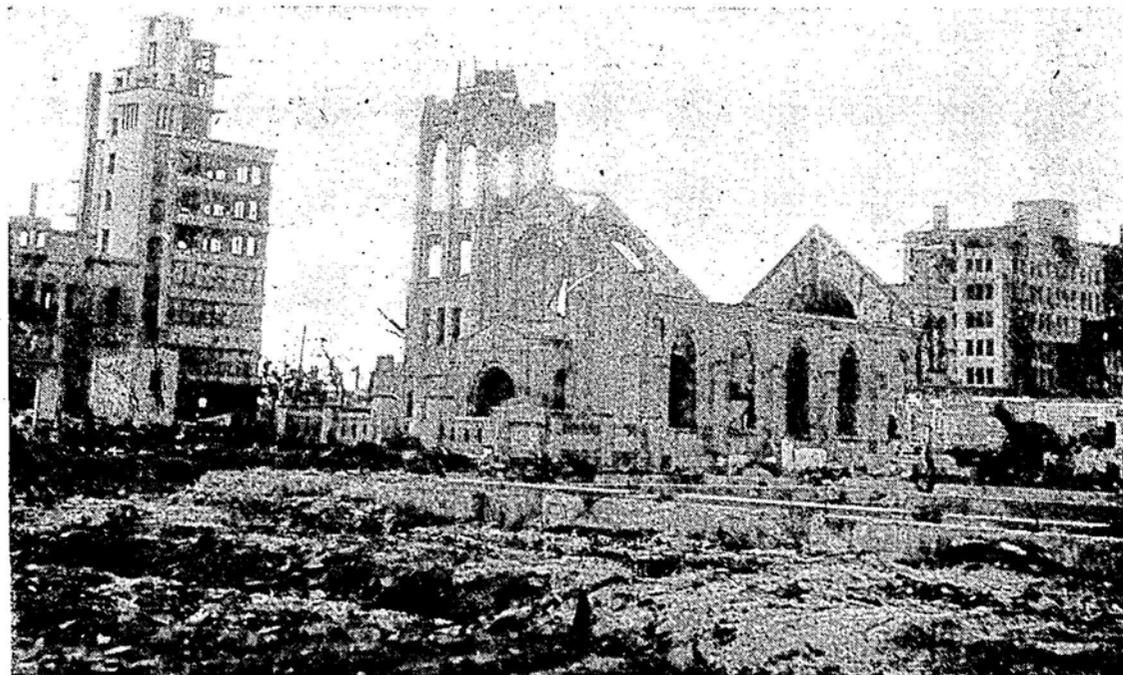
K. Motoyoshi, veteran teacher, stands on what was once the campus of the noted Hiroshima Girls' School

Methodism in Japan After the War

These exclusive pictures were made in Japan by Mr. Richard T. Baker, Assistant Editor and Staff Correspondent for WORLD OUTLOOK. They make a depressing scene, but it is a one-sided view. Much remains in Japan. Many churches and institutions are standing and functioning, and destroyed buildings can be rebuilt. The real Christian values--faith, love, devotion, loyalty--have not been destroyed, but strengthened, and observers agree that the time is ripe for the all-out evangelization of Japan. These gloomy pictures of what the wrath of man has done should strengthen determination to reinforce the Christian missionary enterprise.

In Hiroshima was one of Methodism's most famous girls' schools. It was blown to bits and 350 students and teachers perished in its ruins. Temporary barracks have been erected until a bigger and better institution can be built

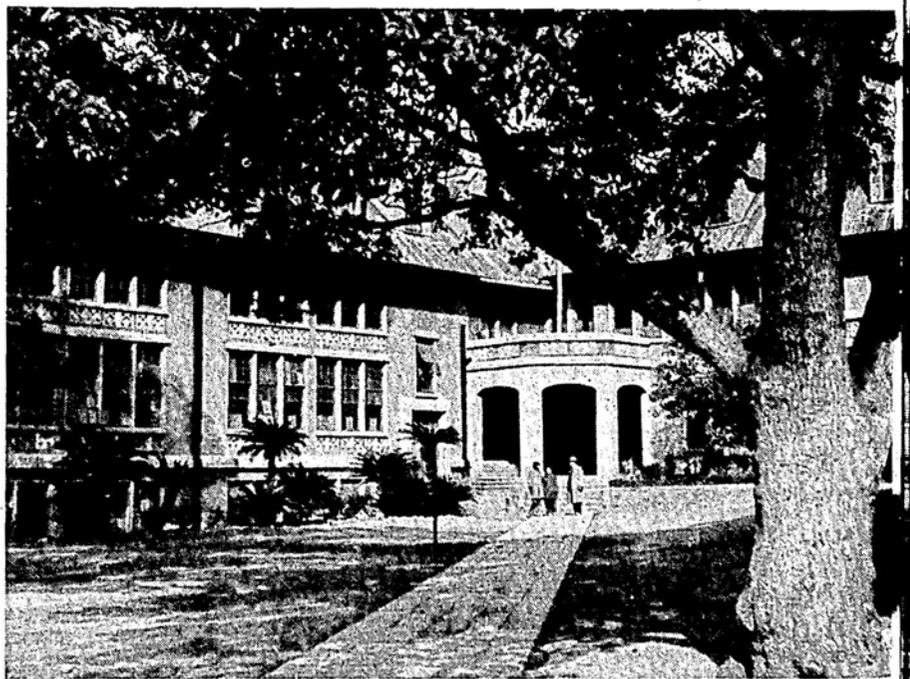
The empty shell of the Methodist Church in downtown Hiroshima stands silhouetted against the twilight sky in the destroyed city





Across the ruined campus of Chinzei Gakuin at Nagasaki, Satsu Furukawa carries her load of splinters for firewood. Her husband, 26 years the Chinzei janitor, and all her children save one were killed by the atom bomb

Nagasaki shared the fate of Hiroshima, pulverized by an atom bomb. There were two Methodist institutions in Nagasaki. The Chinzei school for boys was destroyed. The Kwasaki school for girls still stands and is in operation

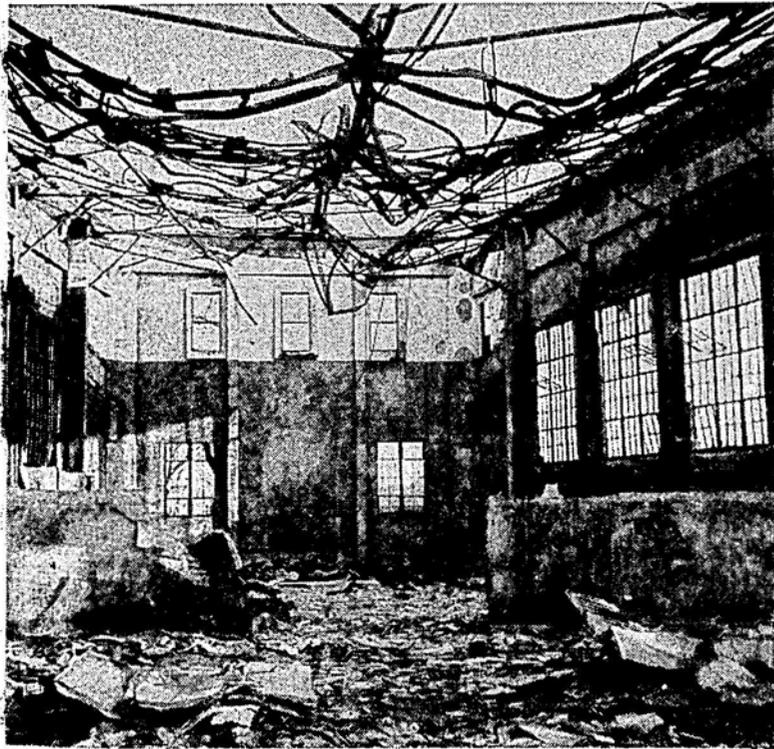


This building on the campus of Kwasaki Gakuin at Nagasaki was not structurally damaged. Held by U.S. Marines for three and a half months, the school has resumed operations

"One of our evacuation points was atomic-bombed Nagasaki. It is impossible to describe the destruction wrought on this city by the atomic bomb. It is hard to believe until you see it, and even then it is fantastic, like a dream, and you want to shout out, 'It is all a lie; this is not possible.' But just the same, you know reality lies before your eyes. There had been a beautiful church in the heart of Nagasaki. In the midst of complete devastation the frame of this church was still standing. The tower stood tall and erect, carrying on its peak a cross. This tower and cross dominated the mass of ruins and stood as a silent but unflinching testimony to a way of life where love and brotherhood rule instead of hate and destruction."

