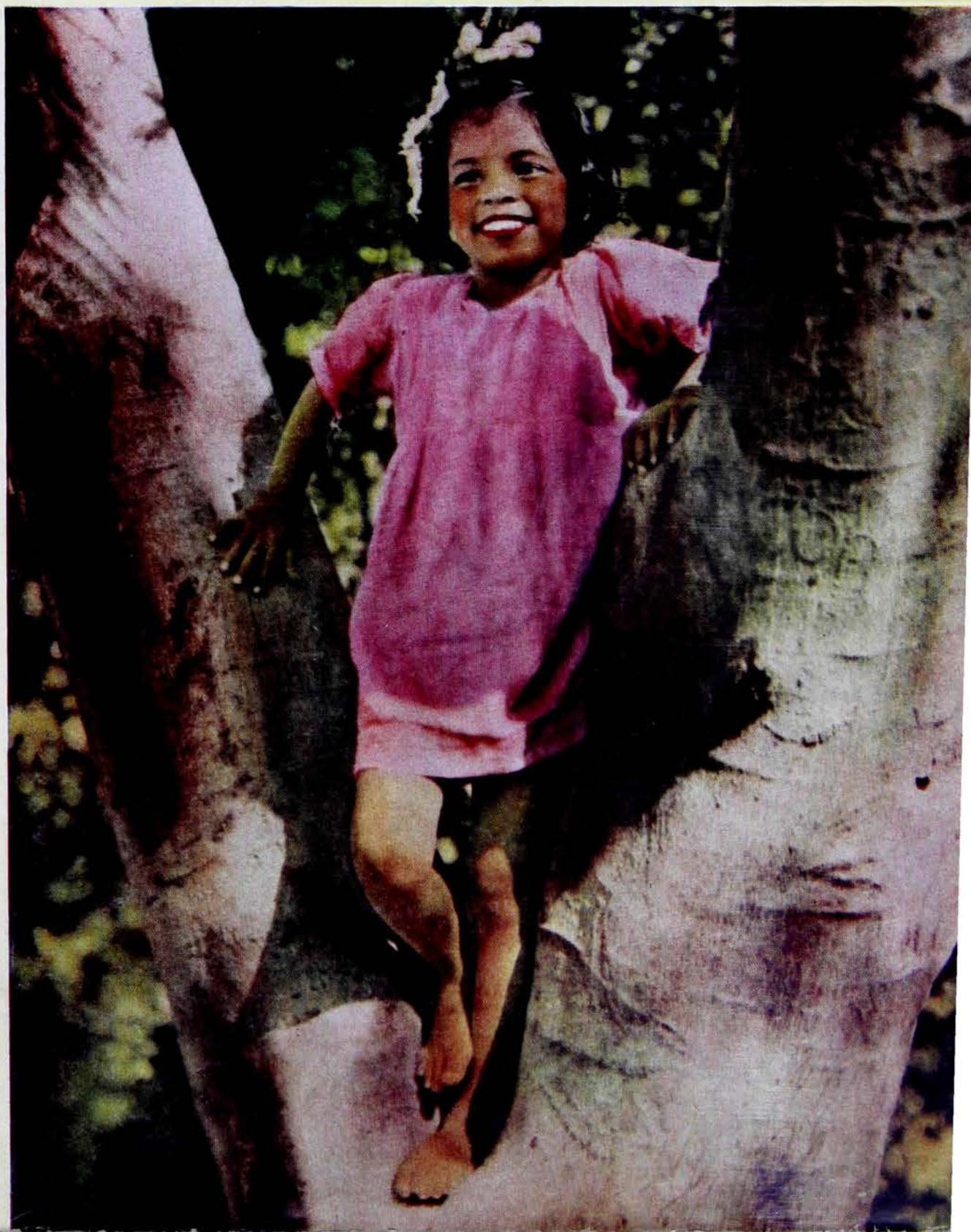


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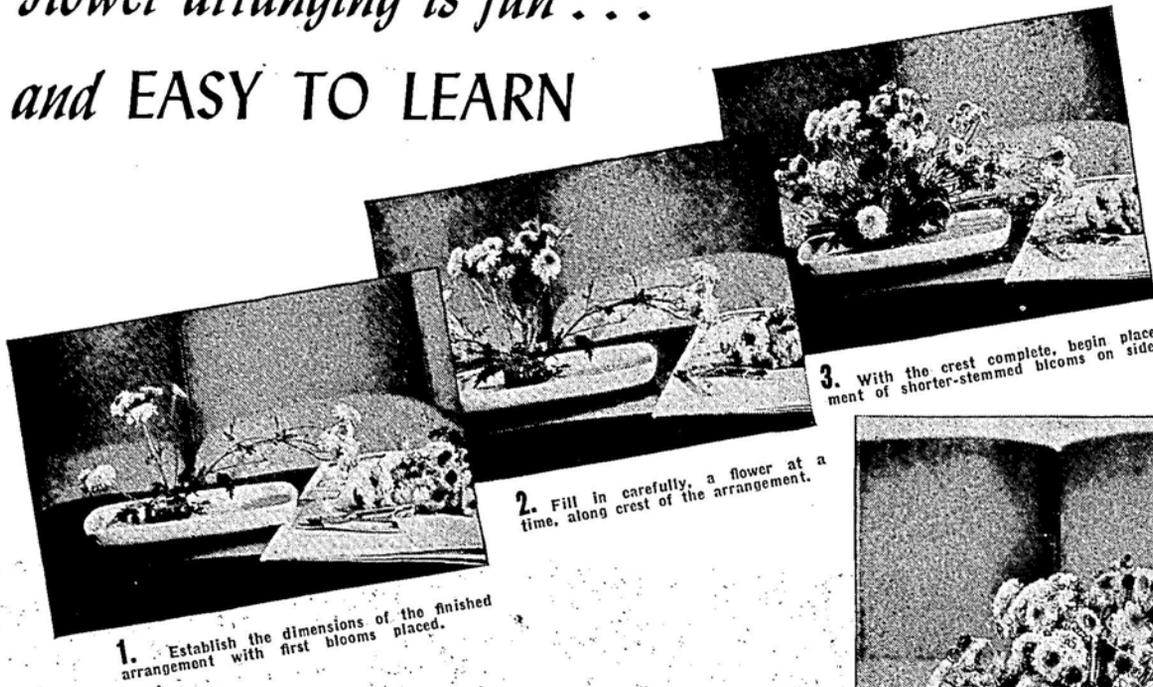
# World Outlook



LITTLE GIRL OF THE  
MAREILLY BABYFOLD, INDIA

Natural color photograph  
from Methodist Prints

# Flower arranging is fun . . . and EASY TO LEARN



1. Establish the dimensions of the finished arrangement with first blooms placed.

2. Fill in carefully, a flower at a time, along crest of the arrangement.

3. With the crest complete, begin placement of shorter-stemmed blooms on sides.

*LOOK at this lovely arrangement, and the simple step-by-step directions that made it so "easy-to-do."*

Flower arranging is not only fun and relaxation, but a useful hobby as well. What could be brighter and lovelier in your church and home than colorful fresh flowers, expertly arranged to bring out their natural beauty?

You, too, can arrange flowers with the art and effectiveness of a florist. In these four books, you'll find simple and complete directions for all types of flower arranging—whether you have your own garden or just buy your flowers at the corner market; whether you like simple or elaborate designs; whether you're arranging bouquets, altar flowers, table centers, or corsages.

Summer time is flower time . . . and time to begin this interesting hobby. Order one or several books today.

### FLOWER ARRANGEMENT FOR EVERYONE

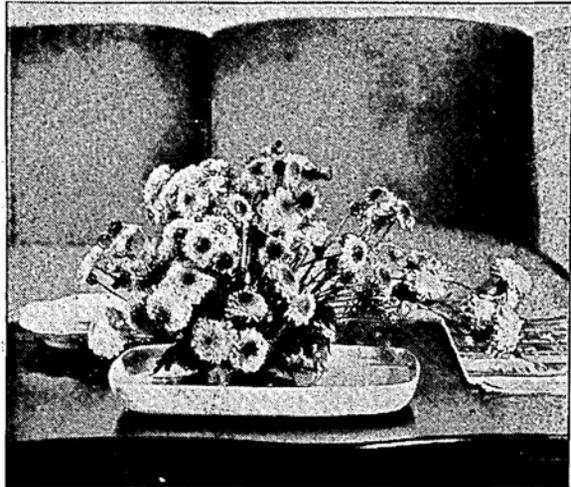
by Dorothy Biddle and Dorothea Blom

Here is a simple and complete guide to arranging flowers for homes, churches, shows, etc. Suggestions for each month of the year, comments on color harmony, how to make corsages and centerpieces, and lists of bouquet flowers for planting in home gardens are included. More than 80 photographs and numerous drawings. 192 pages . . . \$2.75

### FLOWER ARRANGING FOR THE AMERICAN HOME

by Gladys Taber and Ruth Kistner

This delightful book is not only an excellent guide to flower arranging, but fun to read as well. Flower forms, color, texture, containers, table settings, decorations for special occasions, and planning the garden are among the subjects covered. There is a particularly helpful chapter on care and preservation of flowers. Illustrated. 221 pages . . . \$2.75



The finished arrangement—lovely chrysanthemums in a cheerful and artistic design that will add sparkle and beauty in the living room, sick room, or as a centerpiece.

Photographs and illustrations from THE ART OF FLOWER ARRANGING, by Tatsuo Ishimoto.

An unusual approach to flower arranging . . .

### THE ART OF FLOWER ARRANGING

by Tatsuo Ishimoto

Using only four types of vases and everyday garden flowers, such as petunias, iris, daisies, zinnias, and marigolds, Tatsuo Ishimoto has created 78 master arrangements, each designed to be used in a variety of ways. Here, too, is advice on buying flowers, making your own arrangements, what colors and varieties go together, and how to make flowers last. Self expression and natural style are especially emphasized. The author, an outstanding still-life photographer, has illustrated his book with 150 beautiful photographs, many of which show step-by-step directions. 124 pages. Heavy paper board binding . . . \$2.50

### FLOWERS: THEIR ARRANGEMENT

by J. Gregory Conway

Explains the art of arranging flowers thoroughly and systematically. How to select vases, suit the arrangements to your own home, and preserve the flowers explained simply. Over 50 full-page photographs and 130 smaller photographs show the technical steps in the composition of all types of Georgian, Colonial, Contemporary, and Japanese Classical arrangements. 139 pages . . . \$3.50

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# LETTERS

## California Youth

● The young people (Oakland Youth Fellowship of the Filipino Church) had a wonderful project . . . a banquet for the entire community. At this banquet the young people did the planning, and the cooking (with some assistance). They conducted the program, and one of the boys was master of ceremonies. A local talent show was put on for the two hundred guests.

On Labor Day the San Francisco youth invited the Oakland people for a picnic at Golden Gate Park. There were organized activities for all ages. After the picnic there was a Chinese dinner at the home of the young people's adviser. Then we went on a conducted tour through San Francisco's Chinatown. . . . On September 14, the Filipino young people of San Francisco held a Folk Dance Fest for all young people of the Bay Area.

MARY CHUN LEE

## Recreation in Texas

● We are encouraged over the fact that we are having more intermediates and young people coming for recreation. It is still difficult for many of the girls and young women to come, because of the fact that they must come alone, a thing which Mexican parents do not often permit. It is necessary for Miss Morton to accompany her Girl Scouts home after an evening's recreation. We are making more visits in the homes and feel that the results are encouraging.

ELMA MORGAN and BEULAH MORTON  
Valley Institute, Pharr, Texas

## Whosoever Mission

● Another phase of our work is with Latin Americans. This phase of work has been exceedingly fruitful. We are told that there are more Latin Americans in San Antonio than there are in any other city in the world except Mexico City.

In the second year of the life of the Mission, we organized a Sunday afternoon Bible school for the children. It grew rapidly. Gradually older young people (some of them from our softball team) came; then adults.

Up to that time, no permanent name had been given our Mission. One Sunday afternoon we were discussing with a group of children the verse John 3:16. When we came to the word "whosoever" we said: "Let everyone close his eyes while we think hard for a moment what that word means." Presently a little boy said: "I, er, think it means just anybody can come here, anybody like me." From somewhere a still, small voice said: "There is the name for your Mission."

Some time after this, as a result of a Daily Vacation Bible class for women, a church membership class was formed at the request of members of this community.

MRS. J. G. POLLARD

San Antonio, Texas

## High Praise from Australia

● Dear Sir: We receive regularly a copy of *WORLD OUTLOOK*, and look upon it as one of the best, if not the best denominational missionary magazine that finds its way to this office. We are anxious not to miss a copy.

EILEEN D. WOODWARD  
Associate Secretary

National Missionary Council of Australia  
Sydney, Australia

## Young People Make Progress in Rhodesia

● Dear Friends: One important thing I have done this school term has been to get Youth Fellowships started in the villages. I hear reports that they are coming on very well.

We had a Youth Fellowship conference last January, and we all came home inspired to help the village Fellowships get started. The delegates who had gone with me to the conference planned a schedule of trips. We sent word of our coming, and asked the teacher to have the village boys and girls out early. (We leave here on a Sunday morning, and return late in the afternoon.)

When we arrived at a village we were greeted by innumerable children and young people. (The older people have always had the attention in tribal life, so that something especially for the boys and girls was new and exciting.) After a cup of tea, we would explain to the boys and girls what we were going to do and then we would choose some of them to take part in the demonstration service. We had the usual morning worship service, and I, being their missionary, was asked to give the message. Then we explained to the parents the aims and working of the Youth Fellowship.

Later, we called the group together for the first Youth Fellowship service in that village. The parents were asked to sit at the back—which was decidedly something new—and the boys and girls had the places in the front. The young people taking part in the service were seated on the platform. It was interesting to watch the faces of the parents as their children conducted the service. We had special music, even at short notice, and it was good music too. These people can really sing.

We have six groups at the Center, and we

plan the services well in advance so that we can make copies (of the programs) to send to the villages. We have translated the benediction into Chimanyika, so it is used at the close of each service. We use some material from home which we adapt to our needs here, but much of it we ourselves make.

I believe the Youth Fellowship is a forward step in the advancement of our young people. Many of them are excellent leaders, and with a little encouragement and a chance they really do well. Some of their discussions are long and sometimes a bit heated, but they always turn out well in the end. It is good for young people to think together and to share their views.

We had a sports competition the closing day of the term. The girls and the boys are divided into four houses, having the names of four chiefs. Some of the competition was for both boys and girls; and then the girls and the boys had different events. The points were tabulated by houses, so both the boys and the girls worked to earn the shield we presented.

We have chosen the site for our new school building, which we are to start right away. We will be making bricks day and night for months if we do even half the building we should do. A new church is a necessity too, and will be built on the present site. It is on a hill and can be seen for miles on the Reserve. We are to build dormitories for the girls too. If anyone wants a job, we have it.

Also, if you know of a good nurse, we need her. I again have the medical work, and being so far from Umtali, it isn't any joke. One of my trained girls is leaving to be married in June, and another one will be hard to get this time of year. However, we do what we can and the results are amazingly satisfactory.

Miss Reitz gave an excellent talk to the students, just before they went home on holiday, urging them to help their people and to be a good witness for Jesus. She is the Stewardship Secretary for her conference and her messages are always very inspiring. The people at the centers and in the villages are responding to her messages on Stewardship. Stewardship bands are being organized. Our church treasurer says that this is the first time in years that he has not had to ask any one to give money for the church. I am sure that if we continue to give as God has prospered us, we will not have too much difficulty in getting the money for our new church.

This year we have even more boarding stu-

## RELIEF RIGHT ON

*After all this, why must relief be continued? The answer is simple. The world shortage of fats and oil will last at least through 1948, and the shortage of cereals and meat and sugar is bound to continue.*

*Concerning Europe specifically, in only two or three countries is there really enough to eat. The Scandinavian countries, Switzerland, Holland, Belgium, and France are not so badly off; but Germany, Poland, Austria, and some others "are really in a process of slow starvation."*

*A careful observer just back from Europe declares: "The United States must assume a still larger share in supplying food and clothing for the destitute populations of Europe to prevent mass starvation and the global danger of epidemic disease. . . . Especially the children—the seed corn of the future—must be given special care. . . . European civilization is hanging in the balance."*

From Methodist Overseas Relief  
News Bulletin, 150 Fifth Ave.,  
N. Y. C. 11

dents than last year, so in desperation we organized a Junior Church. The children are pleased to have their very own service, which they like to conduct as much like the big church as possible. Our work is growing and we must grow with it.

In His service,  
 EVELYN DE VRIES  
 Mutambara, Southern Rhodesia, Africa

### School Kits to Europe

● Every year, the women of America undertake a project for overseas relief, under the sponsorship of the United Council of Church Women. Last year they assembled Kiddie Kits for children one to four years old. The year before that, it was layettes for babies. This year the new project is School Kits for youngsters five to ten.

The school kits will be in two parts: a bundle of clothing composed of a school wardrobe for a child; a shoebox filled with necessities of the classroom. The items include pencils, pen, eraser, colored pencils, notebooks, paper pads, assignment book, soap and comb, and a school yard toy such as a jump rope or a ball.

Those assembling such a box are encouraged to enclose a greeting card with their names, and to paste pictures on the box showing school life in America. More information on the project may be obtained from local churches, or from the United Council of Church Women headquarters at 156 Fifth Avenue, New York City 10.

(Quoted from *Concern*, July 30, 1947.)

### Methodist Lake House

● Myrtle is out at the lake supervising the building of our lake house. I think it is going to be O.K. It will be a real treat to have cement floors! We are building about 250 feet from the lake on a down slope. It is not too steep, so we have terraced our lawn and have pulled down in the back to level things off. We have palm trees growing all over the place, and other trees that look much like water oaks.

The breezeway is going to be delightful. We will be able to sleep in the breezeway while the wild animals look on. (Speaking of wild animals, I saw fourteen horse antelope in one group, and four *lufamba*—interesting antelope with white cotton tails; they really made me think of bunnies.) The fireplace in the breezeway is to be built up waist-high, and is to be fixed for cooking on the outdoor side.

RUTH O'TOOLE  
 Minga Station, Congo Belge, Africa

### Miss Abbott from India

● Miss Anne Abbott gave a talk before our W.S.C.S. meeting at Marengo Avenue Methodist Church in Alhambra on September 4. Everyone was impressed with the unusualness of her field and its extremely interesting nature. She has been a missionary in India for forty-six years. She was the first missionary appointed to the work of cataloguing and publishing literature suitable for Christian homes and schools in India. Miss Abbott is temporarily residing at Thoburn Terrace in Alhambra.

MRS. ELIZABETH R. TIDD  
 Alhambra, California

New Series  
 Vol. VIII, No. 2

# WORLD OUTLOOK

Whole Series  
 Vol. XXXVII, No. 10

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

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 Jeanne Kellar, *Field Correspondent*

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COVER: Little Girl of the Bareilly Babyfold, India  
 Natural color photograph from *Methodist Prints*

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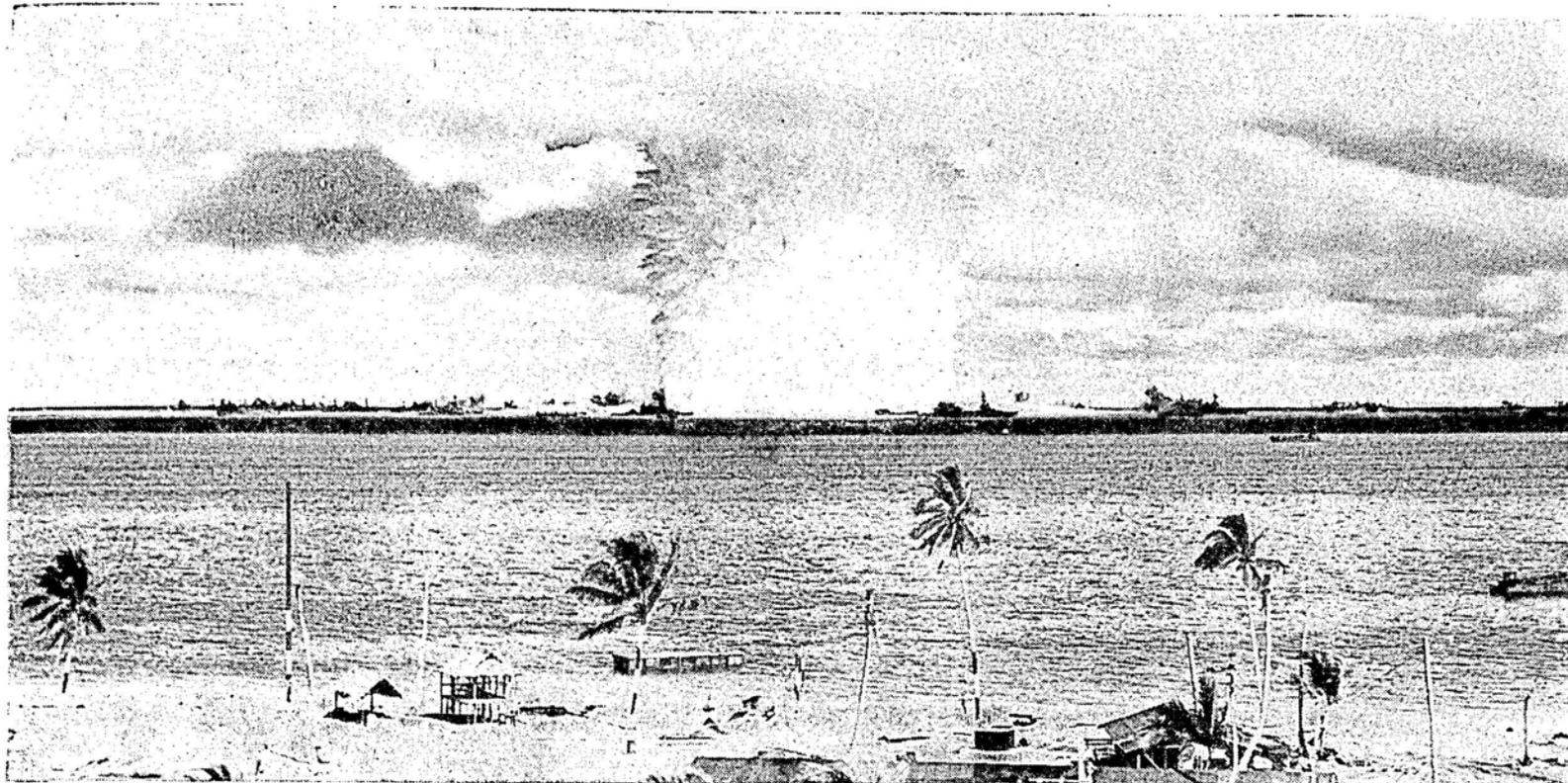
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Aeme Photos

The bomb hurls a water column 2,000 feet in diameter 5,000 feet into the air

● Dr. Karl Z. Morgan of North Carolina is an atomic scientist at the bomb city of Oak Ridge, Tennessee, where he heads the Health Physics Department. One of the founders and treasurer of the Southern Regional Council of the Association of Scientists for Atomic Education, he is now trying to organize mankind to use the atom for life instead of death.

