



# World Outlook

FEBRUARY 1948



**RUSSIAN CHILDREN**

Natural color photograph by JFF, from Three Lions



# LENTEN-EASTER INSPIRATIONS

## THE SOVEREIGN EMBLEM

By Ernest A. Wall

The theme of the supremacy of the Cross runs through the entire book, with particular emphasis on Paul's relationship to the Cross as an example to us. Excellence of theological tone and singular sermonic characteristics of organization, careful outlining, well-chosen illustrations (many of them from unusual sources), and frequent exposition of Biblical material—will give ministers a wealth of preaching suggestiveness and refreshing insights for Lent and Easter. \$1.25

### RENDEZVOUS WITH ETERNITY

By Howard L. Stimmel

"This book is one of the finest on the theme of immortality to appear in recent years. It moves out of academic halls into the homes and hearts of people who have suffered the loss of dear ones, and who are wrestling with problems of faith. . . . Its originality, its freshness, its artfulness, its closeness to life, will appeal to laymen as well as pastors." \$1  
—*Religion in Life.*

### JERUSALEM THE GOLDEN

By Arthur W. Hewitt

"This moving work on the subject of *immortality* is notable for many reasons. Chief among them is the fact that the author addresses himself to the democracy of mortals, humble and scholarly alike. Dr. Hewitt faces squarely every major scientific and philosophical objection to the doctrine of life after death. His own jubilant faith cannot help but strengthen the Christian's belief in life eternal."—*The Pulpit Book Club.* \$1.50

### WHY THE CROSS?

By G. Ray Jordan

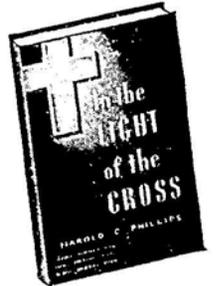
"This book does not stop with answering the question 'Why the Cross?' but goes on to show the responsibility each individual has to Christ and God when he realizes what has made the Cross necessary."—*The Christian Advocate.* \$1



### IN THE LIGHT OF THE CROSS

By Harold Cooke Phillips

"The author changes the question 'Who crucified Christ?' to 'What crucified Christ?' and shows the motives and forces of the various persons and groups who stood about the Cross. Without doing injustice to historical facts, he draws excellent parallels with our own day."—*Church Management.* \$1.75



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By Clovis G. Chappell

"These sixteen character sketches are presented with rare understanding, simplicity, and moving power. They drive their lessons home in gifted and personal preaching that is interesting, suggestive, and alive."—*The Churchman.* \$1.75



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# LETTERS

## World Day of Prayer

● If Christian women of many denominations the world around did not gather on the first Friday of Lent to pray, and if by their prayers of praise and thanksgiving and intercession they were not moved to give, then the cause of Christian leadership the world over would suffer.

World Day of Prayer offerings make a difference—to Christian college students in India and China and Japan; to foreign students in the United States; to masses of people in the Orient, in Africa and the Near East, who hunger to read of Christ and his message in words that they can understand.

The philosophy underlying World Day of Prayer projects is one of training people to help themselves and their neighbors.

National leadership is finding its place in Christian colleges for women and in the Christian literature program.

In the home field, American Indians in government schools, and those who are patients in government hospitals would have little or no religious instruction and guidance were it not for the Home Missions Council religious work directors whom World Day of Prayer offerings help to maintain. . . . Another phase of the Home Missions Council interdenominational ministry is Cook Christian Training School in Phoenix.

"The Harvester," a mobile unit equipped to serve as a worship center, a library, a school, an emergency hospital, a playground, and a recreational center for all ages, stands to the migrant workers as a symbol of Christian friendship and ministry. Staff workers take these mobile units (three of them) from camp to camp, following the migrant families who follow the crops.

LOUISA R. SHOTWELL

Assistant Secretary  
Home Missions Council of North America

## World Day of Prayer in Africa

● Early in January, I translated the program for the Day of Prayer service, and typed off copies which I sent out to the women leaders on different circuits. They appreciated that immensely, and many sent back word to tell me what a good day they had. In some of the circuits, there were two or three groups in separate villages meeting, to make it easier for the women to attend.

Our African people are hungry for things to read in their own language, and they never tire of being taught. Every new booklet that comes off the press is greeted with enthusiasm. Little children come here with little baskets of wild greens that they have picked out in the fields, in order to get money to buy primers and school books.

The *Kuca Ka Mixo* (dawn of the morning), our monthly Sunday school paper, is very popular. It has a page of news, and articles such as hygiene talks, that the people peruse as we would a morning paper.

I don't think that children in the United States have any idea of the *thirst* for knowledge. Boys come here to school with only one

or two ragged suits of clothes, and they work hard in order to have the privilege of sitting on a wooden bench to peruse a textbook in a language not their own! They crave to know.

The subsidizing of more booklets would be a real means of grace.

(Miss) RUTH THOMAS  
Missionary to Kambini and  
Mozambique

## "Will Christians Act Differently?"

● In what way will Christians act differently from others? Will we go the second mile, will we sacrifice joyously for our brothers?

The latest news from India shows vast new needs. It is stated that more than seven millions of refugees are on the roads or in relief camps. M.C.O.R. is lending an immediate hand.

Chaos or near-chaos still exists in many areas of China. Help is being given to as many as possible, with particular attention to church workers. Famine areas are widespread.

In Japan, typhoon and floods have wrought new destruction. Through united efforts good progress is being made in getting help to the homeless.

Thousands of refugees are living in army tents in Korea. . . . they are displaced persons through no fault of their own.

An Estonian family wrote: "We are now living a very heavy life; half hungry, almost in rags, and without joy, like homeless beggars."

Excerpts from some of the grateful letters we receive: "Each time it is a tremendous shock to hold such a package of food in our hands."

"We are very glad to say that we received the clothes that the friends who are within the Lord gave us."

"It is the food packages that thrill and inspire us most; still, it was about a coat that a young woman teacher said: 'I wake up in the night being happy that I have that coat.'"

"The package . . . was an important event in our life, and we were all as glad as children at Christmas. Your assistance is a gift of God for us, that we shall never forget."

From *News Bulletin*, November  
Methodist Committee  
for Overseas Relief  
150 Fifth Ave., N. Y. C. 11

## Rural Japan

● Lavender cosmos, eight feet tall, welcome visitors at our gate. Zinnias and nasturtiums are a riot of color. Our fall garden has put lettuce, radishes, and greens upon our table, giving variety to our "tin-can" diet.

Nine months ago (in January) I reached Torido, as the invited guest of Dr. Yasunaga, who found me a place to live and made possible food and fuel in a land where these are severely rationed. The Yasunaga family is the only Christian family in the township. I am the first foreigner to reside in this area.

Since the war, the countryside is flooded with city people, either bombed out or burned out. Many of them are repatriates from foreign shores. Every farm is crowded with relatives. People are living in lofts, barns, or chicken houses. Many are ill, all are in need of food and clothing.

Recently we met in the Yasunaga home to sort the clothing which had come in relief packages. We made up bundles suited to the needs of each of sixty needy families.

There is a distinct and growing interest in Christianity. The demand for Bibles and hymnbooks is greater than I have ever known it to be.

AZALIA E. PEET

W.D.C.S. missionary to Japan  
Address for parcel post:  
Torido, Jingo-mura, Mumakata-gun  
Fukuoka-Ken, Japan

## New Brick at Bisti

● A mission project has been started at Bisti, using Crusade funds. Adobe brick were made for a school building, house, and garage. At present (1947) the house and garage are the first signs of habitation which greet the eye as one descends into the valley. When the school structure is added, the effect will be both surprising and imposing.

Several hundred people live within a radius of less than ten miles, although one may seldom see a sign of life on the treeless terrain.

Mr. and Mrs. Davis and Miss Incz Denison, our missionaries at Bisti, have found the people friendly and interested in the gospel. They have spent much time in visiting and in making friends. Wherever it seemed wise, they have told the gospel story. Some have professed faith in Christ, and a desire to live the Christian life.

It is our plan to accept about a dozen little beginners for the first school term. (It is evident that the problem will be that of choosing the few from among the many who want to attend school.) Each year a new class will be started, until we have reached the third-grade level. Some of those who have completed the work offered at Bisti will then be taken into the Farmington school for further education. It makes us happy to be able to expand our school work at this time, when three-fourths of the Navajo children are without educational opportunities and no improvement in the situation seems imminent.

Excerpts from *Mission Echoes*  
Navajo Methodist Mission School  
Farmington, N. M.

## Back to Korea

● I will mail this message to you from Yokohama, with the promise of a later letter from Korea.

The years spent in America were happy, and as I return to my adopted country I take many golden memories of fellowship. Korea, too, is indeed richer because of your love and prayers.

On board the army transport *Admiral Mayo*, the chaplain arranged for daily devotionals. Messages have been brought by vari-

## DRAW NEAR

By FRANCES KIRKLAND

You who have lived apart so far  
Come gather where your brothers  
are.

O, let not walls of land or speech  
Place global friendship out of reach.

Give where there's mounting need,  
Let love from ill be freed.  
So shall you find the Master's way  
That holds the hope of life today.

ous persons. Dr. Fritz Pyun, a Korean, spoke on "What God Means to My Country and to Me." He was one of twenty thousand Christians who would have been executed on August 17, 1945, had not surrender come two days earlier. He appealed for ten thousand missionaries for Korea's thirty million people.

I will depend upon your prayers, gifts, and most of all—new recruits.

HELEN ROSSER

Missionary nurse to Korea

**Methodist Youth Conference**

• Perhaps the strongest thread which tied the Methodist Youth Conference (Cleveland, Ohio, Dec. 30-Jan. 2) together was the spirit of fellowship among the delegates. There was an excellent opportunity to put into practice all the principles of Christian brotherhood which we have preached for so long a time. There was our chance to tear down racial and social barriers. There were the serious aspects of this fellowship such as praying together.

There were the lighter moments when we Southerners were teased about our drawl, or when everybody yelled whenever Texas was mentioned.

Yes, there we were—over ten thousand friends gathered together to do our best to make meaningful our motto, "Christ Above All."

One highlight which we will never forget was the Watch Night Communion Service. It was a wonderful feeling to take communion with such a large group. We drank from thimble-sized cups, and the wafers were passed around on cardboard trays. Yet, somehow, all this added to rather than detracted from the dignity of this ritual.

We thoroughly enjoyed all the afternoon groups—looking at the exhibits, singing hymns new ways, learning folk games, discussing the alcohol problem in Youth Town Meeting. Our favorite afternoon session was that of the Council of Bishops. Here we learned what a Bishop does. We learned, too, that our stately Bishops have a genuine sense of humor.

All the addresses were inspiring but we felt especially interested in those by Dr. Richard C. Raines and Dr. E. Stanley Jones. We mustn't forget to mention the excellent concert given by Mr. Roland Hayes, world-renowned Negro tenor.

The people of Cleveland were grand to us!

... We are following up the Conference in our church school and other groups of the church here. Everybody is interested.

MARY SANDERS  
MARY CLAUDIA SHINGLER  
DOROTHY WATSON

Delegates to Cleveland Conference from Bethel Methodist Church Charleston, S. C.

**High Quality**

• The high quality and the contents of the magazine make it both helpful and interesting. Please continue the fine work.

MRS. O. B. DUFFENBOCK

St. Louis, Mo.

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# The Board Meeting

THE BOARD OF MISSIONS AND CHURCH Extension of The Methodist Church is the major denominational board in this country, and its annual meeting is always an event of significance. Its session in December at Buck Hill Falls, Quaker center in Pennsylvania, was a focal occasion for Methodists, for one saw present not only the two hundred members of the Board and its administrative staff, but the editors, committees and executives of the other boards and commissions, a hundred or more missionaries from the ends of the earth, and numerous visitors and spectators.

As one watched the complicated and rather too ponderous machinery of this great board grind out its vital business, two emotions of conflicting nature were present.

In the first place, there was pride and gratitude to God for the global service represented by this mighty organization. The masterly reports showed the hosts of the Kingdom on the march. Around the world doors of opportunity were revealed as wide open, and the peoples were reported as being receptive, heart-hungry, begging for the gospel and its manifold ministries. Millions had been poured into the treasury and sent out again on their mission of redemption. The appropriations of the administrative divisions for the next fiscal year totaled \$10,460,353. These were as follows:

Foreign Division .....	\$3,857,359
Home Division .....	2,048,535
Woman's Division .....	4,271,664

This is the largest amount that has ever been appropriated for Methodist missions from regular funds in any one year.

In the second place, there was a deep regret, almost amounting to pessimism, because the need so far outran the resources of the Board. The funds appear large in the aggregate, but when spread over the war-torn mission fields and across this and other lands that escaped actual destruction they constitute a niggardly response to

the need of the world. The total could have been used in any one field without meeting the real demand. Among all the perplexities that are daily faced by missionary administrators this is the most heart-rending, this necessity of refusing the pleas of the multitudes that clamor for the help that only the Church can bring.

In a magnificent way the Board faced its duty and laid out its program for the future. An example of its planning may be seen in the Program of Advance announced by the Foreign Division for the next quadrennium. This called for 595 new missionaries, \$3,155,000 for their support and work, and \$16,741,165 for buildings and equipment. This added up to a grand total of around \$7,500,000 per year, since the item for buildings and equipment is nonrecurring and may be spread over the four years. The total received from World Service during the last fiscal year was \$2,438,337. This means that the regular income of the Foreign Division must be raised to \$9,862,753 per year, or multiplied by four, if the Program of Advance is to be carried out.

For war reconstruction in Europe—mostly for buildings to replace those ruined in the war and to meet new problems caused by population shifts—the sum of \$8,000,000 was asked in four years. Other four-year totals include \$5,120,000 for Latin America, \$807,625 for Central Africa, \$1,719,800 for India, \$155,000 for Burma, \$192,000 for Malaya, \$200,000 for the Philippines, \$457,000 for China, \$250,000 for Korea, \$153,000 for Japan, and \$142,000 for North Africa.

The Advance Program for home missions is equally challenging. For example, it called for a whole new approach to the problem of church building for Negro congregations; it was pointed out that in the past twenty-five years new churches were limited to less than a dozen in the great cities. Equally pressing, it was pointed out, is the need for training leaders among the American people

of Indian, Chinese, Filipino, Japanese and Korean ancestry and for the throngs of Mexicans and Puerto Ricans who are entering the country.

Last year the sum of \$2,482,173 was loaned to 342 congregations and there were 708 outright donations totalling \$1,417,510, but requests for aid went far beyond the available resources. A new church each day for the next four years, or possibly for a decade, was held up as the real need.

The need for advance in Hawaii, Puerto Rico, Alaska, and the Pacific Coast entered into the home mission plans also. It was estimated that 17 per cent of the people who had migrated westward were Methodists, but since no such numbers had entered the coast churches it was evident that many had been lost.

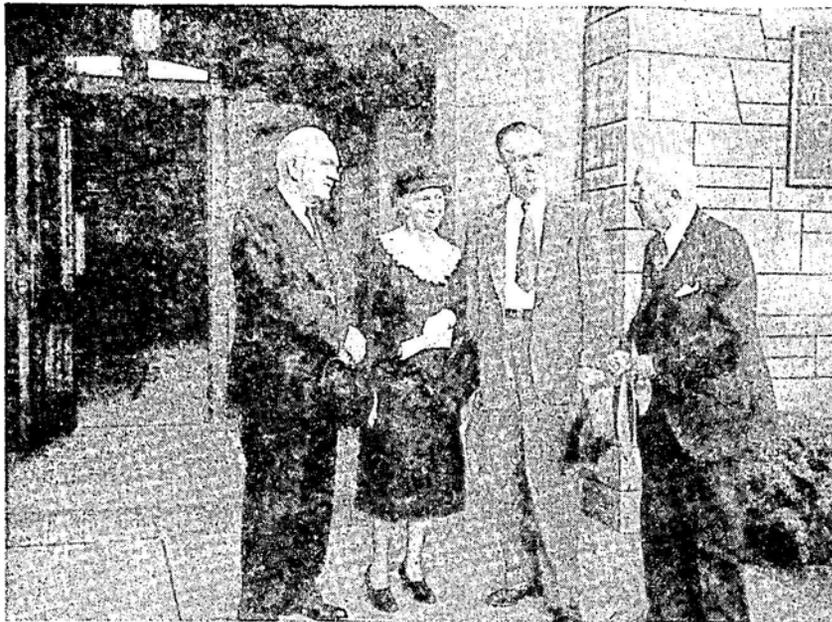
Goodwill Industries, in the forty-fifth year of service and at work in 90 American cities, were reported in the forefront of institutions serving handicapped people. With the increasing need for rehabilitation services for both veterans and civilians, it was estimated that 200 new Goodwill Industries should be established in the cities of America.

The Woman's Division was not lagging in its plans for the future. The foreign department pointed out that "advance is an absolute necessity. In some places, without an advance, the Christian community built up by decades of service and sacrifices will die of exhaustion. In other places whole populations will turn away. Even the fine increase in giving leaves the foreign department with far less than prewar buying power and the number of new missionaries still falls far short of filling the thinned ranks.

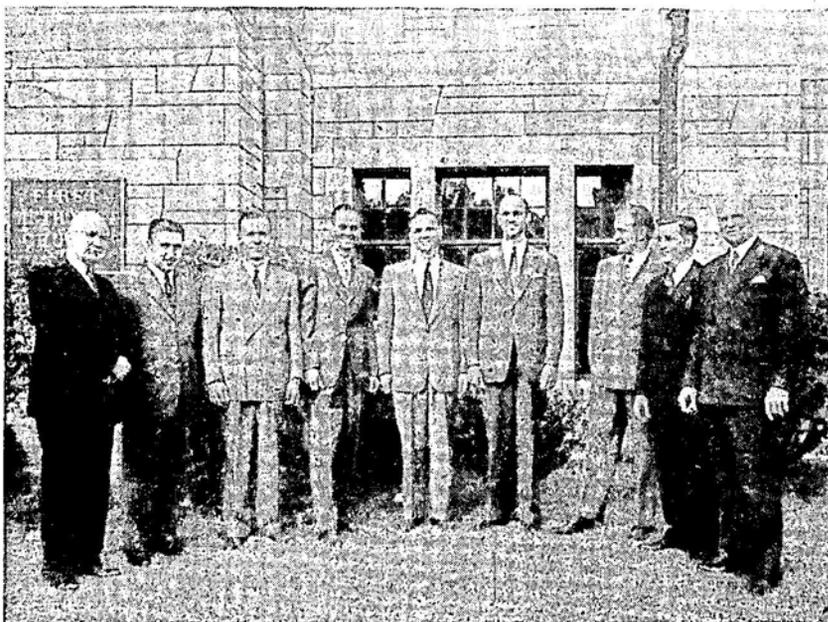
In similar vein the home department pointed out few days pass without requests that cannot be met and declared that eight centers among three million Mexicans, eighteen among thirteen million Negroes, and two new workers on the Pacific Coast was a totally inadequate program. Here also the order was: Advance.