—CHAPLAIN JAMES ALLEN KNIGHT

The Aoyama Gakuin campus today, with the library in the distance



Auditorium, Aoyama Gakuin



Where missionary residences once stood, Aoyama Gakuin

Aoyama Gakuin, great Methodist university in Tokyo, had 3,500 students before the war. Four buildings housing the library, middle school, girls' school, and theological school remain. Primary school, auditorium, and all residences were destroyed

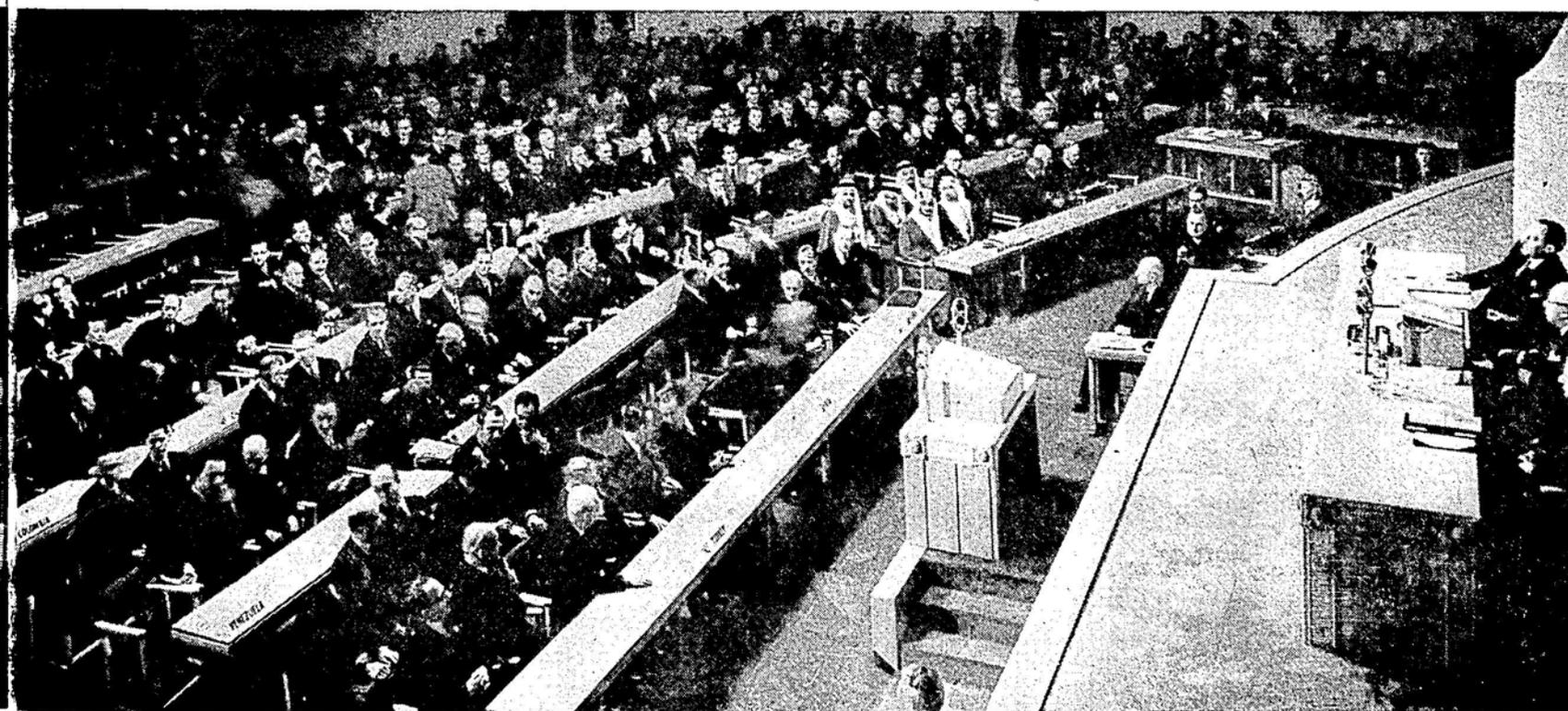


Meantime on the street crowds wait to catch their first glimpse of the delegates to the Conference



Working against time. A young decorator dresses up the plain hall of the Methodists by sewing gold trimmings on the stage background before which United Nations delegates will speak

A mechanic makes a last test of the microphone



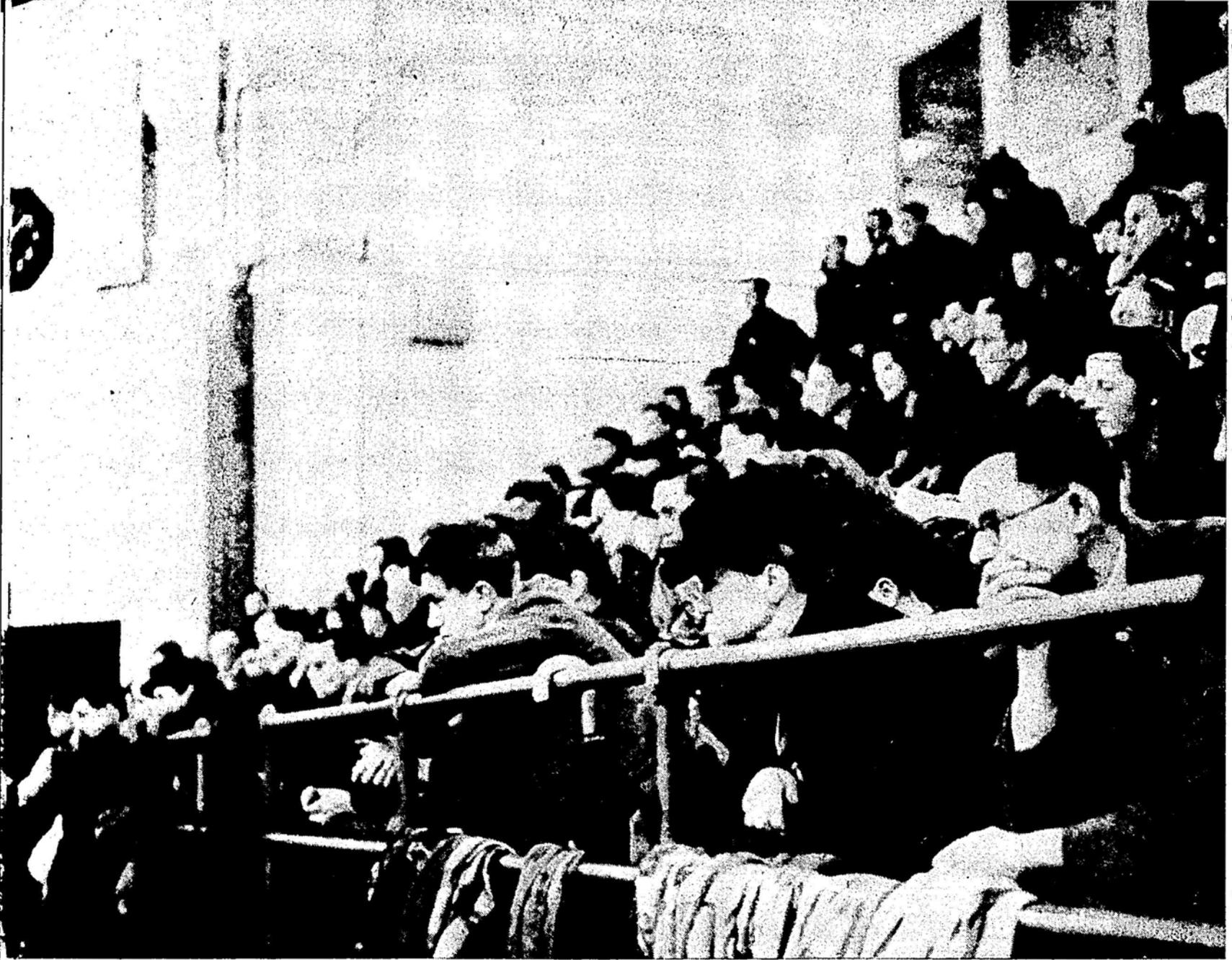
The Conference in session. Here are no cushioned seats such as the delegates enjoyed in San Francisco. Plain, plank tables bear signs of the nations. But the intensity of interest gives the Hall an air of grandeur



The Norwegian delegation members chat before they leave the Hall. Both the United States and Russia had hoped that someone from Norway would be chosen for the President's office. The disappointment, however, is forgotten



Mr. Spaak from Belgium is elected as the president of the Assembly. He sits behind his desk with a thoughtful air



The English public listens tensely from the gallery. Word has got about that the small powers are not going to be dictated to, and the men and women are eager to see if it is true

Once again Ethiopia sits among the nations of the world. She was the small nation who was the first victim in the European plot of aggression





Mrs. Roosevelt, only woman in the United States delegation, pauses to smile at Mr. John Foster Dulles in the midst of applause. Mr. Dulles is an alternate delegate



Mrs. Roosevelt passes a note during the meeting. It is she, as a member of the Social Council of the organization, who has proposed that a commission be formed for human rights



The greatest social event of the Conference is the King's dinner at St. James Palace to which all delegates to the United Nations Conference are invited

Poland and Saudi-Arabia find themselves in strange juxtaposition at the Conference. Both countries are aware of a group not seated in the Hall—the Jewish group. Poland knows Jews want to flee her borders because of the recent past. Saudi-Arabia knows Jews want to establish a homeland in Palestine—a wish that the Arabs intend to prevent coming true if possible





Iran—representing a nation owning and leasing great oil fields



Russia—representing the new big power



New Zealand—led by Peter Fraser and constantly fighting for the rights of small nations



Argentina—does Argentina's delegation represent a nation turning toward or against democracy?