LONG BEFORE THE DAWN OF OUR PRESENT civilization, when man first learned to use fire, he looked up in amazement at the unlimited source of energy in the sun and stars. Through countless ages he has come to realize the two extremes of his importance in this creation. On the one hand, he recognizes that he is a child of God; that God loves and cares for him; that he alone of all the life about him possesses a soul; and that he may dwell in eternity with his Creator if he accepts the saving grace of the Son of God. On the other hand, with his expanding wealth of knowledge, he has been compelled to recognize that he is only one small organism dwelling on the earth, which itself is only a speck of twirling mass, revolving with other planets about a somewhat larger speck of mass, the sun. Now we know that there are millions of suns, and perhaps many of them have worlds about them on which life and other races of men dwell throughout a universe measured in many millions of light years.

In recent years man has examined the structure of matter. He has classi-

# THE ATOM

## -- in peace or war?

by Dr. Karl Z. Morgan

fied the 92 elements existing on his earth and has transmuted a few additional ones. His latest accomplishment has been to set up and operate a controlled chain-reacting pile similar in operation to the chain reactions that maintain the sun and the stars in their incandescent state. One by one man has unraveled the mysteries of nature, but each new understanding reveals many more undreamed-of mysteries and impresses upon him the omniscience, omnipotence, and omnipresence of his Creator.

It is improper to assign full credit for any great discovery to one man or even to a single generation. Many people from all parts of the world and from all races and creeds made important contributions leading to the present developments in the field of atomic energy. The first important contributions were by Roentgen, a German, who discovered X-rays in 1895; and

Becquerel, a Frenchman, who discovered the radioactivity of uranium in 1896. Fermi, an Italian, performed some experiments during the early part of the past decade which, if they had been explained completely, might have led to an earlier discovery of uranium fission. It is perhaps fortunate that atomic energy developments did not make their recognized appearance at that time, because in such a case the past war might have begun with a surprise attack by the Axis nations using atomic weapons.

The announcement of uranium fission was made in the United States in 1939 by Bohr of Denmark, who was visiting in this country. He reported on the work of three Germans, Hahn, Strassman, and Meitner.

At first the United States was not particularly excited about the application of atomic energy as a weapon of war. Only a few physicists realized that

man had finally accomplished a great goal in his understanding of the universe and his imitation of the sun. It is perhaps not accidental that two Europeans, Szilard from Hungary and Einstein from Germany, were the first to attract the interest of President Roosevelt in this atomic bomb venture, and that these same two men are now taking the lead in this country in pointing out that the only protection from the atomic bomb is a strong world government.

Many American scientists, working with foreign scientists such as Bohr from Denmark, Einstein and Nordheim from Germany, Szilard and Wigner from Hungary, Auger from France, and Oliphant and Chadwick from Great Britain, made the atomic bomb a reality. Atomic energy was born on December 2, 1942, when the first uranium chain-reacting pile was set in operation. It was announced to the world less than three years later at Alamogordo, Hiroshima, and Nagasaki. Many of the scientists who worked here on the atomic bomb have now returned to their own countries, where they are continuing to work in the field of atomic energy. This fact alone makes it certain that this energy will soon be common property among the nations.

Some people seem to believe still that there is a formula or a set of drawings that must be guarded as "the atomic secret." Unfortunately, this is not the case. Nothing remains untold except a few constants of the physical sciences and some engineering specifications. The former can soon be determined in any physics and chemistry laboratory, and the latter are not very important because other countries will probably originate new ideas and develop improved engineering techniques.

Many of us would rest more comfortably each night if we knew that the United States had a monopoly on atomic scientists and raw materials. However, any discussions implying atomic monopolies only give the people a false sense of security. It may be unfortunate for the generations of this century that uranium is one of the more widely distributed elements in the earth's crust, where it occurs in an average concentration of about five parts per million. Uranium is the 46th most common element (compare this

with silver which is 58th). Pre-war geology books indicate that Canada, the Belgian Congo, South Africa, and Czechoslovakia were among the more important producers of uranium, and undoubtedly new sources were discovered during the war. Thorium, the other atomic element from which fissionable uranium isotope-233 can be produced, is found in India, Brazil, Norway, Ceylon, the Malay Peninsula, the Dutch East Indies, and even in North Carolina. Most countries have sufficient quantities of raw materials to produce saturation quantities of atomic bombs—and that is all they need! By a saturation quantity we mean enough to destroy all the large cities, communications centers and industrial areas of a nation the size of the United States.

Some people seem inclined to belittle the atomic bomb as just another weapon, and even go so far as to say that not until we get the super-bomb will we have anything really fearful or deserving of our first concern. It is true that Dr. Condon, of the United States Bureau of Standards, testified before the Senate Investigating Committee that there may be bombs 1,000 times worse than those used in Japan or at Bikini, and others have indicated that some day we may operate light element chains like that on the sun in addition to the plutonium and uranium chain reactions, but I contend that the bombs made of U-235 or plutonium, which we have demonstrated, are bad enough.

The present atomic bombs dissipate a million times more energy per unit mass than ordinary explosions. I was at Bikini and saw six-inch steel plates that were twisted and torn as if they were paper in the hands of a giant. I went aboard the surviving ships and measured and assessed the radiation hazards. (For the past four years it has been one of my principal tasks to evaluate radiation hazards and to calculate radiation tolerance levels on the atomic projects.) The gamma radiation at the time of an atomic explosion equals the radiation from billions of tons of radium. There are only a little over two pounds of radium altogether in the whole world, yet this two pounds would kill a man one yard away in a thirty-minute exposure. Imagine an atomic bomb dropped in New York harbor! It would perhaps kill millions, but that is not all. A column of radio-

active water about a half mile in diameter would rise about a mile into the air and rain down on the city. Probably millions more would receive fatal burns and radiation exposures. Many less fortunate individuals would survive only to die later of cancer and other diseases resulting from the radiation and thermal exposures. Dr. H. J. Muller, who won the Nobel prize in 1946 as a result of his outstanding work in the field of genetics, stated in his lecture in Oak Ridge on April 8, 1947, "When an atomic bomb is set off in a large populated area and kills a hundred thousand people directly, enough mutations may have been implanted in the survivors, living on the edge and fringes of the explosion, to cause at least as many genetic deaths dispersed throughout the future population over a period of not merely hundreds but thousands of years." When we dropped our bombs over Japan they were exploded high in the air so as to minimize the radioactive contamination of the area. Our future enemy may not be so charitable! We probably made a mistake in using atomic bombs without first giving a public demonstration. Now we must do much more than outlaw atomic bombs if we wish to survive.

Some people say confidently that there has always been a defense for every weapon. This statement is untrue, however. The British were never able to develop a defense against the V-2 bomb. These weapons went up 100 or more miles into the stratosphere and came straight down five times faster than sound. What chance would a nation have against atomic bombs delivered in V-2 bombs? The only physical defense against the atomic bomb thus delivered is to overtake it in flight. No perfect defense has been developed even against planes. Usually more than 50 per cent of the planes got through to the targets in the larger raids. In an atomic war if only 10 per cent of the planes in a 1,000-plane raid got through to targets in the United States, then all the large cities could be destroyed. There are 45 cities in the United States with populations greater than 200,000. Probably all of these would be destroyed. Cities like Winston-Salem, Charlotte, Asheville, Knoxville, and Oak Ridge would be destroyed; most of them would be only one-bomb cities. All the

reliable military authorities agree that there is no physical defense against the atomic bomb.

Finally, if we are able to control the atomic bomb, we may look forward to reaping many benefits from atomic energy. Scientists were reluctant to introduce atomic energy to the world as a weapon in the first place, but they had no choice. We were urged on by the thought that the Axis might beat us, since it had a headstart in this field. The only real secret with the scientists from the start was, "Would the atom bomb work?" We know the answer to this question, and now we are asking another question, "How can we set up the necessary and sufficient world government in time to prevent atomic destruction?" The scientists have shown that it is physically pos-

sible to set up a world inspection system or an Atomic Development Authority to control atomic energy. In general, we favor the American or the Baruch plan. We believe we must have more than treaties, Kellogg pacts, or Leagues of Nations.

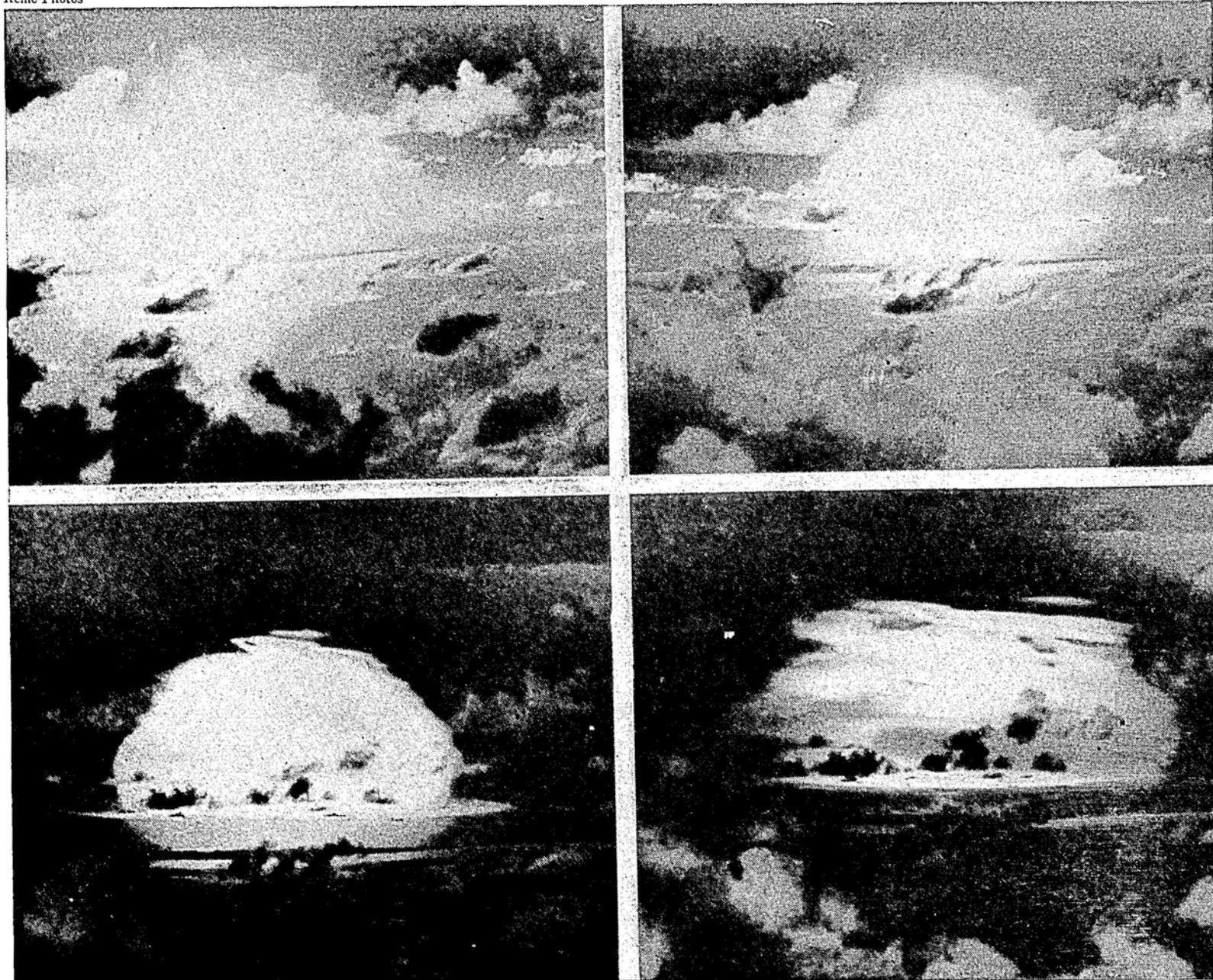
Most of us are strongly in favor of a federal world government with power to enforce its laws and with the right to try and to punish individuals for crimes committed against it. It seems odd that man has developed so far in the physical sciences and yet from a religious and social aspect he is in many respects still living in the dark ages. It is difficult to realize that there is no international law except the sword, and that disputes between nations must be settled by wars and mass murders. The scientists have warned

and pleaded with the world because it seems to be dashing toward destruction. Now, rightly or not, most of the scientists are following their natural urge and returning to their laboratories. Here they are concentrating principally on peace-time applications of atomic energy. They are still fervently anxious to help all they can with the world inspection system and with any function that demands their skill, but the time has come when politicians (and we hope a few scientists will stay in politics), economists, social and religious workers must assume the leadership.

What are the peace-time applications of atomic energy? These have been exaggerated. This is indeed an important new source of energy which can propel our ships on the sea and in

*Five seconds of atomic bomb action. Top, left: It bursts with a light stronger than the sun; right, a "fireball" forms. Bottom, left: the fully formed "fireball"; right, the fireball begins to dissipate.*

Acme Photos





Dr. Karl Z. Morgan

the air, and can light our homes and operate our factories, but this is not extremely important. We are working on a power pile at Clinton Laboratories which will operate an ordinary electrical generator, but the most we can expect now is that they can operate for years with a few tons of fuel (they do not require oxygen), and supply power to remote localities for certain types of propulsion.

The application of radioisotopes to the field of medicine will indeed produce remarkable results in limited cases. Therapeutic and diagnostic sources available at atomic energy plants are cheaper and more readily available and will lead to the saving of many lives. We can expect advances in pharmaceutical studies and in the preparation of new drugs; new chemical industries will spring up; new methods of bringing about chemical reactions will lead to the development of new compounds. Several new elements are being produced and made available for the first time. Tracer studies with radioisotopes will prod progress in the study of body functions and the course of various drugs in the body.

Perhaps the most important developments can be expected in the pure sciences. Metabolic studies of plants and animals may lead to a better understanding of life processes. Photosynthesis may become better understood through the use of the new techniques developed in the atomic energy field and aid in the production of synthetic foods. Perhaps the most spectacular contributions in this new field will be in research medicine. It has been known for many years that

elements like copper, cobalt, boron, and manganese are essential for the proper development of the human body. Now for the first time it should be possible to determine where they go in the body and what is their complete function. Considerable success has already been met in the use of radioiodine in the study of hyperthyroidism, radiophosphorous in the treatment of leukemia, radiostrontium in the treatment of bone carcinomas, and radiosodium in the study of certain blood diseases.

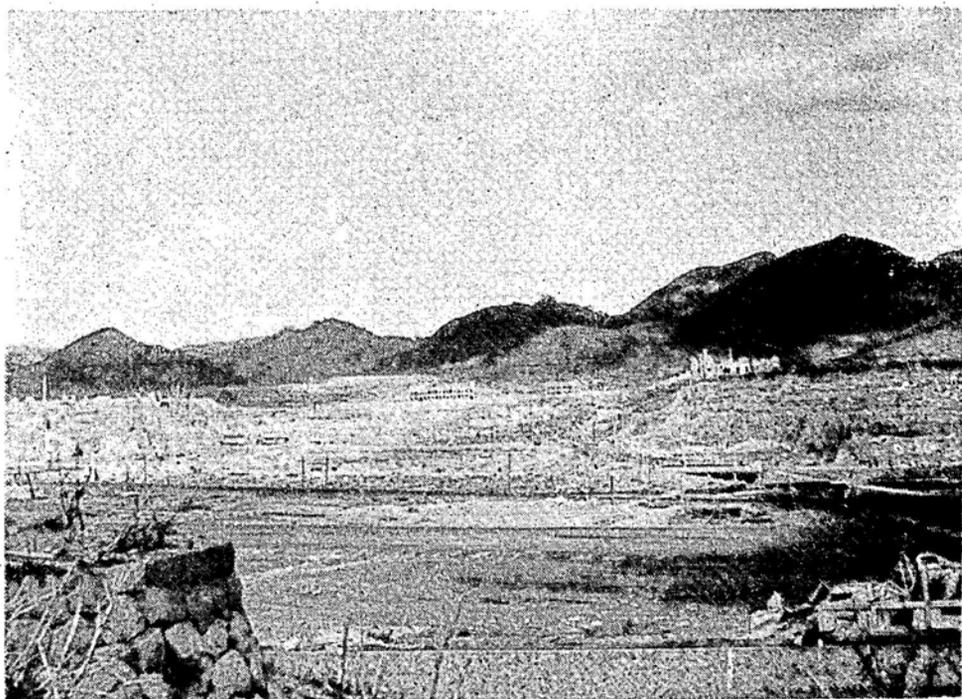
All the numerous peace-time applications of atomic energy startle the imagination, but none of them avail us aught unless we are guaranteed peace. World government seems inevitable, and if the Church and civilization are to survive, each of us must extend his untiring efforts to see that a sufficient world government is established while there is yet time. Although most of us are agreed on the ultimate solution, we are not certain just what is the best means in the limited time at our disposal. One group believes our best hope is in a World Constitutional Convention to draw up a world government constitution; this convention would meet in Switzerland in 1950 and there would be about one delegate per million people. Many British seem to favor this plan and it is supported by an organization called the World Republic in the United States.

Another group, known as the United

World Federalists, believes that our best hope rests in strengthening the United Nations. Some of the minimum requirements of the UN are: (1) no nation may secede and the veto must be done away with; the UN must have the power of compulsory jurisdiction (2) an inspection system or an Atomic Development Authority must be set up, and (3) there must be established the three branches of government and there must be a sufficient police force. Individuals must be subject to punishment for crimes they commit against this world government.

In major crises of the past, the Church has taken the lead and it must not fail now. Already it has lost much valuable time, and some are asking, "Will it fail to save civilization and itself?" With its world-wide contacts it is in a position to be the principal element to prevent a world catastrophe. When will the Church awaken to this challenge? Let each of us resolve to organize groups to study these problems and to elect representatives in our government who will have as their first objective the prevention of an atomic war. No people has ever found such grave responsibilities or such undreamed-of opportunities. Never before has man and the Church been called on to make such momentous decisions. Let us try to direct the course of man into an era of peace and prosperity and make war, rather than man, obsolete.

*The destruction wrought by the bomb at Nagasaki.*



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● A certain American preacher with state church connections declared that the free evangelical churches in Europe either went over to the Nazis or "stood on the sidelines" during the war. So far as the Methodists are concerned that statement was the exact opposite of the truth. Let this interview with a Belgian Methodist refute it.

WHEN BISHOP PAUL N. GARBER MET Colonel Robert Van Goethem, whom he was to ordain into the Methodist ministry belatedly because the war had prohibited the entry of a bishop into Belgium for a quadrennium, the tall and smiling young preacher said, "I'm a jailbird, Bishop; I've been in jail three times." And so he had. In fact the Methodist pulpits and pews of the Geneva Area are full of jailbirds today, for in every place the Nazis persecuted the Methodists because they stood against everything Nazis represented.

Van Goethem was one of the war's most romantic figures. Son of a prominent family, he wasted his life until he was soundly converted in a Methodist meeting at a Los Angeles mission and then went back to Belgium to become a flaming evangelist. Between jail terms during the war he was pastor of the Central Methodist Church in Brussels, taking the places of the French-speaking and English-speaking pastors who were driven out and imprisoned. So prominent was his leadership and ability that he was appointed by the government as Chief of Protestant Chaplains of the Belgian Army for both Belgium and the Belgian Congo with the rank of Colonel. (Unlike our country, Belgium has two chaplains corps, Catholic and Protestant, each similar in organization and number.)

Our correspondent was eager to interview this man when we heard he was coming to America. But he held back. "You Americans," he protested, "make everything seem so big. You look at our little church in Belgium and when you talk about it you make it seem to be a great church. We are small. Please don't put us on such a large scale."

With this plea hanging over our typewriter, we unscrewed the microscope from our spectacles, and here-with we endeavor to report Colonel Van Goethem's story in its proper scale, scope and dimension.