# Church Extension in Charlotte

by Jeanne Kellar



Above: Moving spirits in Charlotte Church Extension. Left to right: Bishop Clare Purcell, Mr. and Mrs. Edwin L. Jones, Mr. James A. Jones. Below: Young pastors of Charlotte's new churches, with their bishop and former district superintendent. Left to right: Bishop Clare Purcell, Roy E. Bell (now assigned elsewhere), J. C. Reichard, C. E. Shamon, Sherrill B. Biggers, Robert H. Stamey, Joe E. Caldwell, J. J. Powell, Dr. Embree H. Blackard.



● Like other cities, Charlotte, North Carolina, has grown and spread all over the place. The church was not following the people until a City Mission Society, backed by an alert district superintendent and some very great laymen, took the matter in hand. Now Methodist affairs are booming in Charlotte.

THE POSSIBILITIES OF CHURCH EXTENSION are nowhere more aptly or vividly demonstrated than in Charlotte, North Carolina, where the City Mission Society has set an example for all of Methodism to note. In the past five years it has organized seven new churches in Greater Charlotte, four of them now self-supporting. Here is the story.

Back in 1942 a group of Methodists in Charlotte began to meditate on the population increase in their city. They noted that the population had risen from 46,338 to more than 100,000 in the past twenty years while the number of Methodist churches had remained the same—thirteen. Inspired by the opportunity latent in this situation, the late Dr. Grover T. Bond, district superintendent, and James A. Jones, president of the J. A. Jones Construction Company, led in establishing the Charlotte City Mission Society in the fall of 1942. Capital funds for the society were created, in the main, by a gift of a quarter of a million dollars from the Jones family. Until now publication of this commonly known fact has never been permitted by the family. Edwin L. Jones, son of Mr. Jones and a leading layman of The Methodist Church, serves as treasurer of the society.

The seven new churches were organized in housing developments which have created new communities on the outskirts of town, some beyond



Above: *St. James Church, with parsonage at left and social activities building at right.*

Right: *Kilgo Church was formerly a colonial-type mansion.*



the city limits. The general plan followed in establishing them was the same. A survey was made of the area, a parsonage was bought or built and a pastor established in the community. Then the congregation was organized and a first building erected, with the society promising to match the congregation dollar for dollar in the construction of the next unit. Each project has been a variation of this plan.

St. John's Church, formerly Oakhurst Interdenominational Church, asked the district superintendent to visit them to explain Methodist doctrine and church government. The congregation, most of them Methodists, voted to join The Methodist Church and turn over their property valued at \$5,000. The church was organized with 38 members and the Rev. C. E. Shannon appointed pastor. The Society, with conference and general church extension aid, bought a parsonage and a lot adjoining that on which the original church stands. Plans are under way for a new church. The

membership now numbers 234, 123 of whom were received on profession of faith. It is entirely self-supporting.

Kilgo Church was organized in September, 1943, in a section two miles from the nearest Methodist church. The Rev. John Hamilton was appointed pastor. The following month a parsonage was purchased. Services were held in a school auditorium and at the parsonage until a four-acre ad-

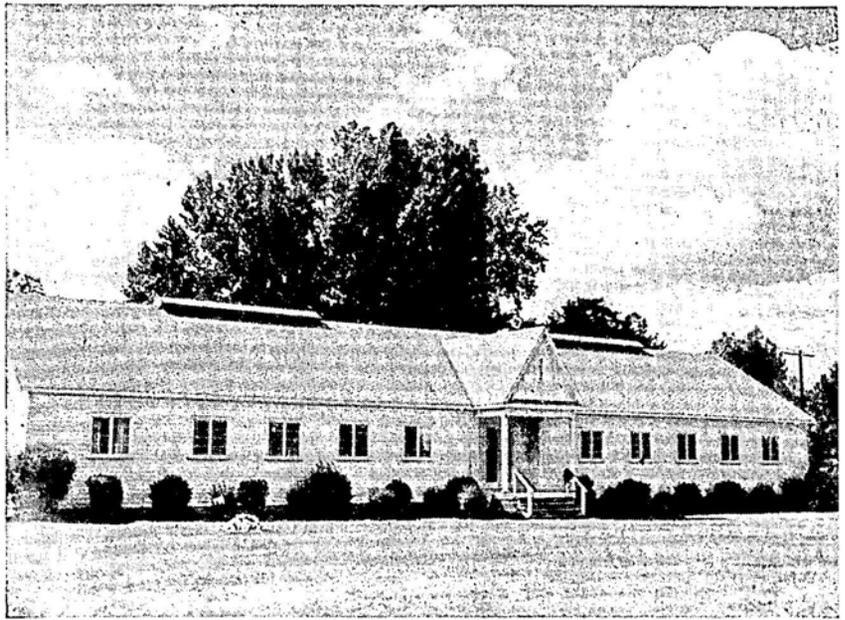
joining lot, on which stood a large mansion, was bought for \$20,250. This home has been remodeled to serve as a church and a picnic ground has been built on the back of the lot. The congregation has a membership of 221 and is self-supporting.

St. James Church, ideally situated at an important crossroads in the Thomasboro area, is the only one which now has completed its building

plans. After preliminary surveys and services held in a tent for several weeks, a congregation was organized in September, 1943. The society purchased the lot, which has a frontage of 300 feet on both roads. The first construction was a long, block-like building intended eventually as a recreational building but serving at first for all church activities. Twenty-five thousand dollars was given by the society for the church building and the congregation raised the remainder necessary for completing the building and for furnishing and landscaping. Later a parsonage was built by the society. The church, now self-supporting, has a membership of 248 and a church school enrollment of 245. This is the most nearly complete of all the projects, having its new church and parsonage plus an activities building. The Rev. J. C. Reichard, former army chaplain, is pastor.

Mouzon church, built in another new community two miles from the nearest Methodist church, was organized in 1943 when the society requested that a minister be assigned to the area. The Rev. Roy E. Bell was appointed and the first service was held in November in the parsonage. A new parsonage was built on a lot, purchased by the society, having a 220-foot frontage on one street and 427 on another. The Jones Construction Company moved in a building that had been used on the bomb plant at Oak Ridge, built by that company. Half of this long building was converted into a beautiful chapel and the other half into Sunday school rooms. The church has a membership of 155 and is self-supporting.

A church in the Commonwealth section was planned when the society started work five years ago but was delayed until recently because the group couldn't decide on a favorable location. A survey made there showed a rapidly growing community with several hundred homes under way and plans being made for a 500-bed, \$7,000,000 veterans' hospital to be erected by the government. Rev. Robert H. Stamey gave up a very strong church to undertake the establishment of the new church and began his work in June, 1946. The congregation was organized in September with 21 members. Wor-



*Mouzon Church was made of two buildings brought from the Atom Bomb Plant at Oak Ridge, which was built by the Jones Construction Company.*

ship services were held in a tent belonging to the society until a storm blew it away. The congregation then moved to a school building and into private homes for Sunday school classes. The activities building, finished in November, now serves as the church. In February, 1947, the Stameys moved into the new parsonage, built by the society. Now they are undertaking the building of the actual church, in which the society, having already purchased the lot, will match the congregation dollar for dollar.

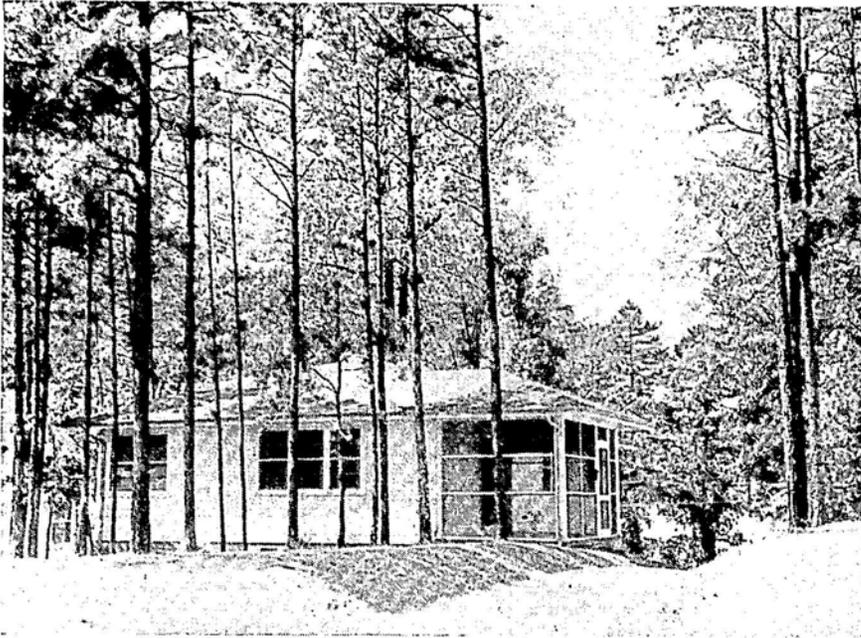
The founding of Purcell Methodist Church should prove inspirational to laymen everywhere. On their own initiative a group of men who attended church in an adjoining community but wanted one of their own, made a survey of their own community. Dr. Embree H. Blackard, district superintendent at the time, met one night with the twelve men and told them, "This is going to take money, men." Right there they pledged \$2,400 toward their project. The problem of a meeting place came next. They telephoned a business man in the community and received permission to use a showroom for their meetings. That is how the church was organized October 13, 1946, in the showroom of the Shaw Motorcycle and Supply Company. Pastor J. J. Powell preached his first sermon to his new congregation in a

room from which the motorcycles had been moved to make room for chairs and an altar. Bishop and Mrs. Clare Purcell were in the first row.

The society immediately bought a parsonage, which the congregation furnished, and then purchased a lot for the church. An activities building was erected to serve as both chapel and educational building until a colonial-style church can be erected. The membership of Purcell Church is already nearly 100.

Dr. Blackard himself did the pioneer work in starting the Morris Field Methodist Church. A former army air base outside Charlotte, the field is now a veterans' housing project with 485 families on the field itself and others in a near-by housing development. The society bought the chapel at Morris Field for \$900 from the War Assets Administration and leased the ground on which it stands from the city of Charlotte, which had bought the field. Only one other denomination—Presbyterian—had work on the base.

The superintendent sent around notices to all families that services were to be held in the chapel, and he went out on Sunday morning not even knowing who was to teach in the Sunday school or how many would attend. Out of the general hubbub that ensued a church was organized and Dr.



*The Charlotte society always builds the parsonage first, in order to get a preacher on the job. This is the Commonwealth parsonage.*

Blackard, assisted by other ministers in that area, carried on the pastoral work until a regular minister, Rev. Sherrill B. Biggers, could be appointed. The church acquired a barracks building for educational purposes, has already outgrown that and is negotiating for two additional buildings. At the end of four months it had a membership of 75, a church school enrollment of around 300, an average attendance of 150 and a woman's society of 25. The minister of this church must be a former chaplain, since only veterans are allowed to live in this section. There is no parsonage at present but the church has little difficulty in housing its pastor. The chairman of the board of stewards is manager of the housing development.

One of the striking features of the Charlotte program is the fearlessness with which the leaders make large-dimensional, far-sighted plans. The lots they buy are big ones. Mouzon Church has the equivalent of a city block. The churches they plan are beautiful and spacious, with plenty of educational facilities. And the men appointed as ministers in these churches are all young and enthusiastic, intensely interested in their task of serving a new community.

With all the new churches, there are still communities past embryonic stages which do not have a Methodist

church. Driving through one of these settlements last fall on an inspection tour of the churches, the district superintendent remarked, "Now here's a section where something ought to be done. I stay awake nights thinking about it. This section has sprung up during the last two years. At one time we had an option on a lot but we let it go."

And later on, driving through another section, he said quite casually, "The Kilgo Church must serve this community too, but maybe we ought to have a church here." In any other city from any other man that would have been classified as "just talk." But in Charlotte are a group of men who don't just talk—they just act.

The capital funds given by the Jones family were expressly for new projects—construction and lots for new churches. The society assists churches in other ways and money used thus is raised especially for that project or taken from the current budget, to which all of the city's twenty churches subscribe. Such a project is Duncan Memorial Church, which has all the possibilities of becoming an institutional church but few of the facilities. The congregation meets in a chapel lent them by the Johnston Mills, in whose cotton mills many of the members work. In addition the mill pays \$500 of the pastor's salary.

During the past year the society raised \$26,000 from churches and individuals for the new Duncan Memorial Church. At the same time the congregation itself raised around \$8,000. The society hopes to increase its contribution toward the new building to at least \$40,000. Eventually it is hoped that this church will carry on a seven-day-per-week community program.

Other undertakings of the society include aid given to a city church to help pay a debt, the purchase of an episcopal residence to insure having the area bishop reside in Charlotte, and the purchase, at a cost of \$20,500, of a beautiful and strategic lot in a new development with 400 feet fronting on both Providence Road and Sharon Lane for such a time as the community decides to build a new church.

When this program originated, some of the church-goers were not enthusiastic, thinking the strong city churches would lose members to the new ones. Time has proved that this is not the case. Dr. Blackard made a survey of the membership gains in the four largest churches over a ten-year period and found that 70 per cent of the new members came in by transfer, principally from the smaller churches in Charlotte and elsewhere. Instead of taking members from the larger churches, these newer congregations will prove to be "feeders" for them.

While Charlotte has been busy with its church-building projects, it has also had other matters on the docket. During the past year the Charlotte District raised \$95,000 for the Methodist Home for the Aged, now under construction. In a three-year campaign for the Methodist College Advance they were asked to raise \$164,464. They pledged \$207,853 and have already paid more than \$165,000. In the Crusade for Christ the district was given a quota of \$64,065. The churches pledged \$97,897, and have paid \$99,689, every charge paying all or more than it pledged.

Next month Miss Kellar will tell the story of a rural Church Extension project in North Carolina.



*Proceeding to the wedding: From left: Prince Fatafeli; Princess Melenaita; Prince Tungi; Princess Mata'aho. Notice the beautifully-woven mat on the ground.*

# *Methodist* Royal Wedding *Double*

● *Ever hear of Tonga? Ninety per cent of all the people are Methodists. The Queen is a class leader and president of the Christian Endeavor. The princes and princesses are graduates of Methodist schools. Here there is no national debt, no serious crime, no poverty, no landless people. The President-General of the Methodist Church of Australasia here tells about a royal wedding in those idyllic islands.*

*by John W. Burton*

EXCEPT TO A FEW AMERICANS WHO served during the war, the Tongan Islands are almost unknown in this country. They are a tiny group lying about five hundred miles southeast of Fiji, which, in turn, is about two thousand miles east of Australia. The total

area is only two hundred and fifty square miles and the population is less than 50,000; yet it is one of the most interesting places in the South Pacific.

It is the only area in these Southern seas where the people have preserved their independence. They have their own Queen and Royal Family, their own laws and customs, and are under the nominal protection of Great Britain, which appoints a Consul to advise and to exercise certain controls over foreign policy and finance. It is a nation without a national debt; a place where serious crime is almost unknown; a country which Western civilization has not ravaged and exploited; and it has a climate that is one of the finest in the world.

Its social system is unique, for it has land laws that make it impossible for anyone to be landless; and their communal life ensures that no one shall be in poverty or need. Everyone has security from birth to death and simple happiness is the dominant feature of their life. In some ways this tiny Kingdom might form a pattern of living for many larger countries, for it is an illustration of the ancient word that a man's life consisteth not in the abundance of things that he possesses but in those inner qualities which bring joy and serenity.

And yet, less than one hundred and fifty years ago, Tonga was a place of horror, cruelty and superstition. The people had never been cannibals, as were the Fijians, but they were degraded, treacherous and bloodthirsty. In 1822, Walter Lawry, a Methodist minister, landed on these inhospitable shores, but the ferocity and savagery of the people, together with illness of his wife, forced his return after only sixteen months' residence. Four years later, two Methodist missionaries from England—Thomas and Hutchinson—came, and from that time the gospel won its widening way, until, after much suffering and persecution, the whole Kingdom was claimed for Christ. Tonga is one of the dramatic evidences of the power of simple Christianity to change and transform a people.

Some of our best and ablest missionaries in our newer fields of New Guinea, Papua and the Solomon Islands came from Tonga, and there are scores of lonely graves there, be-



**The Royal Group**

*From left: H.R.H. Prince Tungi, B.A., LL.B.; Princess Mata'aho Ahome'e; Her Majesty Queen Salote Tupou, D.B.E.; Princess Melenaite Veikune; H.R.H. Prince Fatafehi. At the rear: Her Majesty's A.D.C. Notice the ceremonial mats worn over the clothing.*



**The Bridesmaids**

*Carrying exquisitely-made baskets of flowers ornamented with beautiful sea shells.*

neath the waving coconut palms, that quietly speak of the spirit of sacrifice of these once-savage but now happy Christian people. Over 90 per cent of the population are Methodists, and very earnest Methodists they have proved to be.

The occasion of our recent visit was the marriage of the two princes of this tiny Kingdom. Her Majesty Queen Salote Tupou, D.B.E., traces her descent back in an unbroken line to A.D. 950—more than a century before William the Conqueror invaded Eng-

land. She is every inch a queen. There are many inches; for she is six feet three inches in height and weighs over three hundred pounds. Though so large, she is perfectly proportioned and carries herself with poise and calm that few, if any, royal personages can equal. Quiet, natural, genial and approachable, she nevertheless maintains a gracious dignity that none can invade. Though Queen of the realm, she is a very active member of the Methodist Church, being a class-reader and the president of the Christian Endeavor.

She looked particularly charming and happy on the day of the royal wedding when her two sons were married—H.R.H. Crown Prince Tungi, B.A., LL.B., to Princess Mata'aho, and H.R.H. Prince Fatafehi, to Princess Melenaite.