Delegations Watched with Intense Interest

Building with Christ in India

By Mrs. J. W. Nave *

HISTORY was made in North India Conference, the oldest Methodist Conference in India, when the Woman's Society of Christian Service held its first convention in the Mission Girls' School, Moradabad, in the fall of this past year, 1945.

The North India Conference Society was organized in 1940, but the matter of a Society for Women in India began to take its first shape in 1927 when Mrs. J. R. Chitambar presented the idea before the Calcutta Area Convention. Then, in 1932, Mrs. Nicholson, President of the Woman's Foreign Missionary Society, who was thinking along the same line, called together some missionaries and nationals, and presented the idea of an Independent Unit of Woman's Societies in every country. These societies were to be joined up with the World Federation of Methodist Women. Mrs. Chitambar, now the Executive Secretary for India, signed the statement for India.

The first Constitution for India was accepted in 1939, and was used for two years. Necessary changes for improvements were effected at the Central Conference at Delhi in 1941. Then as time went on, it was felt that more changes and additions should be made. So in February, 1943, the first All-India Officers' Convention of the Indian W.S.C.S. was held for three days in historic Agra.

Delegates from all the Conferences in India and Burma worked out plans and tentative by-laws to stabilize and direct the work for all India, and to help give direction to the next Central Conference.

The Central Conference, held in Lucknow, January, 1945, made some distinct changes in the Constitution, divorcing the Society from the Central Conference. It provided for Conventions to be held in districts, Conferences, and for all India. It was thought that this would give women a free hand to work out their own problems and to increase interest and spiritual health.

This first Convention in North India Conference was a venture in faith—faith in God and faith in the womanhood of the Christian Church in India. Unexpected heavy rains made it impossible for two of the hill stations to be represented, but delegates came from all other districts.

In the opening meeting the theme was chosen and the challenge for the meetings. The theme, "*Faith, a Leaven*," made a deep imprint. In casual conversation and in other messages it was often mentioned during the Convention.

The challenge thrown out by Isaiah, "*Arise, shine; for thy light is come and the glory of the Lord is risen upon thee*," is fitting to the Christian women of India today and for this first Convention.

The Society in North India has had a steady, gradual growth. The past four years, definite direction for the work has been given in the form of "Objectives" to be attained. Posters given to each Society made it possible for them to visualize what had been accomplished. At first, people felt they could not do this sort of thing, but gradually the idea has taken hold and the women are enthusiastic.

Two years ago, opportunity was given the Conference Society to present a report to the men's Conference. The posters with curbstones colored to show objectives attained were presented, and a short report was given by each organized Society. The results in creating interest and enthusiasm, not only among the women but among the pastors, were almost startling.

This year "Objectives" were worked out for Central Churches, Students' Societies, and village groups. The poster is a large arch in sections numbered to correspond with the objectives, and within the arch is a closed door in front of which stands a figure. Next year the plan is to have the same arch with a woman *opening* the door.

One of the distinctive features of the North India Woman's Society of Christian Service is the organization of Societies among the students of schools. Budaun was the first to organize. Clara Swain Hospital Training School was the second with the third being in Moradabad. Each of these sent delegates to the Convention and the coming year gives promise of one such Society in every Mission Girls' School.

During the last two years the work of the Society has been closely related to the building of the Christian home. Definite objectives relating to the home and to temperance have been included. Mothers' clubs for instruction and help in rearing children have been organized in a few centers. It is hoped that each central church will have one by the end of the year. Work with the youth of the church, and special efforts to raise money for missions are stressed. The thought has been to relate the activity of the Society to the whole of life. Worship and tithing have not been forgotten.

The Society of North India is not yet six years old, but already some of the seed that have been planted have burst forth into bloom and fruit, and these in turn will plant new seed for a greater harvest for the Kingdom. Surely, the future Church depends largely on a consecrated womanhood.

* Mrs. J. W. Nave is a missionary in Budaun, V. P., India, under the Board of Missions and Church Extension of The Methodist Church.

At Home in a Czech Parsonage

By Robert Root*

JAN MATANA, they told me in Prague, was a typical Czechoslovakian Methodist minister—though perhaps he had a little harder time getting into the ministry than some.

Mr. Matana, who is forty today, was a machinist as a young man and had an ambition to be a railroad engineer. But because at sixteen he had had a Christian experience, his life took a religious turn. At eighteen, he was holding religious services in northern Bohemia.

The young volunteer preacher applied to the Czech Brethren Unity church for assistance which would permit him to study for the ministry, but he got the reply that it had no means. His wife's uncle, a Methodist preacher, suggested he apply to the Methodists, but he got no satisfaction there either.

"If the Lord wants me to serve, I decided," says Mr. Matana, "He will find a way." That was 1926.

The next year, Mr. Matana moved to a frontier town and soon he had organized thirty persons into a congregation. Now the Methodists recognized his worth and soon he was transferred to Pilsen as an assistant Methodist pastor. Later he took courses in Prague at the Huss Theological Faculty and a special training course for Methodist ministers. So he

* Robert Root is with the World Council of Churches in Geneva, Switzerland.

became a preacher in the Czech capital.

When we expressed a wish to visit the Matana family, we got for a guide the head of the Czech Methodists himself. That was Vaclav Vancura, the district superintendent for Czechoslovakia. Mr. Vancura, who spent years in the States and married a New York girl, ran into trouble with the Gestapo over his preaching during the Nazi occupation, had his teeth knocked out during a grilling. Talking about his experiences, we took a street car and soon came to Mr. Matana's "Methodist church."

This building looked like any other Prague apartment house; but it belongs to the Methodists. Actually, you go through the door to the right of "BUV" and into the courtyard, to discover the entrance into the auditorium, as in many Prague churches. The windows opening onto the second-floor balcony below are the Mantan family's, and there we found the family at home. The pastor gives religious instruction to the Methodist children on Wednesday afternoons, when the state churches have periods in the schools. His church also has Bible classes, Sunday school, and a young people's society. During the war, many of the 1,300 in the congregation were dispersed or lost, and attendance on Sundays is now around 100. Benjamin is the youngest, except for the new baby sister. Just as you would



Vaclav Vancura, district superintendent of Czechoslovakia



The Methodist Church carried on by Mr. Matana



Pastor Matana at home with his son



The pastor's wife and new baby

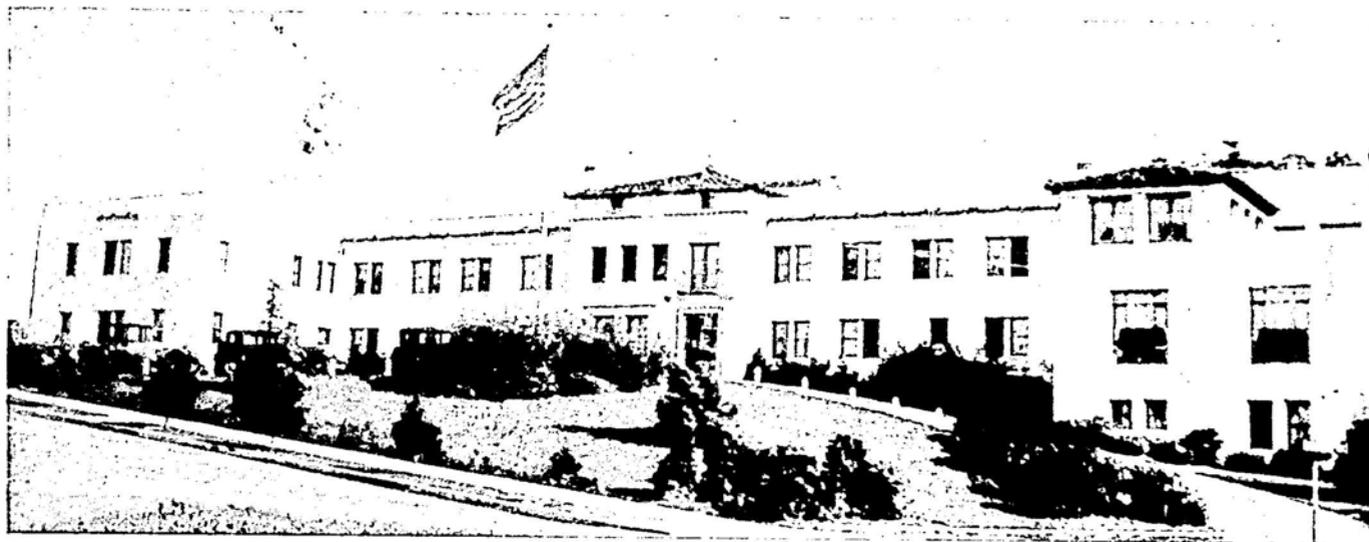
do if someone from across the ocean came to take your picture, she and the rest of the family put on their Sunday best—even if it is practically all you have. In a way, a baby girl is lucky, because she and her mother get a pound of butter a month, which equals all the four “men” get per month. So baby gets more vitamins than her big brothers, Daniel and Jan, Jr. Their regular breakfast is black bread and coffee (artificial coffee, at that). The family gets only a little over two quarts of milk a day, and almost all that is for the mother and baby. You can get potatoes and sugar in Czechoslovakia, so you don't look like a scarecrow. But meat is scarce. And fruit and vegetables are very hard to find. These parsonage boys have not seen an orange in five years.