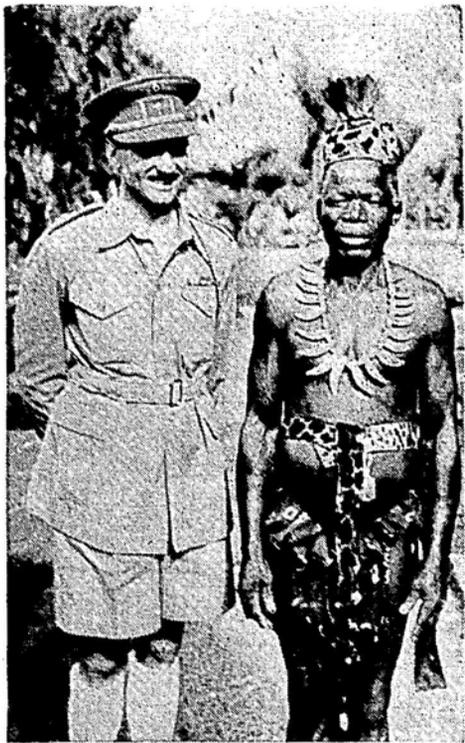
Col. Robert Van Goethem sees Howard Chandler Christy's picture of Christ at WORLD OUTLOOK headquarters in New York.

# Van Goethem of Belgium

## INTERVIEW WITH A HERO

The purpose of his visit to this country, where he spent several weeks on speaking tours and conferences with church leaders, was threefold. He came with the mission from the Belgian government of creating a good working

relationship between mission boards operating in the Congo and the Belgian officials there. One thousand of the 1,300 missionaries in the colony are Americans. A natural difference exists between the American and the Belgian



Col. Van Goethem and a village chief in the Congo.

conception of matters, the chaplain pointed out, and he is working to create a smooth co-operation between the two elements.

His second mission evolved from a promise made to Bishop Garber to tell the churches here of Methodist work in Belgium and all of Europe. In this capacity he spoke in various churches.

Obtaining equipment for his chaplains in the Congo was his third purpose. Until last year the colony had no organized chaplaincy, although a temporary one was built up during the war with American and British assistance. Last year, after his appointment to the army post, Col. Van Goethem went to the Congo and, aided by the missions, established a peacetime Protestant chaplaincy. This group will be of great help to the missionaries because it is an official agency of the government and will act as a liaison between them and government officials.

A fourth and unofficial reason for his trip was to visit his American wife, who has been hospitalized here, and one of his sons, also an American, now studying in Los Angeles. In fact, the chaplain has many associations with America. After the first world war, when he was captured by the Germans while trying to escape to Holland and join

the Belgian army, he went to Canada to try his luck. He experimented with farming but, in his own words, "made a mess of it." Alaska was next on his route, then Los Angeles.

There, one Thanksgiving night, while he was wandering the streets "trying to get away from it all—especially the mess I had made of my life," he passed a Rescue Mission where some young Methodists were holding a service. He went in and was converted. He studied in Los Angeles for a while, was married there, and later went back to Belgium. He toured Europe as a conference evangelist for The Methodist Church.

More than half of the Van Goethem family hold dual citizenship. In Belgium, all are considered Belgian. In this country, his wife, a daughter and a son born here are Americans. One son, born in Belgium, served with her army during the war. Col. Van Goethem served as chaplain with the Belgian Army until the fighting ceased and then, through the years of the occupation—1940 to 1945—was pastor of the Methodist Church in Brussels.

He prefers to forget these years and it is with great reluctance he gives a brief outline of his personal history during that time. He held both American and French services in his church until the United States entered the war.

Shortly afterward, early in 1942, he was arrested by the Nazis and placed in solitary confinement. They accused him of being pro-English, pro-American and pro-Jewish, and also charged him with making his church a center of underground work to aid the escape of allied airmen. Asked if the latter charge was true, he laughed. "They'll never know!"

After six months he was released from prison but forbidden to preach for a year. "I was too dangerous for the Germans," he said with the disarming smile he employs to brush past his personal experiences and turn the conversation to more important matters. Although he was unable to preach, church work continued with the help of lay preachers and others. In 1944 he resumed his preaching and again—on the charge of underground work—was arrested. This time he was freed within two weeks.

One Monday afternoon in July of that year, he was seated in his office, a very small room, talking with a man who was a regular attendant at his services. Suddenly a Gestapo agent broke in and, searching the visitor, found some very compromising papers on him. The man, seeing there was no hope for him, began to fight.

"It was a very small office," the chaplain repeated. "The first thing that came to my mind was to stay out of it."

Col. Van Goethem and Protestant clergymen consecrate chaplains going to the Belgian Congo in the Central Methodist Church, Brussels.





Belgian Congo Information Series

Methodist missionaries and church leaders with Col. Van Goethem at the Methodist Conference at Leopoldville.

But then I tried to separate them. My visitor bit the German's fingers, recovered his gun and stepped to the doorway. He shot at the Gestapo agent but missed and the bullet went through the window. He turned to run and the agent shot him in the back. Killed him."

The minister was arrested but, in a thorough search of his office, the Gestapo could find no incriminating evidence and he was released.

"I'm telling you this story," he said, "because Americans like to hear stories like this. We don't like them. We want to forget them—they are bad souvenirs. Please don't make too much of it. It's not important." Again that disarming smile.

After the liberation, with the help of the British, a canteen was set up in a recreation hall. Named the Wesley House, it was run by church members and for a year and a half was the rallying point for British, American and Belgian Methodism. It created a fine bond of friendship between the three national groups. Dr. W. G. Thonger, the superintendent, who was driven out by the Nazis, returned after the war to take over Methodist work and Chaplain Van Goethem praised his work in "cementing this new friendship."

The Methodist Church in Belgium

is a small organization but occupies a prominent place, he said. "The very wise and comprehensive attitude of Dr. Thonger has led the Methodist Church to be regarded as a 'trait d'union'—a link between all evangelical forces in that country." Dr. Thonger is president of the newly-organized Belgium Bible Society and is also the treasurer and very active member of the Belgium Reconstruction Committee.

The central location of the Methodist Church in Brussels has made it a center of activity and a good place for meetings. The Belgian Army Chaplains' office is in Methodist headquarters and until recently the Congo Protestant Council, headed by the Rev. R. W. Coxill, was housed there.

The prominence of the Congo in Belgian planning and thinking is readily apparent, although a surprise, to an outsider. As Col. Van Goethem put it, "It's all we have. It's what saved us during the war. The people of the Congo worked hard and we now have credit enabling us to buy materials for reconstruction at home." In carrying on his work the chaplain will spend eight months a year in the colony and four months in Belgium.

More and more, he added, the colonial government of the Congo, a free state, is looking to the work of the mis-

sionaries, who have charge of the education of one-third of the population. The colony has four million children. Of the one million going to school, 366,000 are being educated in Protestant institutions.

The chaplain suggested that the role played by Protestantism in the Congo be repeated in Europe. "The great work done in the Congo by pioneer Protestant missionaries built up a wall," he declared, "a wall against the spread of Mohammedanism. Thus they saved South Africa from the infiltration of this religion and the ideologies it propagated."

"Christianity can play a similar part in Europe by creating a wall against Communism. I beg of you people not to fear Russia but to have faith in this bulwark of the Christian Church."

He continued by stressing the fact that he believed America was called to assume the throne of world leadership—like Greece and Rome of old and, in more modern times, France and Great Britain.

"During the war," he said, "we Belgians looked to you with faith, trusting you would liberate us. Now that we are free we look to you again with faith, trusting that you will lead the way in establishing peace."



Belgian Congo Information Series

A Belgian Congo soldier

● *This is the concluding installment of Dr. Soper's brief answer to those superficial and self-centered people who tell us that the non-Christian man's religion is good enough for him and that missionaries should not "disturb" him. The author is a noted missionary, professor at Garrett Biblical Seminary, author of "The Religions of Mankind" and other books.*

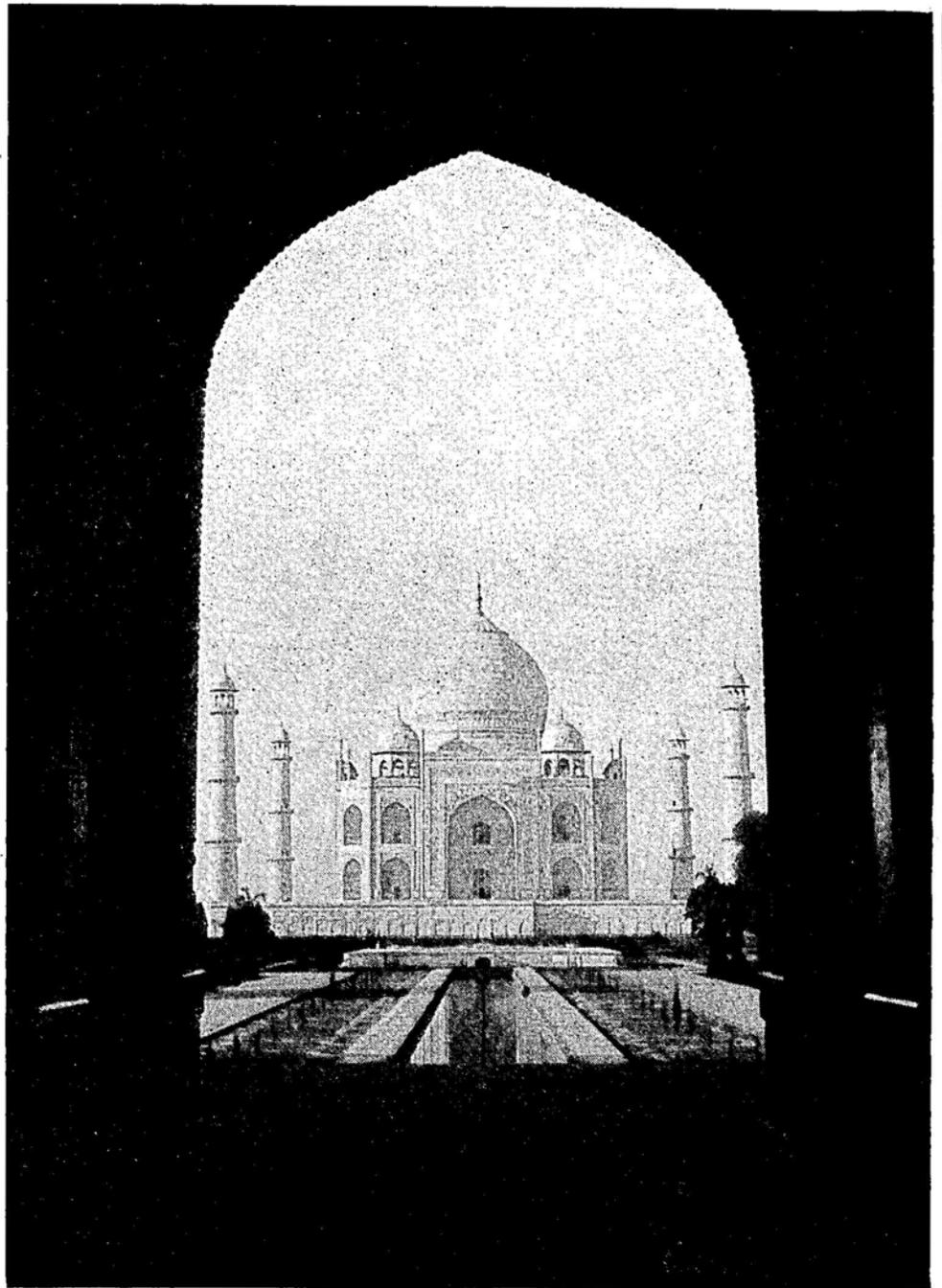
## PART TWO

BUDDHISM STARTED IN INDIA BUT IN THE end it was completely swallowed by Hinduism and ceased to exist in the land of its birth. It is a powerful religion, however, in Ceylon, Burma, Siam, and other southern lands, and also in the north, in Tibet and Mongolia, and in China, Korea, and Japan.

Everything in Buddhism began in the experience and teaching of Gautama Buddha, who preached his doctrine in northern India in the sixth and fifth centuries before Christ. He was overwhelmed with the weight of suffering he found in the world. After long searching he felt that he had found the cause of suffering and the way in which it could be cured. All suffering comes, he said, from desire; the craving for money, pleasure, fame—if he had gone no further, we might have agreed with him, but he went on and included the desire for wife and home, the longing for a contented old age, and for a life beyond death. These were to the Buddha as much a source of suffering and sorrow as greed and lust.

But what was his cure? Simply to do away with desire, the cause of it all. This could be accomplished only by going off with others into a monastery and undergoing a discipline which in the end would kill all desire. Then the monk would be free. He would already be in nirvana and in the end when his body died he would enter an indescribable but unconscious state of so-called blessedness.

The monk was to overcome desire by will-power and self-discipline. There was to be no reliance on God or any other higher power—the gods of India to the early Buddhists were as if they did not exist. So the Buddha's doctrine was a pure humanism or practical atheism, in which man achieved his own salvation without divine assistance. The history of Buddhism itself shows how ill-conceived such a theory was, for in all the countries of the north,



*The Taj Mahal, near Agra in India, beautiful mausoleum of the Mohammedan Shah Jehan and his favorite wife, Mumtaz Mahal.*

# WHY NOT LEAVE

## *Concluding Installment*

Buddhism is a polytheistic religion, with many gods and spiritual beings to whom man may go in time of need. The Buddha had attempted the impossible. Men are conscious of their own helplessness and crave some higher power on whom they can rely, whom they can worship and pray to when

life becomes hard and the heart feels weak and alone.

Many gods are worshiped—what kind of gods? We single out one, the highest and most appealing of them all, Amitabha, or Amida as he is known in Japan. He is a benevolent being high in the heavens who has created a



*The Daibutsu bronze Buddha at Kamakura, Japan.*

## **THEM ALONE?**

*by Dr. Edmund D. Soper*

western paradise for men and women who put their trust in him. Amidaism is a doctrine of salvation by faith. How familiar that sounds to us, and how far distant from the teaching of the Buddha. Why take Christianity to Japan, ask the priests of these great sects, when they already know of a

heaven to which they may go when they die, on the one condition that they have faith in a god of boundless mercy. Do they not have all they need?

But look again. Who is this god Amida? Is he really like the God who is revealed in Jesus Christ? After all, that is the crucial question to ask about

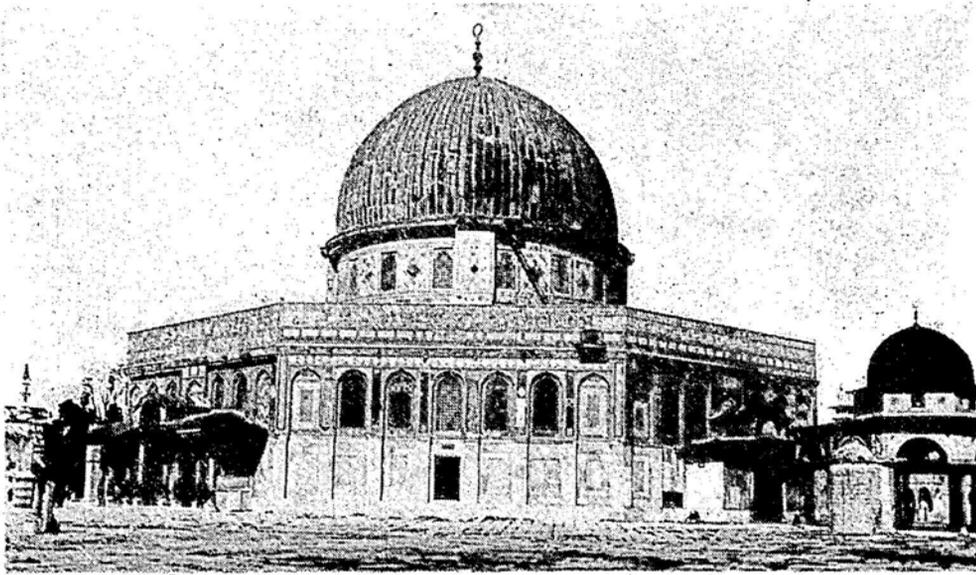
a religion—What is your god like? Amida has many high claims made for him, but he is at best a figment of the imagination, constructed by men who felt the need of such a being and placed him in the heavens as an object of worship. In striking contrast we have in our God one who was made known chiefly and most effectively by Jesus Christ, who was a historically verifiable character living on our planet at a particular place which we can visit today and at a definite time in human history. That makes all the difference in the world, the difference between historical reality and imaginative creation. One gives us a solid foundation and the other does not.

### CONFUCIANISM AND TAOISM

When Buddhism came to China it found two strongly entrenched religious systems, Confucianism and Taoism. But lying back of these and retaining a powerful hold on the people was the crude animistic outlook on nature which had come out of their primitive days. The fear of evil spirits is still a living force in Chinese life and must be taken into account whenever the religious need of the people is being considered. Neither Confucianism nor Taoism nor Buddhism has been able to drive out the superstitious fears everywhere present.

Unlike the Buddha, who was his contemporary, Confucius was both wise and good. He left behind him wholesome rules and regulations for the state, society, and the individual, which have had much to do with the continuity of China down through the centuries. But he stopped with the relations of man with man and had almost nothing to say about God and worship and a future life. He put all such questions aside as out of his realm. Buddhism secured a hold in China for the very reason that it provided the Chinese with a spiritual world, with gods who could be worshiped and a heaven to which men might go after death.

Taoism has contributed even less to China's deeper life. Its founder, Lao-cius, was an idealist with some suggestive insights, but was out of touch almost completely with the needs of the common man. What goes by the name of Taoism today is a sorry spectacle, with little to make a Chinese proud of that part of his heritage. It is



*The Mosque of Omar at Jerusalem.*

for the most part a jumble of silly superstitions, the priests preying on the credulity and fears of the populace and thereby gaining a precarious livelihood.

In the words of Dr. Leighton Stuart, missionary and now United States Ambassador to China, "No other religion has any future in China; it will be Christianity, or it will be atheism."

#### THE SHINTOISM OF JAPAN

The leading religion of Japan is Buddhism, one feature of which, the worship of Amida, has already been mentioned. Just as in China, Buddhism found in Japan an ancient religion, which we know as Shintoism. It was a primitive animism, and as a popular cult it remains very much what it was in the early day. It was exceedingly simple and had little to offer the Japanese as they advanced in culture, a culture largely copied from the Chinese.

Shintoism, however, had another side which has exerted a mighty influence in Japanese life, as we have had ample opportunity of realizing since the attack on Pearl Harbor on December 7, 1941. This form of Shintoism centers in the Emperor, the first Emperor, Jimmu Tenno, being looked upon as the grandson of Amaterasu, the Sun goddess, the chief deity in the pantheon. The present ruler, Hirohito, is the one hundred and twenty-fourth emperor in direct, unbroken line from Jimmu Tenno, and that makes him a divine being to whom reverence and

even worship are to be given. Such was the undeviating doctrine, the main item in the creed of Japan, until on January 1, 1946, an unprecedented thing happened. The emperor disavowed his divinity and declared that he was a human being like the rest of mankind. What this will mean to the Japanese no one can say, but it certainly changes the situation materially, undermining the whole structure of the nationalistic religion which has had so terrible an effect not only in Japan, but in its relations with the entire world.

At best, Shintoism stands self-condemned—it is not only Japanese in origin and development, but it is for Japanese only. A national religion is not big enough for the world in which we live. A religion must be universal in purpose and in its fitness to meet the need of all men or else it is not adequate for any man under any situation.

#### RELIGION OF MOHAMMED

Anywhere from 250,000,000 to 275,000,000 Moslems are scattered over two continents all the way from China to the Atlantic coast of Africa. The homeland of the faith is the arid peninsula of Arabia, with its center in Mecca, towards which Moslems kneel in prayer five times a day. Islam, which is the name Mohammed gave his religion, is a crusading, militant, missionary faith which its followers believe will some day be the one religion of the world.

Founded six hundred years after Christianity and being the latest of all the great religions, Islam considers itself the crown of all religions, placed in the world to supersede them all.

One cannot wonder that Mohammedans want Christians to leave them alone. They resent bitterly the approaches of the missionary. Two Mohammedan countries, Saudi Arabia and Afghanistan, prohibit the entry of any who are not of their faith.

Why then should we evangelize the Moslems? They are a most intensely devoted people, giving themselves to the prescribed ritual and prayers with earnestness and reciting their sacred book, the Koran, more faithfully than most Christians read their Bible.

It does not take long, however, to discover appalling weaknesses in Islam. Mohammed was a prophet, yes, a real prophetic figure during the early days of his mission; but he was a prophet who went astray. During the last ten years of his life he sanctioned and gave himself to practices which must increasingly embarrass even his own followers. Sensuality, assassination, deception, and cruel atrocities in warfare mar his record and make him unfit to be a moral and religious leader among men.



*A worshiper at the statue of Nichiren, Hokata, Japan.*

Moreover, Islam is tied hand and foot to implicit obedience to the Koran. The book came from the prophet himself and is looked upon as divine in every statement. To say that it is divinely inspired scarcely covers the case. The official position is that the Koran was not brought into existence at all but is the uncreated word of God which has always existed at the right hand of God and was handed down to Mohammed by Gabriel as God directed.

The Koran contains some fine, exalted passages, particularly in the earlier sections; but for the most part it consists of detailed regulations about almost everything in human relations and at times descends to the everyday life of Mohammed and his wives, where it is anything but edifying. It is hard to see how educated Moslems can continue to think of it as worthy of their great god Allah.

But the greatest defect in Islam is in its doctrine of God. The Moslem creed is very simple, "There is no god but Allah, and Mohammed is the Prophet of Allah," which is repeated ten thousand times over every day in the mosque, in the home, and in the desert, wherever Moslems find themselves at the times of prayer.

Who is Allah? He is the one god of the universe. That sounds like the Christian doctrine of God, but the likeness soon ceases to be impressive. The Islamic God is looked upon as so different from men that they must not think of him as a father. That would make men God's children, kin to God, created in his image, as our Bible has it, but no, that would be unworthy of the Moslem Allah.