These four young people have all had the advantage of a good Tongan education, upon which has been superimposed an English training in schools and colleges in Australia and New Zealand. Prince Tungi attended our Newington Methodist Boys' School, and later resided at Wesley College within the University of Sydney, where he graduated in Arts and in Law; while Prince Fatafehi was also educated at Newington and graduated from an agricultural college. Princess Mata'aho went to school in New Zealand and Princess Melenaite received her English education at our Methodist Ladies' College, Ravenswood, Sydney.

The wedding took place in the Royal Chapel within the palace grounds and was performed by the Rev. Rodger Page, ex-president of the Tonga Methodist Conference, who, nearly thirty years ago, married the Queen to an older Prince Tungi. He was assisted by the Rev. A. E. McKay, president of the Tongan Conference, and by the Rev. Dr. J. W. Burton, president-general of the Methodist Church of Australasia.

The Queen sat on the royal dais at the side of the chancel and joy shone from her face as the ceremony went on. She wore a beautiful cream lace dress, and took a deep interest in every detail of the service. The Princes and officiating ministers stood gravely at the chancel steps until a burst of song from a specially-trained choir an-

nounced the coming of the brides. There were five bridesmaids for each bride, attired in blue and pink satin dresses and carrying beautifully-woven baskets filled with gorgeous flowers.

It was a simple, solemn and moving service, the keynote of which was sheer happiness, and the chapel was packed with a reverent congregation of invited guests who included not only the nobility of Tonga but visitors from Fiji, Samoa, Cook Island, New Zealand and Australia. Outside, ten thousand eager people crowded around the chapel to see and hear what they could.

Afterwards the bridal party proceeded to the Throne Room in the palace, beautiful and specially-woven mats marking the path they trod. There the Queen received her guests in stately, yet friendly, fashion. She seemed to know every one of the four hundred people who bowed to her and with whom she shook hands. All the Tongans wore over their garments the traditional *ta'ovala*—a fine mat that is the high mark of respectability and as essential to dignity as the silk hat and frock coat were a few decades ago in England. A Tongan noble without his *ta'ovala*, no matter how shabby it was, would feel almost naked, despite any other rich apparel in which he might be clad.

After the reception in the Throne Room, the whole party made its way to a huge native booth of coconut-tree posts supporting a roof thatch of leaves and decorated with rare mats and masses of hibiscus and frangipanni flowers. Here the wedding feast was held. For the European guests, there were English dainties and two huge four-tiered wedding cakes of conventional design. Each bride cut her cake and pieces were handed round, then His Britannic Majesty's Agent, Mr. C. W. T. Johnson, proposed the toast wishing the happy couples good health and prosperity. Prince Fatafehi acknowledged the good wishes in flowing Tonga, much to the delight of the excited thousands around, for he is more Tongan even than the Queen herself. Prince Tungi chose to speak in English, flawless and with almost an Oxford accent, stressing the deeper significance of the occasion as the creating of two new families in the Kingdom.

For a week there was a succession of gargantuan feasts with thousands of

pigs and suckling-pigs, innumerable chickens and turkeys, endless varieties of fish, and tempting tropical fruits in abundance. Added to these were Tongan vegetables, tons of them—yam, taro, sweet potatoes, and native puddings.

On the third day of the feast there was the ancient Tongan wedding ceremony—a gorgeous splash of color and a magnificence of pageantry almost barbaric in its splendor. According to Tongan custom, it is only after this age-long rite that the young couples are allowed to go to their own homes and live together as man and wife. All was done according to customs many centuries old, and all the actors in this mighty drama were dressed in Tongan costume. The brides and bridegrooms were wrapped with yards of tappa cloth (made from the beaten-out bark of the mulberry tree) and over these were finely-woven mats, so that the brides could not put down their arms glistening with coconut oil. The brides and bridegrooms each headed a procession of tribal relatives who chanted and sang their ancestral songs. At length they met amid vast excitement, and the principal actors made their way to a canopy under which were piled thousands of presentation mats and other native gifts. Attired as they were, it was impossible for them to mount, as custom demanded, this great pile, hence they were hoisted by willing hands and took their places, each sitting in the lap of some near relative. Then the Kava-bowl ceremony was enacted, and there were dances and songs and speeches until the soft night fell down suddenly, as it does in the tropics.

It was over. These happy young people were now man and wife, according to the rites of the church they loved and in accordance with the age-long customs of the people who had given them birth.

After the wedding ceremony, the Methodist Annual Conference opened, and Prince Tungi attended as one of the lay representatives, speaking words of welcome on behalf of his royal mother who usually opens the Conference in person. Prince Tungi is deeply attached to his church and was elected one of the representatives to attend the General Conference to be held in Hobart, Tasmania, in May of next year. A warm welcome will await him.



Miss Irene Kemp, blind, operates a commercial Braille switchboard.



Instructor and trainee at work at a new loom.

# Good Morning, Goodwill

by Our Roving Reporter

● One of the marvels of America is the Goodwill Industries, which in 100 cities take trash that people throw away, employ handicapped persons nobody else will hire, make beautiful and useful things, and sell them for a pittance to the poor. Five times as many civilians as soldiers were maimed during the war, and Goodwill employs 17,000 of them and pays them \$5,500,000 a year.

THE WOMAN PICKED UP HER TELEPHONE and dialed a number. She listened. On the other end of the connection a phone rang and then a voice said, "Good morning, Goodwill."

"I have a bag full of clothing ready," the woman said. "Would you have a truck come by for it?"

"And what is your address?" asked the voice over the wire. The woman gave her name and address, hung up, and continued with her housework. There had been nothing out of the ordinary in that telephone conversation, nothing to indicate to her that the voice on the other end of the wire belonged to a blind woman, Miss Irene Kemp, telephone operator for Goodwill Industries of Philadelphia, that the switchboard was the only Braille switchboard in commercial use in Pennsylvania and one of the few in the entire country, and that her name and address were being written down in Braille as she gave them, to be typed out later on a standard typewriter.

And yet if she had paused to think, the woman might have known or guessed, because that's what Goodwill means—that's what—but let's start from the beginning. Here is the story:

Goodwill in the city of brotherly love—in fact, right in the shadow of Independence Hall! That is the description which Goodwill Industries of Philadelphia proudly and aptly applies to itself. Typical of the many similar organizations in large communities throughout the country, it has, since its beginning in 1919, been helping the handicapped of the city to help themselves. Like all Goodwill organizations, this one has two purposes—to rehabilitate, train and help provide employment for persons whose handicaps prevent them from seeking regular employment, and to provide products such as clothing and furniture for the poor at prices they can afford to pay.

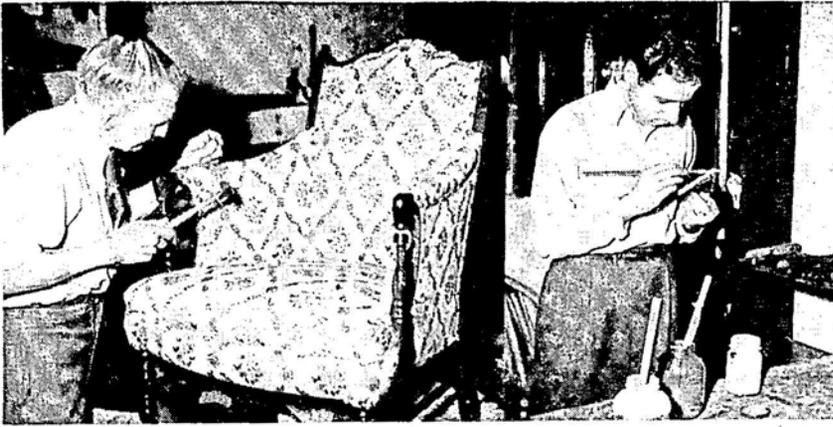
The Goodwill building is an enormous, six-story structure which the industry bought a few years ago, housing its main outlet store, its various work-

shops, chapel, main offices, cafeteria, and storage space. Superintendent John W. Willcox has been with the organization more than 25 years, in which time it has become progressively larger and broader in scope.

Case histories give the best idea of the work of Goodwill Industries. A man handicapped by the loss of a leg and a hand came to them on crutches. In the training program he was taught to refinish furniture. Now he is on the payroll as a regular worker. Through the efforts of the organization the state provided him with an artificial leg and hand. Goodwill also helped him locate his relatives in Puerto Rico, with whom he had been trying to get in contact.

Another man who had slipped on the ice under a street car and lost both legs was brought into the training department. His transportation to and from the building was arranged. Now he is employed as a worker.

Epileptics have been taught doll repair with the hope of setting up a doll hospital in their own homes. A young lady with a paralyzed arm is working in the training department for the therapeutic value therein. Instructors worked for three years with a young man, somewhat mentally arrested, deaf and dumb, who couldn't even be taught reading by sign lan-



Left: Goodwill workers do beautiful upholstery and restore useful furniture. Right: Delicate repair work is done at the Philadelphia Goodwill Industries.

guage. With time and patience they taught him a simple trade by example and now he is working in their painting department.

All of these, the orthopedically handicapped, the cardiac cases, those with arrested tuberculosis, infantile paralysis, poor vision, the blind—can find here a new hope, indeed a new life—a life in which they have a constructive part.

Sent to the Industry by either social agencies or individuals, they find that training in a variety of occupations is available to them. There are the sewing rooms where clothing is repaired for sale in the outlet stores, a dry cleaning, pressing, and hat blocking shop, an electric repair shop, cobbler shop, painting shop, and furniture repair shop, among others.

The first step, after a medical examination, is a testing program to see if it is advisable for the person in question to come for training. He is then given a three months pre-vocational period of training to discover his potentialities, following which he receives six months in the regular training department learning some specific job or occupation. Ideally, this training will fit him to go out into regular industry, and this is the aim of Goodwill—to train handicapped persons for jobs outside the organization. Often, however, the individual goes on to the Goodwill shop, which is a sheltered workshop set up with government approval. This embraces the second aim of Goodwill, which is to take furniture, clothing, or other articles in disuse and donated to the industry, and repair them for sale again.

The main outlet store (Philadelphia Goodwill has four additional retail stores) has everything from iceboxes and antique toys to dresses, books, and beautiful ivory fans. These are always well repaired and priced reasonably, within reach of the poor who could not afford new merchandise. Needless to say, they buy such necessities as clothing and furniture, leaving such items as the toys and fans for antique collectors.

The workshops run on a 7½-hour day and a 37½-hour week, although staff personnel operate on a 44-hour week. Trainees are not paid, but in special cases car fare and lunch money is provided. Wages run from 40 to 60 cents per hour. Goodwill does not try to compete with outside industry, which it could not do, aiming instead to offer employment to those who cannot work under other conditions than those in a sheltered workshop. The Philadelphia organization has 100 workers with 20 trainees. The staff includes a personnel director, an instructor in the training department, and an employment and welfare counselor who spends all her time doing case work. The store has three trucks which are kept busy collecting donations from friends in Philadelphia and vicinity and keeping the retail stores stocked with goods. A station wagon, given by the Kiwanis Club, is used to transport employees who are unable to come by bus or trolley. The institution is 70 per cent self-sustaining, the rest of the budget coming from the Community Chest. Its self-support would be more nearly complete but for the many services rendered its em-

ployees, such as medical care, counseling, training services, and other benefits.

Over a period of 25 years nearly six million items were sold through its stores. Sales amounted to \$1,549,906.86.

All of this work is carried on in a Christian atmosphere. Mr. Willcox stated this purpose in saying, "Our aim is to have a staff with a Christian point of view, one that will not proselyte but attempt to realize some spiritual value which will enhance other benefits derived." In line with this, religious services are held regularly in the chapel on the second floor of the building.

The first Goodwill Industry was founded in Boston in 1895 by Dr. Edgar J. Helms, under the auspices of The Methodist Church. Since that time the program has grown far beyond denominational bounds and today is autonomous. The national organization, under a board of directors headed by James T. Buckley, of the Philco Corporation, Philadelphia, and E. Irving Whyatt, of Northwestern Airlines, St. Paul, has an executive secretary to co-ordinate the separate industries. He is Oliver A. Friedman of Milwaukee. Under his supervision there are nearly 100 Goodwill Industries, each an autonomous organization with its own superintendent and board of directors. In 1946 these Industries employed 17,000 persons and paid opportunity wages amounting to \$5,500,000 as compared with \$943,000 in 1926 and \$1,977,000 in 1936.

Crusade for Christ funds are making possible eighteen new Goodwill Industries in the United States. Industries have also been established in other countries.

Dr. Thomas Parran, surgeon-general of the U. S. Public Health Service, gave high praise to the organization when, in urging expansion of the Goodwill Industries, he said, "The rolls of our civilian handicapped are increased by 200,000 persons each year as a result of industrial accidents, disease, birth injuries, and other causes. Many of these handicapped people are living on pensions, relief, or the bounty of relatives. Most of them carry the emotional scars that inevitably develop when one is deprived of a useful position in society. The Goodwill Industries have been the chief agencies to recognize and meet this need."

# A Rural Deaconess Serves a Mountainside\*

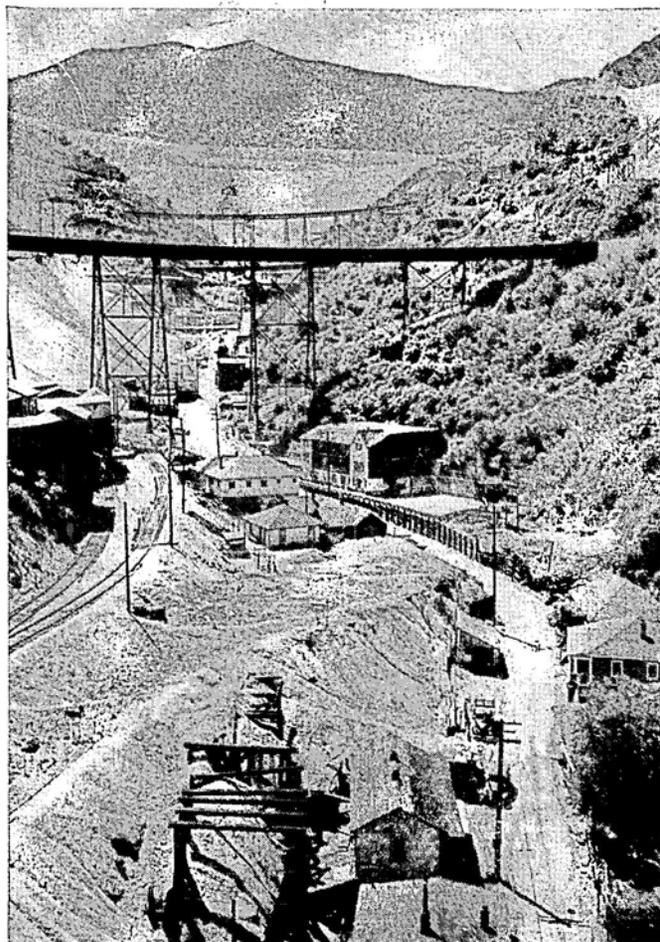
Six hundred Methodist deaconesses in nearly five hundred communities minister to those in need of their special services. Deaconess work includes medical and social work; settlement work; work in isolated rural areas; work in city, town and country churches; teaching; work as house mothers, housekeepers, and hostesses in Methodist homes for children, business girls, and retired workers; work in directing recreation, playgrounds, summer camps—a rich variety.

WORLD OUTLOOK has chosen to present here a

series of photographs which will give our readers special glimpses of the daily program at Highland Boy Community House at Bingham Canyon, Utah. Over a period of twenty years, this community house has built up its excellent program, gaining the confidence and respect of a whole countryside.

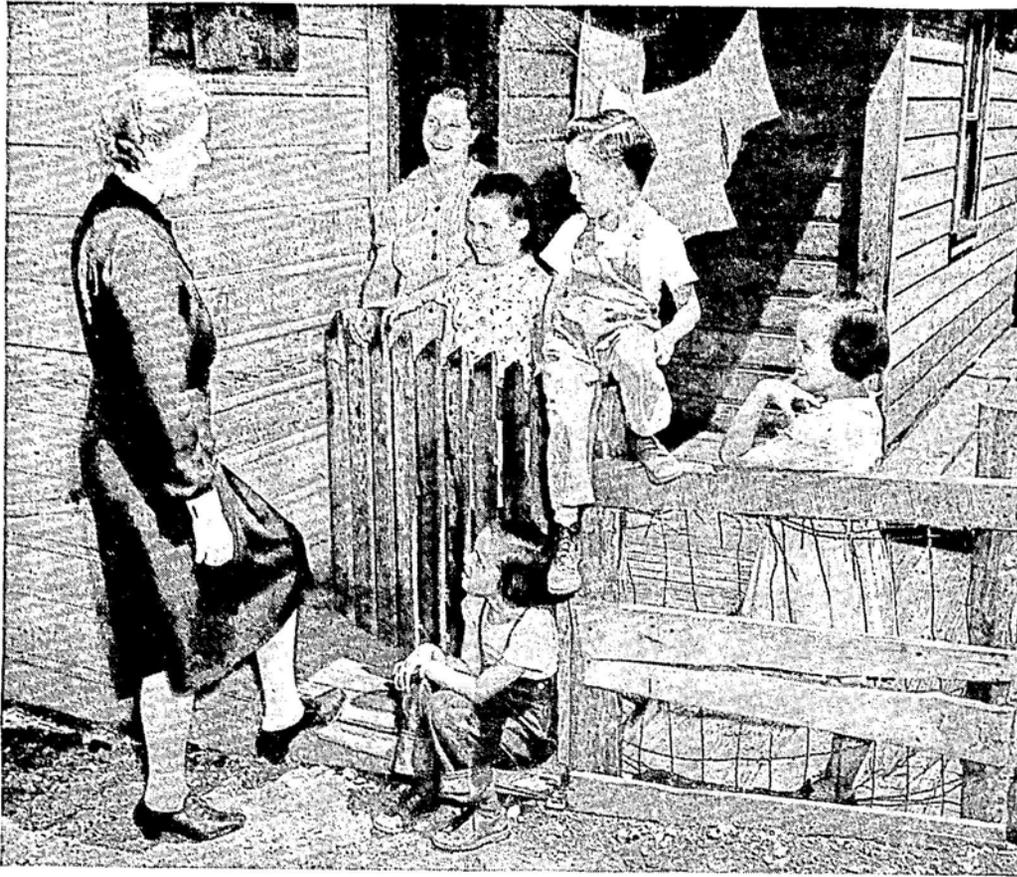
In a unique way, the program at Highland Boy Community House represents deaconess work in general; and in particular, it represents community house work, rural work, and work in a mining (copper) area.