One catch is that prices are doubling every month or so, and, without help, it's impossible for a preacher's salary to keep up with them.

Such, in microcosm, are the needs of the European Protestants, needs for vitamin foods and clothing, needs for assistance to pastors, needs, too, for new religious literature and wood barracks where churches have been destroyed. Co-operating, ninety-two churches of the world, through the reconstruction department of the World Council of Churches, are trying to bring help today. Methodists, doing their part, have in Europe Bishop Paul Neff Garber, who has his offices in the World Council headquarters at Geneva, to help with the program of bringing aid to families like this.



The two oldest children with their meal of black bread and coffee



Beulah Rest Home, Oakland, California

What Can the Church Do For the Aged?

By Eunice Jones Stickland

THE care of the aged is one of our most important problems. Because of better health and lower birth rate, there are more people over sixty-five than ever before; and because family life is concentrated in smaller quarters and in interests outside the home, the aged have lost their position of security and respect. In many homes there is no room for them and no job for them to do. They have lost what they need most: somewhere to live, something to do, someone to care. What can we do for them?"

This quotation from a recent editorial in a secular magazine presents a major problem of human welfare which faces this generation. If The Methodist Church is ready to answer this challenge it will find no better pattern to follow than that which the Woman's Society of Christian Service of the California Conference can present in Beulah Rest Home in Oakland, California.

It was Mrs. Carrie Judd Montgomery, a Christian philanthropist (not a Methodist), who first envisioned a home "for elderly Christian workers." In 1909 she offered to the California Conference of The Methodist Church a generous acreage situated in the Beulah Heights District east of Oakland, to start such a home. The members of the Conference decided that they did not care to assume the responsibility. A committee from the Woman's Home Missionary Society accepted the gift and set to work to establish a home for retired church workers.

It was twenty years after that beginning that the

present \$100,000 building was dedicated free from debt. A leaflet outlining the plan for raising the money is filed in the historical scrapbook:

- \$1,750 will build the dining or living rooms.
- \$1,500 will build a sun porch.
- \$1,250 will build the kitchen.
- \$1,000 will build a room.
- \$ 500 will build half a room.
- \$ 500 will build a trunk or linen closet.
- \$ 500 will build a garage.
- \$ 250 will build half a garage.
- \$ 150 will furnish a room.

Small brass plates bearing the names of church groups and of individuals who helped in the building and furnishing of various rooms may be seen throughout the building. These little markers tell more poignantly than a history book could of the groups of women scattered over the wide-reaching conference, of their loyal standing behind this great undertaking.

With the unification of The Methodist Church and the combining of Methodists in one organization, the number of women interested in this project has increased to almost 14,000. There are at present twenty-one women on the Board of Directors, including the Woman's Society of Christian Service Conference President, Treasurer, and Promotional Secretary. The Directors are elected six each year for a three-year term. Their election is confirmed by the W.S.C.S. Conference Executive body.



Dodds Bunch

Each room is like a home to the occupants



Dodds Bunch

Young people from Laurel Avenue Methodist Church sing carols in the living room of the Rest Home

Every member of the Board has a definite task to perform. Into each service goes the love and interest with which a daughter would care for her own mother. Among the responsibilities assigned to various board members are: "legal matters; hospitality chairman—arranges for special occasions such as monthly teas and parties which are put on by different church groups; chairman of building, new or repairs; publicity, and promoting the endowment fund; grounds; inventory—purchasing linens, carpets, and so on; rooms, records of guests; adjustments for their comfort; religious meetings—engaging bay area pastors to conduct Friday evening services."

Within the Beulah family there is a spirit of cooperation and pride in the ability of each that makes for a happy home atmosphere. Quoting from a recent copy of *The Messenger*, official paper of the California Conference W.S.C.S.:

"There are forty-six guests living at the Home at this time. Some of them are in their nineties, but this does not keep them from being useful. They do a great deal of work for the Red Cross, knitting sweaters, and making lap robes for wounded service men."

There are no wards in Beulah Rest Home; each guest has a room to herself. Most guests bring some of their keepsakes which make their rooms real homes, tying the present to memories of the past.

"We consider the Beulah guests as members of our parish," says the pastor of the near-by Laurel Avenue Methodist Church. "I call on them, and often meet with them for a service or to show pictures. On World Wide Communion Sunday, I administered the Lord's Supper in the home. One guest taught a class in our church school for several years. Some of the guests attend our W.S.C.S. meetings. Dr. Charles Meldon, a former college president, who with his wife has recently joined the Beulah family, started a Tuesday evening Bible class as an extension of our church school. This class, beginning with fifteen, now has an attendance of over

thirty."

Each Friday evening a pastor of one of the Bay Area Methodist churches is invited as guest for the evening meal, after which he conducts an informal devotional service in the living room.

"The need for such homes as Beulah Rest Home is tragic," says Mrs. Woodall, the superintendent of the Home. "We receive an average of three applications every week. Crowded to the limit, we are forced to turn away these people who need a home so badly. We own enough land to build rooms for forty more. If the church people could only be awakened to the heart-breaking need and give the money to make these rooms possible!"

This Methodist Home stands on a hillside overlooking the campus of Mills College. A residential section of the city of Oakland surrounds it, a public bus service stops at the gateway. Comfortable rooms, Christian companionship, lovely gardens—lawn swings, comfortable chairs, a croquet court—and plenty of California sunshine, add up to make of Beulah Rest Home a pattern for the church's response to the need of the aged—"somewhere to live, something to do, and someone to care."



Dodds Bunch

Beulah quartet whose combined age is 458 years, making an average age of 90.6 years

World Outlook Books of the Month

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

ALL THE BEST IN CENTRAL AMERICA, by Sydney Clark. Dodd, Mead and Co., New York. 288 pages. \$3.00.

This is a travel book which may serve as something of a guide to a fascinating part of the world. In a readable manner it covers Yucatan, Guatemala, El Salvador, Honduras, Nicaragua, Costa Rica, and Panama. There are 22 chapters, and they include some description, history, pictures, and personal advice to visitors.

Mr. Clark, the author, so we are informed by the "blurb" about the book, "is a traveler by profession," who has written many travel books. This is his third on Latin America and he has written several on European and other lands. He knows what the ordinary traveler needs and desires, and he proceeds to provide it.

It is not necessary, however, to visit Central America in order to profit from the present book. Remarkably few people really know anything about our little southern neighbors, strange to say. Many would profit much from the reading of a plain and simple book like this.

THE CHALLENGE OF RED CHINA, by Gunther Stein. McGraw-Hill Book Co., Inc., New York. 490 pages. \$3.50.

This book is the report of an American correspondent who visited those areas of China under the control of the Communists. The subject of what goes on in that area is of great importance and the facts are difficult to secure. One is therefore naturally intrigued by Mr. Stein's volume.

It is not, however, a survey nor is it entirely unbiased. The correspondent does not present an array of facts but a series of incidents for illustration, all of which tend to show that the Communists' administration is a good one.

ALBUM OF AMERICAN HISTORY, 2 volumes, Colonial Period and 1783-1853, edited by James Truslow Adams. Charles Scribner's Sons, New York. 418 pages. \$7.50.

These volumes constitute a new series of historical books under the general editorship of a well-known American historian. It is something new or at least it is different from the histories with which the reading public is familiar. It is as its name indicates an album.

These volumes contain more than 2,500 pictures. Inasmuch as they are not thumbnail illustrations, it will, of course, be noted that the pictures occupy most of the space in the book. Through the volumes, however, there runs a story which binds the illustrations together.

More than ordinary emphasis is laid on

the social aspects of American history. It has gathered up from nearly all important sources, illustrations of early American furniture, taverns, household articles, clothing, and similar items. It is not, however, a catalog of antiques though it does have an important bearing in that direction. It is a history of an interesting period so constructed that it will catch the eye and hold the interest of the general reader as well as the expert.

PSYCHOLOGY OF RELIGION, by Paul E. Johnson. Abingdon-Cokesbury Press, New York, Nashville. 288 pages. \$2.00.

A new volume on the important subject of the psychology of religion is always welcome since there are few topics of deeper importance in the religious field. The author of this book is the Professor of Psychology of Religion in Boston University.

He surveys the field in a somewhat comprehensive way and gathers up the results of those who have done original research in the workings of the religious mind. His chapter headings differ from those with which the readers of this type of literature have become familiar. The book does not replace any other collection of data but it supplements them all and summarizes their findings. While easily read by the interested general reader, it has important interest for students and specialists and will doubtless be widely used by students.

JOHN HENRY NEWMAN, by John Moody. Sheed & Ward, New York. 353 pages, \$3.75.