Man is not created in his image; he is carnal and not spiritual, so that he can never hope, even in the next world, to enjoy fellowship and communion with God. Instead, the Moslem paradise is a place of physical enjoyment, suited to the tastes of the natural man, even to the extent, as is clearly presented in the Koran, of living in company with finely formed maidens created for man's enjoyment. Some Moslems happily rise above this crude conception, but it is the orthodox teaching of their faith. And, besides, Allah is almighty to such a degree that he dominates everything, even man's acts and thoughts. Man is not free—he is bound by the eternal decrees of



*The grave of Confucius.*

Allah. Can one wonder that the pall of fatalism hangs heavy over the Islamic world? When all is summed up, it would seem that no people on earth are more deeply in need of the gospel of the God and Father of our Lord Jesus Christ. That gospel provides a Father-God who made man for fellowship with himself and who transforms the carnal man into a son who is capable of that fellowship.

#### THE JEWS

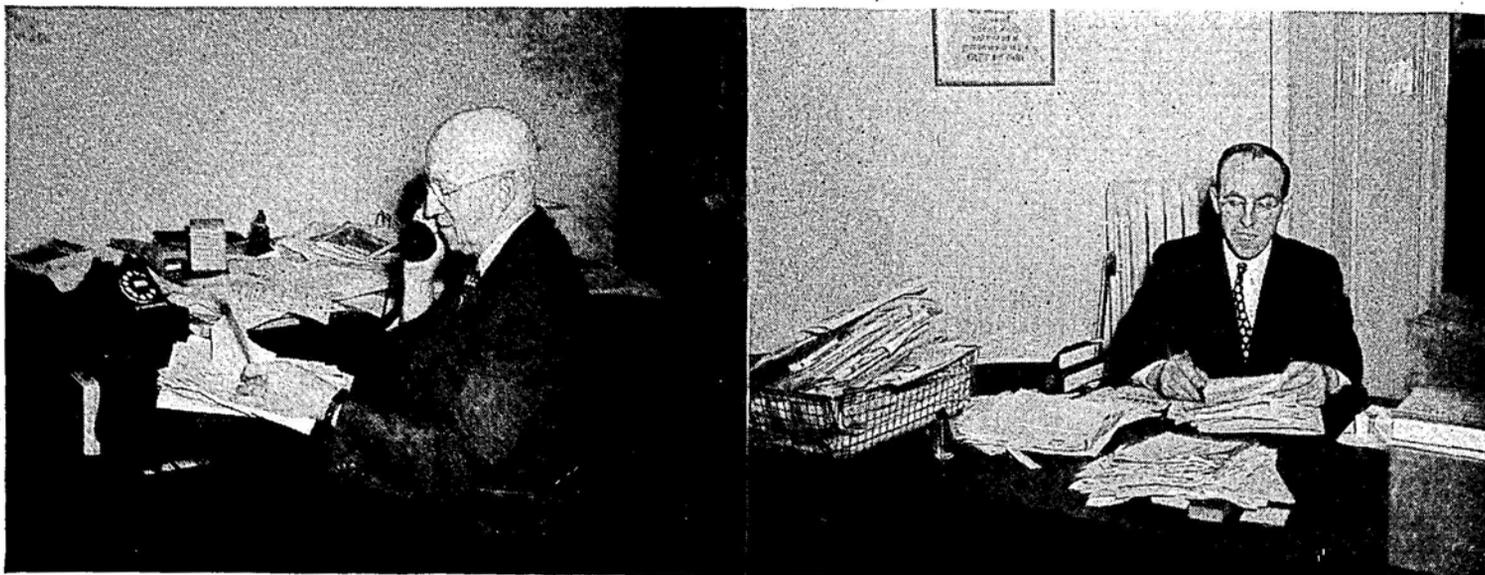
Why take the Christian gospel to a people whose scriptures are the Old Testament of our Bible, who gave us the prophets and psalmists on whose words we nourish our spiritual life as the very word of God?

The Jews are so well satisfied with what they already have that they feel the need of nothing more. They look upon the Christian mission as useless interference, which we ought to know enough not to indulge in. But consider for a moment what it would mean if we should feel it our duty to present the claims of Jesus Christ to peoples of all the other religions of mankind, to all except the Jews. We would be putting them in a class by themselves as the one people who do not need Jesus Christ. All other people do; we do; but there are the Jews—what of them?

Here is the crucial point. If all men stand in need of what Jesus Christ and he alone can do, why put the Jews off in a class by themselves? They are closer to us than adherents of the other religions. They have given us the Old Testament. But the Jew of today stands in the same need of the fulfillment in the Jesus of the New Testament as did those Jews in the first century, like Peter and John and Paul, who found their peace in Jesus Christ, their Savior and Lord.

#### A CONCLUDING WORD

It has not been a pleasant task to point out the weaknesses in other religions. They contain many noble truths which have been a solace to countless millions and which have their lesson for us. But here we are with the matchless possession of Jesus Christ in our hearts, a Savior who will deliver men from fear and sin and frustration, and who has revealed a God who is holy and can be depended on to be with them forever. When we look out over the world and see men who are in bondage and cannot break their fetters, there is only one thing that we as Christians can do. To put it in the oft-repeated words of Dr. John R. Mott, "If our religion is false, we ought to change it; if it is true, we are bound to propagate it."



Left: Mr. John J. Kelley is kept busy managing the affairs of Christ's Mission. Right: Dr. Leo H. Lehmann, superintendent of Christ's Mission and editor of The Converted Catholic.

# Christ's Mission, Inc.

by **Jeanne Kellar**

*WORLD OUTLOOK'S field correspondent here tells an amazing story and one that no eastern secular newspaper or magazine would dare to touch. It is a story of the trek of priests out of the Roman Catholic Church. Not many people know that there is a Mission of, by, and for ex-priests; that 300 of them have been "processed" by it; that from 75 to 100 priests are converted each year; that there are a dozen churches in New York composed entirely of former Catholics.*

HISTORY BOOKS TELL US THE REFORMATION occurred in the sixteenth century. They fail to mention the fact that, although the initial and strongest movement took place then, the Reformation has actually been a process continuous through the centuries and is being carried on today.

The same protest against doctrine which led such priests as Martin Luther and John Knox to leave the Roman Catholic Church and organize the movement from which sprang the Protestant Church, today impels between 75 and 100 Catholic priests in this country, as well as countless laymen, to leave their church. In countries having a larger Roman Catholic population (less than one-third of U.S. church members are Roman Catholic) the number of converted priests is increased proportionately, and laymen who have left or totally disregard the church are numbered by hundreds of thousands.

In a recent mass withdrawal in Venezuela, 250 priests, almost a third of

the total number in the country, broke with Rome to establish their own independent Venezuelan Apostolic Church. Their leader, 24-year-old Father Luis Fernando Castillo Mendez, was, of course, imprisoned. The same thing has occurred in Brazil. It happened years ago in the Philippines. Reports from Italy say that at least 2,000 priests have left the church there. The dynamic superintendent of the Methodist Church in Poland, Constanty Rajder, was once a Roman Catholic priest. And so it goes all over the world.

Under hierarchal pressure the fearful newspapers and magazines make a great play of all things Catholic, and when a Protestant of some prominence turns Catholic (Senator Wagner, Clare Booth Luce, for example) it hits the headlines. Under similar pressure, backed up by box office support, Catholic propaganda films pour out of Hollywood ("Bells of St. Mary," "Going My Way," "Miracles of the Bells" are a few). But the simple truth is that Catholicism is losing out in all of its

ancient strongholds, and though it has a powerful drive under way in America it loses more members to Protestantism than it gains from Protestantism.

In one area a thousand Catholics joined The Methodist Church last year, and the Presbyterians report over 600.

Last year the Roman Catholic Church in this country, on the basis of its peculiar method of counting by families and including all babies born in practicing Catholic families, increased its membership 438,453, or 1.4 per cent. The Methodists had a net increase of 346,376, or 2.4 per cent. The leading Protestant churches (not counting around 300 smaller ones) had a net increase of 1,534,787, or 3.6 per cent. These are the statistical facts, though eastern newspapers and magazines would not publish them.

In the very heart of New York City, Catholic stronghold in America, is a little known organization which is the core of the reformation in this country. The thousands of New Yorkers who stroll down Seventh Avenue toward Times Square on their way to theater, office, or night club would be startled to know they pass the offices of a group of men greatly feared by the Roman Catholic Church. The uniqueness of Christ's Mission lies in the fact that it is run by former priests and converted Catholic laymen, Prot-

estants in the truest sense of the word.

Christ's Mission for years operated in Union Methodist Church, a few steps from the famed Broadway theater district, where, with a small staff of 11, it carried on a crusade to expose the fallacies of Roman Catholic doctrine and to convert members of that church as these priests themselves had been converted. It has now moved to the corner of Seventh Avenue and 50th Street, "two blocks closer to Cardinal Spellman."

The leading spirit of the Mission is Dr. Leo H. Lehmann. Born in Ireland and trained by the Roman Catholic Brothers, he was ordained in the Pope's own church, St. John Lateran in Rome, in 1921, after four years of study in Rome at the international seminary of *Propaganda Fide*. He was sent to Capetown, South Africa, where he served until 1927 except for a brief business trip back to Rome. Transferred then to America, he was assigned to Gainesville, Florida, where he left the priesthood in 1929. It was no spur-of-the-moment decision but one at which he arrived only after long hours of thought and prayer. The reasons leading to that decision are, he says, the same as those which have motivated other ex-priests.

"The Roman Catholic Church rejects the all-sufficiency of the sacrifice of Christ upon the cross," he declared. "In its doctrine, additional sacrifices must be made daily by priests, that is, the ritual of the mass. This re-enacting of the sacrifice is even said to add to and improve upon Calvary. The doctrine of purgatory is just another name for the pagan doctrine of reincarnation, which means that the sinner must go on suffering and expiating for his sins after death. This purgatorial suffering may be shortened by indulgences which are dispensed for cash or certain observances, and thus priests hold their people through fear.

"We now believe that sacrificial priests do not belong in Christianity. We believe that the sacrifice of Christ was perfect and therefore complete, that he suffered once and for all, that through him and him alone is salvation assured, and that there is no need for further suffering in purgatory. It is a wonderful thing for one to believe—if he has the courage to believe it—that there will be no further suffering after death for those who have faith in

Christ. It is a belief one will not find in the Roman Catholic Church."

After Dr. Lehmann left the priesthood he spent six months seeking steady employment. Finally he succeeded in obtaining a job with Western Union Telegraph Company on condition that he would never reveal himself to be an ex-priest. Shortly afterward he came in contact with Christ's Mission, where he was converted to Protestantism.

The Mission had been founded by another Irishman, Father James O'Connor, who left the church in 1878 because he, too, had lost faith in the



*Union Methodist Church, New York City, where Christ's Mission holds Sunday services*

Roman Catholic priesthood. He studied medicine for a while but soon became converted at an evangelical service. Hearing the words, "When thou art converted, strengthen thy brethren," he came to New York to tell of his conversion. These words have since become the motto of the organization, which he started in 1887 and incorporated under the laws of the state of New York specifically for controversy with the Roman Catholic Church.

For twelve years he held meetings in metropolitan churches, having no headquarters for his work. In September, 1883, the first issue of his *Converted Catholic* magazine appeared, and later copies of this publication found their way to the Vatican library in Rome. He continued this work until his death in 1911. Since then the Mis-

sion has had a succession of leaders, as well as offices. It has always been located in midtown Manhattan and at one time even owned an office building, which it was forced to sell during the depression.

The purpose of the Mission is multi-fold. The work of rehabilitating ex-priests, started by Father O'Connor, is carried on today. The problem of these men is a serious one. Disillusioned because they gained no real satisfaction in their old religion, many ex-priests turn away from God altogether. They find themselves outcasts in society, stigmatized by the Catholic Church, shunned by their families. Trained in Latin, philosophy, and other scholarly subjects, they have no practical experience in earning a living and oftentimes sift through society to the very dregs.

Ex-priests who are in the Mission or have been helped by it seek to aid these men both economically and spiritually. Often those who are contacted go into the Protestant ministry. Most Catholic laymen who are converted join the Baptist Church, because its organization and doctrine seem the antithesis of that of the Catholic Church. Most priests who are converted and go into the ministry select the Presbyterian Church. The doctrine of this church, since it was a direct outgrowth of the Reformation, fits their own belief.

Not all Catholics who leave their church join another. Many become atheists or agnostics. Little publicity is given to those who do join a Protestant denomination. They are accepted as matter-of-factly as any other convert. At the same time that Clare Luce was embracing the Catholic faith, with day-by-day accounts of her progress in press and radio, a former priest, the Rev. Noel Patrick Conlon, a member of the Order of Friars Minor (Franciscans) and faculty member of St. Bonaventure College in Alleghany, New York, was received as a minister into the Protestant Episcopal Church. But his conversion was not news around New York.

Last summer the Rev. Frank Payas, ex-priest and former colleague of Dr. Lehmann, was elected moderator of the Presbyterian Church by the Presbytery of Santa Fe, New Mexico. After leaving the priesthood in 1944 he had

studied at Dubuque University and had entered the Presbyterian ministry.

Nearly every issue of the *Converted Catholic* has similar reports of priests who have turned to the Protestant ministry or who have left the Roman Catholic Church and entered the Protestant laity. Dr. George Barrois, former priest and professor in the National Catholic University in Washington, D. C., is now a Presbyterian minister and professor at Princeton. Father Andrew Sommese, priest of the Augustinian order—to which Luther belonged—and Father John Zerhusen, secular priest of the archdiocese of Baltimore, both left the Roman Catholic priesthood recently and entered the Lutheran ministry. Bishop Carlos Duarte, former Roman Catholic bishop in Brazil, broke with the Vatican to found an independent church.

These cases are cited by the Mission's publication to dispel the illusion that the trend of conversions is one-sided.

A second phase of the work involves Sunday afternoon services in Union Methodist Church. Nominally these worship services are for converted Catholics and the sermons are often like lectures. An open forum is held at the end of every service, led by the ex-priests or their guest speakers.

Dr. Lehmann and his associates, as part of the program dealing with the general public, give lectures in evangelical seminaries, informing theological students of problems they will meet in their work involving the Catholic Church. The subject of mixed marriages is often discussed and Dr. Lehmann serves as counselor in many cases. The Rev. William Burke, priest for ten years in the diocese of Scranton, Pennsylvania, is Eastern field representative of the Mission and spends his time visiting pastors, Sunday school and youth groups and addressing congregations. The Mission has more calls for such services than it is able to fill.

Another Mission worker, the Rev. Anthony Caliendo, former Catholic layman and now a Baptist minister, spent the summer in Italy assisting many ex-priests there to form an evangelical organization. In a tour sponsored by the Protestant Truth Society of England, led by Mr. John A. Kensit, Dr. Lehmann visited the British Isles recently, speaking to capacity audiences in Edinburgh, Glasgow, London, Bel-

fast, Liverpool, Bournemouth, and Brighton.

The most far-reaching work of the Mission is, of course, the publication of the *Converted Catholic*. The magazine was revived in 1940 by Dr. Lehmann. Its circulation has jumped to more than 30,000 in six years and it reaches at least 10,000 Protestant ministers. Published every month except July and August, its subscription rate is \$1.00 per year, although actual costs of publishing it run much higher. The Mission is supported by free will offerings, which also balance the magazine's budget.

In this publication, as in all of the Mission's work, the controversy with the Roman Catholic Church is carried on at a high level. Dr. Lehmann carefully analyzes the differences between Catholic and Protestant belief, using well-documented facts. He decries salacious and scandalous attacks on the church or the lives of its priests and nuns. "We don't want to hurt those people," he insists. "They are our people and we want to help them."

In a world where the high-powered publicity of the Roman Catholic Church is almost naively one-sided, the outspoken comments of Dr. Lehmann in the magazine are startling to Catholic and Protestant alike.

A recent issue contained an article entitled, "The Vatican's Complicity in the Two World Wars." The writer said: "Americans are reluctant to believe how deeply the Vatican has been involved in the Fascist and Nazi intrigues that led to the second World War. Even such keen observers as Lewis Mumford took a long time to realize—as he points out in his book, *Faith for Living* (p. 160)—that 'The betrayal of the Christian world very plainly took place in 1929, in the Concordat that was made between Mussolini and the Pope.' Others have since come to realize also that, were it not for the Vatican's Concordat with Hitler in 1933, Nazism would never have gained the support it did in its drive against all democratic freedoms."

In an article entitled, "Religious Liberty Is Anathema in Roman Catholic Teaching," Dr. Lehmann declared: "We have absolute and final proof that it is a downright falsehood for Cardinal Spellman or any other Catholic spokesman to say that the Roman Catholic Church is in favor of religious liberty

—for all religions, as Americans understand it." He quoted from an issue of the *American Ecclesiastical Review*, published by the Catholic University of Washington: "In his Christmas message of 1942, Pope Pius XII enumerated among the basic human rights, called for by the dignity of the human person, 'the right to religious information and education; the right to the worship of God in private and public.' Now, although the Sovereign Pontiff did not further qualify the significance of 'religious' and 'worship,' these words can refer only to the Catholic religion and worship, if the word 'right' be taken in its proper, objective sense. For, if there is anything basic in Catholic teaching, it is the doctrine that the Son of God established only one religion and imposed on all men the obligation of embracing it; consequently no other religion has a real objective right to exist and to function and no individual has an objective right to embrace any non-Catholic religion."

Christ's Mission is non-denominational and, in the words of its director, "is a co-ordinating unit working in and throughout all Protestant denominations to establish a unity of basic belief amongst them all." It is controlled by a board of trustees comprising members from various Protestant denominations as well as reliable business men. President of the board is Dr. T. Christie Innes, Presbyterian minister and director of the American Tract Society. Many of the trustees prefer to remain anonymous.

In its lifetime the Mission has helped some 300 priests to adjust themselves to a life outside the priesthood. There is no co-ordinating unit for men who have gone through the Mission, no organization to band them together. Once they are helped on their way the Mission turns to others, more in need of assistance.

Last summer Christ's Mission held a four-day conference in Calvary Baptist Church, New York. Some 2,000 persons attended the opening session to hear Dr. Lehmann discuss "The Secret of Catholic Power in America." At subsequent meetings addresses were made on "The Problem of Mixed Marriages," "Should a Roman Catholic Marry a Protestant," "Christ or the Church in Italy," and "The False Christ or the True Christ." Dr. Lehmann hopes to hold similar conferences in other cities.

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*Bennett College campus, Greensboro, North Carolina*

# A Campus SETS THE TONE

by **Benjamin Fine**\*

IF YOU TURN OFF THE STATE HIGHWAY at Greensboro, North Carolina, you are suddenly thrust upon one of the most beautiful campuses in America. It is not a large campus, as colleges and universities go, but it is well kept, beautiful to look at, and sets a tone of distinction. From the long-spiralled Annie Merner Pfeiffer Chapel, rising majestically upward, to the quaint Little Theater, squatting unassumingly in the background, the campus gives you a feeling of satisfaction and a sense of academic pleasure.

\* Mr. Fine is educational editor of the *New York Times*. Bennett College is one of the projects of the W.D.C.S. to which the Wesleyan Service Guild contributes.

When I visited Bennett College—an extremely well-kept Negro college for girls—I was at once struck by its beauty and at the same time by its natural simplicity. Here was no putting on your Sunday best for visitors. Nor was the general attitude of the girls on the campus stilted or superficial. They moved with ease and grace, and served as your escort with just that touch of dignity and friendliness that made you feel at home at once. Everything about the campus was clean and neat. It was, therefore, no great surprise when I found the luncheon that President David D. Jones and his staff tendered me to be exceptionally enjoyable. The lovely bouquets of flowers, picked, I dare say, from the campus itself; the

neat placecards, made by the students; the well-mannered, neatly dressed girls and the well-groomed faculty members, all fitted into the pattern so perfectly that I knew the college took singular pride in what it was doing.

There is a direct correlation between the physical surroundings of a school and the education it furnishes to its students. Although this fact is not always recognized, and frequently ignored, yet I believe that if the students see beauty around them everyday, they will gear their own lives to be beautiful. I have often seen the "sloppy Joe" type of student on a campus that is ill-kept, ugly-looking, run-down-at-the-heels. Somehow, students absorb the atmosphere of their physical surround-

ings. And that is not difficult to understand. You take pride in what is attractive; you accept with a shrug the squalid or ugly surroundings. Many colleges who have let their buildings go to ruin, who have forgotten to paint the little gray chapel or who have permitted the grass to become knotty and snarled with a five-year's uncut growth, have found that they cannot whip up any pride of ownership in their student body.

This is not to imply that you need a million-dollar modern dormitory or a Gothic-towered administration building to inspire learning. I have seen many comparatively poor colleges turn out top-notch graduates. But even the colleges that have old plants can keep them clean and good to look at. It is entirely a question of attitude on the part of the president, the staff, and the students. The college sets the pace; if it shows pride in its surroundings, the students will, somehow, catch the spirit and reflect this pride. It will show up in the student's dress and manners; it will show up even further in the student's study habits, in his attitude toward visitors on the campus, and in his everyday deportment in and out of the classroom.

A clean atmosphere frequently means clean thinking. An outward joy usually brings inward calm.

"Our buildings are kept clean not for the inspection of visitors but for our own self-respect," Dr. Jones wrote more than twenty years ago. "Anyone who thinks through the problem can readily see that students who attend run-down, dirty, ill-kept schools carry back with them to their homes impressions that will surely make for disorderly lives. So we have held that we desire orderliness and cleanliness for ourselves, and the approval of visitors will take care of itself."

This is exactly the impression that you get when you visit the campus. You know that this is not a "show" for your benefit, but it is part of the normal life of the college. The students have absorbed the atmosphere and show it in their love for their institution.