*Miss Ada Duhigg, deaconess in charge of Highland Boy Community House, and her staff, the community children and young people, cooperated with WORLD OUTLOOK in the taking of this picture-story. (Photos—Johanson, Bingham Canyon, Utah)*



*Bingham Canyon, Utah. Believe-It-Or-Not Ripley called this the "shoe string city," with one street seven miles long. Total population of the Canyon is 3,000. Those mountainous terraces are a part of the copper mine—the largest open-cut copper mine in the world. Sunshine Peak (at the very top of the photo) is 9,065 feet high. Highland Boy Community House (near the center of picture, to right of the highway) is 7,000 feet high.*

\* This set of pictures may be obtained separately from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio, at ten cents per set.



\*

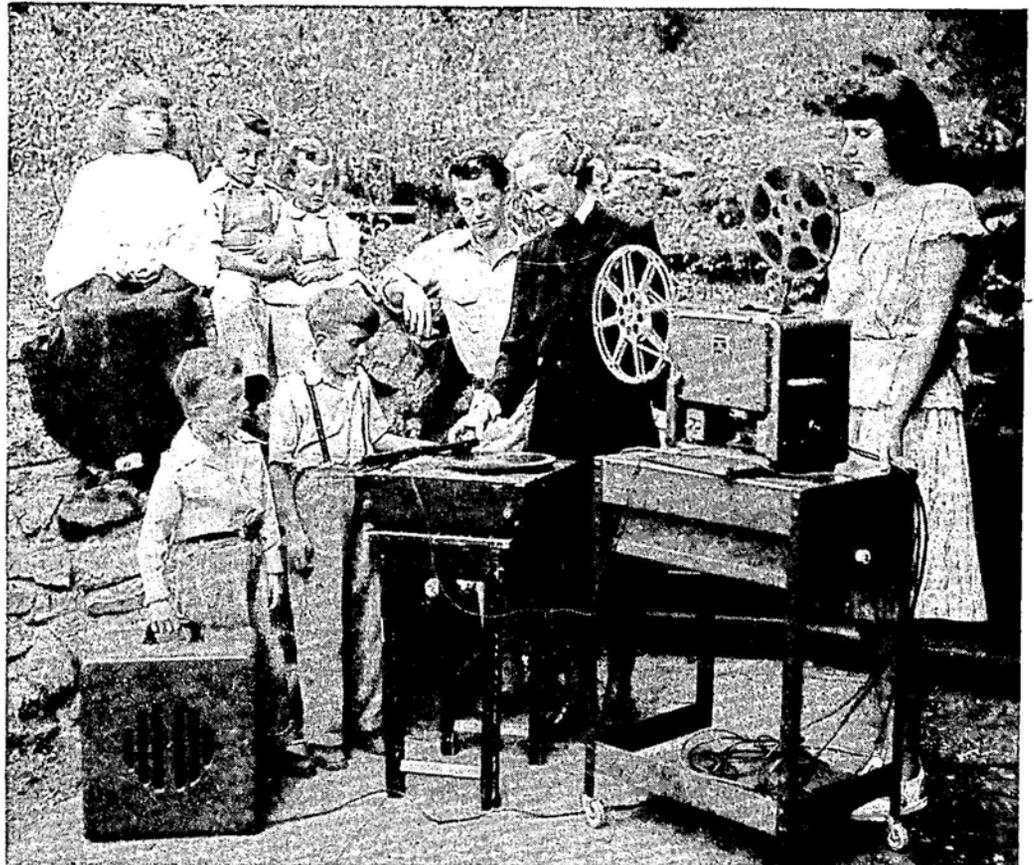
*Miss Ada Duhigg, deaconess at Highland Boy Community House, and a licensed local preacher, visits a neighboring family. All these children, and a baby sister, were baptized by Miss Duhigg.*

\*

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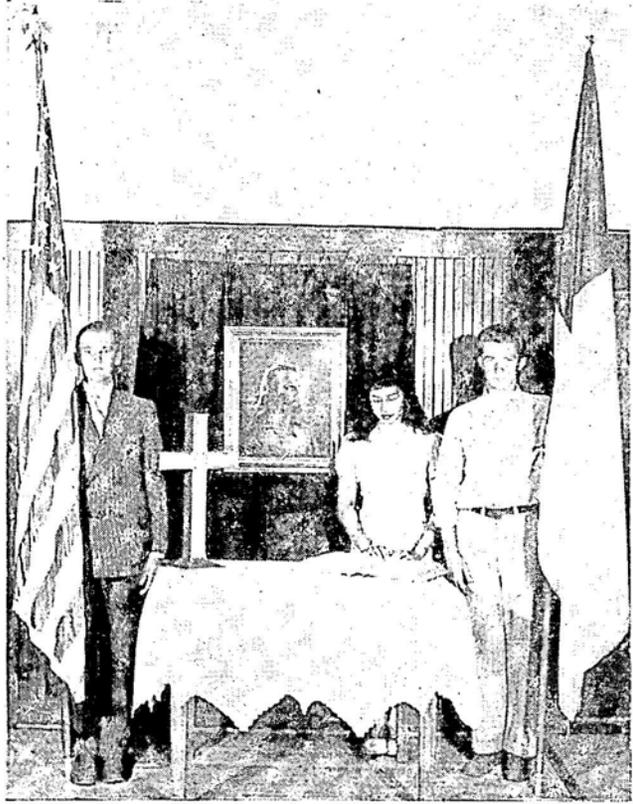
*An outdoor call to worship. Each Sunday morning and Sunday evening, the deaconess (or one of her aides) brings this visual aid equipment and record player out on the Community House back porch. The hymns may be heard all up and down the narrow winding street. During Christmas week, neighbors far up the canyon may hear the strains of "Silent Night, Holy Night" daily.*

\*





*Miss Duhigg prepares to give the Sunday evening message to the children, young people and adults who gather for church services in the large assembly room of the Community House.*



*Three young people prepare to lead a worship service for a Methodist Youth Fellowship group.*

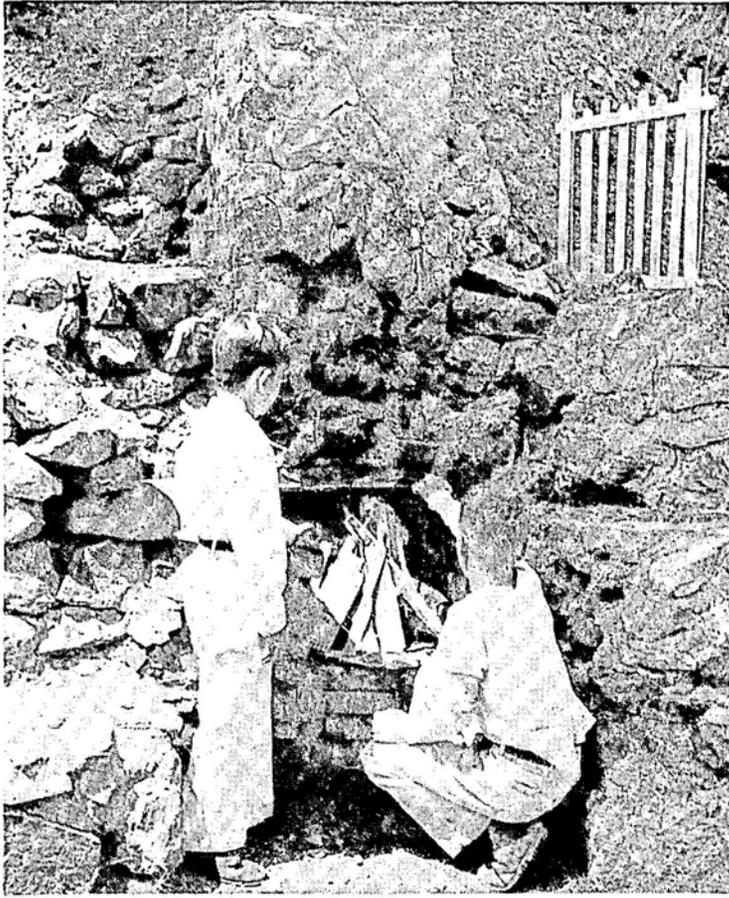


*At church services, and on special occasions, the Girls' Choir, and the Junior Choir, take a special part in the worship. The music of the Girls' Choir is known throughout the Utah Mission Conference, and the choir frequently is asked to sing at young people's meetings.*

*Mrs. Lina Duhigg  
(mother of the deaconess)  
directs a sewing class.  
The girls made the  
dresses they are wearing.*



*Woodcraft hour. As in  
most settlement houses,  
a large part of the week's  
program is given to clubs  
and classes of assorted  
kinds.*

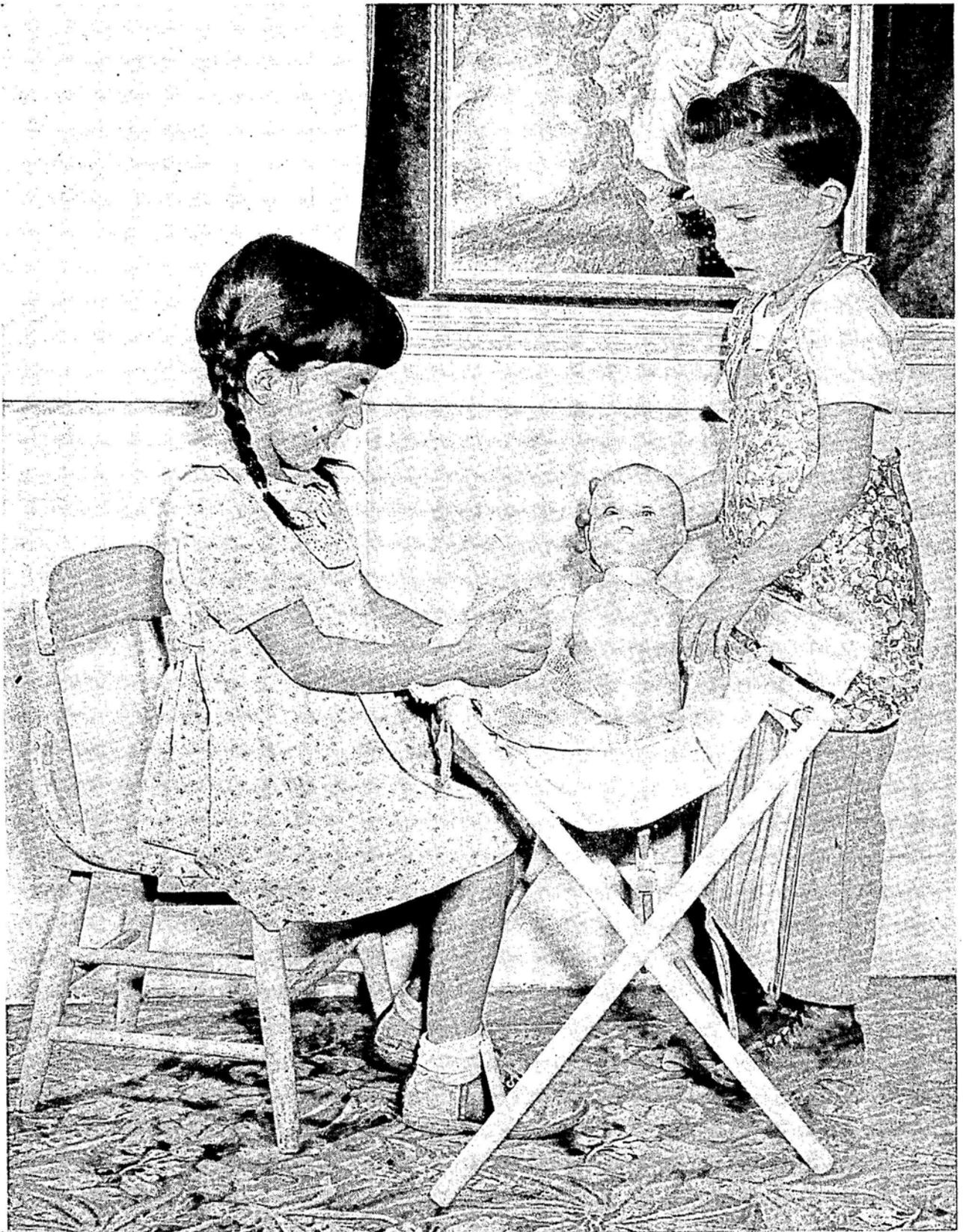


*A Boy Scout and a Cub Scout start a fire in the back yard of the Community House—probably in preparation for a wiener roast. The children of the community helped gather stones for this wall with its built-in fireplace.*

*Kindergartners are welcomed at a Community House door.*



*It's serious business—this learning how to bathe the "magic-skin" doll properly. A Girls' Interest Group of the Community House presented this fascinating doll to the kindergarten youngsters.*

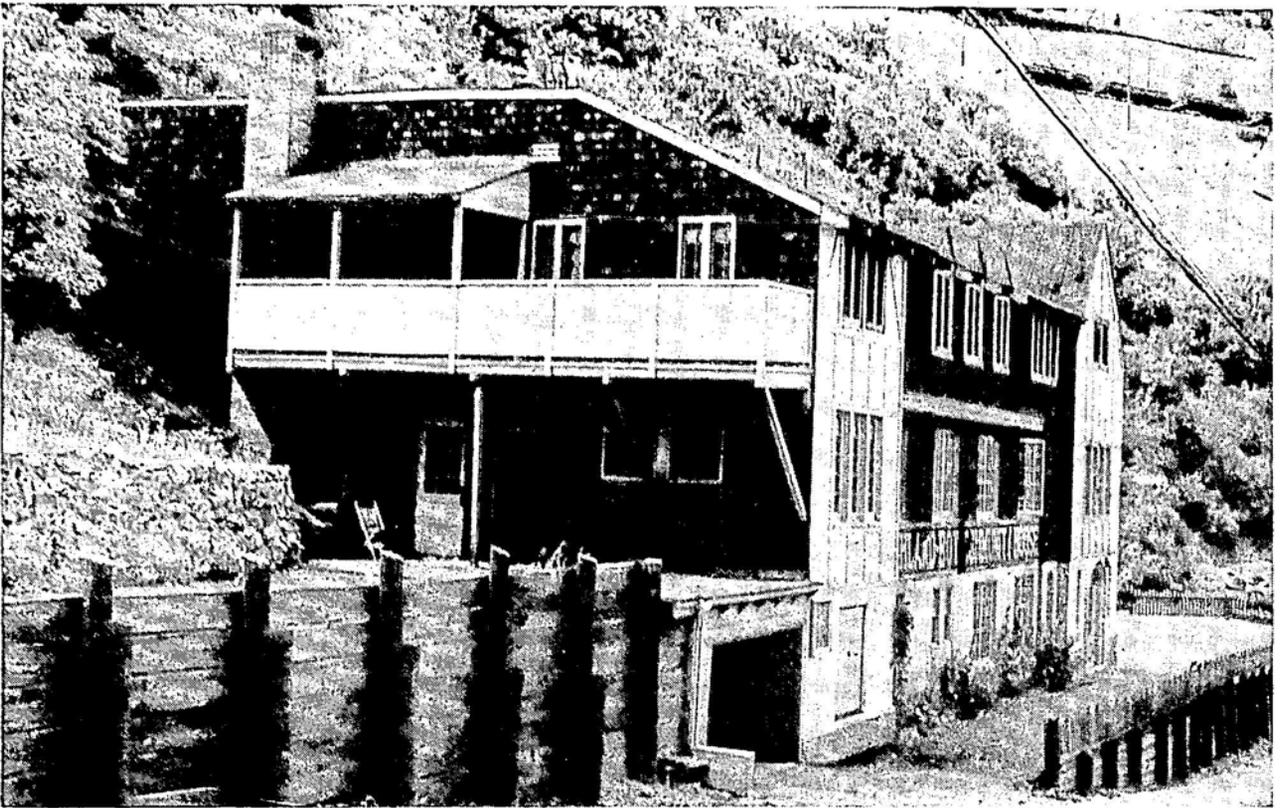




*Girls of the teen-age Interest Group (still known hereabouts as Queen Esthers) hold a weekly meeting. Every year these girls send a hundred dollars to missions. (The two girls behind the candles are leaders in the Utah Conference Methodist Youth Fellowship.)*

*Taking part in a play is exciting; but it's just as much fun, according to these youngsters, to paint in the backdrop with gay colors. The stage setting is for a pageant "Of Such Is the Kingdom" in which eighty-eight children participated.*





*Highland Boy Community House, worship and recreation center for a mountainside. To the boys and girls of the community, this is "church." "We're going to church," they say, whether they be headed for a Sunday evening service, a basketball game, or a wiener roast.*



*The boys and girls of Highland Boy Community House now bid you farewell. They have an important engagement ahead of them. The trick is taking them to Murray Park (near Salt Lake City) for an afternoon of fishing. Costumes and prizes and all sorts of fun are in order, for this is "Huck Finn Day." It is sponsored by a local county recreation association.*

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### THE AUTHOR AND THE BOOK

Richard T. Baker, M.A., B.D., D.D., associate editor of *WORLD OUTLOOK*, Pulitzer prize winner, professor of Journalism at Columbia University, dean of the Graduate School of Journalism at Chungking, China, during the war, *WORLD OUTLOOK* correspondent in Japan and Korea, was the first and only religious newsman officially accredited at General MacArthur's Headquarters after victory.

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# Liberia

## MOVES FORWARD

by Channing H. Tobias\*

LIBERIA, A COUNTRY OF APPROXIMATELY a million and a half population, and covering an area of about 43,000 square miles, is situated on the bulge of West Africa facing the Atlantic Ocean for a length of 350 miles. A straight line from its capital, Monrovia, to Natal, South America, is the shortest distance from Africa to the American continent. When Liberia was founded more than one hundred years ago by American freedmen, it took months to make the journey from New York to Monrovia by ship, the only means of transportation. A year and a half ago I made the trip by air in twenty-nine hours. While it cannot be said that the internal development of Liberia has kept pace with transportation facilities for reaching the country, it can be said that Liberia has moved ahead from an experiment in colonization a century ago to the status of a self-governing Republic today, with an opportunity for exercising great influence on the direction in which African development will move.