This is a new biography of Cardinal Newman prepared and published in commemoration of the centenary of Newman's conversion from Anglicanism to the Roman Catholic Church. Newman became a Catholic on October 9, 1845.

It is an interesting fact that the author is himself a proselyte. He is a New York business man who left the Protestant Episcopal Church and became a Roman Catholic in 1931.

John Henry Newman, of course, is one of the significant figures in the world of modern literature and religion. An Anglican priest and leader of the so-called Oxford Movement in the Church of England, he defended his apostasy in his famous "Apology." In spite of the controversy that raged around his conversion, Newman became an honored figure in British life and was later elected an honorary fellow of his university.

Few writers are expected to be entirely unbiased in dealing with such a man, and the author of the present book is no exception. It is a Catholic volume, written by a Catholic author, and published by a Catholic publisher. Nevertheless, the discriminating leader will find it of considerable value.

THE ROAD TO TEHERAN, The Story of Russia, 1781-1943, by Foster Rhea Dulles. Princeton University Press, Princeton, N. J. 279 pages, \$2.50.

This book first appeared early in 1944, and because of the interest in the subject various printings have been issued since that date. It is a history of diplomatic relations between the United States and Russia down to the alliance of the two countries in World War II.

Mr. Dulles is a professor of history at Ohio University. He has also been a foreign correspondent and editor and has worked in China and France. This is one of the few books which sets forth our relations with what is now the U.S.S.R. in popular form.

THE TRUTH ABOUT UNIONS, by Leo Huberman. Pamphlet Press, New York. 87 pages, \$1.00.

This large paper-covered book has been recommended by manufacturers, unionists, and religious leaders as being a fair description of the operations of labor unions in this country. It describes the organization and operation of unions from their small locals up to their international organizations, nation-wide federations, and great city councils. It is written in popular and almost slangy style, printed in large type, embellished with several drawings, and is easily read.

It will give many people some important information about labor unions, but the book is not an objective and unbiased record. The author is clearly a pleader for the unions and he has spent much of his life working for them. His first sentence announces his sympathy, and he begins his book by pointing out that the reasons for labor organizations lie in the rapacity of employers.

The book proceeds on the assumption that the natural, or at least necessary, relation between workers and management is that of warfare. It does indeed give "the truth about unions," but it does not tell the whole truth. Things the uninformed public desires most to know are passed over lightly. The case of the public and management is nowhere stated. The unions are always right and employers always wrong. Even jurisdictional strikes and racketeering within labor unions are deftly deposited on management's doorstep.

With these limitations in mind, however, it is probably the best description of an important movement in American society which is available to the ordinary reader. Here labor states its case in the simplest language and for this reason the book makes a genuine contribution.

The Moving Finger Writes

Events of a Religious and Moral Significance Drawn from the News of the World

Crusade Funds Aid Industrial Areas



Dr. Earl R. Brown

Continuing service of the church in 1,600 communities, originating to house workers at industrial defense plants during the war effort, depends now for survival upon Crusade for Christ funds. According to Dr. Earl R. Brown, executive

secretary of the Division of Home Missions and Church Extension, under whose direction the projects operate, \$125,000 designated for industrial defense projects by Week of Dedication Funds has been exhausted and the need is still imperative. Thus Crusade for Christ funds have been allocated for emergency defense housing. The first half of the amount has been expended to maintain the present program. As the end of the first year of Crusade apportionment approaches, adjustments will be made where elements of permanence exist.



Famous Japan Church Celebrated Sixty Birthdays

One of the historic Methodist churches in Japan, which claims the record among all Methodist churches in the world for the number of preachers and full-time Christian workers produced, recently celebrated its sixtieth anniversary.

The church is at Hirosaki. It has sent 120 persons into Christian service. Rev. Motojiro Yamaka, 78-year-old retired pastor, was honored at the celebration for his 35-year pastorate of the church.

The Hirosaki church was founded in 1875 by Yoichi Honda, who later became the first president of Aoyama Gakuin, Methodist university in Tokyo, and Methodist bishop. He was the first native-born bishop of any church in the Orient.

Dr. Yoshimune Abe, also president of Aoyama Gakuin and bishop of the Japan Methodist Church, is another product of Hirosaki church.

One of Yamaka's sons, Rev. Shiroshi Yamaka, is chaplain of Hirosaki Girls' School. Another, Rev. Yuzuru Yamaka, is a Methodist pastor in Los Angeles. Another, Rev. Churo Furuta (who took his wife's name), is a teacher at Aoyama

Gakuin. Of Yamaka's other sons, one is in China, another in Borneo, another in Australia, another in Tokyo. Two daughters are in America.



Japanese Singer Safe

Miss Yoshito Saito, noted singer who thrilled the Uniting Conference of The Methodist Church at Kansas City in 1939 by singing with a Chinese despite the fact that China and Japan were at war, was found alive and well in an unburned section of Tokyo by Mr. Richard T. Baker, WORLD OUTLOOK correspondent.

Unable to sing during the war because she was educated in America, and because Western music was banned, Miss Saito has been giving concerts since the surrender. She has filled her house with homeless neighbors.

Bartak Has Historic Rare Bible

Dr. J. P. Bartak, who recently returned to Czechoslovakia to resume his work as Superintendent of Methodist missionary work there, is the owner of one of the most valuable books in the world, a Czech Bible printed in Prague in 1488. Dr. Bartak delivered the Bible to WORLD OUTLOOK on his departure. It is now in the possession of the American Bible Society, where it was placed on exhibition.

The Bible was printed four years before Columbus discovered America and 47 years before the Bible was printed in the English language. In the 17th and 18th centuries an attempt was made to burn all Bibles in Bohemia and very few escaped. Bartak's copy is one of the few known in existence. There is no copy in the Library of Congress at Washing-



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ton, nor in any of the universities in America. The value has been estimated at \$10,000.



Dr. Bartak Returns to Czechoslovakia



Dr. Joseph Paul Bartak

¶ The Rev. Joseph Paul Bartak, D.D., superintendent of the Methodist Church in Czechoslovakia, has returned to Prague where he will resume his duties. It will be his first visit to Czechoslovakia since May, 1942, when he left on

the diplomatic ship "Drottningholm" as an exchange prisoner from the Germans.

He was interned as an enemy alien by the Gestapo when war was declared. For a period he was a prisoner in Prague, then at Laufen Camp near the Austrian border of Germany. For the past three years he has been preaching and lecturing throughout the United States on behalf of the Protestant movement in Czechoslovakia.

Dr. Bartak was born in old Bohemia, now a part of Czechoslovakia. He came to the United States from Sedlonov, Bohemia, when nineteen years of age.



Crusade Allocations Go to Europe

¶ Recent allocations of Crusade for Christ funds for needs in Europe include the following:

The sum of \$10,000 has been allocated to Casa Materna, the famed Methodist Orphanage and School at Portici, on the outskirts of Naples, Italy, for urgent preliminary repairs. These repairs will enable the Orphanage—during the war a "refugee" in the mountains—to return to its original site.

For emergency support and rehabilitation of church workers in Belgium, and for Christian literature, service tasks, \$1,000 has been allocated; while another \$1,600 goes for partial emergency repairs on damaged properties. The complete repairs or rebuilding of destroyed Belgian properties will take many times these amounts.

Scores of Methodist Church workers in Finland, Sweden, and the Baltic conferences are now refugees. To assist in their rehabilitation, support, and re-establishment in places of Christian service, the sum of \$8,900 has been sent to Scandinavia.

During the war, the Methodists of Sweden advanced about \$5,000 for emergency needs of Methodist pastors in Norway, Finland, and Denmark. That advance is now being repaid from Crusade funds.

Denmark had during the war a national co-operative insurance plan. This covered all property within the Kingdom, the premium being payable after hostilities ceased on the basis of actual damage sustained. All Methodist churches, schools, and homes were thus covered. The cost to The Methodist Church for this co-operative insurance is \$8,332—and this is being paid from Crusade funds.

As yet, only partial assessment has been made of the damage to Methodist property in Europe, and also of the cost of rehabilitation of many thousands of displaced leaders of the Church. Later Crusade fund allocations will help meet some of the most urgent needs.

Mrs. Fondren Gives Million to University

¶ Mrs. W. W. Fondren, of Houston, Texas, recently announced a gift of one million dollars to Southern Methodist University at Dallas, Texas, for the erection of a Natural Science Building.

Mrs. Fondren has for many years been a leader in The Methodist Church of the Southwestern states and prominent in missionary work. She and her late husband built the School of Theology at Southern Methodist University, endowed the Fondren Lectureship there, and made other large gifts.

Mr. W. W. Fondren, one of the founders of the Humble Oil Company,

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ing whenever possible. Always—through the spoken word and the lived life—it offers the knowledge of God in Christ "whom to know is life eternal."

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passed away at San Antonio, Texas, several years ago while he and Mrs. Fonden were attending a session of the General Missionary Council.