"Isn't this beautiful!" one of the students exclaimed, as she escorted me around the campus. "It just fills you with a warm feeling inside to see how lovely things can be."

Bennett College has succeeded in implanting that attitude in all of its 500 or



Photo by J. Harold Smith

### *Plan for Bennett's future*

so students. In his most recent report to the trustees, President Jones, who has done a magnificent job in developing a weak institution into one of the best in the country, points out that the college is built around the idea that everything teaches; that if education does not make a difference in the daily life, it is not worth while. He has prepared a long-time plan for the campus, with every tree and shrub in its place, for the next quarter of a century. The college is committed to a functional view of education, each building planned with its function in mind.

This means, the president explains, that the very best thought on the entire campus is put into the plans passed on to the architect with consultative services from experts where needed. For one building, the plans were drawn eight times!

"The buildings are substantially built, with a view to long-time upkeep," Dr. Jones notes. "They are simply built, and built with an eye for beauty so that the college has come to be regarded as one of the most beautiful small colleges in the South."

In a speech earlier this year, Dr. Jones outlined his philosophy as to the connection between physical surroundings and a college education. It was well-expressed, and bears repeating. "When I first came to Bennett College," he

recalled, "I met an old Negro woman who was coming across the campus. In those days we had no buildings to speak of and almost every improvement had to be done by ourselves. She stopped me and said: 'That's right, Mr. Jones. Clean 'em up. Paint 'em up. The poor old horse gets a lot of sympathy but it's the sleek horse that gets the pats!'

"It is not for pats that we insist so much on the appearance of our campus, however, but because we think physical appearance is a part of the educational process itself."

Perhaps that is why, in stating the philosophy of Bennett College, Dr. Jones insists that his institution is a cooperative enterprise—trustees, faculty, and friends working toward a common objective of building a college that will meet the highest standards to be found anywhere. The contribution of each person on the campus is considered worth while.

"The men who keep the lawns, the carpenters and painters, the administrative staff, and teachers have all understood and worked with common zeal to create here the kind of place and atmosphere which Bennett College desires," Dr. Jones comments.

That may be one reason why the college has grown, since he came to it two decades ago, from ten to 503 students, and from capital assets of a few



*Girls of Bennett College*

hundred thousand dollars to assets beyond two and one-half million dollars.

As if to prove pragmatically the wisdom of his philosophy, Dr. Jones has found that the students are eager to participate in projects that teach them personal neatness as well as good-grooming. In the department of Home Economics an orientation course is offered to all students in the Art of Living, designed to help the girls with their personal problems. Topics of study and discussion center around personal hygiene, personality adjustment, planning and budgeting, getting along with other people, etiquette and the social graces.

Closely allied with this course is the Clothes Hospital where the students can go to alter their old garments, to make new ones in appropriate colors, and to improve their personal appearance. Today the Clothes Hospital, with its emphasis on simplicity of attire, finds expression in the Clothing Clinic, stressing good grooming, appropriate dress, and a poised and gracious manner.

It is the general viewpoint at Bennett that the physical environment and

the atmosphere of the campus can contribute proportionately to the growth and development of the whole person. Because it believes that everything that happens on the campus is a part of the educational experience of the student, the college maintains refined facilities and beautifully appointed buildings. Even the residence halls foster an atmosphere where young women may learn the values to be attained through harmonious family living.

Moreover, each student shares in keeping the campus clean and beautiful. Called "duty-work," this campus participation gives each student an opportunity really to appreciate the beauty as it expresses itself in everyday surroundings. The physical design of the campus expresses the same warmth and beauty which the college envisions for the intellectual life of the student. Back in 1928 the Federal Survey of Negro Colleges reported that "the survey committee was very favorably impressed with the immaculate appearance of all the buildings on the campus." It then added that "the dormitories were not only neat and clean, but indicated that extra effort was being

made to assure ideal living conditions for the women students." In the intervening years this position has been strengthened, until today Bennett College has reason to be proud and pleased at its development.

Listing the aims behind Bennett College's philosophy, Miss Willa B. Player, member of the faculty, cites these significant objectives:

"To stimulate an appreciation for the beautiful in everyday living as well as in the arts."

"To provide the environment and facilities that will make for the physical fitness of the student and develop in her an appreciation for the healthy mind and body."

"She is sensitive to loveliness in ordinary surroundings, as well as in art, music, and literature," Miss Player continues. "She recognizes things of beauty as an integral part of everyday life."

These are high ideals, unmistakably. Yet Bennett College has been able, starting with almost nothing, to attain worth-while objectives. Because of its beautiful, well-kept campus, and, of course, the notable educational standards accompanying the physical surroundings, the college has been able to win the respect and admiration of educational leaders throughout the country.

Bennett College can well become a model for other institutions. The emphasis placed on campus beauty can be carried over to all colleges and universities. I have seen well-kept, inspiring colleges even though the campus itself has consisted of a barren patch of grass or a cement walk. It is the philosophy behind the campus that will show through old buildings of struggling institutions. If you instill your students with the pride of ownership, with the love of beauty, with the joy of good living, they will help you keep the campus lovely and beautiful.

Other colleges can profit from the experience of Bennett. We need more of the philosophy of President David D. Jones in American education. It is unwise to think of campus beauty as being superficial or remote from the student's way of life.

Better physical surroundings will mean better students. That is a lesson that needs emphasis today.

# WORSHIP SERVICE

by Merian McCartney\*

## OPENING HYMN:

"I Am Thine, O Lord"—No. 252  
(Methodist Hymnal).

## SCRIPTURE:

John 3:1-21 (inclusive).

## MEDITATION:

A beautiful painting by H. O. Tanner of Nicodemus and Jesus portrays the two figures seated on a housetop with the sleeping city of Jerusalem in the background. A shadowy Nicodemus leans forward in an effort to comprehend. Pale light illumines the face of Jesus, particularly the eyes, which seem to hold impenetrable mysteries.

What has driven Nicodemus to seek Jesus at this hour? Could it be a deep hunger, a sense of his own inadequacy?

This same hunger drives us to strange behavior, over rough roads which have no ending: roads where we pick up the mud of material possessions, only to find them a heavy encumbrance; or where we strain for success and the approval of men, only to find their emptiness. We pride ourselves on doing as much as two persons, but our faces are masks of fatigue, dull with indifference if not resistance to the life about us. We seem blinded and choked in the whirlwind of dust we've raised getting nowhere very fast.

Like Nicodemus, we too may steal away to be alone with our Lord. As he listened to the words of truth, we too must listen with our minds and with our hearts to the Living Word, the breath of God—our Bible! John tells us the Word became flesh—the Word being God's idea of Himself revealed in the personality of Jesus Christ as He entered into the stream of human history.

Those penetrating eyes of Christ see through Nicodemus. Those eyes see through us, too: our sinful pride; the exceptionally high standards we have for other people; the times we sit in the judgment seat, ready to tear out the speck from our brother's eye, unaware of the log in our own eye. There are the other sins, too, of selfishness, anger, lust, and fear.

Although the eyes of Christ see everything, they radiate great mercy and love. A sense of shame overwhelms us. We acknowledge our guilt and our need. Turning away quickly from them to Him, we are cleansed. He covers our filthy rags with His righteousness.

Leaving the life of the egocentric we strive to become Christ-centered. He is our guide. Problems become opportu-

nities, faith replaces fear. Love is hate upside down. No human being is beyond the loving concern of our Christ. Therefore no one is beyond our loving concern. Overboard goes the idea that we are burden bearers. Self-pity is such a criminal waste of energy! We want to be a branch of "That Vine" and we want to bear, not burdens, but fruit.

Muriel Lester told us of an experience she recently had abroad. She met a young Norwegian—tall, fair, broad-shouldered. Later someone told her his story. He had been the student leader of Norway. He was brilliant and had one of those memories that forget neither a name nor an address. When the Nazis seized his country he was afraid the names of his countrymen or their hiding places might be pried from him when he was unconscious. Rather than divulge a name he determined to commit suicide. He took poison. The Nazi guards discovered it and rushed him to the prison hospital; where they carefully nursed him back to life. He was too valuable to them to be dead. Eighteen months they tortured him in one concentration camp after another. Finally they said, "You are too tough for us, but we are sending you to the camps in Germany. They have torture devices there which will make you talk!" Two more years he spent in the German concentration camps before liberation came. Not once did he di-

Special selections from the Gospel of John:

"And this is the condemnation, that light is come into the world, and men loved darkness rather than light, . . .

. . . For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.

"The Father loveth the Son, and hath given all things into his hand.

"He that believeth on the Son hath everlasting life."

" . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

"Marvel not that I said unto thee, Ye must be born again.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

" . . . For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

vilge a name. He said that when his life was saved he lost his fear, knowing that God would give him the power to keep silence.

The next day Muriel Lester saw him again, his face transfigured with joy! "At last my dream has come true," he told her. "I am going as a member of the Swedish Y.M.C.A. team into the concentration camps in Germany, to try to win the Gestapo prisoners back to good citizenship!"

Sometime later Muriel Lester was telling this story in London when a young Englishman spoke up, "Would you like to hear the second chapter to that story? I was present when that Swedish team drove up to a certain camp. Two of the Gestapo, recognizing the young Norwegian, turned white and disappeared into the prison. Finally when they faced him, they discovered something very strange—a fourth dimension! The young Norwegian had not returned for revenge, but with love in his heart which only the grace of Christ could supply. The Gestapo are becoming not only good citizens but good Christians!"

Once again God had entered into the stream of human history through the young Norwegian. Like Christ, he returned love for hate. He identified himself with the evil doers, suffering with them and sharing their guilt—and so, being a branch of "The Vine," through his life issues the power to save human souls.

Muriel Lester reports that all over the world there is an absence of forgiveness, compassion, almost a total eclipse of moral and spiritual power.

How can we be content to live on the low level of our own human capacities, while science cries out to us to release moral and spiritual energy that will outstrip the atomic energy of this age? How can we be absorbed in trifles while the rest of the world lies prostrate in the black hopelessness of starvation and death?

## PRAYER OF CONSECRATION:

O Son of God, we want to be "born anew of water and the spirit." As individuals and as a nation we are so guilty and ineffective in Thy sight! Cleanse us, empty us of self, and make us channels through which Thy holy energy and wisdom may be released. Pour Thy light upon the leaders of all the nations. Redirect our course and release in our nation and throughout the world the redemptive love of God.

It can be done only through the power of the Holy Spirit, O Christ! Amen.

## CONCLUDING HYMN:

"Lord, Speak to Me, That I May Speak"—No. 460 (Methodist Hymnal).

\* This worship service is well suited to be used in connection with the study many groups are having this fall called "We the Peoples of the United Nations."

\* Miss McCartney is a member of the Wesleyan Service Guild at the Arch Street Methodist Church, Philadelphia, Pennsylvania.

# WHAT'S Going On HERE?

**Christian Prime Minister**—Tradition crashed when life-long Presbyterian Tetsu Katayama became Prime Minister of Japan, where the Emperor was regarded as a god until he denied it after the war. General MacArthur pointed out that the three great Oriental countries of China, the Philippines and Japan are now led by Christians.

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**Churches Gaining**—The *Christian Herald* statistics showed Protestant churches had a net gain of 1,534,784 members last year; the Catholics gaining 438,453. There are 43,635,058 Protestants; 24,402,124 Catholics; 4,641,000 Jews; and a few million unreported, mostly Protestants.

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**How Things Have Changed**—Before the war the Methodists in Poland were pushed around and forced to go under the name of the Southern Trading Company; their meetings were broken up and several attempts were made to confiscate their property. Now Methodist Bishop Paul N. Garber wears Poland's highest decoration, the Methodist conference proceedings are broadcast over the government-controlled radio, and Methodism is the leading Protestant group. The Poles at least grant the religious liberty that the Catholic regime denied and would deny again.

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**Dole de Luxe**—Excitement was caused by the revelation that 37 families with 120 members on relief were quartered in New York hotels. One family of nine cost \$405 a month. Most of them were hustled elsewhere.

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**New Yorkers Growing Old**—State surveys showed that New Yorkers are older than people of other states. Those sixty-five and over number 1,200,000, will number 2,000,000 in 1960. Forty-five per cent of these are in New York City, where the population increased 56% in forty years, the oldsters increasing 206%. In the group are 15% more women than men.

**The Refugees in Our Midst**—A new book says we have over a quarter of a million war refugees, most of them being Jews. Newspapers say one ship recently landed 300 rabbis and their families.

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**Jewish Crusade**—The Crusade of eight million Methodists for \$25,000,000 was dwarfed by the year's appeal of five million Jews for \$170,000,000. New York City raised \$65,000,000 of the amount.

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**Great Return**—Dr. H. C. Tucker, ninety-year-old Brazil missionary, returned to the U. S. after sixty-one years on the field. One of the great missionaries of the world, he was decorated by the Brazil government, knew every ruler since Emperor Dom Pedro, was charter member of the first Methodist conference. Mrs. Tucker is the daughter of Bishop Granbery, whose name is borne by Granbery College at Juiz de Fora.

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**People Trust Preachers**—*Herald-Tribune* polls show that more people (32.6%) think religious leaders do most good, as compared with other leaders. Congressmen got only 6.7% of the vote and stood at the bottom. Who do the least good? Labor leaders (42.8%). Confidence in religious leaders doubled in five years. Vote on the disservice of labor leaders grew 7%.

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**To Be Free or Else**—The Archbishop of York said the British government must not go too far in controlling the Church of England, which it supports financially. Otherwise the State Church will turn Free Church and support itself. Already it has launched a campaign to raise money for the clergy by donations.

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**Who Goes to Church**—Gallup poll says only half the church members attend. Women go more than men, middle-aged persons more than old or young. The more people learn, the more they go to church: grammar

school graduates attend 43% of the time, high school graduates 45%, college people 49%. And city members attend better than villagers.

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**Iowans Are Right**—Iowa newspaper poll says 62% of people asked said foreign missions are more important now than before the war. This sentiment is strongest among Iowans 21-30 years old, but 31-40 year people attend church more regularly.

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**Banners Flying**—Last year 1,021,210 members joined the Methodist Church in the U.S., 29,679 in foreign fields. Confession of faith brought in 567,233. In U.S. the Southeastern Jurisdiction led with 253,831. Abroad, Poland led with 9,615, multiplying its members by nine since the war.

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**Versatile Bishop Deceased**—Bishop Bruce R. Baxter, who recently died suddenly at his Portland (Ore.) home, had been a college professor, university dean, college president, trustee of three colleges, director of Hollywood Bowl Symphony, head of chaplains' corps in Portland, Y.M.C.A. director, ecumenical delegate, London preacher, traveler in Europe, Asia, Africa and South Seas.

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**Register Pope's Agents**—Dr. Clyde A. Miller, Teachers College, Columbia University, says members of Catholic hierarchy are agents of a foreign power and should be registered as such. He says they propagandize through their schools and by pressure on press and radio and secure public money for this by getting government subsidies for their schools.

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**The Princess Heads Christian Youth**—The Princess Elizabeth, heir to the British throne, has become head of the youth organization of the Church of England.

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**Opium Hopping**—Opium smugglers are using airplanes to fly the drug from Mexico to the U.S. border so that it can more easily be smuggled across. It is said that a bumper crop of 32 tons of opium has been harvested this year in mountain areas of Mexico.

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**Aren't We All Mixed Up!**—In New York a document against America and expressing zeal for Great Britain has been found and placed on display. It was signed four months before the Declaration of Independence and bears the signatures of the ancestors of many existing families who make much of their Americanism for time out of mind. At the same time ultra-Britisher Winston Churchill joined the Cincinnati Society, made up of people whose ancestors fought as officers against Britain.

## Pictorial Section



Campbell Hays from Monkmeyer Press Photo Service

*Up for work. The mother prepares orange juice while Margaret drinks her coffee.*

# Wesleyan Service Guild At Work

*Across the church more and more young women are going into employment. These women are making great contributions to the work of the church through the Wesleyan Service Guild. This month we bring you a glimpse into the life of a Guild member, showing how she fits her church life into her working life.*

Right: Off for work in the early morning. Margaret becomes one of thousands of working girls.

Below: Margaret at work at her desk taking incoming calls.

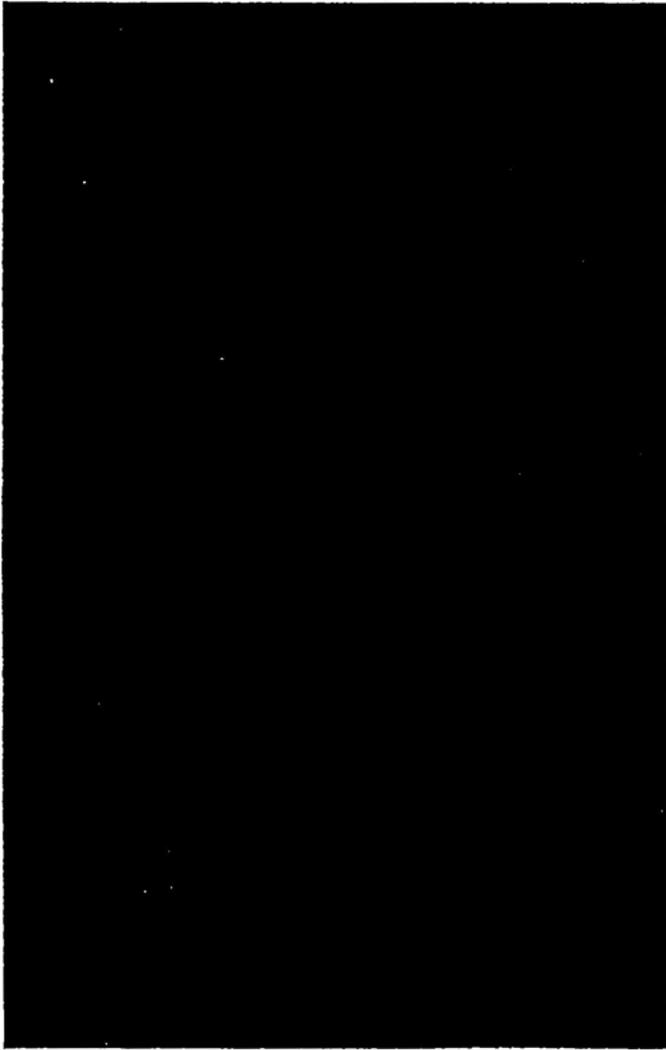
These pictures were posed for *WORLD OUTLOOK* by Miss Margaret Keen, a member of the Wesleyan Service Guild of the Central Methodist Church, Detroit, Michigan.



Campbell Hays from Monkmeyer Press Photo Service

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Above: At luncheon time, she meets the Guild president for Guild work (the two girls without hats).

Left: The cafeteria is too crowded for planning. They eat their "dessert" outside and talk.

Opposite page, above: Her working day finished, Margaret dives into church work. She talks with her pastor about seeing new girls who have come to the city for jobs.

Opposite page, below: She calls at the Y.W.C.A. with this task in mind.