For many years America's interest in Liberia, while friendly, was not expressed in very tangible form. During the recent world war President Roosevelt paid Liberia a drop-in visit on his way from Casablanca back to America, following the famous Casablanca Conference. Although his visit was very brief, he was favorably impressed with the leadership, the people and the outlook for future progress. Even before this visit American Army and Navy officials had seen the strategic value of Liberia to the United States for military purposes. An air field was built about fifty miles from Monrovia and was named Roberts Field after one of the early settlers. An appropriation was made by the United



Photo from Bordes from British Combine  
Channing H. Tobias, great protagonist  
for Liberia.

States for the construction of a harbor at Monrovia, the cost to be paid back by the Liberian Government from customs and shipping receipts accruing from the use of the harbor. Construction work on the harbor is now practically completed and it will be in use within the next six months. These wartime developments have resulted in more frequent visits by Americans to Liberia and by Liberians to America, to the mutual advantage of the two countries.

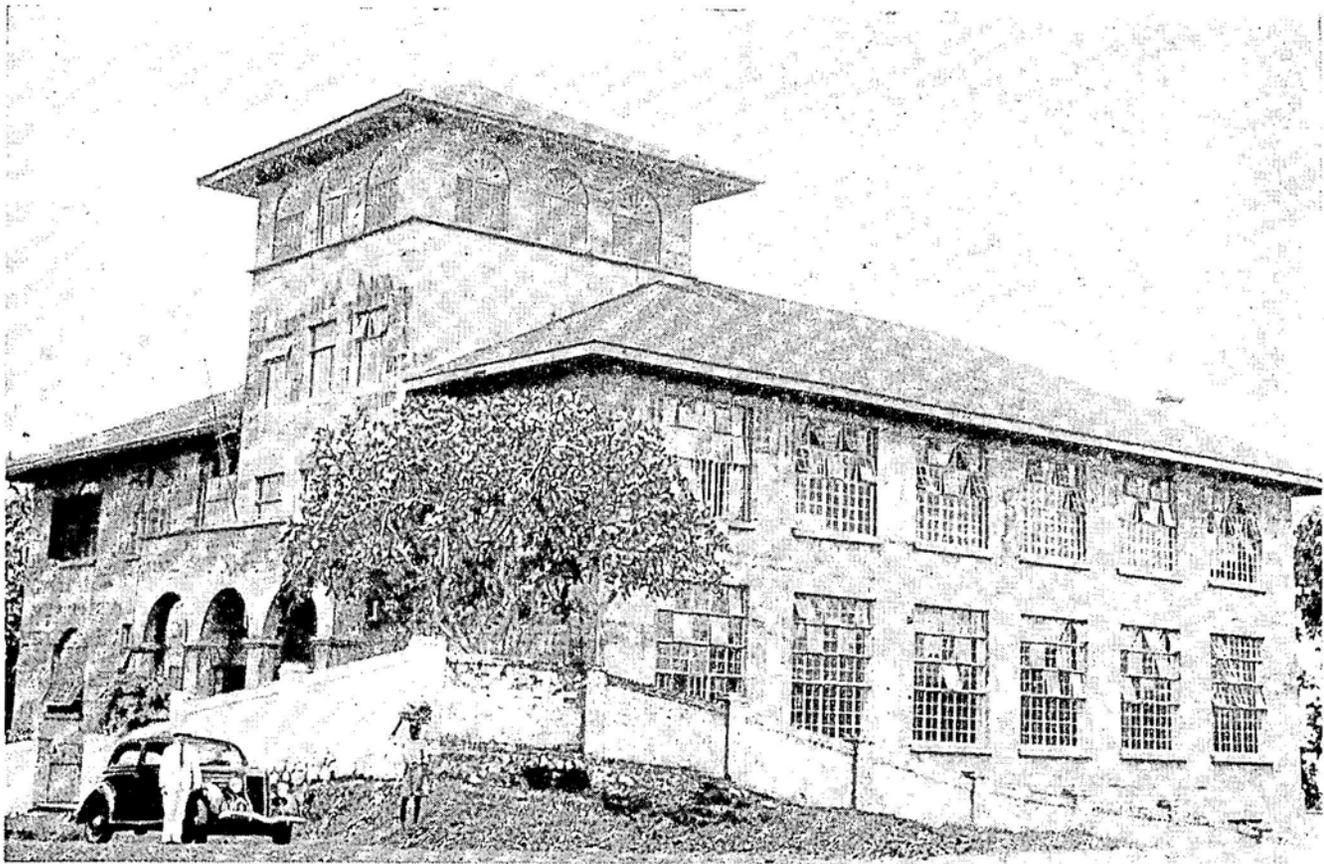
Because of the aroused interest in Americans in Liberia I think it important to call attention to some of the contributions to progress in recent years made by Government, Missions, Education and Business.

Like all nations struggling to build an economy to enable citizens to achieve a livelihood and develop a culture, Liberia has had its problems. A great deal could be said about the past, but what is important for the purpose of this article is to point out that the present Government of Liberia is progressive; that it is sympathetic with the ambitions of the upper and middle classes, and, what is more important, that it is concerned about the develop-

ment of the approximately one million Africans who live in the small villages and rural districts of the country. I have had the opportunity of personal acquaintance with the Honorable William V. S. Tubman, the President, having met him in America before I visited Liberia, and I want to record my very great admiration for him as a man and a leader. He is an active member of The Methodist Church, and a loyal supporter of all the enterprises of the Church. During my visit to Monrovia in the summer of 1946 I did not have the pleasure of seeing the President because he was on one of his frequent visits to out-of-the-way coastal communities in order to become better acquainted with the needs and desires of the masses of the people. During his administration there have been enlarged appropriations for education and health. He has encouraged and given official support to the work of the United States Health Commission that has done so much to eradicate mosquitoes and thus reduce the incidence of malaria in the Republic. He has co-operated with the Firestone Plantations Company in working out the plans for the erection of an Institute for the study and care of tropical diseases made possible by a capital gift of \$250,000.00 by Mr. Harvey Firestone, Jr. He is now co-operating constructively with the newly organized Stettinius Associates, Inc., for the purpose of developing the natural and human resources of the country. President Tubman has made possible full participation of Liberia in the United Nations. He has appointed a strong delegation to that organization, headed by the able Secretary of the State of the Republic, the Honorable Gabriel L. Dennis. Quite recently the Honorable C. B. D. King, former President of the Republic and an able diplomat, was appointed Minister to the United States. As far as I have talked with missionary leaders, they have expressed satisfaction with the backing given them by the Government in all their efforts to promote strong educational, health and religious programs. President Tubman has been helped and encouraged by the appointment of the Honorable R. O'Hara Lanier to the post of United States Minister to Liberia. Two weeks spent as a guest in the Legation at

WORLD OUTLOOK

\* Dr. Tobias is with the Phelps-Stokes Fund.



*College of West Africa, a Methodist-supported institution carrying the principal burden of higher education for the country of Liberia.*

Monrovia convinced me that Dr. Lanier was more than just the diplomatic representative of his Government. He was a co-worker with Liberian Government officials in carrying out their programs of public service.

Too much cannot be said about the importance of missionary work in Liberia. The history of missions almost parallels the history of the Republic. So closely interwoven have been the relationships between Church and Government that it has often happened, as is true in the case of the present Liberian Consul General in New York City, that a Christian minister has been called upon to fill a responsible government office. I was greatly impressed as I visited several of the Missions to realize how harmoniously and constructively white and Negro missionaries worked side by side. This was especially noticeable in the Episcopal and Methodist communions. On a visit to Cape Mount accompanied by Bishop Bravid W. Harris, an American Negro assigned to Liberia by the Episcopal General

Convention, I found that the rector of the Church was a young white man from Virginia, and the teachers of the Girls School were two young white women from the State of New York. Likewise, under the able supervision of Bishop Willis J. King, of The Methodist Church, I found the President of the College of West Africa, a white American, working with a staff composed of native Liberians and white and Negro Americans. While there are certain obvious advantages in having Negro officials preside over these important fields, there is no disposition to disqualify anybody for service on account of race, whether it be white or black. On the contrary, the Episcopalians and Methodists are encouraging qualified white and Negro Americans to volunteer for service in Liberia. Meanwhile, Liberians themselves are being trained to take places of leadership as rapidly as possible.

A word should be said of the growing self-support that is developing in the Episcopal and Methodist Churches. The first Sunday of my

visit to Monrovia I attended the Trinity Pro-Cathedral and witnessed a financial rally that resulted in a cash collection of nearly \$5,000.00. The Methodist Church had had a similar rally a few months before with equally good results.

The Lutheran and Catholic denominations are rendering much needed and highly acceptable religious educational and social service. Some of the smaller denominations like The Assembly of God and the Seventh Day Adventists are well equipped for service and are, in spite of their ultra-fundamentalism, making a helpful spiritual and social contribution.

The American Negro denominations at work in Liberia include the Baptists, the African Methodist Episcopal Zion Church and the African Methodist Church. Of these the really significant contribution at the present time is being made by the Baptists. Their Mission at Suehn and the Carrie V. Dyer Memorial Hospital in Monrovia are outstanding.

I have reserved for special mention

the remarkable service that is being rendered by Dr. George W. Harley at Ganta. Although Dr. Harley serves under the Methodist Board, he has become a national character, loved and respected by all the Missions and all the people. The work of Dr. Harley for nearly a quarter of a century, away over on the Western Frontier of the country, far from the advantages of the coastal towns, constitutes one of the great chapters of medical missions in Africa, possibly second only to that of Schweitzer of the French Cameroons.

For a long time to come Missions must play a conspicuous part in the religious and educational development of Liberia, and the supporting denominations back in America will need to think in terms of enlarged rather than decreased support of that work.

Education in Liberia has been carried on through the years largely with the support of and under the auspices of the Missions already referred to, but it seems important to include it under a special heading because of the increasing responsibility that the Government itself is beginning to assume. The first reference should be to the College of West Africa, a Methodist-supported institution that carries the principal burden of higher education for the country. It is fairly well-equipped for the program that it is now carrying, but is in great need of facilities for expansion in order to meet the growing demands made upon it. Bishop King is peculiarly fitted, because of his educational experience in America, to guide the expansion that is being planned.

Liberia College is supported by the Government, but is in need of buildings, equipment, and teaching personnel if it is to do effectively the work that is expected of it, namely, basic preparation for future leaders in the arts and professions. Fortunately, the new Liberia Company being organized by Mr. Edward Stettinius, the Honorable Gabriel Dennis and associates has in mind establishing an Education Foundation for the improvement of education and health in the Republic. While it will be some time before these plans mature, it is encouraging to know that they are in process of developing, and that Liberia

College will ultimately become a national university.

The Booker Washington Agricultural and Industrial Institute is an institution for training in agriculture and the mechanical arts, its name suggesting that it is patterned after Tuskegee and Hampton. At present there is a faculty of fourteen, composed of ten Liberians and four American Negroes. The Principal, Mr. Walter C. Wynn, served on the faculty of the Florida A. and M. College in Tallahassee before he went over two years ago to take over the administration of the school. The campus is an attractive one with thirteen buildings, and modern equipment for farming and manual training courses. Most of the furniture for other schools and for the Firestone Plantations, homes and offices is made in the Booker Washington Institute shops. Auto mechanics is offered under the direction of a graduate of Hampton Institute. The Institution is supported by appropriations from the Government of Liberia, the Methodist, the Episcopal and the Lutheran Church Boards, from the Phelps-Stokes Fund, the Firestone Plantations Company, and the American and the New York State Colonization Societies. As in the case of Liberia College and the College of West Africa, there is great need for expansion because of the pressing demands for admission of students desiring to enroll. Greatly needed support will have to come from outside the country even if the minimum educational needs are to be met.

The outstanding business operation in Liberia is the Firestone Plantations Company, which has a long-term lease on 100,000 acres of rolling land that is devoted to the cultivation and production of rubber. The common labor on the Plantations is all Liberian, the semi-skilled labor is part Liberian and part white, and the highly-skilled labor and management are made up almost entirely of whites imported from the United States. There are African rubber planters with good sized plantations who sell their raw materials and in some instances finished products to the Firestone Company. The presence of this community in Liberia has furnished an excellent example of business organization, landscaping, agriculture and home life for semi-skilled and skilled employees. The commis-

sary, filled with general supplies of food, clothing, and working utensils, is unique among such institutions in the country. There is a modern hospital, a social club with golf course and four modern elementary schools. The Bank of Monrovia is controlled by the Firestone interests. The relationships between the Plantations' management and the Liberian Government and civic leaders are cordial. It is to be hoped that the future will see great improvement in the wage scales of common laborers on the Firestone Plantations and all over Liberia, without which it will be impossible for them to lift their standard of living. Also, it is to be hoped that there will be more of an effort on the part of the Firestone Plantations Company to train Liberians for a greater part of the skilled work and supervision that is now being done by white Americans. The interest that has been shown by Mr. Harvey Firestone, Jr., and Mr. B. H. Larabee in the past gives assurance that attention will be given to these desirable improvements.

The newly organized Stettinius Associates, Inc., is a welcome addition to American interests operating in Liberia. It is the purpose of this company to develop all natural resources, except rubber, on the acreage that has been leased to it. Also, it is the purpose of this company to give immediate aid to the Liberian Government in improving communications, transportation and various public utilities. For instance, there is in this plan a provision for the erection of a modern hotel in Monrovia, the grading of streets, the installation of a modern power plant and telephone lines, and ultimately the building of a railroad system that will serve Liberia and connect with similar systems in contiguous countries. It is my understanding that the United States Government, through the State Department, is giving its approval and backing to the projects envisaged in the Stettinius plan. Church and education leaders seem to be interested in the program for modernization that is about to get under way. Such co-operation and interest are long overdue in view of the historic ties that have bound this little Republic to America and the friends of Liberia in America rejoice that now it is about to be realized.



Photo by Fortelling-Reformed Church in America

In South India at Madanapalle, the women meet for International Day of Prayer, February, 1947.

# WORLD DAY OF PRAYER *Vignettes*

by SUE WEDDELL\*

THE SCENE IS TEHRAN, IRAN, A PLACE first called to the attention of much of the Western world by the conference there of the great allied statesmen during the second World War. This scene is different. One hundred women are gathered in a Christian church. They are led in worship by an Armenian Christian, the first woman elder in the Evangelical Church of Christ in Tehran. She speaks Persian. The responses are made by a speaking choir of younger women. A young Moslem Christian gives a talk on the theme, "Make Level in the Desert a Highway for Our God." They know about deserts in that part of the world; the imagery of the service is meaningful to them. A missionary leads in prayer; twenty women follow her, voicing their prayers in Persian, Armenian, Syriac, Arabic, and English. They give an offering, eighty tomans (\$18) to help restore bombed churches

in other lands. It is the World Day of Prayer.

In Amsterdam and other large cities of Holland, women also have gathered on the first Friday in Lent. Their faces are sober but joyous as they read the program translated into their own tongue, "Maakt recht in de wildernis eene baan voor onzen God." In Holland those who walk the King's highway have had to go softly in recent years, but now again they can meet in public fellowship to express their common faith and aspirations on the World Day of Prayer.

Close to two hundred women have come together in Manila. The service is led by Mrs. Asuncion Perez, director of the Bureau of Public Welfare, one of the most outstanding women of the Philippines. Her life story has appeared in *WORLD OUTLOOK*. Here is the same meditation on building the King's highway; here rise prayers like those in Tehran and Amsterdam and thousands of other towns and cities around the world.

\* Miss Weddell is Secretary of the Foreign Missions Conference of North America, with headquarters at 156 Fifth Avenue, N. Y. C.

## A Prayer for Christian Missions\*

"We, Thy children of different races, have gathered from every corner of the globe in the spirit of Thy love. In fellowship and comradeship, we join in rejoicing over the way Thou hast opened through Christian missions. Because of the faith, the lives and the tireless service of those who pioneered, mankind has been brought together in a more intimate knowledge of Thee.

"For the great tasks accomplished in the century behind us, we glorify Thy name. Encourage, we humbly beseech Thee, those who in our day continue to live and labor and spend themselves in the cause of missions, that many others, as we have, may gain vision and hope, may experience the more abundant life and discover a new meaning of brotherhood and sisterhood.

"Help us to grow in the art of living and working together with our fellow men and women, so that we may gain a real sense of unity in Thee, and may serve humanity in the sacrificial spirit of our Lord.

"So through our humble lives, may we spread peace and good will among men and between nations. Let the beauty of Jesus Christ be seen in us.

"In Jesus' Name and for His sake. Amen."

\* Selections from a prayer by Professor David Kwante Lin of Fukien Christian University, Foochow, China.

In Paris a French translation was used and the women write, "Our prayers joined yours and those of the whole world."

Observe the day in China. Miss Mabel Nowlin of The Methodist Church describes one of the eight services in Chungking. The program sent out by the Foreign Missions Conference had been translated into Chinese and printed by the Christian Literature Society. "The United States



Above: Women of Jubilee Methodist Church in Suva, Fiji Islands, observe the World Day of Prayer, February 23, 1947.

Below: "Let the children come unto me." The children at Madanapolle Girls' School observe their own World Day of Prayer.



Photo by Korteling-Reformed Church in America

vice-consul gave us a large map of the world," writes Miss Nowlin. "The altar was decorated with ageratum and fragrant wild plum blossoms. Special music was furnished by the Methodist Su Deh Girls' School and the nurses of Canadian Jeu Chi Hospital. Later we gathered in another room of the church and had tea, sesame cookies and peanuts. There were women of the American Methodist Church, United Church of Canada, Seventh Day Adventists, China Inland Mission, Episcopal Church and Society of Friends. The women knew that they had had fellowship with their sisters around the world. It was a Christian fulfillment of what one of the Chinese classics describes as 'one family under heaven.'"

Dr. Irma Highbaugh tells of three services in Shanghai, two in Chinese, and one, an international service, at the Community Church, followed by a fellowship tea. She says: "Taking part were Chinese, Americans, English, Russians, Germans, Latvians, and Japanese. There were moving, earnest prayers in Russian and German especially. I have never felt as humble as when many of the Russian and German women in threadbare wraps, with tears in their eyes, thanked me for inviting them. It ought to be a regular thing for us to be together in wor-

ship." The offering, given in Chinese and in American currency, was transmitted to the Christian Literature Society for women and children's literature.