Bishop F. H. Otto Melle, of Berlin, Center of Argument



Bishop F. H. Otto Melle

Methodist Bishop F. H. Otto Melle, of Berlin, Germany, has become the center of an argument concerning his alleged pro-Nazi sentiments before and during the war. One American critic, reviving an old feud, which existed between him and the bishop before the war, has attacked the latter as unfit for the episcopacy. Others, including Bishop Paul N. Garber, who has been with Melle since surrender, and a former pastor of the American church in Berlin, have written appreciatively, though not denying that Melle had Nazi sympathies.

Melle was elected bishop by the German Central Conference, which is self-supporting. He receives no part of his salary from American Methodism.

Bishop Melle has long been an ardent champion of the separation of Church and State and a temperance crusader. He was formerly director of the Methodist Theological Seminary at Frankfurt-on-Main, the largest free-church seminary in Europe. He was a delegate to several General Conferences and has visited the United States many times.

Crusade Provides Service for India's Health

Crusade Provides Service for India's Health

Gifts from Crusade funds—\$100,000 from the Division of Foreign Missions, \$60,000 from the Woman's Division—assure the success of the All-India Medical College, with its hospitals and nurse-training, at Vellore. This is to be a degree-granting institution, preparing doctors and nurses for skilled service to India's people. Eight Protestant denominations of the United States and Canada support this college—formerly for women only, now broadened and enlarged to train men and women from all areas of India.

Madar Union Tuberculosis Sanitarium was the first institution of its kind in India—and still is one of the most famous. Now it is to be enlarged and given new land and equipment. Eleven thousand dollars—\$5,500 from the Foreign Division, \$5,500 from the Woman's Division—has been provided from the Crusade to carry on this added health service.

At the Clara Swain Hospital in Bareilly, two young Methodist doctors—Dr. Charles V. Perrill, and his wife, Dr.

Wilma Conger Perrill—have developed one of the best-known hospitals of Methodism in India during the past five years. Now a new medical building and its equipment are needed—and Crusade funds will provide \$10,000, half from the Foreign Division, half from the Woman's Division.

The Urdu-speaking people form a large part of The Methodist Church in

India, and have provided many Christian pastors. A Crusade appropriation of \$1,000 has been made to print a Bible concordance in Urdu—a volume greatly desired as the Church grows more and more literate.

A "comprehensive approach to village life and needs"—in a center where a group of co-operating workers have a church, a school, and a clinic—has long

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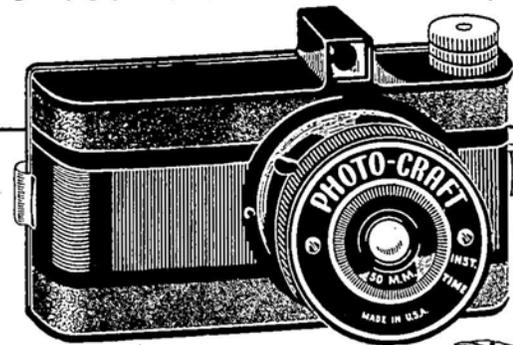
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been a dream of missionaries and national Christian leaders in India. The sum of \$9,500, released from Crusade for Christ funds, will enable the missionaries to establish seven such simple centers in various parts of India. This is a new type of community service that promises to have a large place in the "new India."

Dr. Jones Returns to India

After more than five years' absence, Dr. E. Stanley Jones has returned to India. On arrival he began immediately the holding of meetings and the organization of the Ashram at Sat Tal.



Dr. E. Stanley Jones

Dr. Jones's present plan is to remain in India until July—at Ashrams and in evangelistic services—and then return to the United States and hold a series of evangelistic gatherings. He hopes to thus divide his years between India and the United States for some time to come.

Dr. Jones has not been in India since shortly after the start of the war in Europe. Most of the five years have been spent in meetings in the United States, Mexico, South America, Alaska, and Puerto Rico.

Paty Returning to China

Dr. R. Morris Paty, Jr., Associate Dean of the Emory University Medical School, Atlanta, Georgia, and an outstanding figure in southern medicine, has resigned his position to return to medical service in China.

Connected for 16 years with the Stephenson Memorial Hospital in Changchow, China, Dr. Paty will return to that institution as hospital superintendent and head of the surgical service. Stephenson Memorial was founded in 1918 and is operated by The Methodist Church.

All Swiss Preachers are World Outlook Readers

¶ All the pastors of the Switzerland Annual Conference are paid subscribers to WORLD OUTLOOK in their own name. The total list of 82 subscribers was sent to the magazine by Bishop Paul N. Garber of the Geneva Area.

There is practically no reading material for the Protestant preachers of Europe at the present time, and various individual churches in the United States have provided funds for such literature. It was from these funds that the subscriptions were paid.

Bishop Garber declared that while the pastors needed religious books, their first consideration was for periodical literature and WORLD OUTLOOK was selected as the magazine best suited to their needs.

C. W. Iglehart Adviser in Japan



Dr. Charles W. Iglehart

¶ Dr. Charles W. Iglehart, professor of Missions at Union Theological Seminary, New York City, and formerly a missionary of the Methodist Church in Japan, left on January 25 for Japan where he will serve as adviser in the field of education. He is to interpret the religious situation in Japan to the occupation authorities, and serve as liaison between these authorities and the leaders of the Christian movement in Japan.

Dr. Iglehart has been granted a leave of absence for the semester, and expects to return to the Seminary on September 20. For thirty years, and until the outbreak of the war, Dr. Iglehart was a missionary in Hirosaki and in Tokyo.

Cuba Methodists Decline Lottery Money

¶ The Methodists of Cuba have refused to accept \$1,000 offered to them for the Methodist Dispensary of Jovellanes by government authorities, because it was part of the proceeds of the National Lottery.

In a letter addressed to the President of Cuba, the pastor and district superintendent of Jovellanes declared that "the Methodist Church in Cuba, during all of its 40 years of history and more, has considered the national lottery an evil practice which is contrary to the development of those traits of character of industry and self-help which, among

others, are the foundation of a moral Christian personality."

While expressing appreciation of the gesture made by the government, legal

steps were taken to prevent the director of the lottery from paying the \$1,000 to any person who might use it for the benefit of the dispensary.



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What Happened to Methodist Schools in Japan

The famous Hiroshima Girls' School, at Hiroshima, Japan, was totally destroyed by the atomic bomb when it dropped on the city. Nearly all the students were killed. The loss included the lives of at least 250 students and 17 teachers and all the buildings on the campus.

The Kwassui Gakuin at Nagasaki was also destroyed by the atomic bomb. All the buildings were demolished and 78 students and 7 teachers were killed.

The atomic bomb also destroyed the Chinzei Middle School at Nagasaki. Six teachers' houses and 99 students' houses were burned, and 7 teachers and 98 students were killed.

The great Aoyama Gakuin in Tokyo lost two-thirds of its buildings. Sixty-two houses and 795 students' houses were burned and 10 persons were killed.

At the Fukuoka Girls' School, Fukuoka, 10 teachers' houses and 122 students' houses were demolished and one student was killed.

The Hirosaki Girls' School, Hirosaki, I-ai Girls' School, Hakodate, and the great university, Kwansai Gakuin, Kobe, were not damaged. The Toogijuku Boys' School at Hirosaki was not damaged, but this school became non-Christian during the war.

\$100,000 Crusade Funds Given to China

From moneys made available by the Crusade for Christ funds, the Board of Missions and Church Extension has allocated \$100,000 as a beginning for restoring congregations and edifices of The Methodist Church in China.

Fifty thousand dollars is being spent to assist Methodist leaders now stranded in West China to travel back to their work in north, east, and south, there to re-establish themselves in the schools, hospitals, and churches in their old environments and communities. The sum will provide only for travel costs.

The second \$50,000 will be used in liberated China for emergency repairs on property damaged or occupied during the years of war. It will not rebuild destroyed churches or schools or hospitals—only repair those most greatly needed and least damaged.

Before the full damage is repaired, and before the uprooted Christians are again able to carry on their Christian

institutions in their own communities, many times \$100,000 will be required; this is but an initial effort.

Missionary Lacy Given Bronze Star

The Bronze Star Medal has been awarded to the Rev. Henry A. Lacy "for service from March to August, 1945, in China." Mr. Lacy, a missionary of The Methodist Church, has been in

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charge of the noted Parker High School, Moradabad, United Provinces. During the months for which the award has been made, he served as a technical adviser with the American Army in China.

Crusade Strengthens African Missions

☐ The Methodist Episcopal Church, which has been serving Africa for more than a century, is being enabled to strengthen its missionary service at some strategic points through new funds made available by the Crusade for Christ offering. Not all the program is yet under way, but these definite projects have been approved to date—and Crusade funds will carry them through.



Dr. Arthur L. Piper

A movement for literacy among the Africans is under way to teach people to read and write.

Forty mission boards and agencies in the Congo Protestant Council are planning the development of a great central mission press in Leopoldville, Belgian Congo, to provide the basic Christian literature. The Methodist share in this union enterprise is \$10,000 from Crusade funds.