Campbell Hays from Monkmeier Press Photo Service

Campbell Hays from Monkmeier Press Photo Service





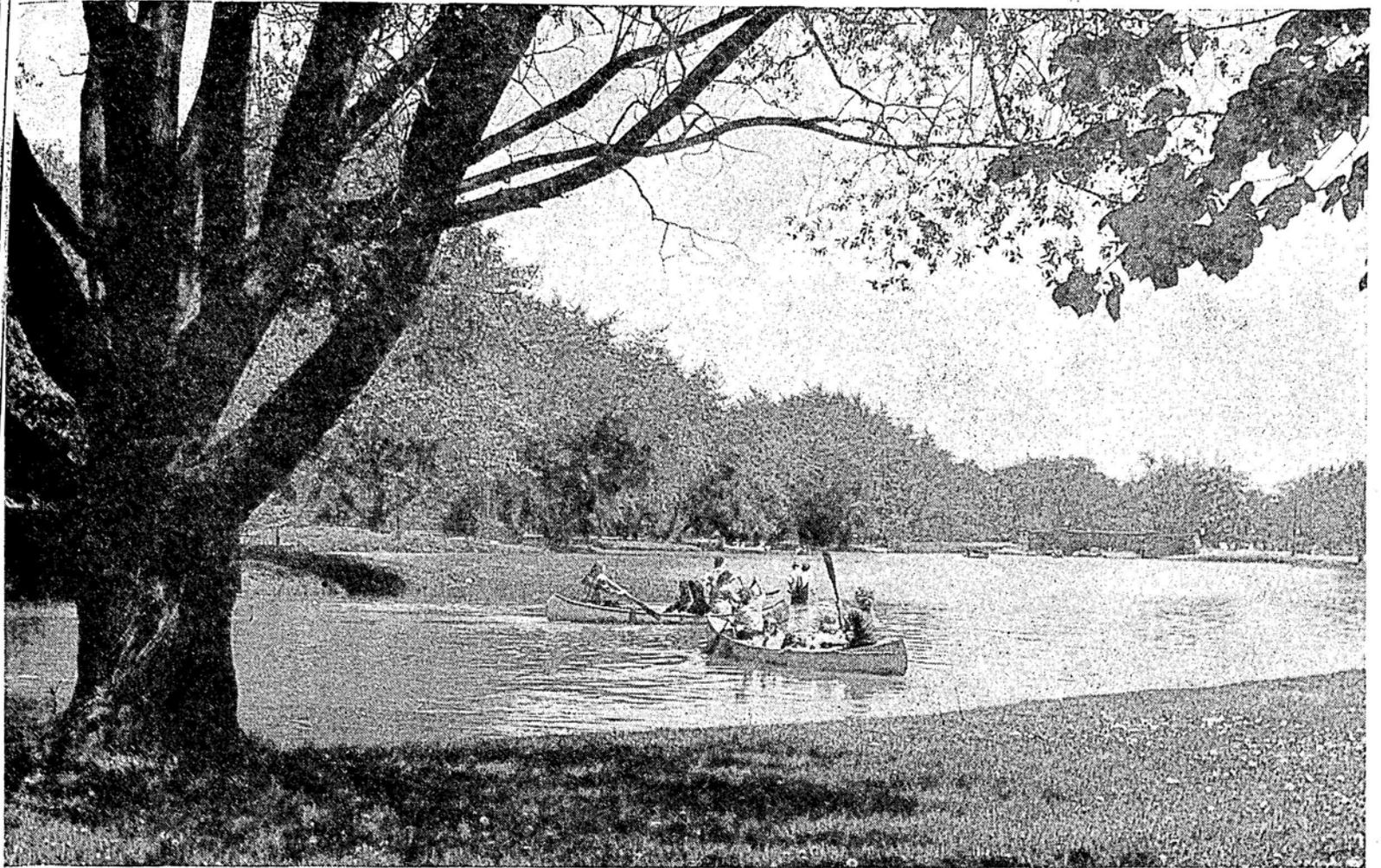
Campbell Hays from Monkmeier Press Photo Service

*Margaret and the Guild president talk over their plans with the head of the "Y" Business and Industrial Girls group.*

Campbell Hays from Monkmeier Press Photo Service



*Because Margaret is to spend the evening at the "Y" she arranges to have dinner with two Guild friends to plan their trip to the Jurisdictional summer school.*



Campbell Hays from Monkmeyer Press Photo Service

*The thought of the "Employed Women's Camp" at Camp Haven is in the background of their minds as the Guild members talk.*

Campbell Hays from Monkmeyer Press Photo Service



*The Conference Guild Committee meets to plan expansion activities. This evening, a conference officer, a jurisdiction, and a national officer join them.*



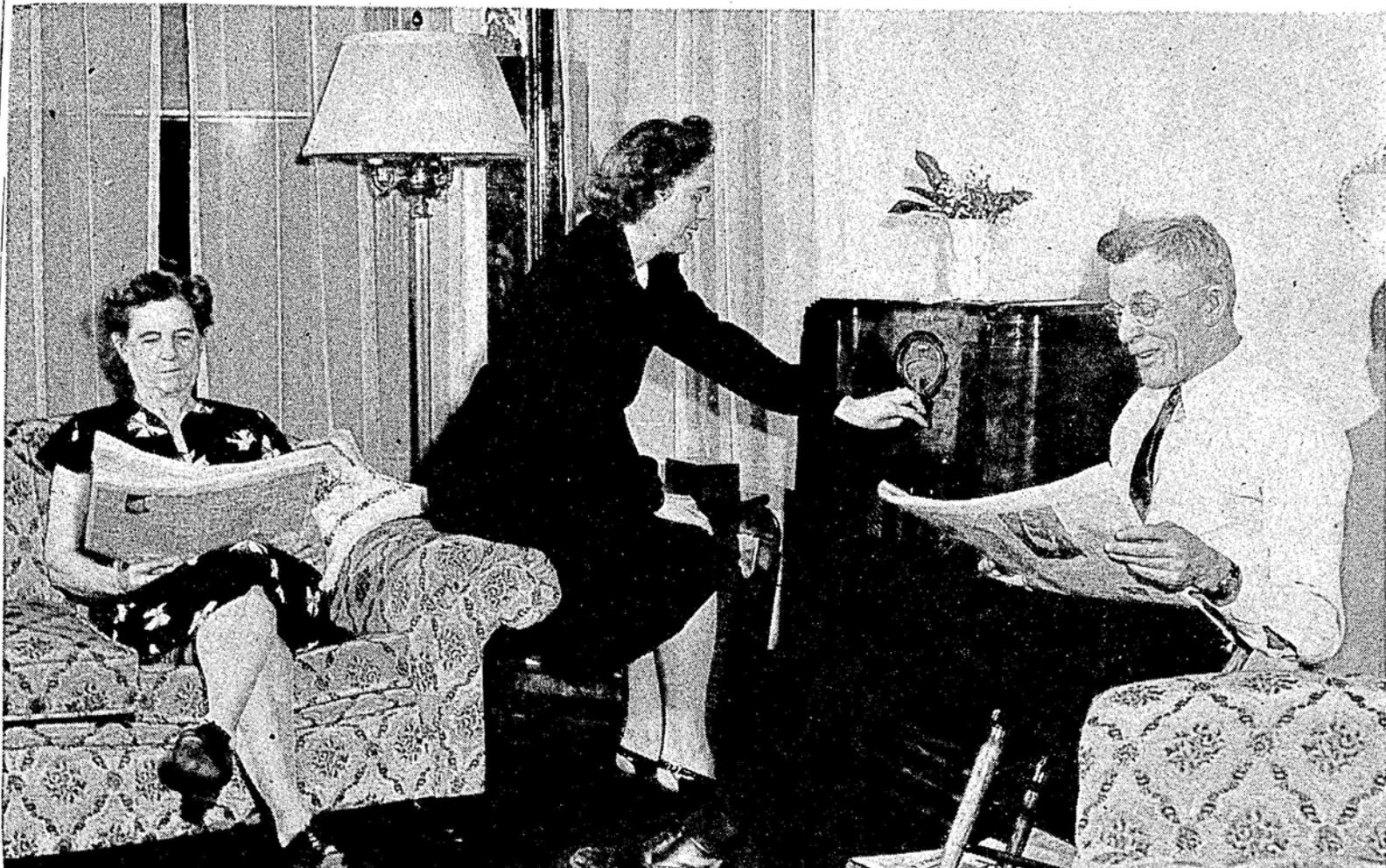
*Business over, Margaret relaxes. A friend serves tea.*

Campbell Hays from Monkmeyer Press Photo Service.

*She invites her friend to join her at the Central Church on Sunday.*

Campbell Hays from Monkmeyer Press Photo Service





Campbell Hays from Monkmeyer Press Photo Service

*Home, after a busy day of office work, church work, and play, she listens to the late news.*

*Ready for bed, Margaret glances at her church paper before she turns out the light.*

Campbell Hays from Monkmeyer Press Photo Service





M. A. Paine

*A desolate waste, with Aoyama Gakuin, once the pride of the Christian girls, in the background.*

# The Current of Life *by Mildred Anne Paine\**

THE PRESIDENT OF TOKYO WOMAN'S College listened attentively in December when we asked him to recommend a graduate who could take charge of the Children's Department at the Community Center in Yokosuka. Although he asked his assistants to help him find a suitable candidate, still many weeks passed before we heard from him.

About ten days of January were gone, when a girl, slight, withdrawn, and caved-in for want of food, called at the missionary residence. She introduced herself: "I've come for the College. . . . I'm unable to fill your need."

She came in and sat down. Preliminaries were over before they began. "I've never worked with children."

"What has been your work since your graduation?" we asked.

"I went to Manchuria where I taught Japanese to Chinese girls."

In reply to other questions, she answered: "No, I've never worked with children. In China, the work was with high school girls. I have never taught Sunday school, but I was baptized in the mission high school in my own home town before I went to college. I know nothing of children."

"Further, I have to earn sufficient to help in my home. Father died several years ago. My older brother is missing in Siberia. We have had no word from him for two years. Mother is crippled; this keeps my younger sister at home. It is necessary that I earn some for them as well as for myself."

Behind the negative statements a very positive and frank personality stood out. Ko-ita San was purposeful.

She arranged to visit the Center on a January day. We came down together on the military car, and had a good visit. Ko-ita San learned that I origi-

nally reached Japan just three days after her birth, which made her my elder sister, in Japan.

In Yokosuka, Ko-ita San liked the large rooms and the spacious halls which had been built as an officers' club for the Japanese navy. At the close of the war, this club became a dance hall, but the captain of the base later turned it over to Church World Service, to convert into a community center. Ko-ita felt the challenge of such a task.

Dr. Bott was down from Tokyo in the afternoon, and was going to drive the truck (artillery carrier) back later. Ko-ita could ride. Before I folded one of the big white wool blankets of the dance hall around her for that cold drive, she had agreed to accept the position. She would begin buying books at once for the children's library. With her lovely warm eyes alight and pledging loyalty, she said very clearly, before mounting the truck: "I shall do my best in this work."

Here was a foundation rock. Here was a light. Now it would be safe to begin making plans for a program of work with children.

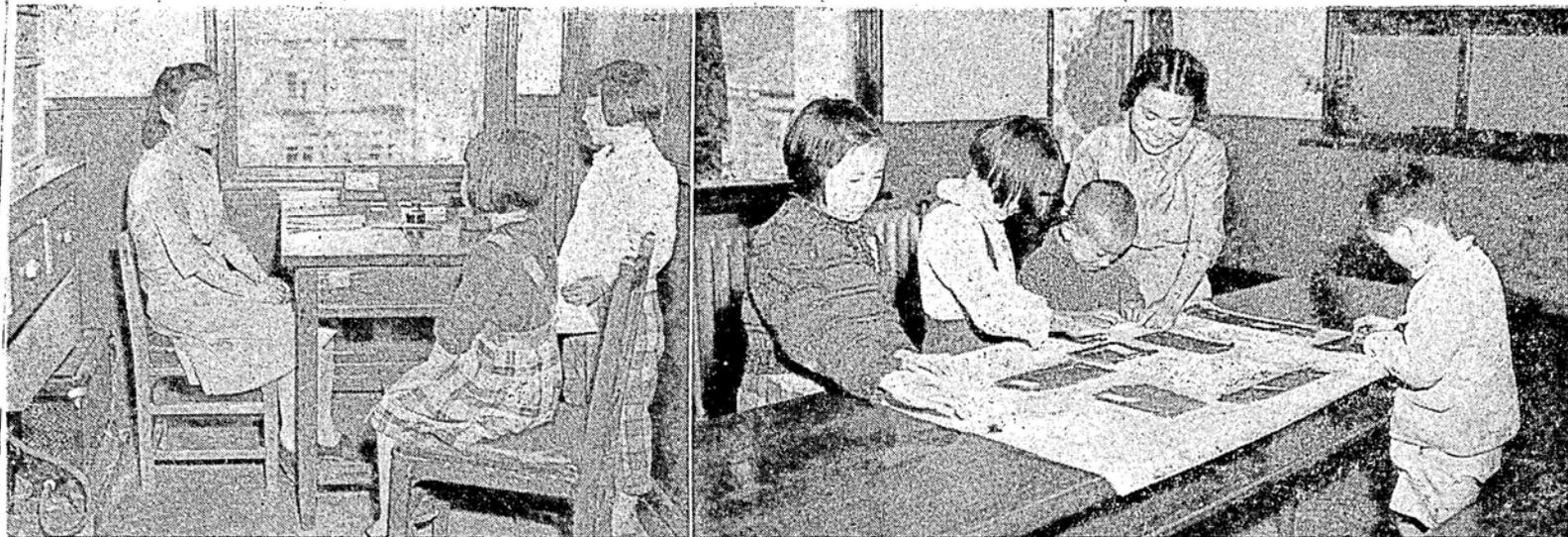
Ko-ita San appeared for work according to plan, but she had caught cold with the moving. She dreaded every undertaking. It was evident that her reserves were gone, had been gone for a long time. She needed nourishment. She needed warm clothing. She needed room to behave like a teacher.

There was warm clothing from America. Vitamins came through Church World Service. Soap was from the same source. Surveyed peanuts and food were sent from the American

*Life goes on, and the fourth grade listens intently to a story.*



\* Miss Paine's work in Japan is made possible by the gifts of the Wesleyan Service Guild. (A W.D.C.S. missionary.)



Left: Children apply for club membership in the school office.  
 Right: The hobby club members get ready for a club meeting.

navy base. A good electric heater was set up for Ko-ita's office. Little by little the children began to come to her. "Tell us a story," they pled. She forgot that that was a thing she couldn't do. Soon she was at ease standing before a hundred and fifty children, Sunday after Sunday. Week-days, she was with the children in Hobby Clubs and English classes.

At breakfast, one Sunday morning a telegram came telling Ko-ita to come home at once. She was numb; there was no statement of what was calling her home. She ate her breakfast, went to the station near by for her ticket, and returned for Sunday school. Before she left that afternoon, she arranged to be back before her club meeting the middle of the week. She did return, worn and nervously tired, but gloriously poised in spirit. "It was a proposal for marriage, but I'm just getting into this work, and I want to carry on for a while. I did not accept."

(Doubtless it is hard to take major steps of life when one's brother is lost in Siberia, and the heart is always asking, "Is he still living? Will he be able to come home some day?")

Already Ko-ita's creative powers were bent on working with children. Through cold and hungry times, she kept them busy and happy in the Hobby Club. She got the Sunday school into better form. She needed more help, and she asked that her comrade in teaching in Manchuria be invited to come to this work with her. The friend was skilled in kindergarten

work, and knew little children. In due course, it was possible to bring this friend to the Center staff to work with Ko-ita San.

For March twenty-third, a candlelighting service and a celebration of the graduation at neighboring primary schools was scheduled, as a Sunday school function, to honor thirty-two Sunday school children who were being graduated. None of the children had ever even heard of a candlelight service. They had no imagination for it. But they practiced well, under their teacher's guidance, and they began to learn what to do.

At last the evening for the service came. As the children would have to return after dark, one adult from each home was invited to the service. Also, the day before, the Navy Chaplain had dropped by. He saw the dainty programs, and asked that he might bring his service for young people here. Altogether, one hundred adults assembled to honor and assist the thirty-two little graduates. There were seventy friends from the fourth and fifth grades taking part in the service, too.

Ko-ita San went to her place, and the service opened. All stood to sing together "Praise God from Whom All Blessings Flow." The room was immediately darkened except for one candle on the altar. There was no signal for the guests to be seated, and they continued to stand while Ko-ita San led the service. The first candles were lighted. Children came forward to light their candles from their teacher's can-

dle. Light increased and spread. Soon the huge hall was lovely with light. Ko-ita San in a quiet, carrying voice lifted some of Jesus' teachings on light from the Bible, and the meaning of light became the *Light of the world* for the children and for the guests. Ko-ita San herself was spiritually thrilled as the symbols sharpened the understanding within her own heart.

As the candles left the room, the guests were instructed to follow. All went to the spacious matted room on the second floor, for refreshments and songs, and to see the lantern slides of the Life of Christ. Dr. Bott came to put New Testaments into the hands of the little graduates. Every detail was beautiful. The children were happy and free. Ko-ita San felt the glorious responsibility of a true teacher.

But during the term Ko-ita San had been able to reach out especially to fourth-grade children only. Other children were asking for opportunity to join the clubs and the Sunday school. It was necessary to bring in two new teachers. These were discovered in the graduating class of the Tokyo Woman's College. Now with four assisting Ko-ita San regularly, and with two volunteer workers on Sundays, she is reaching large numbers of children from the neighboring primary schools. Her candle continues to light other candles, and these in turn are lighting others. Such is the joy when a young Japanese woman gets into the current of life and pledges: "*I shall do my best in this work.*"

"UNTIL NOW MEN HAVE NOT PERMITTED us to have a voice in political matters," writes Victoria Ocampo, outstanding Latin American woman writer and leader among intellectuals in Argentina. "They turn to us as mothers, sisters, wives, daughters, friends, and comrades, to staunch the blood, the sweat, and the tears, to prepare food for the warrior, beds for the wounded, or celebrations for the victors. But our relatively passive role is no longer possible without criminal implications. . . . The hope of the world is in our hands."

The woman's-place-is-in-the-home philosophy still is felt in this part of the world. When Dora graduated from Normal School, she revealed to her father her dream of going to the *Facultad Evangelica de Teologia* (Union Theological Seminary of Buenos Aires) to prepare herself for full-time Christian service. His answer was: "You have education enough for a woman, and, anyway, a woman's place is in her parents' home, until she marries." And this case could be duplicated many times over.

Nevertheless, Dora will go to the *Facultad* and women are emerging, in these days. The government is pouring money and influence into the establishment of cultural, social, and educational centers for employed women in all ranks. The Roman Catholic Church has an extensive program for its employed women, with studies on such themes as: "Unionism and Professional Syndicates," "Woman and Her Place in Society," and "Woman and Her Part in Raising the Moral and Material Level of the People."

In Mexico and in Peru there is at least one local group of Methodist business and professional women. The Methodist Women's Congress held in Chile in September, 1946, studied the matter and recommended that something be done. However, until some missionary or national worker can be freed from other tasks to work at this matter, very little progress can be made. It is very important, however, that "the poor tired business woman" be not neglected by the Latin American church as it goes forward in its expanded program for touching all persons in all ranks of life with the light and fire of the gospel message. Thus, a Latin American equivalent of the Wesleyan Service Guild is very urgently needed,



H. W. Curtis

Women students preparing for Christian service at the Union Theological Seminary, Buenos Aires, Argentina.

## Hope in Their Hands

by Lena Knapp\*

equally to provide satisfactory experiences in fellowship and service for this rapidly increasing number of women, and to conserve for the Cause the resources of prayer and money that are latent within the group.

Then there is Christian work as a profession for women. Christian work as a vocational field for Latin American women has been conceived largely in terms of taking an outpost on the circuit to which a pastor is assigned, doing practically all of the pastoral work, because of the infrequency of the visits of the assigned pastor, or of going into some center where no Protestant work has developed to begin a program for children, and women, and possibly youth, with the hope that some day an organized church will be developed there. The field is rapidly enlarging. For one thing, some churches are developing along "institutional" lines, such as Central in both Montevideo and Buenos Aires, where a special worker in Christian education will be needed, and where with the increased membership and their increased capacities and education in steward-

ship, the church itself will be able to finance a woman worker. Such a church will come to need also a full-time secretary, thus opening a possibility for a woman with secretarial training to form an integral part of Christian work.

In the second place, the work that is being carried forward by the Conference Board of Christian Education—extended program of institutes, camps, bulletins, the magazine for church school workers—will offer opportunities for Christian workers with administrative and literary capacities. In the third place, a sense of responsibility for an expanded program of Christian social work is taking hold of the present leaders, and thus this field is presenting ample opportunities. The field of nursing, in the fourth place, is opening wide and rapidly, presenting for these countries a new field of service on the part of national Christian women workers. And, aside from these, there is the vast need for Protestant national teachers in our great mission schools.

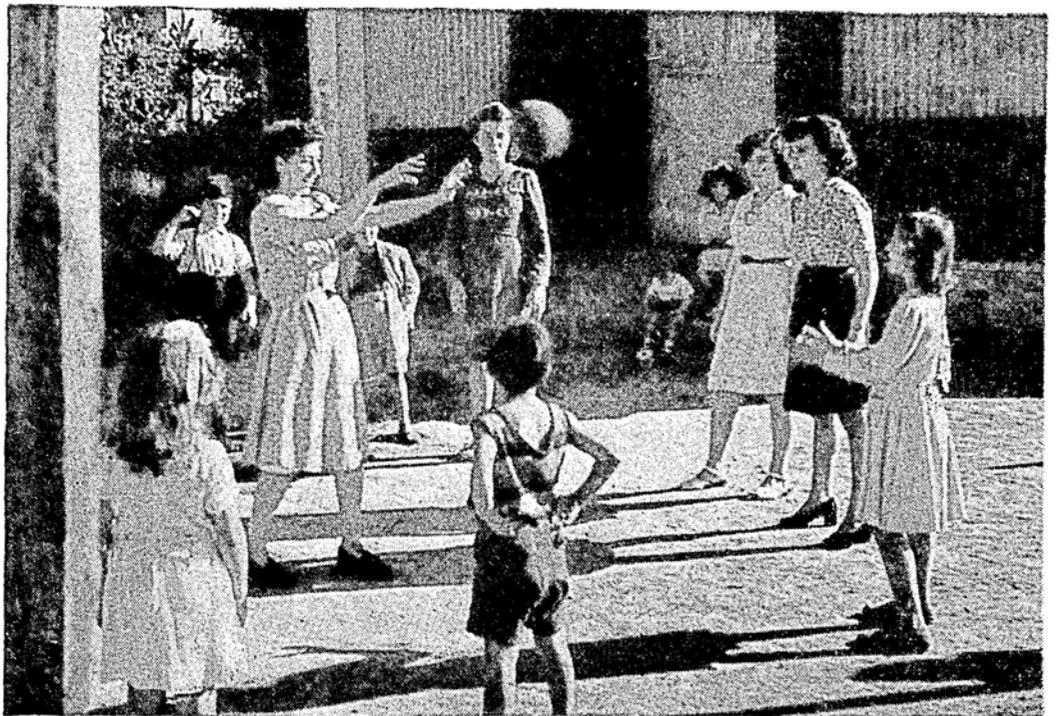
In 1922 the Woman's Bible Training School for Christian Workers was opened in Buenos Aires, the first venture in the preparation of women for Christian service in a vocational sense.