"So lovely to join in with the world, is it not?" writes a correspondent in Queensland, Australia. She distributed the program to thirty-nine centers and notes the growing interest in the meetings, especially the evening meeting for business people.

Sister Thomas of the Bishop Kirby Memorial Hospital at Cook, a little siding on the desert between Perth and Adelaide, writes to the chairman of the South Australian Committee: "Thank you for remembering this little place with a program. My co-workers and I are arranging a service. This is probably your most remote spot, and we are happy to share the great privilege of prayer."

It was hot and there was a dust storm blowing in Buenos Aires, Argentina, on February 21, 1947. The service there was in the Salvation Army Hall, with the Salvation Army band playing spiritedly, and a male chorus to balance the bonneted cadet choir on the other side. In Santiago, Chile, Methodists, Presbyterians and the Salvation Army participated.

Perhaps the most poignant picture comes from Berlin, Germany. In Janu-

ary, 1947, Mrs. Ernest Scholz, wife of the German Methodist district superintendent of Berlin, telephoned an American Methodist woman, Mrs. Roger H. Wells (Stella D. Wells), asking if she knew anything about an observance called the World Day of Prayer. Dr. Wells is with the United States military government in Berlin. Out of this inquiry grew a great international interdenominational meeting. Mrs. Wells cabled to the United States for copies of the English program, which a German Quaker translated. The observance was held in the church which now serves the American congregation as well as the original German Lutheran one. Six hundred came, mostly Germans, with a sprinkling of Americans and British. Mrs. Scholz and Mrs. Wells led the service together. German and English were used, sometimes alternately, sometimes simultaneously. The benediction was said by the pastor of the German Lutheran Church in which the meeting was held. Mrs. Wells says, "The participation was too strongly Methodist, but in the short time we had, we were obliged to draw on the people we knew." The German women expressed over and over their deep joy in feeling themselves once more part of a great spiritual fellowship.

There are letters on my desk giving pictures of services also at Madanapolle and Katpadi, South India; Basrah, Iraq; Kermanshah, Iran; Wiesbaden, Germany, where "for the first time in many years we were united on this day." We know that on the Fiji Islands, where the day officially begins, and British Methodist missionary groups held services, to St. Lawrence Island off Alaska, where the day officially ends, the prayers of Christian men, women, and children girdled the globe. At Savoonga, on St. Lawrence Island, seventy women, girls, and babies crowded into a native home, sixteen by eighteen, for a first service, and then a similar number of men and boys gathered in a similar one-room home. Two women conducted the service in Eskimo.

The World Day of Prayer has been called "a golden chain of worship." Many thousands of links in that golden chain will be forged anew on the next such observance, Friday, February 13, 1948.

致國外救濟會函  
實青雲

李崇子 陳光宇 楊震 鄭菊 劉建  
邱高斌 李長英 曾國 李秀林  
孟德榮 唐錦 郝德安 孟雲  
楊曹霖 劉請清 田錫年  
阮渭注 金城 侯秉南  
宗龍鳴 田葆祥 元光斗  
李抱真 馬振歐 趙廷敏  
田立功 杜威儀 劉吉良  
楊建宗 張玉亭 韓殿  
陳茂林 傅海 蔣秀琴  
宮中鴻 紀維存 李連新  
賈玉琛 馬聖木 王子光  
康永貴 徐永珍 慶壽  
孫茂林 王德源 張惠  
曹玉寶 屈紹成 李玉珂  
徐崑山 梁裕如 張然  
徐樹勳 李永德 李冠清  
張冠南 郭振河 張郁文

田錦年 高鳳山 劉繼冰 蕭瑞明 趙梅林 劉景  
李鳳朝 桑春英 白桂森 劉立松 李慶生

王翊 傅振華 張天佑 武文蔚 楊苑林 馬潤堃 李淑華 楊金春 李昌源 謝鏡

江長川 R. G. Kewney

Names of pastors in China who are sending the expression of their gratitude to Methodist Overseas Relief for help during the past year. They say that this aid has made the difference between life and death to them. Their thank-you ends with the name of Bishop Kawng.

# Methodist Aid and Chinese Pastors

## A Letter from Edward J. Aeschliman

WE WERE SO GLAD TO GET THE HALIBUT liver oil and vitamins which were sent through the mail as a result of my appeal. We were also delighted over the trunk of vitamins which Myrle brought along. Vitamins are one of the big needs. We have so many sick and undernourished young people and children. Just a few weeks ago, the little daughter of one of our pastors died of complications caused by malnutrition. His other daughter is ill with tuberculosis. Two daughters of Pastor Lee in Tientsin are ill with tuberculosis. We are using the halibut liver oil and vitamins especially for such cases. Just today I was asked to send some vitamins to a pastor in the country whose child is ill.

There was rather heavy duty on the halibut liver oil and vitamins which I paid. I paid \$200,800 CNC for the halibut liver oil and vitamins which came by parcel post, and I paid \$275,000 CNC for the trunk of vitamins. This makes a total of \$475,000 CNC which,

at the rate of exchange at that time (namely, \$3,350 CNC per United States dollar), makes a total cost of \$142.00.

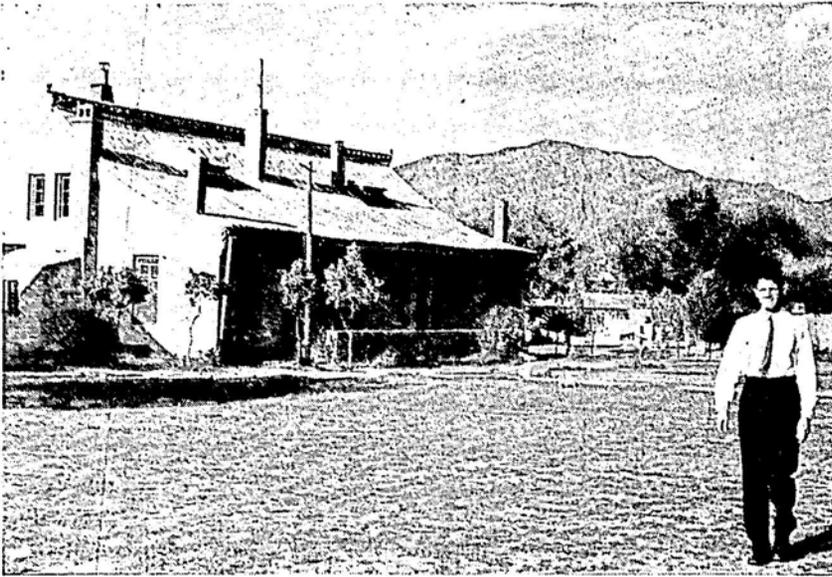
Incidentally, had we purchased the same amount of vitamins locally, the cost would have been well over two thousand dollars in United States currency.

Without the aid of the Methodist Overseas Relief funds, we would not have been able to go forward as we have. The Methodist Committee for Overseas Relief funds for pastoral support, and grants-in-aid to hospitals and schools, gave the churches and Christian workers a chance for physical and spiritual rehabilitation. When the war was over, the people were depressed, dazed, tired and undernourished. Many of our workers were sick. You cannot imagine the joy and new hope and encouragement that came to our Christian workers when they found out that the Mother Church through the M. C. O. R. had not forgotten them.

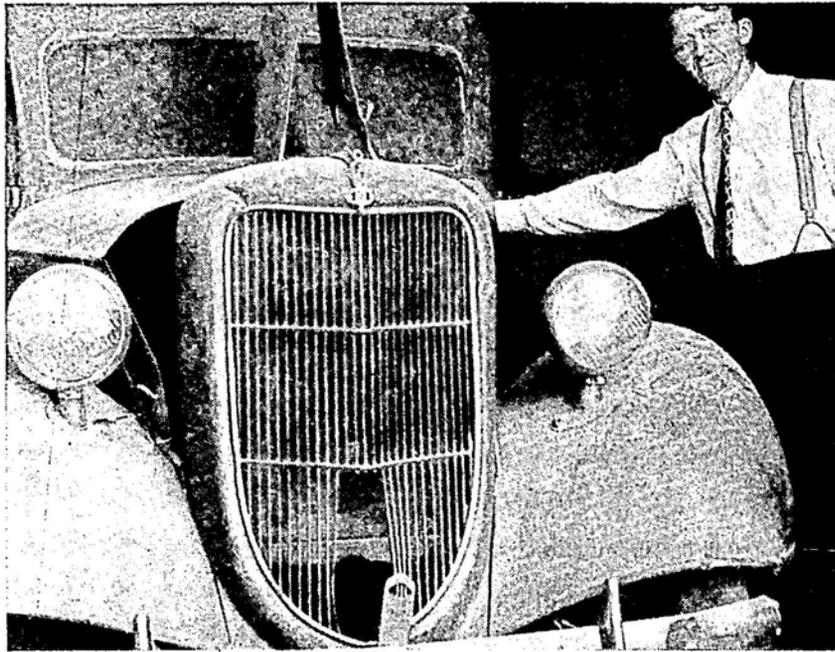
It has been wonderful to see undernourished bodies being built up, physical and spiritual wounds being healed, and the new courage and vision that have come to our people.

The unanimous vote of thanks and appreciation to the M. C. O. R. and to you all, passed by the Annual Conference, is an indication of what this help has meant to all our workers. They all wanted to send their personal appreciation but that was impossible. A suggestion was made that they all should sign their names, and the page be sent to you. I am enclosing this. These are not mere names—they represent human lives that have been rehabilitated and saved.

We all realize that the time will come when the M. C. O. R. funds will no longer be available, and we are definitely planning for that time. Without the new strength and life that have come to our Christian workers, it would have been impossible to have made such plans.



*The Methodist Missionary Compound.*



*Mr. J. Wesley Day and "Green Glory."*

# The Return OF Green Glory

by  
**JAMES  
BURKE**

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Mr. Burke, representing *Time and Life* in Peiping, is the son of the late Dr. Burke of China missionary fame.

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THIS IS THE STORY OF A LOYAL METHODIST "worker" who was given only half a life to serve the church. The other half was spent in "forced labor" under various military masters and very nearly ended that way.

The story begins in Baltimore about twelve years ago. The members of the Methodist Protestant Church there had received a letter from the Reverend Mr. J. Wesley Day, their missionary at Kalgan, on the Inner Mongolian border of North China. He described how he spent his days in horse carts and on foot covering his hundred-mile circuit. A single "quick round" of his churches took an entire week. This seemed a waste of precious time now that the Chinese government was building motor roads in that area.

So the Baltimore church staked a Ride-to-China Campaign, and sold a lot of dollar tickets. The money was sent to Mr. Day with instructions to buy an automobile.

The happy missionary took the next train to Tientsin, the big North China treaty port, where things like automobiles could be bought. But he was wise; he did not buy an ordinary car. A car might negotiate the crude new roads the government was building, but it could never get over the heavy stone gate stops at the entrances to Chinese walled towns. The wide running boards of an ordinary car of those days were a hazard in rural China. Chinese people unaccustomed to cars would clamber on and get hurt.

So Mr. Day shopped for something special. First, he bought a small truck. Then he had a local contractor design and build a body for it—a body without running boards and large enough to hold half a dozen

WORLD OUTLOOK

missionaries with their bedding and other equipment needed for Chinese circuit riding. The result was an oversized station wagon swathed in a coat of brilliant green paint. It was put on a railroad flatcar, and brought to Kalgan, where the other missionaries affectionately christened it "Green Glory."

Green Glory had scarcely begun its career of speeding God's Word along the Inner Mongolian border when the Sino-Japanese war broke out in 1937. Mr. Day was fifty miles south of Kalgan performing a marriage ceremony when he heard the news. He hurriedly drove back to the city and a short time later he headed down to Tatung, in neighboring Shansi Province. The Japanese were advancing in that direction and Methodist families there needed to be evacuated.

As Green Glory carried its load of refugees out of Tatung, formations of Japanese bombers appeared out of the north, and swept over the city. The missionaries looked back (like Lot's wife, although with less permanent consequences) and watched the smoke and fire that might have engulfed them had they not come out when they did.

After taking the missionaries to Taiyuan, the Shansi capital, Mr. Day drove back to Tatung to see what might be salvaged from the mission. He found, instead, another mercy job waiting for him and his Green Glory. More Japanese bombers had attacked the railroad station where hundreds of Chinese soldiers were assembled to board a troop train. The slaughter had been terrible and the dead and wounded still were sprawled among the smoking ruins. Mr. Day promptly turned Green Glory into an ambulance and began carrying the wounded to an emergency hospital.

Then the missionary drove back to Taiyuan. There he left Green Glory with the English Baptist Mission and went south to the Yangtze Valley, for it was impossible to travel north again in the face of the Japanese advance. When the Japanese had completed the occupation of their North China objectives in 1938, Mr. Day took a ship to Tientsin and returned to Kalgan, where the invaders permitted him to reopen his mission work. This meant that he could use Green Glory

again, so he went to find it at Taiyuan—which also was then in Japanese hands.

The British missionaries told him how they had used Green Glory to evacuate their women and children from Taiyuan. Then, when the Japanese began bombing the Shansi capital, they had carefully hidden the Methodist vehicle from bombardier eyes—or any other eyes, for that matter. Mr. Day was led to a group of low Chinese houses near the British mission. There, built in between two of the houses and completely hidden behind its own roof and walls, was the Green Glory.

Mr. Day thanked the British, and drove Green Glory off toward Kalgan. The Japanese offered to let him join one of their military convoys, but he knew better. The mountainous country was infested with Chinese guerrillas ready to pounce on such convoys. Mr. Day kept far away from Japanese traffic, sometimes taking little rocky side roads which were practically impassable for anything larger than the Chinese oxcarts for which they were built. But Green Glory made it.

For nearly four years after that, the big station wagon happily carried on with God's work around the Inner Mongolian border region. The mission was able to expand its activities far beyond its old horse-cart circuit.

Then came Pearl Harbor and a visit to the Kalgan mission by some Japanese army officers. They were very polite. They gave the Methodists a receipt for Green Glory and drove it away to use as a military ambulance.

When the Russians and Outer Mongolians raced down to Kalgan just before the Japanese surrender in 1945, Green Glory changed masters again, but only until the Chinese Communists arrived in the wake of the Soviets. In October, 1946, when the Nationalists captured Kalgan, Green Glory went off with the retreating Reds. The driver assigned to the mission vehicle was not a deep-dyed Marxist, however, and one dark night, a month or so later, he deserted the Communists and drove Green Glory back to Kalgan.

Mr. Day knew nothing about all this when he finally was able to return to Kalgan in the spring. He found

the mission property being used as a Nationalist military headquarters, but the commander turned it over to him immediately and feted his return with a dinner party. Mr. Day did not even make inquiries about Green Glory, having assumed that he would never see the big station wagon again.

A few weeks later, the missionary was walking along a Kalgan street when he saw a motor vehicle with strikingly familiar lines parked at a curbing. Its coat of green paint was dull and peeling in spots; a red cross was marked on each side of the body; but Mr. Day felt certain that it was his Green Glory. As he happened to have his camera with him, he snapped a picture and walked on. When the picture was developed, he took it to the military commander along with an old photograph he had taken of Green Glory years before at an Annual Conference meeting. He also took the receipt which the Japanese had left him and which had been kept as a sort of souvenir. The commander ordered the vehicle brought to headquarters. It was not hard to locate, being the only one in Kalgan answering to the description. When it arrived, Mr. Day and the commander checked its motor number with that which was marked on the Japanese receipt. It definitely was the Green Glory.

I visited Kalgan recently, and walked up the steep hill to the Methodist compound, which looks out over the valley toward the mountains guarding the Inner Mongolian plateau. One of the first things Mrs. Day did was to show me the large double garage where Green Glory reposed.

The old Methodist truck stood inside, jacked up on some stacks of brick. Its days of service to the church were over. It had to be towed up the mission hill when it was delivered from the army headquarters.

But Green Glory's work will go on. A shiny new station wagon from America soon will be in the other half of the double garage on the Kalgan hilltop. And Green Glory itself will remain there in quiet retirement—for the time being, at least. Mr. Day feels that the new station wagon may somehow gain an inspiration by being kept next to the old green car for a while.



Calling Nanking in the First Methodist Church, Red Bank, New Jersey.

# “Calling Nanking”

by Roger J. Squire

“CALLING NANKING” BY PHONE FROM a Methodist church in Red Bank, New Jersey, made history. Methodists made the longest telephone conversation in terms of distance ever amplified successfully in the records of telephonic communications. It was the first time

in Christian history that a missionary on one side of the world had ever talked with a local congregation on the other side. “Calling Nanking” by phone we trust will open up a new day for Christian missions for others even as it did for Red Bank.

DURING THE WAR CORLISS HARGRAVES wrote a manual on missionary education in the Methodist local church. In this pamphlet, *A Mind for Missions*, he urged the use of imagination and ingenuity in the presentation of the missionary cause. Our church took his suggestion literally. When it came time to hear a missionary sermon in terms of today the congregation was really thrilled. On Sunday, November 2, 1947, the church was crowded to overflowing for a sermon on missions. For the star participants in a living sermon "to make the case" for Christian missions were two of Methodism's young and outstanding representatives in Nanking, China. We heard the Rev. and Mrs. Tracey K. Jones, Jr., speak directly from Nanking to Red Bank by telephone. The Red Bank Methodists had arranged with the telephone company to bring a phone out in full view of the congregation and place amplifiers on the wall so all could hear the two-way conversation. The Joneses spoke from the Nanking quarters of an American army friend where there was modern telephone equipment.

The phone rang at 11:30 A.M., E.S.T., in the church, and the minister picked up the instrument to say, "Hello Tracey and Martha Jones in Nanking, China. Here we are on a beautiful Sunday morning with four hundred of your friends listening in to hear about yourselves and your work for Christ in China." The voice of one of the keenest young missionaries in China, the Rev. Tracey Jones, a graduate of Ohio Wesleyan and the Yale Divinity School, came in with vigor and clarity. "What a wonderful idea this is!" he exclaimed. "It is early Monday morning here in Nanking. We are all well and our little Judy is asleep." Then he went on to describe the dangerous and exciting tour he had just made the three weeks previous to some thirty small rural Methodist missions which had not been heard from since the war. He told of walking twenty miles on foot some of these days and the necessity of traveling without money or food because he went through bandit-infested country. He said with the enthusiasm of an athlete who had just won his football letter, "For the first time I consider myself

to be a full-fledged missionary." With great seriousness he paid tribute to the Chinese Christians whom he had just visited who had kept steadfast in the faith despite their suffering. His lovely wife, Martha, daughter of famous Baptist missionaries to China, and a member of the First Methodist Church of Red Bank, carried on with personal greetings. She had stood by the altar of the Red Bank Church in April, 1946, as the congregation had prayed with her and for her when she bade us farewell for a while. The same people gathered again a year and a half later to hear her cheerful voice and the good news that their work was prospering in spite of the war and inflation in China. A personal touch which dramatized the sacrifice our missionaries make in leaving their families to go to the far corners of the earth came when Mrs. Edward Clayton, mother of Mrs. Jones, spoke to her daughter on the phone. A sister, Arny Clayton, was also present to bring a family word. How happy they were to hear each other's voice!