For many years the Rev. Joseph A. Persson, Methodist missionary in Johannesburg, South Africa, has been carrying on a remarkable printing plant in that city. The Board of Missions and Church Extension, using Crusade for Christ funds, is providing \$9,000 for a monotype machine.

Crusade for Christ funds will also provide new residences for some of the mission centers that have been badly run down or fallen into disrepair during the war years: \$6,500 toward rebuilding the missionary residence in Loanda, Angola; \$3,500 for a missionary home at Sandoa, Belgian Congo; a new mission residence at Ganta in interior Liberia; \$4,000 for a missionary home in Kambini, the mission center made famous in the Belgian Congo by Dr. Arthur L. Piper and his hospitals and leprosarium; and \$5,000 for new dormitories for the students at Mutumbara, Southern Rhodesia.

The Division of Foreign Missions is now to be joined by the Woman's Division of Christian Service in carrying on activities in the Southern Belgian Congo. An initial appropriation of \$4,500 by the Woman's Division will erect some model houses for native students in Elisabethville, the hub of Congo life. The Woman's Division, from Crusade funds, will also provide a nurses' training school at Nyadiri in Rhodesia.

Became a Preacher at 100 Years

☐ James Walter Wilson, who recently died at Vidalia, Georgia, at the official census age of 120 years, became a preacher in the colored Baptist church when he was 100 years old, and preached for 17 years.

It is estimated that he had put in more hours of work than any man who ever lived since the birth of Christ. He was a farm hand until he was 100 years old and a carpenter's helper in addition to his pastoral work, for 20 years thereafter.

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WE BEAR WITNESS

A two-reel, 16 mm. sound motion picture in black and white has been released by the Department of Visual Education, 150 Fifth Avenue, New York 11, N. Y.

"We Bear Witness" is a historical missionary film of the visit to Japan by a delegation from American Protestantism. The delegation included Bishop James C. Baker, Dr. Douglas Horton, Dr. Luman J. Shafer, and Dr. Walter W. Van Kirk.

The film follows the delegation and pictures what they saw in Japan. It was made under expert direction and is the first picture of its kind to come out of the conquered country. Churches and groups may secure the film for showing by writing to the Department of Visual Education.

Mrs. Pfeiffer Leaves Estate to Missions

By the will of Mrs. Annie Merner Pfeiffer, Methodist philanthropist, who died on January 8, 1946, the Board of Missions and Church Extension of The Methodist Church is named as beneficiaries in four-fifths of her residuary estate, and the Board of Education of The Methodist Church is to receive the remaining fifth of the residuary estate.

Of the five equal shares of the residuary estate, the Division of Foreign Mis-

sions is to receive one share; the Division of Home Missions and Church Extension, one share; the Women's Division of Christian Service, two shares—one for the benefit of its foreign missions, the other for its home enterprises; and the Board of Education, one share. No appraisal of the estate has yet been made.

Among other beneficiaries of the will, named for specific sums by Mrs. Pfeiffer, are: The Methodist Church of St. Paul and St. Andrew in New York, \$10,000; New York City Society of The Methodist Church, \$10,000; Cornell College, Mount

Vernon, Iowa, \$10,000; Pfeiffer Junior College, Misenheimer, N. C., \$50,000; the Methodist Hospital of Brooklyn, \$10,000.

✦

Dr. Belle J. Allen Passes

Dr. Belle J. Allen, a retired medical missionary of the Methodist Church in India, died at the Lady Linlithgow Sanatorium, Kasuli, India, on January 2, after a long illness. Miss Allen was sent to Japan by the Woman's Foreign Missionary Society in 1888. She served there as a teacher and evangelist until 1899. She retired from missionary service in 1917; then returned to India and conducted a private sanatorium.

✦

Thomas Roberts Killed in France

Thomas Fowles Roberts, son of the Rev. and Mrs. George A. Roberts, missionaries of The Methodist Church in Mutumbara, Southern Rhodesia, Africa, was killed in action while serving with General Patton's Third U. S. Army. Thomas was one of twin sons in Africa, and the fact that these boys were permitted to live helped stop the native custom of putting all twin infants to death. The other twin, Tudor, is a missionary in Rhodesia.

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It will be at least 50 years before China can become dominant in Asia, and our influence must be strong until then.

There will be no stable peace until our former enemies participate in world government.

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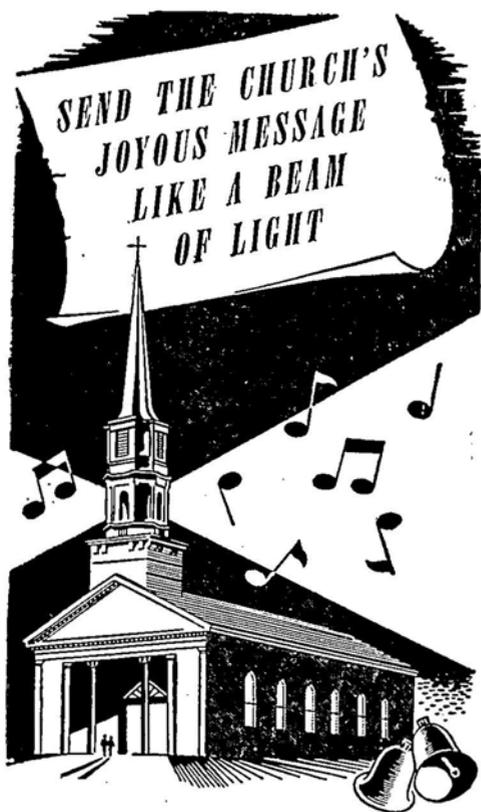
W. L. White, author of *Report on the Russians*, says of the book, "It is seldom that any writer brings to so controversial a subject Professor Casey's deep sense of fairness. It should, for some time to come, be definitive in its field and is a highly readable contribution to a most important topic." **\$2.00**

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Methodist Preacher Heads Government of Hungary

Rev. Zoltan Tildy, a Methodist preacher connected with the mission of The Methodist Church in Hungary, was recently elected President of the nation and inducted into office with colorful ceremonies. His election was almost unanimous, since he had been agreed upon by all parties and there was no other candidate.

Mr. Tildy was the leader of the Small Land Owners Party, a moderately conservative party organized at the conclusion of the war. His party was victorious over six others in the first general election held in Eastern Europe since the war. As a result of that victory, Tildy became Premier, and was then elected President of the new Hungarian Republic.

The new President stated that he proposed "to rebuild the country and make it the home of liberty." It is significant that a Methodist preacher rose to power in a country supposedly dominated by Soviet Russia, and in which the Evangelical Protestants constitute a tiny minority.

New York Goodwill Helps Greeks

Through the sales of donated clothing that is repaired by the disabled and handicapped in its workshops, Goodwill Industries of New York is contributing considerably, although indirectly, toward the relief of many destitute people abroad. Hundreds of pairs of stoutly made-over shoes, ordered in sizes requested from Greece, have been purchased by several Greek relief committees. The shoes are packed and shipped direct to their destinations by Goodwill.

Other groups, notably the Finns, come every day to the organization's retail store, 123 East 124th Street, to make selections from the low-priced, beautifully restored stock of underwear, coats, and dresses. "Warm—warm—everything must be warm," is the constant demand.

The repair work on the clothing, furniture, toys, and other articles is the pivot of Goodwill's rehabilitation program for the disabled. As the trainees acquire work tolerance and become proficient in trade processes, they are guided by planned steps toward self-support and complete social readjustment. The sale of the repaired articles provides the bulk of the payments made to the trainees for their work.

Overseas Leaders Helped by Crusade Funds

A "Scholarship Fund" for the further training of young people from foreign fields is a part of the program of the Crusade for Christ.

One of the first Crusade Scholarships was granted to Miss Frances Helen Foley, who was interned in Santo Tomas Camp, near Manila, for three years by the Japanese. She is now enrolled in Dickinson College, Carlisle, Pennsylvania.

Franklin T. Albricias, Jr., son of the founder and superintendent of the Methodist School and evangelical work at Alicante, Spain, and for many years a leading figure in Spain's minority Protestantism, is taking theological studies in America.

Miss Librada Javalera, of the Mary Johnston Hospital (Methodist) at Manila, will study at Scarritt and Peabody Colleges in Nashville, Tennessee.

Rev. Angel Sainz, one of the outstanding younger evangelical philosophers of Argentina, will continue his studies at the University of Southern California.

Miss Zarina Soule, of India, has been awarded a scholarship to prepare herself to teach home economics in her native land.

The Rev. and Mrs. Luis Diaz de Arce, of Cuba, are now in Scarritt Colville, on a scholarship, majoring in religious education.

Miss Grace Wu, a Methodist teacher in China, is now pursuing graduate studies at Scarritt College on a scholarship.

The Rev. Cornelia Ferrer, of Luzon Island, is coming to the United States for further theological education.

David Kaung, M.D., son of Bishop Kaung and himself a prominent Methodist layman, has been awarded a scholarship to pursue advanced medical studies in America.

Rev. R. J. Macwan, of Leonard Theological College, Jubbulpore, India, is to spend a year of study to further advance his usefulness to Methodism's Indian ministry.