In 1941 this school became the wom-

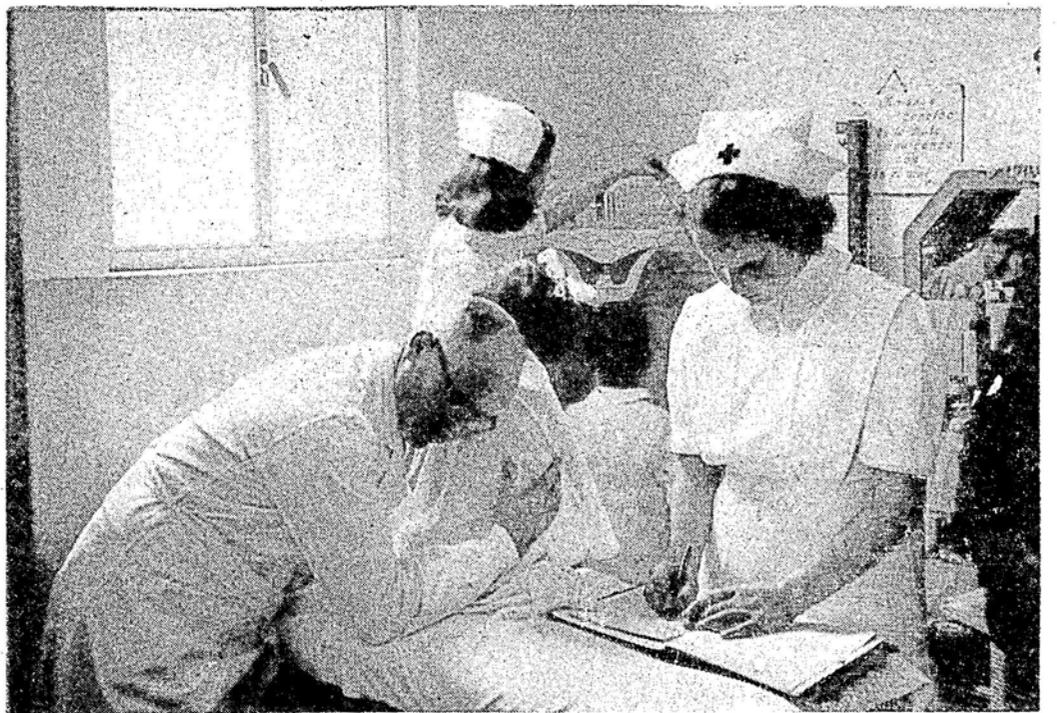
\* Miss Knapp is one of the W.D.C.S. workers supported by the Wesleyan Service Guild. She has the direction of training women for Christian work in Buenos Aires, Argentina.

n's department of the present *Facultad Evangelica de Teologia* (Union Theological Seminary of Buenos Aires).\* Since in Latin America, as elsewhere, the career of wifehood is basic in the lives of women, it is natural that many of the prospective deaconesses abandon the more public career. However, in such cases, the local church gains a better-trained lay worker, the need for which is second in urgency only to that of pastors. And, if the girls marry pastors—that is all to the good too, because then they are in church work for life!

In the course of time more than 145 women have had from one to five years of special training, and 34 of them have been graduated from one or another of the regularly prescribed courses. Fourteen of these can be considered at the present time as "career women." A word about four of them: Helena Goldsmith, an Uruguayan, is doing pioneer work in an outpost on the Bolivian side of famous Lake Titicaca, where no Protestant work has previously been done. Jorgelina Lozada is an ordained pastor, serving the second largest Disciples of Christ Church in Buenos Aires, teaching in the *Facultad* the course of social service in the church program and giving a large amount of time to interdenominational activities. Anita Cepollina is the secretary of the Board of Christian Education of the River Plate Conference (Methodist), responsible therefore for the development of leadership education institutes, children's, youth, and adult camps; for the supervision and production of bulletins for Junior, Intermediate, and Youth Leagues or Fellowships; for vacation Bible school work, for special days in the Church; and, most notable of all, the editor-in-chief of a magazine for church school workers, *Educacion Christiana*, which in two years of existence has come to have 800 paid subscriptions from among 19 denominations in 18 countries. Violeta Cavallero has done a distinguished piece of work in the field of Christian social service, having developed a fine center in an underprivileged district in Montevideo, Uruguay. Nelida Geymont, of the Waldensian Church, with nurse's training



*A student doing her year of practical work at Crandon Institute and the Malvin Social Service Center, Montevideo, Uruguay.*



*Many women students at the Seminary study practical nursing as part of their social service program.*

added to her preparation for religious work, is at present employed by Inter-American Institute in its Department of Health and Sanitation as supervisor of public health in Fray Bentos, a town in the interior of Uruguay. Nevertheless, she is achieving the ends of her Christian vocational ideals, not only in the nature of the work itself, but also in the fact that non-Protestant and secular leaders in government, social, and educational circles are coming to feel the force of the Protestant ideal of Christianity—and how greatly needed is this kind of propaganda for the cause of Jesus Christ in these Latin American countries!

May I plead, then, that if you have been praying for the Christian women workers beneath the Southern Cross, you continue even more fervently in prayer? If you have been giving money, will you not find some little luxury to give up, and be increasingly more ardent in your stewardship? Will you not read more and more to amplify your own horizons and talk ever more enthusiastically to others? . . . Thus we all may share in the project of bringing nearer to a reality God's dream of a world where brother shall not lift up hand against brother, and where peace shall reign in hearts and homes and nations.

\* A coeducational, interracial, interdenominational institution that prepares for Christian service young men and women of eight different Spanish-speaking countries.



Alexanderson from Guillumette

Chungking, the airport on the island in the middle of the Yangtze and the mountains on the South Bank.

## THE CHALLENGE OF CHUNGKING

by Mabel Ruth Nowlin\*

IF YOU WANT TO SEE WHAT A CITY-FULL of opportunities for Christ looks like, come with me to Chungking. Within the city limits are one and a half million people. They are living in crowded houses built on stilts along the high banks of the Kialing and Yangtze Rivers which join here. They are scattered over the hills that rise from the river, forming a lower and a higher green range of mountains marking the sky line. An endless procession of people are on the busy streets, where small merchants, selling their wares, crowd the sidewalk in front of the larger stores. They live in the large Western style houses that tower above the gray walls surrounding their yards, in the better residential districts. People—people—people—for every one of whom Christ lived and died as He did for us, but most of them do not know Him at all.

\* Miss Nowlin is one of the W.D.C.S. missionaries who receives her support from the Wesleyan Service Guild.

If we count the members of all the denominations working in Chungking, there are not more than a thousand Christians. So that means that there is an almost limitless field in which to do Christian work. We Methodists have three churches in the city and one in the suburb across the river, Chiang Pei. Our Chinese leadership is less experienced than that of other parts of China. We greatly need more missionaries to work with and help train Chinese workers "on the job."

This is what can happen in Chungking. One evening a Mr. Chang wandered into the evangelistic service held four nights a week in the chapel of the Institutional Church on Porcelain Street. He thought he was getting in to the entrance of the Great Premier movie theater next door. Soon he realized his mistake, but decided to stay through the meeting. He had never been in a church before, nor had he heard the gospel. As the pastor presented the claims of Christ in changing

the hearts of men, Mr. Chang knew he had never heard anything like this before. When he went home that evening, he told his wife about it. She was doubtful, and wondered if again her husband had drunk too much, and was making up a fictitious tale. He returned to the chapel the next evening and felt the message much more helpful and satisfying than the Hollywood production at the movie. Eventually he persuaded his wife to go with him to the chapel. He gave up his drinking, smoking, and gambling and with his wife has joined the church. We need a missionary man or woman trained in conducting a social center to work with the church staff in reaching more people like Mr. and Mrs. Chang, and in "putting them to work" in a vital church program.

At night one marvels at the large number of young people who just seem to be "milling around" on the streets. Dance halls of questionable reputation which were started when the American soldiers were here have now been banned by the government because of their unwholesome influence. Nothing

has been put in their place in the way of suitable recreation. A Christian young man asked recently, "Why doesn't some church start a decent place in which young people might spend their leisure time after working hours? We get 'fed up' with movies. In the evening if we've anything to buy, we go to every shop in town that carries what we want, inquiring and comparing the price. This isn't because we have to buy at the cheapest place, but just to put in the time."

A good youth program was started in our Dai Chia Hang church a few years ago by a well-qualified missionary. Last year the tragic death of the young pastor whom the missionary had trained, and her own transfer, because of health reasons, to another conference, left the church greatly needing a missionary to give leadership in city youth work.

Among young business and professional people English Bible classes are popular. I spend half the evenings of a week in such classes with young men who work in banks, trading companies, and city offices, and a few young women who are nurses or telegraph operators. A good percentage of those who came as non-Christians have signified their desire to become Christians. There is no limit to the amount of this kind of work to be done.

A Woman's Society of Christian Service has been organized in each of the three churches of the city, and will soon be started in Chiang Pei.

They welcome the missionary who works with them in developing a well-rounded program of spiritual vitality, of Christianizing the home emphasis, world outreach, and Christian service. It has been pointed out that our W.S.C.S. is larger in numbers and in scope of activities than any other woman's organization in any of the other denominations of the city. We realize we are just beginning to glimpse its possibilities.

We hope in the autumn to reorganize the Professional Women's Christian Fellowship which first started during the war. All of the members of that time have dispersed to other provinces, but many others are here who could take their places. The variety of professions represented in Chungking's women is characteristic of this new day: medicine, nursing, teaching, religious education, journalism, banking, telegraph and telephone operators, and even a woman judge, who, by the way, is a Christian. A number of these women are married, with children parked in nurseries or with illiterate nurses. The right answer as to what is best for the women and for their children is a problem in Chungking as it is in America. The church must help them find the right solution.

Next door to where I live is the Methodist Kwan Jen Hospital (Syracuse-in-China Hospital). For eight years it has been pleading for at least one missionary nurse and a doctor to work with the Chinese staff. This is

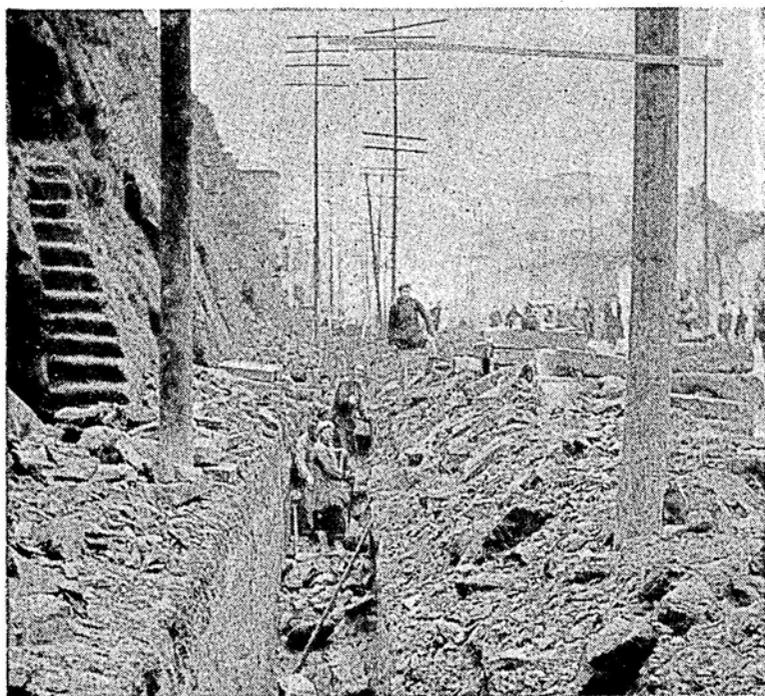
greatly to be desired, but as yet the Board says there is "no one to send."

Our Sudeh Girls' High School has just moved to its new home in the suburb of San-tung. In a Japanese air raid of 1940 the five-story building of the school was completely demolished. Fortunately no lives were lost, for the girls had gone home for the week-end. They evacuated to Jade Mountain, a small city about 50 miles distant. Crusade rehabilitation funds have helped to repair the buildings in the new location purchased with the proceeds from selling their former city property. For three years they have been asking for one or two W.D.C.S. missionaries who would teach English and help in the religious education program of the school. They need and deserve help comparable to that which our W.D.C.S. schools in other cities are receiving. Who will come to help them?

North of Chungking, up the Big Road to Chengtu, the Methodist Church is responsible for the rural area. But we have not even one rural woman missionary now working in the whole West China Conference. Our Board secretary says, "We've no one to send."

Chungking challenges young people to join with our Chinese colleagues in Christian social work in city and countryside, in youth work, Christian education, medical work. Who knows if you or some young woman you can interest "art not come into the Kingdom for such a time as this"?

Left: Chungking rebuilds and improves. Here it builds a sewer. One of its most important advances is the building of the road to the river whereby you can reach the river in seven steps instead of 437 as formerly. Right: Chungking fights inflation. A woman customer argues while two inspectors listen with close attention.



Leon Lyr

OCTOBER 1947



Alexanderson from Guillumetto



A Guild group meeting in a church parlor. "The employed woman can bring to the work of the church Christian attitudes, a broad world outlook—and a consecration of time, talents, and possessions."

# THE *Guilder* AND THE *Church*

by **Dr. Roy Hendricks\***

HAVING RECENTLY BEEN A PASTOR OF A church in which the Wesleyan Service Guild is making an unusual contribution to the life of the entire church, I find it a real opportunity to say something about the place of business women in the church.

The employed woman has so much to offer her church in the way of trained and skilled leadership. If she is a teacher, for instance, her services in the church school and in youth work as a teacher, as a head of a department, or as a consultant member of the Board of Education, are invaluable. If she is a librarian, her work in related activities of the church, such as compiling book lists, reviewing current books, or in improving the church library, can bring a unique service to the church.

Those who are skilled in office routine, such as typing, filing, mimeographing, giving volunteer service in a church where the minister has no paid assistance, help lift the burden of work from a limited church staff, and improve and extend the quality of the program of the church.

Others who have a knowledge of

finance, of insurance, of office management, of newspaper routine, of personnel work, of the fine arts, can advise and assist in many departments of the church, thereby making the program level of the church of a much better character than it would otherwise be.

The church, therefore, in its total program offers an outlet and an avenue of expression for a wide variety of activities, skills, and interests which professional women have to offer, in a distinctive manner. Indeed, some women find that their work in the church after office hours is a kind of rest from their regular daily routine.

This is only part of the picture, however. The employed woman can and does often bring to the work of the church Christian attitudes, a broad world outlook, an interest in world problems, and a consecration of time and talents and possessions in the spirit of fine Christian stewardship.

The particular Wesleyan Service Guild to which I referred earlier has no other object than to make Christianity applicable to home and world problems. They are not a ladies' aid, or a bazaar-minded group. They promote no fairs or dinners or anything which might "pull them out of the

main tent into a side show." Their budget is subscribed entirely by voluntary giving, and includes almost exclusively items reaching beyond the local church. There is a quality of spiritual depth and concern which undergirds all they do.

For some time I have wanted to tell our employed and professional women of the church that, to my way of thinking, some of them are making as selfless a sacrifice in the name and cause of Christ as women in other faiths who have taken holy orders. To all outward appearances, one may be just another teacher, or a "small cog in some office wheel," or a worker in industry whose position may seem to be quite insignificant. But at the same time, they may be women of great spiritual insight, of devotion and loyalty to the work of the Kingdom, of unselfish generosity, whose whole lives may be dedicated to God as was one, described by our Lord, who "hath chosen the better part."

So to the employed and professional woman in the church, let us give credit to the works of her hands, her mind and spirit, and her whole life of Christian devotion; and let not only her works, but let all of us as well, praise her.

\* Dr. Hendricks is pastor of the Chester Hill Church, Mt. Vernon, New York.

# 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.*

**GREAT IS THE COMPANY**, by Violet Wood. Friendship Press, 1947. Paper, 75c. Cloth, \$1.25.

*Great Is the Company* contains a collection of incidents in the translations of the Bible. Beginning with Jerome and coming down to the times of Wycliffe, Tyndale, and Luther, it tells the story of their work and sacrifices in giving the Bible to the people in their own tongue. Even more thrilling is the account of the many missionaries in every country who have had to learn a language and frequently have had to reduce it to writing that their people might have the Word.

The book is largely in story form, written in an easy, attractive style. It does not assume to be a source book but it is good reading for any age from intermediates up. The information it gives on the problems, methods, and successes in Bible translation is valuable. But what makes it especially effective is the spirit of appreciation of the good that this kind of work is doing.

H. G. C

\* \* \*

**DARK GLORY**, by Harry V. Richardson. Friendship Press, N. Y. 1947. \$2.00.

This is an interesting full-length study of the church among Negro people in rural America. Many of the problems are common to all rural churches. Inadequate leadership which is the greatest problem can be traced to two basic causes—the untrained minister, and the absentee pastorate.

There are two convictions that permeate the book, the first of which is that the rural Negro minister can lift the life of his people if he has proper training and is dedicated to his task. The second is that the church is or should be the central force around which the life of a community should move. The people need intimate, constant leadership to help them in their daily lives.

Dr. Richardson (who is a graduate of Harvard Divinity School, and has a

Ph.D. degree from Drew University) has been chaplain at Tuskegee Institute for fifteen years. As a student, for many years, of the rural Negro church in the South, Dr. Richardson says it is the greatest institutional development of Negro people in America.

The author stresses the fact that every minister in a rural community who gives spiritual direction to the people of his community is serving not only his community but his nation as well.

"The two and three-quarter million colored Christians in the rural South are a significant segment of the American Christian body. Any weakness here is a national problem. The national church cannot afford to be indifferent to the plight of these people."

S. S.

\* \* \*

**WORLD CHRISTIANITY**, by Henry P. Van Dusen. Abingdon-Cokesbury Press, N. Y. and Nashville. 1947. \$2.50.

The eminent president of Union Theological Seminary in New York has written a valuable addition to the story of the ecumenical movement. Any one-volume treatment of the subject "World Christianity, Yesterday, Today, Tomorrow" is of necessity sketchy, and the author frankly accepts this limitation. This does not, however, prevent a careful and objective picture of emerging world Christianity through its two phases of missions and unity.

The importance of this volume lies primarily in the fact that it portrays the aims and purposes of those who are leading in the creation of a World Council of Churches. Here one will find the answer to many questions and doubts which both friends and foes of this movement have raised.

World Christianity for tomorrow, as described by Dr. Van Dusen, deserves our earnest prayers and active support. It seems a vital "continuation of Christ's life among men" and will warm the heart of every sincere follower of Christ.

G. W.

**THE CHURCH IN OUR TOWN**, by Rockwell C. Smith. Abingdon-Cokesbury Press, N. Y. and Nashville. 1947. \$1.50.

This book is written for those who are concerned that the little church shall express in its life the will of God. The author states his purpose and proceeds to bring together materials from rural sociology and agricultural economics as they bear upon the work of the rural church. The minister and the church must stand for the conservation of land in every way. As stewards of the land, we must care for God's gifts; as socially-concerned persons, we must husband our lands for the sake of others.

This sociologist, formerly a small-town pastor, not only presents the facts discovered about present-day community life in town and country but also shows methods and means of securing help for leaders, both pastors and church members. A valuable book for study groups.

G. G. S.

\* \* \*

**COMMITTED UNTO US**, by Willis Lamott. Friendship Press, N. Y. 1947. Paper, \$1.00. Cloth, \$1.50.

Human pride and arrogance have brought the world to the brink of stark disaster. Because of the corrosion of secularism, the hold of Christianity even upon the Western world is weak. But the world can be moved today as it has been moved in the past by spirit-dominated minorities working within the church. The author outlines the imperatives of advance, and describes the vast array of spectacular new means that have been thrust into the hands of the church, thus placing it at a moment of God-given opportunity; but "a moment does not last forever."

The author urges the church to reach out into the local community and the world to meet the challenge of the moment, knowing that the miracle of divine grace working in the heart of man can yet make all things new.

E. S.

\* \* \*

**AMELIA EARHART, Heroine of the Skies**, by Shannon Garst. Julian Messner, Inc., N. Y. 1947. \$2.50.

This is an interesting biography of one of America's most famous aviatrixes. Amelia Earhart was admired not only because she dared to be a pioneer among women in aviation, but also because she was such a sincere and unselfish person.

In addition to furnishing biographical information, this book also gives a limited picture of the development of flying in the United States. The book is valuable because of its portrayal of the character of Miss Earhart. This volume will especially appeal to aviation-minded young people.

# The Moving Finger

## Writes . . .

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

### Picture of San Jose



Rev. Joseph Ward

THE REV. AND MRS. JOSEPH WARD, newly named Methodist missionaries to San Jose, Costa Rica, give this interesting account of "first impressions" there:

San Jose is a city with a perfect climate. Ethereal blue sky every day with no rain at this season, a temperature between 70-75 degrees during the day, and a cool 50-60 degrees at night. There is always a cool east breeze tempering even the hottest day. What a wonderful feeling not to have any coal to shovel!

A city with a thousand varieties of flowers blooming on every hand; orchids blooming in the branches of trees; roses of every color.

A city with paved streets, bearing a few automobiles but many wagons and traditional ox-carts with painted wheels and shoeless drivers carrying long ox-goads in their hands and machetes at their sides.

A very clean city with stores and shops as neat as a pin and well stocked; American-made goods on every hand, very high in price; most of the people very well dressed but many coming in from the country barefooted and in rags.

A city with houses built wall to wall, right on the sidewalk; tile floors everywhere, and every house built of mortar with tile or tin roofs.

A city of children and young people. Never have we seen so many children and so few old people. We understand that one-half the population of Costa Rica is under nineteen years of age and that a very small percentage ever reach the age of sixty.

A city where small barefoot boys carry huge bundles on their little backs for a penny; where women, prematurely old at forty, travel to market with their baskets of fresh vegetables or eggs and perhaps a chicken or carry a great bundle of clothes on their head to their home to be washed and ironed; where the milkman goes from door to door dipping into the housewife's con-

tainer milk which he takes from a large can hanging from either side of a small mule or horse; where the ice man drops a slab of ice on the front step, rings the bell and runs on, leaving the maid to finish the job; where buses are built out of truck chassis without springs or shock-absorbers; where drivers drive with their horns instead of their brakes and at breath-taking speed.

A city where blackberries and strawberries are ten cents a quart, and oranges less than a penny each; where bananas are twenty-five cents a dozen; tomatoes ten a pound and getting cheaper; catsup sixty cents a bottle; mayonnaise seventy-five cents a small jar; soup twenty-five cents a can; where a pound of filet mignon, a pound of loin pork chops, and a pound of good hamburger cost one dollar and five cents.