At the time the arrangements were made by air mail and cable, it was hoped that Bishop Fred P. Corson and the American Ambassador to China, Dr. Leighton Stuart, might also say a word to the congregation. Bishop Corson's ship to China was delayed, however, and he did not arrive in Nanking until a week after the phone call. Tracey Jones read a statement from the American Ambassador who had agreed to have the call switched to his residence, but who had been called to Shanghai that particular week end to be with Congressman Walter Judd. The Methodists in Red Bank were inspired, however, by the knowledge that a busy person like Dr. Stuart would be willing to be called out of bed in order to say a few words to a church group in a small American community. It made us realize that the welfare of Christian missions in China was still very close to the heart of our Ambassador.

The next speaker on the American end was Mr. A. Alvin Whiting, prominent Methodist layman, chairman of the New Jersey Conference Pastors' Pension Fund and charge lay leader of the Red Bank Church. Among

other remarks he brought in the lay people's concern for missions, and added the personal pledge, "We wish to assure you of our continued support in your missionary efforts. We are ready to furnish you anything you may specifically ask for at this time if it is within our power."

The congregation, which had by the marvels of modern communications been carried to the very streets of the capital of China for twenty minutes, was by now caught up in a new missionary interest. Men, women, and children sat with awed faces and excited interest. Here was something new and historic and tremendously moving. Here for the first time in Methodism a missionary sermon was being preached by missionaries who were at the moment on the other side of the world. Their hearts were prepared for the moment when at a given signal the choir and congregation and all the speakers stood and sang one stanza of "Blest be the tie that binds our hearts in Christian love." As the music faded away both in Nanking and Red Bank, Mr. Squire spoke closing words, "Good-bye to all of you in China, and God bless you."

Everyone felt that in this hour he had witnessed the modern counterpart of Acts 14:26-27. Times change, methods are improved, but the gospel remains the same. The missionary zeal of Paul and Barnabas finds expression in a Tracey and Martha Jones, and hundreds like them. How marvelous that now they can come on the waves of modern communications and "rehearse all that God had done with them."

Those present were invited to contribute toward the cost of the phone call and the necessary installations. With the singing of the Doxology this special offering was received which amounted to twice the cost of the call. This additional sum is being sent to the Methodist Board for the work of the Jones family in Nanking. We have "a mind for missions" in Red Bank and, in the words of Frank Mason North, our people agree "there is no substitute for the missionary passion." Each church must work out its own best approach. We did it by a phone call on a glorious Sunday morning!



*Chapel of Whosoever Mission, San Antonio, Texas.*

# WHOSOEVER *Mission*

*by Our Roving Reporter*

IN A ONCE-CRIME-RIDDEN DISTRICT OF San Antonio, on ground which once housed saloons and houses of ill-repute, one now finds a spacious fenced-in playground, two large white buildings housing workshops, play-rooms, a clinic and classrooms, and a lovely white chapel—all providing an inspiring contrast to the beat-up appearance of the rest of the neighborhood.

This is Whosoever Mission, founded by a retired Methodist minister and recently taken over by the Woman's Division of Christian Service. Its growth from the small room where it was started to the plant from which it now operates has been paralleled by its growth as a force for good in a district where all forms of vice (again a general term is used for the sake of euphemism) ruled unchecked. There was no other religious agency in that

area when the mission was founded. The same situation prevails today. Thus the change in the district, in which crime has gradually lost ground, may be credited to the efforts of the men and women who have worked through the mission.

Their continued broadcasting of facts and the increasing sense of individual and group responsibility combined with co-operative efforts of the various agencies for the betterment of living conditions have led to a shifting of much of the vice population. Families have taken their places, to a large extent. There is still appalling superstition, ignorance, poverty and sin to be dealt with. The houses are still small and dilapidated-looking, and crowded too close together and are housing too many people. But children from these homes now come to Sunday school, the women of the com-

munity avail themselves of the resources of the clinic, and whole families participate in all activities of the institution.

In 1934 the Rev. John G. Pollard, a superannuated member of the Central Texas Conference, was operating a Religious Book Exchange in San Antonio. One day a woman, sick and obviously in great distress, came in to ask for help. Others came with similar stories. Mr. and Mrs. Pollard, eager to help where they could, endeavored to find out who these women were and where they lived. They spent weeks visiting and investigating the district from whence they had come and found conditions unbelievably sordid.

They discovered that for many years the law had tolerated and even protected a wide-open vice district, that the "west side" was nationally known as a rendezvous of gamblers, dope peddlers and addicts, prostitutes and criminals of every sort. Within, and adjacent to this—the most densely populated section of the city—lived hundreds of Latin-American families whose children were under the immediate shadow of vice and crime day and night. They were deliberately exploited by all the iniquitous methods known to the underworld, and many were already saturated with the spirit and habits of lawlessness. A large percentage of these families lived in shacks behind the brothels.

Sick at heart when they discovered these conditions, the Pollards conferred with the staff of workers at the Wesley Community House, seven or eight blocks away. The latter encouraged them to do what they could, and offered both material and personal help. Mother Culbertson and the girls of Texas Mission Home and Training School, also located near by, gave the first contribution of money, as well as their personal help.

The Pollards rented a building in the heart of the district and started spreading the message of the church, applying the gospel to the daily lives of the men and women around them. Gradually adding to their staff a group of voluntary helpers, they were able to expand their efforts. Eventually an Advisory Board was organized, composed of representatives from Methodist churches throughout San An-

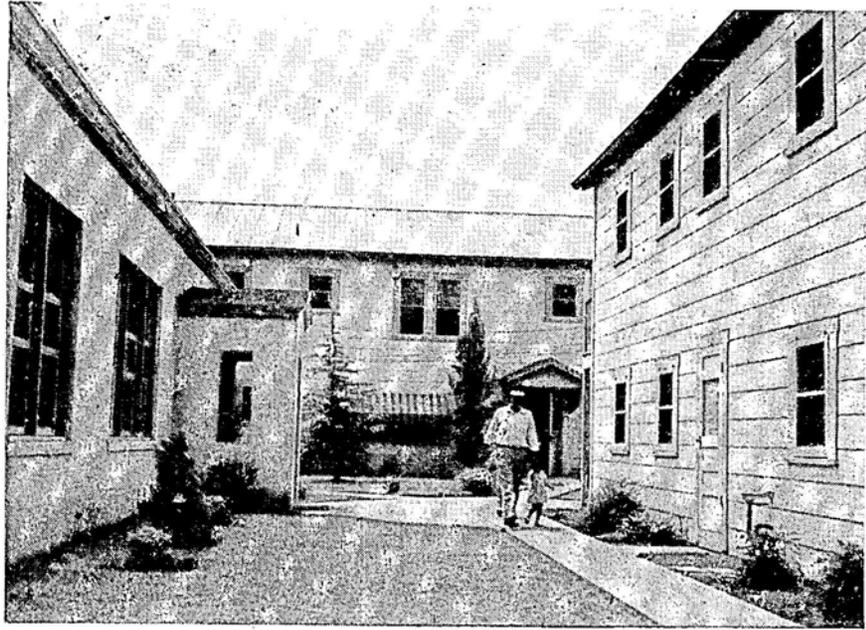
tonio, who supported the mission financially.

The Pollards identified themselves with the men and women of the underworld and through daily ministries were able to return many to their homes. There was Beth, a motherless girl who had spent the first fourteen years of her life in a remote mountain district of another state. She had been brought to a city in Texas and sold into a house of prostitution. Immediately she became an addict to narcotics, and for nine years was "lost" in the underworld. Mr. and Mrs. Pollard visited and prayed with her frequently in her room for more than a year. She was converted in the county jail, where she had been placed following arrest on a narcotic charge.

More than five years ago, Whosoever Mission took its first step toward getting its own property and an adequate plant. A lot 85 by 135 feet was purchased. Because of war conditions, building material was hard to get and the project was momentarily halted. Then the board heard that the barns at Alamo Downs Racing Tracks were for sale and that fifty thousand board feet of lumber could be had from one barn. After quick deliberation and prayer they decided to buy the barn.

The congregation was wild with joy over the prospect of having a place for worship and work. Under the leadership of the pastor, the people went out in groups to dismantle the barn and bring it in to the lot. It was a regular picnic. The men did all the heavy work and the women sorted out the nails and did the smaller tasks. From this lumber the large, white two-story buildings of the mission were erected. One of them housed a temporary chapel. Next project was a permanent chapel. For two years, when the noon whistle blew, members of the congregation stopped wherever they were to pray for a new chapel. Three years ago a white stucco building, beautiful in its simplicity (reminiscent of the lovely Methodist chapels in Cuba) was erected.

Recently another addition has been made to the Whosoever plant. The corner lot, on which stood two saloons, was bought with funds donated for this purpose, the buildings were



*Entrance to the Whosoever Clinic.*



*A clinic patient gets a check-up.*

torn down and a large playground was set up—the first well-equipped playground in the whole district.

Although Mr. Pollard is now dead, his wife is still active as a social worker for the mission. One of her interests is the clinic, a major activity of the institution and well patronized by the community. A boys' craft shop and Boy Scouts, boys' and girls' clubs, a parents' club, homemaking classes, kindergarten, daily vacation Bible

schools—these and many others are part of the work of the mission.

The Reverend L. C. Gomez is pastor of Whosoever Mission. The church has no parsonage. Consequently the pastor and his family live on the second floor of one of the mission buildings.

In September, 1946, the Woman's Division accepted title to the mission. It came as a gift, free of indebtedness, from the local board of trustees.

# 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.*

**THE NEW TESTAMENT—ITS MAKING AND MEANING**, by Albert E. Barnett. Abingdon-Cokesbury, New York and Nashville. \$2.50. 1947.

Basing the order on the history of the literature, this book covers the New Testament writings chronologically, beginning with Galatians, A.D. 49, and closing with Timothy and Titus, A.D. 160-175.

The approach to the study of each book centers around six points: 1. *Authorship*. 2. *The First Readers*. 3. *Date*. 4. *Place of Composition*. 5. *Occasion and Purpose*. 6. *Message*. Each question is dealt with concisely, though fully enough for substantiation. Where disagreements have prevailed regarding any of the questions, the author has pointed up the varying opinions with their reasons, then following this thorough study of all available data, his own deductions are drawn and their feasibility indicated. Not always does he attempt to answer the questions with finality, as in the case of the authorship of the Revelation of John, but he gives sufficient facts for an understanding of the personality of the writer and his relation to the movements of his times.

Preceding the treatment of the gospels separately, a section is devoted to the origin of this group of writings, indicating the problems which provided the motivation for their being written.

For minister, student, and layman this book will be of value. Extensive research is briefly related and explained, accepted or rejected. The vast amount of information is presented in readable, understandable form so that the average Bible reader will want it for his personal use.

M. L. B.

**ALBERT SCHWEITZER, The Man and His Mind**, by George Leaver. Harper Bros. 1947. \$3.75.

This book is divided into two parts. First, there is a very interesting account of the life of Albert Schweitzer from his boyhood in Alsace until the present time.

Schweitzer, highly endowed by nature and well trained in music, philosophy, literature, and theology, at the age of thirty gave up his prospects of success in those professions in order to prepare himself to go as a medical missionary to Equatorial East Africa, to spend the rest of his active life. In a most Christ-like manner, he tried to atone for the sins of Europeans against the natives of Africa.

The second part of the book deals with Dr. Schweitzer's books.

Although we may find Dr. Schweitzer un-

orthodox in his beliefs about Jesus, we have heard of few men who were so filled with his spirit, who revered him more devoutly, or who followed his teachings more closely.

E. E. R.

**PHYSICIANS OF THE SOUL**, by Charles F. Kemp. The Macmillan Company, New York. 1947.

This book, written by Dr. Charles F. Kemp, minister of First Christian Church, Red Oak, Iowa, and published by the Macmillan Company, is well defined in its title. Beginning its tracing of men, methods and literature on the cure of souls in the Old Testament it moves at once to a close look at the Great Physician in the Gospels. From Christ it begins with the pastoral work of St. Paul and continues through the ministry of some of the choicest physicians of souls down to and including our day.

The author recognizes that pastoral work has always been indispensable and that today it has developed into a movement, yet it never has been so treated. He, therefore, sets himself to the task of so describing it and has done a good work. He has brought into narrow compass a range of men and literature which gives an excellent review and perspective of this great subject, which cannot but inspire. To students familiar with the field there is a fresh glimpse of the heroic persistency, the successes and the failures of some of the great ministers of Christian history. To those not familiar with it, Dr. Kemp presents a portrayal that will challenge any earnest pastor.

Moreover, the author has also passed in review a body of literature that shows to how great an extent contemporary work both within the Church and outside the Church has influenced the pastoral work of the ministry. So the social gospel, missions, faith healing and revivalism on the one hand and, studies in the human sciences like mental hygiene, psychiatry and medicine on the other hand are revealed as direct or indirect aids or challenges. It is a very good book, worthy of a wide reading.

G. W.

**CHRIST IN THE DRAMA**, by Fred Eastman. Macmillan, New York. 1947.

With the current fad for audio-visual education in the church (by which most people mean sound motion pictures) the basic values of the drama are frequently lost.

Here is a fascinating book which is required reading for all who have any responsibility for guiding their churches in the use

of drama or motion pictures. Its emphasis—that drama should be artistic and truthful and not merely propaganda—applies to movies also. In analyzing the influence Christ has had on great drama, the author indicates the kind of drama which should be used for church schools and congregations.

H. C. S.

**BEST SERMONS, 1947-48 Edition**. Edited by G. Paul Butler. Harper & Bros., New York. 1947. \$2.75.

A prodigious amount of time, travel, and labor has gone into the selection and editing of these sermons, not to mention the work of the fifty-two preachers who have contributed to the volume. Many churches were visited, and 6,477 sermons were examined. One out of every 124 sermons was chosen. The result is a volume worth owning and reading.

One may well imagine that this book represents a good cross-section of the best preaching in America and Europe during the past year. Each sermon is worthy of a separate review. Together, these sermons constitute a storehouse of ideas which do not always agree with each other, but which are interesting, dynamic and full of religious challenge.

J. S. S.

**THE CHRISTIAN DOCTRINE OF GRACE**, by Oscar Hardman, M.A., D.D. The Macmillan Co., New York. \$2.00. 1947.

*The Christian Doctrine of Grace* is a small book, but it is packed full of information regarding the development of this doctrine of grace. It is the kind of book to be read thoughtfully, one that will give returns directly in proportion to careful study given to it.

Since it is saturated with historical references, its usefulness is increased to those well versed in church history.

It mainly deals with history of the development of doctrine, and of the gradual changes in the definition of the meaning and work of grace.

It closes with a description of the "means of grace," and finally of the "achievements of grace."

It is a devout book. Yet one cannot but feel how inadequate are words to express or describe a spiritual experience. For "the grace of our Lord Jesus Christ" is a spiritual gift which can be better experienced than described.

H. C. C.

**THE HEART OF THE YALE LECTURES**, by Batsell Barrett Baxter. The Macmillan Co., New York. 1947. \$2.50.

In 1871, Henry Ward Beecher originated a lectureship at the Divinity School of Yale University, and gave the first three series in what is now the world-renowned Lyman Beecher Lectureship on Preaching.

Since few ministers, or laymen, could find time to read the sixty-six volumes containing the high quality lectures, Professor Baxter has selected and quoted from them the choicest statements regarding the technique of preaching, in his book on homiletics.

The qualifications and attitudes of the minister himself are first considered. Then follows a treatise on the sermon, chief instrument in persuading men to a higher plan. The congregation is the third factor, and the lectures here point out the necessity of the minister's living close to his people.

A rewarding book to those who in their daily contacts seek to obey the Master's command, "Go ye therefore, and teach."

E. S.

# The Moving Finger

## Writes . . .

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

### *Pastor Builds Church With Own Hands*

WHEN THE REV. DAMIANO ROSSI, pastor of the Italian Methodist Church in Corona, L. I., found four years ago that the 66-year-old building in which his congregation was housed was about ready to collapse, and that his people had no funds for rebuilding, he determined to do something about it personally.

So this versatile preacher, who had been successively a music student, a worker on a canal, a chaplain in World War I, and a pastor of Italian-speaking congregations, began making his own concrete bricks, shaping his own timbers, and doing his own rebuilding—the back yard of the church being his yard and shop. All the time not devoted to services and parish visitation was given to work on the church. And on a recent Sunday he had the rebuilt church, practically new, ready for dedication by Bishop Herbert Welch. "Now I am going to give all my time to spiritual building," he told his people.

» »

### *Small Organs Needed in China*

A NUMBER OF FOLDING ORGANS ARE badly needed for the evangelistic and educational work of the Methodist Church in the vicinity of Nanking, China, says Mrs. Francis P. Jones, Methodist missionary there. There are available in the United States, as surplus military property, a number of suitable "field organs" which can be secured and shipped for about \$150 each—freight and shipping and duty taking about half the amount.

Anyone who can help to make one of these organs available—perhaps it might be done by an individual, a church, or a class—will please communicate with Dr. Frank T. Cartwright, Board of Missions, 150 Fifth Avenue, New York, New York.



### *The Nations Meet at Scarritt*

OF THE ONE HUNDRED AND SIXTY-FIVE students enrolled at Scarritt College, Nashville, Tennessee, over 20 per cent are from foreign countries. Each year the number of nationals enrolled at Scarritt increases. The thirty-seven foreign students, representing eighteen countries, provide an international atmosphere which is of great educational significance. This fellowship of students from many lands is an important part of the United Nations plan to increase the spirit of good will among all people everywhere.