Rev. Hans L. Hanson and Rev. W. N. Heggoy, Methodist missionaries sent out by the churches of their native Scandinavia to minister among the Berbers and Moslems of North Africa, have been awarded scholarships to be used during a year of furlough.

Miss Bay Yuin Han, of China, will study in the Nashville School of Social Work and the New York School of Social Work.

Rev. John Barnabas, of Lucknow, India, plans to pursue advanced studies in social work.

Prof. Nirmal K. Mundle plans to come to the United States from India to take advanced studies in physics.

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 2. Assembly Early Morning Worship
 3. The Woman's Society of Christian Service at Worship Across the Church
- 9:15---9:30 A.M.

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Columbus, Ohio
April 29---May 2, 1946

Those persons throughout the Woman's Society of Christian Service who will not be able to attend the Assembly at Columbus, Ohio, April 29-May 2, but who would like to share in the fifteen-minute corporate worship period at the beginning of each day's program may do so through the printed sheets of directions and prayers which may be ordered from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio. (Price, 5 cents for one set of the three sheets for the three mornings; 45 cents for 12 sets. Services will be available only in sets.)

Bishop Lee Returns to Orient

After a year and a half of active service as director of the General Commission on Army and Navy Chaplains, Bishop Edwin F. Lee has resumed his duties as episcopal head of The Methodist Church in the Singapore and Manila areas. A chaplain in Europe in World War I, then a missionary in Malaya, Bishop Lee was able to leave Singapore and return to the United States via Sumatra and Australia in advance of the Japanese occupation in 1942.



Bishop Edwin F. Lee

Crusade Funds Help 33 Latin Churches

Thirty-three churches in South America are being assisted to repair, rebuild, or otherwise improve present equipment from the funds provided by the Crusade for Christ.

In Brazil, thirteen churches are receiving church extension aid to the total of \$60,000. This, as in other situa-

tions, is but 80 per cent of the amount that is to be available when all Crusade funds are in hand.

In Argentina, seven churches are being aided to a total of \$27,000.

In Chile, \$14,400 has been allocated for assistance to eleven churches.

In Peru, there is \$4,000 available for the improvement of two church edifices.

A recent change in the educational laws in Cuba, adding two years to the course of study, has made necessary the erection of new buildings on added property to house the growing student body at Candler College, Havana, Cuba. Crusade funds are providing \$10,500 toward this expansion program.

The Boca Mission, in Buenos Aires, Argentina, is Methodism's largest social center in Spanish-speaking South America. Religious, social, cultural, and physical needs are met by its widely varied program in a district where there are 120,000 people to the square mile. It is unable to finish its plant without help. The first two buildings are new and paid for. Their value is approximately \$150,000. Nearly all of this was raised locally.

Crusade for Christ funds are providing \$5,000 to assist in the development of this great social service center in needy Buenos Aires.

All subscription orders should be sent to WORLD OUTLOOK, Circulation Department, 150 Fifth Avenue, New York 11, New York. Subscription Rates: WORLD OUTLOOK, \$1.25. Methodist Woman, 50 cents. Both to same person, \$1.50

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CHURCH ACTIVITIES WALL ROLL

The wall roll is a grid with columns for months (JAN, FEB, MAR, APR, MAY, JUN, JUL, AUG, SEPT, OCT, NOV, DEC) and rows for departments (WOMAN'S SOCIETY, BOYS' CLUB, GIRLS' CLUB, YOUTH, etc.). Each cell contains a small icon representing an activity. The roll is designed to be displayed in a church and updated monthly.

This wall roll should be prominently displayed in every church. It lists all the activities of all the departments of the church in such a manner as to prevent confusion and duplication of dates. It enables the head of each department to arrange future meetings without conflicting with any other church meetings. Its use will be a constant help to the Pastor, the church secretary, and the head of each department, and it will present to every member of the church a complete and accurate announcement of every future church meeting. Roll consists of twelve monthly sheets. A record for one year.

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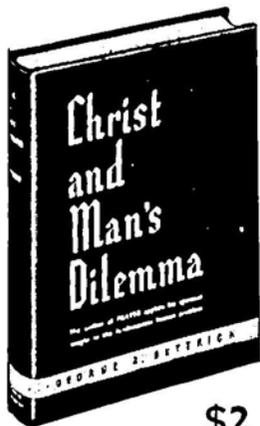
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A New Book

By
GEORGE A. BUTTRICK
Author of PRAYER



CHRIST AND MAN'S DILEMMA



\$2

"Christ or Chaos" is no hysterical or histrionic plea, declares Dr. Buttrick in the light of recent apocalyptic events: it is a sober and imperative choice. Cutting with characteristic keenness to the heart of our extreme quandary, he analyzes the ignorance, wickedness, and mortality which have brought us to the edge of chaos, and our impotence of ourselves to overcome these constitutional infirmities.

Four chapters explore the facets and probe the tensions of man's dilemma, and point the God-given resolution in Christ. The remaining four examine the dominant manifestations of his disease in contemporary life, and trace the efficacy of the only possible remedy—the gospel of Jesus Christ.

BUTTRICK'S BOOKS ARE MONUMENTAL

GEORGE ARTHUR BUTTRICK, distinguished minister of Madison Avenue Presbyterian Church, New York, is widely known as one of the leading thinkers of this generation. His first book, *The Parables of Jesus*, was immediately recognized as a notable contribution to religious literature, and is still the most widely read interpretation in its field. Subsequent scholarly works

were in 1942 crowned with the important *PRAYER*, hailed by some as possibly the most enduring religious writing of its half century. Long, searching analysis of human frailty now bears fruit in the most timely and urgent of this Christian leader's books—*CHRIST AND MAN'S DILEMMA*, set down at white heat after the atomic bomb underscored the immediacy of its message.

"We are ignorant, but aware of our ignorance, yet unable to lighten our darkness: we need a *revelation*. We are wicked, but we know our wickedness, yet we cannot overcome it: we need a *redemption*. We are mortal, and chained to mortality, though with a long enough chain to see it for what it is, yet we cannot break the chain: we need *deliverance*." —THE AUTHOR

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HOME'S not merely four square walls,
 Though with pictures hung and gilded;
 Home is where affection calls—
 Filled with shrines the Hearth had builded!

—CHARLES SWAIN



We MUST PRESERVE THE FAMILY CIRCLE OR WE WILL BECOME A Homeless PEOPLE

HOME WAS ONCE the place where the family circle gathered to rejoice, to plan for the future, to discuss problems that concerned themselves and their neighbors—a place where family traditions were builded, and children prepared to meet life with Christian strength and understanding.

Present-day living has reduced the home to merely a house in which to live—the family fireside to just a place of warmth.

Recognizing the immediate need for restoring the home to its rightful status as the foundation of the nation—the bulwark of the church—the hope of civilization, forty-two Protestant denominations will unite with Jews and Catholics in the observance of National Family Week, May 5-12. The theme "Needed Homes" has been selected for 1946.

The family provides the best opportunity for world brotherhood and a lasting peace at home and abroad. It is important that this year, churches and the parents who are members of churches show a deep concern for the cultivation of better Christian living within the family.

WHAT YOU CAN DO

IF YOU ARE A PARENT—you can cultivate the presence of God in family living by holding daily devotions in the home; by grace before meals, church attendance as a family, and private prayer.

IF YOU ARE A MINISTER—you can focus attention of parents upon the need for improvement in the family life of the church through sermons, seminar groups, and the use of visual aids; plan for a Family Church Night with worship, study, fellowship,

and recreation centering around the family; hold special services on May 5 and on Mother's day, May 12.

IF YOU ARE A TEACHER OR CHURCH SCHOOL OFFICER—you can use this week to launch a parents' club or discussion class for fathers and mothers. Parents may be recruited from your own membership and others who have no church affiliation will be glad for the opportunity to unite in such an undertaking. Appoint a committee to make telephone calls and personal visits to acquaint prospective members with the purpose of such a class. Invite them to meet with the organization group and express their views regarding its formation.

WHAT The Christian Home CAN DO

THE CHRISTIAN HOME, monthly magazine for parents, is designed for use in both group and home study. In it will be found all of the material necessary for conducting interesting and inspiring class discussions; suggestions for service projects, and worship material for use by the family.

The Christian Home is a complete magazine covering a wide range of subjects dealing with all the problems that face parents in their attempt to construct a truly Christian home and rear their children in a Christian manner.

Besides, *The Christian Home* contains plenty of good solid reading, articles on how to select the proper form of recreation, verse, editorials, book reviews, and daily devotional materials. It is entertaining, informative, and inspiring.

A copy of this fine magazine should be provided for every family in your church where there are children from infancy to the teens. It will keep them keenly alive to the church's family projects.

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HALF PRICE TO CHURCHES for May and June issues.—Churches *not now* using the *Christian Home* may obtain the May and June issues for 8 cents per copy (2 months) if ordered in quantities of 5 or more.

REGULAR SUBSCRIPTION PRICE TO CHURCHES: 25¢ per copy, per quarter (3 months).

**NATIONAL FAMILY WEEK
 MAY 5-12**