A city filled with petty thieves. Everything must be securely locked. Even the maid will steal anything she can get away with and if you accuse her, she will quit pronto!

A city which has official religious toleration, but many houses which carry a printed notice on their windows: Samos Catolicos. No Admitemos Protestante Propaganda. (We are Catholics. We do not admit Protestant propaganda.)

» »

### U.S. Reports on Puerto Rico

IN A REPORT to the United Nations the United States has acknowledged that in some of the territories under its control living conditions are very poor and described its efforts to improve this situation. Worst conditions were reported in Puerto Rico where the majority of the estimated 2,200,000 island inhabitants "live not far above the subsistence level." Per-capita income was estimated in 1944 at \$239.

Housing is below minimum standards, the government reported, sanitary facilities are lacking for more than half the population, and medical facilities are far short of the need. Water is scarce and impure, there is less than one-half acre of harvested crop land available per person, there are three

times as many farm squatters as landed farmers, and the income of this group is far below minimum standards.

Proposed expenditure of \$322,000,000 for social services during the next six years will provide half the required water supply and sewage systems, a third of the necessary health facilities, half the schools, two-thirds of projected correctional institutions, and a quarter of the proposed parks.

» »

### Miss Grace G. Steiner Retires



Grace G. Steiner

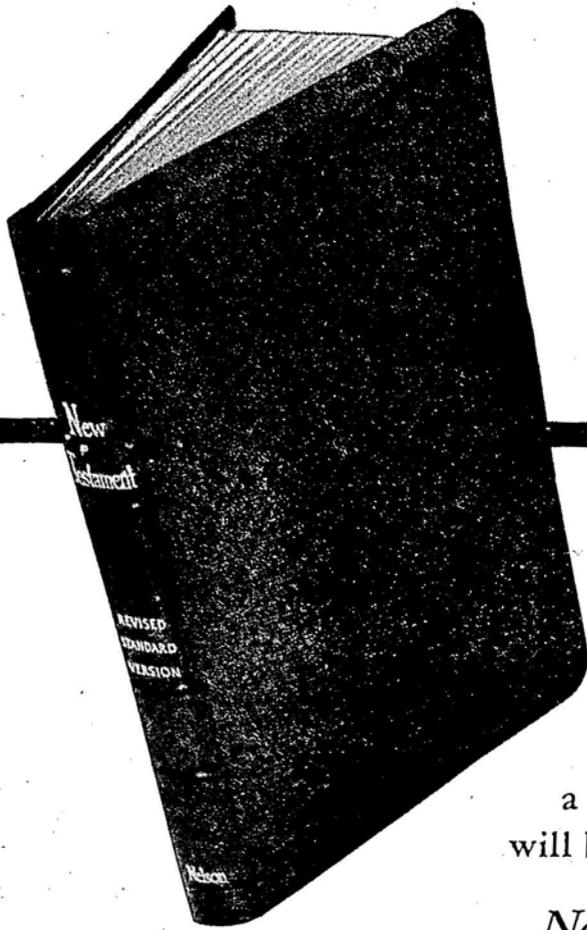
MISS GRACE G. STEINER, executive secretary of the Bureau of Deaconess Work, Woman's Division of Christian Service, whose retirement was announced recently, has directed the work of the bureau since unification. Following graduation from Lucy Webb Hayes National Training School and a year of study at American University, she began her career as deaconess in Old Caroline Street Methodist Church, Baltimore, Maryland. In 1925 Miss Steiner was chosen secretary of Deaconess Work of the Woman's Home Missionary Society with office in Cincinnati, and in 1940 became executive secretary of the present Bureau of Deaconess Work which includes all deaconesses serving in the United States.

» »

### East China Union University

THREE OF THE OLDEST and best-known of China's Christian colleges, all located in Shanghai, are now merging into the new "East China Union University," with each of the three merging bodies reorganizing for specialized studies, and with a total freshman class limited to 800 students. Hangchow University, founded by the Presbyterians in 1845, will have schools of engineering and commerce. St. John's University, founded by the Episcopalians in 1865, will receive only students in arts and medicine; Soochow University, under the auspices of The

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### Honor Uruguay Methodist Woman Pastor

Miss VIOLETA CAVALLERO, of Montevideo, Uruguay, now studying at Scarritt College, was one of the women delegates to the recent meeting of the International Missionary Council at Whitby, Ontario. She was secretary for the group studying "The Equipment of the Church," under the leadership of Rev. D. E. Myklekrist, of Norway.

A graduate of Crandon Institute, Montevideo, and of the Union Theological Seminary, Buenos Aires, Argentina, Miss Cavallero is a deaconess of the Methodist Church in Uruguay and pastor of the mission church in Malvin, a suburb of Montevideo.



### Batak Church Grows in Sumatra

THE LUTHERAN CHURCH among the aboriginal Bataks of the Island of Sumatra, still a battlefield, dates back to 1861 when the Bataks were a cannibal people. In that year the first of a long line of German pastors, doctors, and teachers, sent out by the Rhenish Mission of Germany, arrived.

At the beginning of World War II, there were 35 German Lutheran missionaries among the Bataks, and the Dutch sent them into internment in India. When the Japanese conquered Sumatra, they took over the hospitals and clinics and their supplies; they permitted the 400 elementary schools to remain open but not to teach religion; the churches remained open under Batak pastors. A fifth of the young men were removed for military service or slave labor in Japan—the heaviest blow to the church.

But the churches kept active, under the presidency of the Rev. Justin Sihombing, Batak leader. Today there are 500,000 members of the Batak Church, organized in 908 parishes, served by 70 pastors, 50 Bible women, and hundreds of trained laymen.



### Needed for Japan—300 Rural Missionaries

THREE HUNDRED NEW RURAL MISSIONARIES needed in Japan—that's the report from Dr. John H. Reisner, head of Agricultural Missions, Inc., who proposed that the mission groups train and send out this number of workers to assist with rural and village agricultural problems. They would work on the matter of getting a livelihood from the land, on the home, youth, religious education, and worship.

This is a departure from the pre-war approach, when Protestant mission work was concentrated in the cities and there were no more than 100 churches in rural areas.

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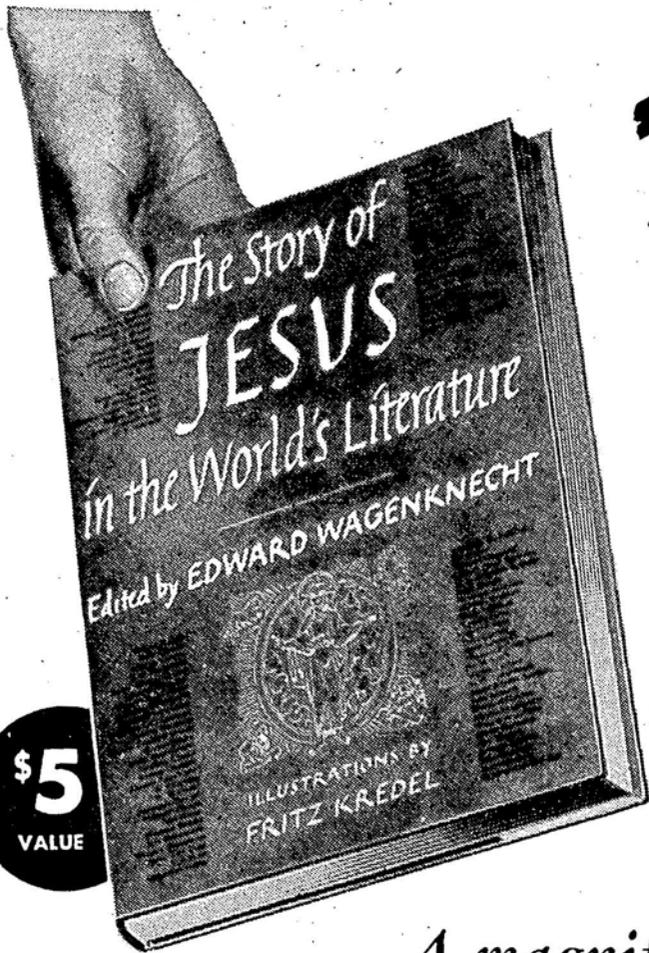
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**Philippine W.S.C.S. Is Active Again**

METHODIST CHURCHES in the Philippine Islands were organizing the Woman's Society of Christian Service in local churches when "Pearl Harbor" broke upon the Pacific. For five years the societies were quiescent.

In February, 1946, there were but four local societies; today there are more than 150, and the goal is "an organized society in each church." Women are helping to increase the salaries of the poorest-paid preachers on each district, and planning eventually to send a missionary to some foreign land.

In a small village twenty miles from Manila, members of the W.S.C.S. decided that all eggs laid by their chickens on Sunday would be sold and the money used to help rebuild their war-damaged church. In Salerno each woman has pledged to give a chicken to the church. In a rural church in a region twice struck by typhoons recently, women have their own "market day" in town each week, carrying produce from their gardens and selling it for the church's treasury.

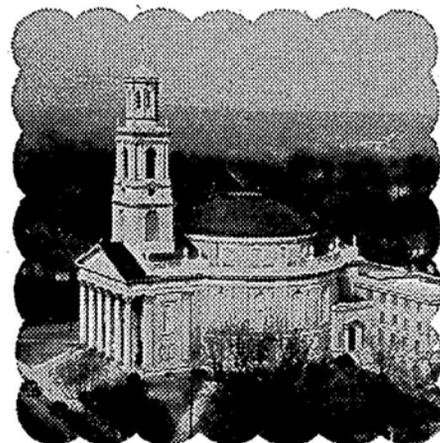


**Out of Hiroshima's Ashes**

WEDNESDAY, AUGUST 6, was the second anniversary of the dropping of the atomic bomb on Hiroshima, Japan. On that day, the Hiroshima Girls' School of the Methodist Church, totally demolished by the bomb, witnessed the dedication of new and temporary buildings on the site of the old edifice, according to word received from President Takuo Matsumoto, head of the school, in Hiroshima. Dr. Matsumoto lost his wife and 350 students in the disaster. Already some hundreds of girls are being taught in makeshift structures amid the debris.

President Matsumoto declared, "I wanted to make the day one of joy and thanksgiving and hopeful outlook, instead of commemorating it as just a day of sorrow and bereavement. Leaders of the city attended the services and we made them feel that here Hiro-

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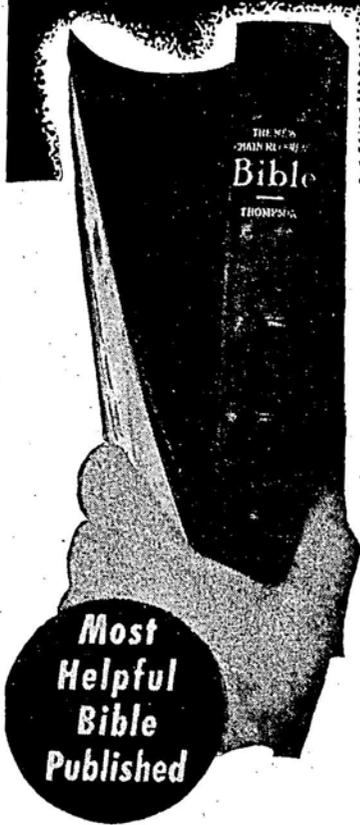
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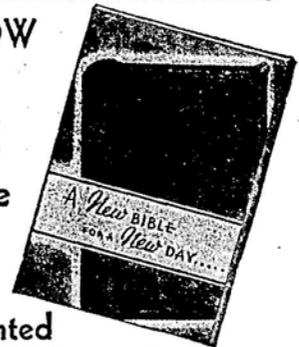
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**Germany Seeks  
Lay Preachers**

EX-SOLDIERS AND EX-SAILORS, especially those who have been prisoners of war, are being sought by the German Evangelical Church's "inner" or "home" mission for training as lay preachers for the churches of Germany. Bishop Hanns Lilje heads the proposed training school which will "provide short courses for laymen who will remain in their professions but will be prepared to witness for their faith to their fellow professional men and women."



**Bishop McConnell Returns  
From Retirement**

BISHOP FRANCIS J. MCCONNELL, retired since 1944, has been appointed administrator of the Portland, Oregon, Area to succeed the late Bishop Bruce R. Baxter. There are 570 churches in this area.

Before his retirement Bishop McConnell was bishop of the New York Area for 16 years. He is the father of Miss Dorothy McConnell, an editor of WORLD OUTLOOK.

Bishop McConnell will carry on the work of the Portland Area until July, 1948, when a new bishop will be elected and appointed to the position.



**Papuans Follow  
Gospel Example**

IN THE LITTLE SEVENTH-DAY ADVENTIST CHURCH at Bisitabu, Papua, New Guinea, the Sabbath-school lesson was about the church at Antioch sending food to the hungry Christians at Jerusalem in New Testament days. . . . The fifty dark-skinned natives present, men and women not long removed from heathenism, decided to do something akin to this for the needy of their day. And so there recently arrived at Adventist Church headquarters in Washington, D. C., a check for \$41.86 "to help feed the needy fellow-Christians in Europe and to give thanks to God for their own bountiful supply of food." The Papua native's income is generally less than \$5 per month.



**Holland Mortality Rate  
Among Children Normal**

IN HOLLAND the mortality rate for children is down to the pre-war level, a Dutch medical official reports, although the situation is far from ideal. No rickets developed among the youngsters, mainly because authorities doled out an old supply of Norwegian fish liver oil and later fed them liver oil of mussels. However, Barlow's disease, a scurvy due to lack of fruit, vegetables, and meat, is more prevalent in Utrecht than before the war.

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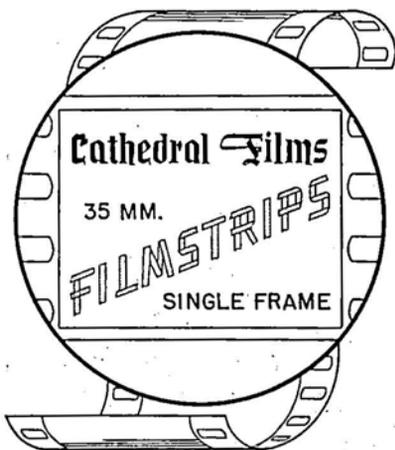
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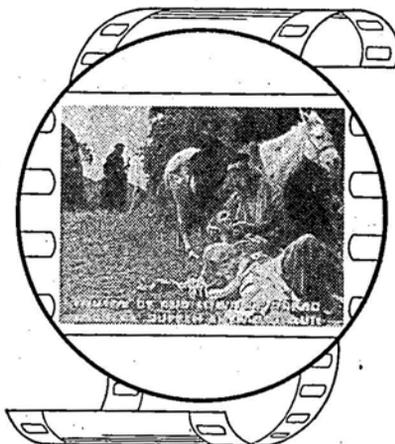
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**The Missionary Re-enters Hiroshima**

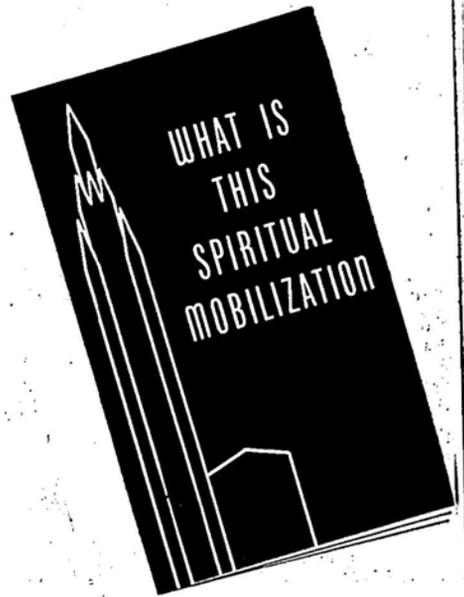
✽ WHEN MISS MARY McMILLAN, of Mulat, Florida, returned from the United States to Hiroshima, Japan, to resume missionary service among girls of the badly-wrecked Frazer Institute of the Methodist Church, she was warmly welcomed by the Japanese. Her present home is a five-room Japanese-style house, near the present school site in the mountains outside Hiroshima. This home she shares with two Japanese teachers. She wrote this account of her homecoming:

Mrs. Motoyoshi, wife of one of our teachers, living next door, brought over food when I began to move into the new house. Another neighbor loaned her push cart to wheel my trunks and boxes from the main road up the narrow path up to the house. Teachers and students lent a hand.

That first evening we went over to talk with the Motoyoshis about going around to pay respects to the neighbors, a nice custom over here. Mrs. Motoyoshi offered to go with us, and the subject of what we should take to each home in the place of the noodles, which used to be taken by the newcomer to the neighborhood, came up. It was agreed that a bar of soap would be most welcome. So the next morning, with her little grandson on her back, she took us around to ten other houses. We gave them our bars of soap, wrapped in nice white paper, on which one of the other teachers had written my name in Japanese. Nearly all of the homes were small shacks into which the families had moved after their homes had been destroyed by the atomic bomb. Most of them had lost children, fathers, other relatives in the bombing.

That evening, the little boy next door, who losing two small brothers in the bombing, came over when he saw us working in our garden and helped us to weed it. Then he helped us to make a fire under our Japanese bath. We have had guests every hour—students, teachers, neighbors, parents of students coming by to express their appreciation.

We had over four hundred applicants for our high school department but could take only half that number. For various reasons, including the one that so many girls who would now be entering college died in the bombing,



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**Worship Center Is  
War Memorial**

WHEN THE NEW PRESBYTERIAN student church at Tsingtao, China, was dedicated recently, the worship center or altar, made a powerful impression upon the audience. For the wall curtain of the center is made from a red nylon parachute which in 1945 was lowered with food for prisoners at the Weihsien concentration camp; the brass cross, given by an American naval chaplain, stands on top of a global map just back of the open Bible; while the brass base for the cross was given by some Chinese naval officers.



**Churches Can Fight  
Crime Causes**

ALTHOUGH THERE HAVE BEEN NO lynchings in Virginia in twenty years, the Virginia Council of Churches is concerned with lynching outbreaks in various parts of the country, and "the crimes which lead to situations where people are tempted to take law into their own hands," and has issued a series of suggestions to its constituent churches.

Declaring that the Christian conscience and the Christian church believe in upholding the laws of the nation, the Council asked that churches

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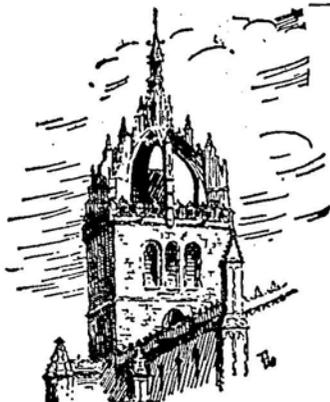
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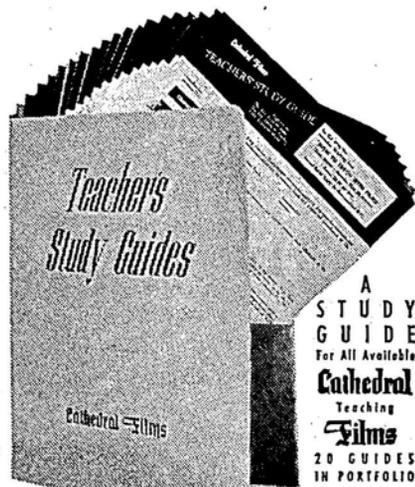
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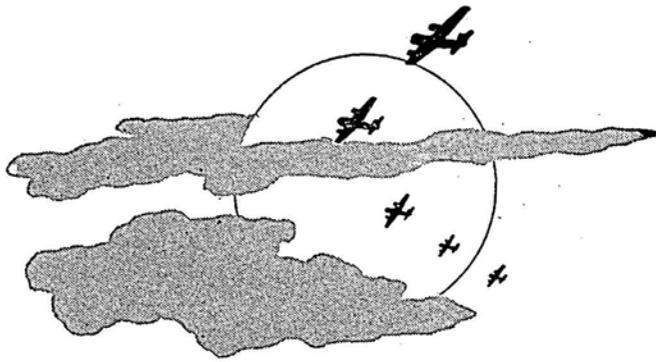


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● As a correspondent and assistant editor of *World Outlook*, Dr. Baker has covered news developments in forty-four countries. It was in this capacity that he went to Japan; and his studies made between 1937 and 1946 form the basis for *Darkness of the Sun*. He is an associate professor in the Graduate School of Journalism at Columbia University.

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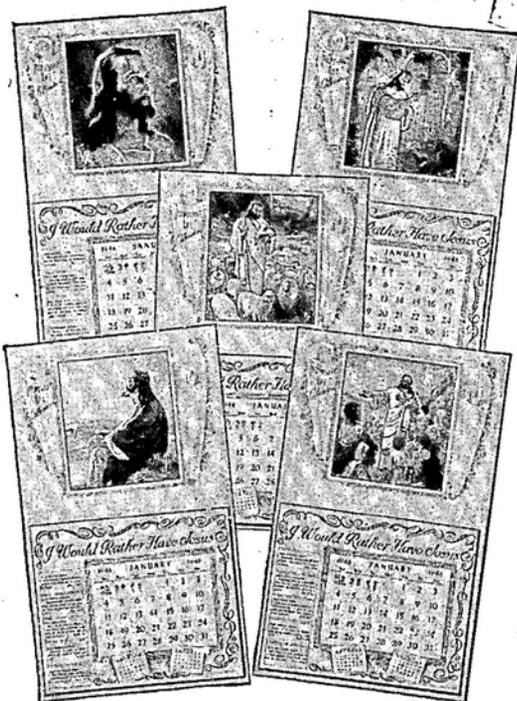
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 Sallman's "Christ at Dawn"  
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500	45.00	75.00	30.00

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