Nine South American students from Brazil, Uruguay, Argentina and Chile are taking advanced training at Scarritt: Mr. and Mrs. Raul F. Cardoso from Ramos Mejia, Argentina; Mr. and Mrs. Angel Sainz from Mar del Plata, Argentina; Miss Ruth Bender, D. Federal, Brazil; Miss Rosa Romano, Belo Horizonte, Minas, Brazil; Mr. and Mrs. Samuel Araya, Santiago, Chile; and Miss Violeta Cavallero, Montevideo, Uruguay. Miss Cavallero is on leave of absence from Crandon Institute, Montevideo, where she serves as director of religious work. She expects to return to Uruguay at the close of the college year.

Each year Scarritt has students from

China on the campus. Fifteen Chinese are now living at Scarritt and taking training in the University Center: Miss Diana Chu, Shanghai; Miss Dorothy Den, Pishan, Sze; Miss Louise Hwang, Putien, Fukien; Miss Sarah Hung, Putien, Fukien; Miss Hilda Keng, Shanghai; Dr. Samuel Lee, Peking; Mr. and Mrs. Yan Fen Lui, Foochow; Dr. Esther Peh, Kiukiang, Kiangsi; Miss Edna Tsai, Nanping, Fukien; Miss Ju-chien Tseng, Shanghai; Miss Lois Wang, Nanchang, Ki; Miss Ung-Pao Woo, Keating, Kiangsu. Dr. Samuel Lee, who came to Scarritt this quarter, is president of the Peking Theological College in Peking, China. Others from the Far East include: Mr. and Mrs. Hock Hin Chew, Singapore, Malaya; Miss Chanda Christdas, Hyderabad, Deccan, India; Miss Ada Luke, Mohamadabad, India; Miss Eva Shipstone, Lucknow, India; and Miss You Du Kang, Korea.

Representatives from North Africa and Europe share with the students from the Orient in this international fellowship; Miss Julia Albricias, Spain; Miss Sunshine Berggreen, Bergen, Norway; Miss Maria Swords, Germany; Miss Akilla Zaidi, Algeria; and Miss Monica Forssell, Kristinestad, Finland, complete the "Little United Nations" of Scarritt College.

# Monster Methodist Youth Meet

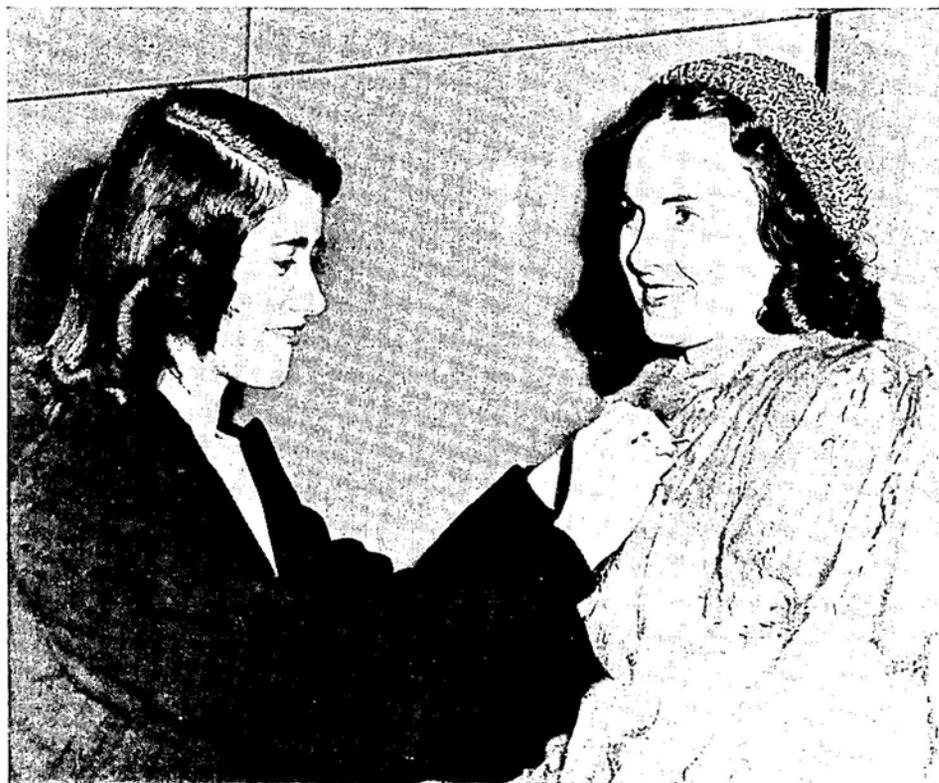


## METHODIST GIRLS USE GARAGE AS DORMITORY

When upwards of 10,000 young people went to Cleveland to attend the Methodist Youth Conference at the year's end, hotels were unable to cope with the huge throng. Shown above are some of the 1,500 girls who used an underground garage as a dormitory. More than 3,600 boys were quartered in an old bomber plant outside the city. The general chairman of the Conference declared the meeting was without parallel in the history of Methodism.

## "MISS AMERICA" AT YOUTH CONFERENCE

Barbara Jo Walker, who won the national beauty contest and was acclaimed as "Miss America" of 1947 (right), held the spotlight at the gathering of 10,000 Methodist youth at Cleveland, Ohio, during the Christmas holidays, to which she was a delegate. Barbara Jo is a twenty-one-year-old Sunday school teacher of Memphis, Tennessee. She said: "These young people are the real builders of the better world we're all looking forward to." Reports said that the beauty queen captured the big youth meeting by her "quiet modesty, her interest in the welfare of others, and her innate qualities of leadership."



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*For Mrs. Lucy G. Speed,  
from whose pious hand  
I accepted the present  
of an Oxford Bible  
twenty years ago.  
Washington, D.C.  
October 3, 1861  
A. Lincoln.*

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### President Truman Talks on Stewardship

APPROVING THE CAMPAIGN INAUGURATED by the Golden Rule Foundation to increase giving of funds to church and welfare organizations, President Harry S. Truman says: "Our national income, which was seventy billion dollars in 1920, and dropped to forty-two billion in 1932, has risen until it has reached unprecedented heights. It was one hundred seventy-eight billion in 1946, more than four times the total income in the depths of the depression in 1932.

"But the percentage of giving to all church and charity institutions dependent upon voluntary support for their maintenance, which I am in-

formed was 5.3 per cent in 1932, is currently reported to be 1.6 per cent during this time of our highest prosperity. I submit to my fellow citizens that we cannot hope to be worthy of the continued blessing of Providence if our prosperity is used selfishly for our own personal gratification without a more appropriate increase in the voluntary, systematic support of those religious, educational and character-building agencies and institutions upon which the integrity of the nation is based."



### First "Mr. and Mrs. Club" in China

THE FIRST "MR. AND MRS. CLUB" in China—an institution now popular

in churches throughout the United States—was recently organized in the Tieng Ang Dong Methodist Church in Tientsin, by Dr. and Mrs. Harold N. Brewster, missionaries. "This is a revolutionary idea in China," comments Mrs. Brewster. "The Chinese seat the women on one side of the church, and the men on the other; wives trot behind their husbands when or if they are ever together on the street. But the Chinese Christian pastor is young and progressive, and thinks this is a grand idea."



### New Methodist School Rises in Panama City

A STONE FROM THE ANCIENT RUINS of the old city of Panama, which was built in 1519 by the Spanish and destroyed in 1657 by the English pirate, Henry Morgan, has been used as the cornerstone of the first unit of a school plant now nearing completion in Panama for the Methodist Church. The school will hold more than 1,200 students. It is a 26-room building and will house a secondary school that has outgrown its 41-year-old edifice. Dr. Matthew D. Smith and the Rev. Louis Fisks are the missionaries in charge. A Spanish Bible is among the mementos in the cornerstone which was laid by Sr. Max Arosamena, Panama's minister of education.



### A Rural Hymnal Is Issued

AFTER MORE THAN TWO YEARS OF search for suitable material, a new rural hymnal has been prepared and issued by the Federal Council of the Churches of Christ in America. They are "hymns old and new, expressive of the rural spirit," and intended as a supplement to regular church hymnals. The volume contains 110 distinctly rural hymns, 13 rural folk songs, and 13 pages of rural worship material.



### Mexicans Learning to Read

REPORTS FROM MEXICO CITY INDICATE that more than one million Mexicans were taught to read during the past year through the Mexican National Campaign for Literacy, inspired by the world-renowned missionary, Dr. Frank Laubach, and using methods devised by him for teaching Spanish.

Forty thousand teaching centers, most of them schools and churches,

# New Sickness and Accident Plan Includes \$25 Weekly Benefit Feature

**Costs Only \$12 a Year—Down Payment \$2.50 Pays Hospital Benefits for Accidents**

The average family has an income of \$65 a week or less. Because of the high cost of living, they can't save money to meet sudden doctor or hospital bills, in case accident or sickness strikes. Therefore, the 60-year-old North American Accident Insurance Company of Chicago announces a special plan which gives just the kind of protection such families should have. It pays \$25 a week for 10 weeks for certain specified accidents and sicknesses. Also, this Premier Limited Double Duty Policy pays an additional \$25 a week for 4 weeks for accidents requiring hospital confinement. Yet the total cost is only \$12 a year. The purpose of this new policy is to bring sickness and accident protection within the reach of men and women who do not have large savings with which to meet sudden doctor or hospital bills, or lost income.

This new plan also has a double-indemnity feature covering travel accidents. You receive \$50 a week if disabled by an accident in a bus, taxicab, street car, train, etc., and \$75 a week if the accident requires hospital confinement. There is another new special feature that pays up to \$25 cash for doctor bills, even for a minor accident such as a cut finger. In case of accidental death the policy pays \$1,000.00 to your family, \$2,000.00 if caused by a travel accident.

In addition, it covers many sicknesses including pneumonia, cancer, appendicitis operation, etc., paying the weekly benefits whether confined to home or hospital.

The entire cost is only \$12 a year (even this small amount can be paid monthly—\$2.50 down and \$2.00 a month for 5 months—total cost \$12.50) for both men and women between the ages of 15 and 64 inclusive. Between the ages of 65 and 75 the cost is only \$18 a year. Protects you 24 hours a day. No reduction in benefits regardless of age. No medical examination is required.

If you are now a member of some worthy hospitalization plan you still need this additional protection. Only a small percentage of people are confined to a hospital—and even then only for a fraction of the time they are disabled. Most people are confined at home where hospitalization plans do not apply. The North American Plan pays specified benefits regardless of whether you are confined to your home or to a hospital.

North American Accident Insurance Company of Chicago has devoted over sixty years to the underwriting of Accident and Health Insurance. It has paid out over \$43,000,000 to grateful policy holders when they needed help most. North American is licensed by the Insurance Department of 47 States and The District of Columbia.

Men and women who would like full details about this new plan are urged to write a letter or postcard for a revealing booklet called "Cash or Sympathy." This booklet is absolutely free. It will come by ordinary mail without charge or obligation of any kind. No agent will call to deliver it. We suggest you get a free copy by mailing coupon to Premier Policy Division, North American Accident Insurance Co. of Chicago, 830 Broad Street, Dept. 109, Newark 2, New Jersey.

**MAIL THIS COUPON FOR FREE BOOKLET**

North American Accident Insurance Company, Premier Policy Division  
830 Broad St., Dept. 109, Newark 2, New Jersey

Gentlemen:

Please send me a copy of your FREE booklet, "CASH OR SYMPATHY." I understand there is no obligation whatever, and that no one will call on me to deliver this booklet.

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were used in the campaign; there were thousands of volunteer teachers, President Miguel Aleman being one of them. The Committee on Fundamental Education, of UNESCO, has been meeting in Mexico City to plan its world fight against illiteracy. Dr. Alfred D. Moore, one of Dr. Laubach's associates in the Committee on Literacy of the Foreign Missions Conference of North America, has been named consultant to the UN committee.



*Bibles Sent  
to Russia*

AS A CHRISTMAS GIFT FROM THE PEOPLE of America to the people of Russia, the American Bible Society recently presented to Metropolitan Gregory, of the Russian Orthodox Church, 10,000 Russian Bibles, 5,000 New Testaments and Psalms, 100,000 Russian Gospel portions, and 1,000 Greek New Testaments. These scriptures are all in the new Russian orthography, and in the Holy Synod Version first set up in St. Petersburg in 1860. These new books were all published from new type in the United States by the American Bible Society.

*Advice Against  
Indemnities*

PROTESTANT MISSIONARY BOARDS AND individual missionaries lost millions of dollars worth of property when the Japanese took over the Philippine Islands during the war. So did business and private interests. The United States government has appropriated \$40,000,000 of U.S. funds and has, in addition, confiscated assets of Japanese firms and individuals, to provide indemnity for losses.

But the Foreign Missions Conference of North America has asked the boards and the individual missionaries to file no claims and ask no indemnities. The Conference feels that "Christian agencies which are deeply concerned with the economic and spiritual rehabilitation of Japan should not benefit by depriving of their assets individual Japanese who had no part in deciding national policy."



*There Are Too Many  
on India's Land*

"IF TEN INDIAN MEN WERE STOOD IN line to represent the population of India, of the ten, seven would be cultivators of the land, one would be a factory worker, the ninth a shopkeeper and the last a businessman, doctor or lawyer," explains Dr. Donald F. Ebright, Methodist missionary in Moradabad, U. P., India. In no other country in the world do so many people depend directly on the land for a living, for of India's 400,000,000 people, 288,000,000 depend directly on Mother Earth to give them a wage.

The majority of the 30,000 Christians of the Moradabad District are farmers, with an income of thirty-five cents a day for a family of five.

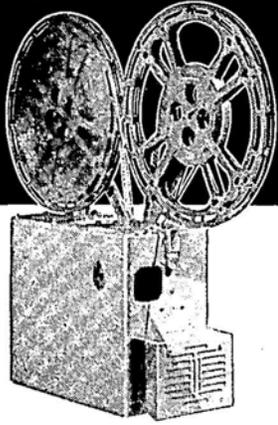


*Congo Needs Texts  
in Kiswahili, French*

BOOKS IN THE DIALECTS OF THE BELGIAN Congo for the principal native tribes, and books in French on religious and educational topics for the better-educated groups are a prime need of the Christian missionary forces there, according to the Rev. Ray L. Smalley, Methodist missionary at Springer Institute, Mulungwishii, Congo Belge.

"French is not a 'frill,' but a door to a whole new world of books," says Mr. Smalley. "Books in the native dialect are very scarce. Many tribes have only the New Testament in their tongue.

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There is a great need to write and translate books into the inter-tribal language, Kiswahili. We need textbooks; and then, too, the teachers need manuals to go with them."



*Dr. Harley  
Building Hospital*

DR. GEORGE W. HARLEY, OF ASHEVILLE, North Carolina, is one of the most versatile missionaries serving today in Africa; he is a physician and surgeon, botanist, builder, educator, and agriculturist, has been named by the government of Liberia to plan and erect a new government hospital at Sanoquelle, eastern Liberia. Dr. Harley has himself trained most of the workmen in the making of cement blocks for the walls, and he has supervised the selection of hospital equipment.

Dr. Harley's mission station, Ganta—a station of The Methodist Church—has also been called upon to supply many thousands of feet of tropical lumber for the rebuilding of "stick" bridges in the area. This was a project of the recent centennial celebration of the nation. The logging crews were gathered and trained from among the native tribesmen by Dr. Harley and Missionary B. B. Cofield.



*Laymen's Day  
February 22*

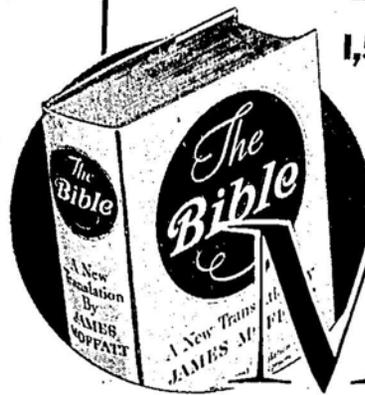
METHODIST CHURCHES THROUGHOUT the United States will observe February 22, 1948, as "Laymen's Day." In the pulpits of many churches laymen will be the preachers and conduct other parts of the service on the occasion. The lay preachers are asked by the Church's Board of Lay Activities to speak on the topic "Learning to Live the Christian Life." This day has grown to be an annual occasion for lay expression in The Methodist Church.



*Judson Alumni in  
Burma Cabinet*

JUDSON COLLEGE, FAMOUS AMERICAN Baptist pioneer educational institution in Rangoon, Burma, has given two of its alumni to the new cabinet of that nation formed by Thakin Nu: U Ba Gyan, minister for Commerce and Supply; and Mahn Win Maung, minister for Industry and Labor. A third councillor, San Po Thin, minister for Education, is a Baptist Christian and a graduate of Redlands University.

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**DEUTERONOMY 32:40-41**

For I lift up my hand to heaven, and say, I live for ever. If I whet my glittering sword, and mine hand take hold on judgment; I will render vengeance to mine enemies, and will reward them that hate me.

I raise my hand to heaven and swear that (by my life eternal!) I will whet my flashing blade, gripping justice by the hilt, wreaking vengeance on my foes, punishing my enemies;

**EPHESIANS 4:20-22**

But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts.

That is not how you have understood the meaning of Christ (for it is Christ whom you have been taught, it is in Christ that you have been instructed—the real Christ who is in Jesus); you must lay aside the old nature which belonged to your former course of life, that nature which crumbles to ruin under the passions of moral deceit.

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*Missionary  
Commissioned in Brazil*

AN EVENT UNIQUE in Evangelical circles in Brazil took place on November 9 when Miss Helen Asher of St. Paul, Minnesota, was commissioned missionary of the Board of Missions and Church Extension of The Methodist Church. In October, 1946, Miss Asher went to Brazil as a special-term missionary for three years of service as a teacher in



Helen Asher

Bennett College, Rio de Janeiro. Recently she asked to have her status changed to that of a regular missionary as she wished to give life service in Brazil. The Board accepted her as a full-time missionary and arranged for her commissioning in Brazil.



*Transport Plane in  
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THE "ANSGAR," A LARGE TRANSPORT plane, has been in the service of Scandinavian missionary societies for more than two years, carrying missionaries to Africa and Asia.



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### Mrs. Berkey Returns to Service in China

MRS. MARGUERITE L. BERKEY, a missionary of The Methodist Church to China, who spent the four years of World War II as pastor of the Methodist Church in Davenport, Nebraska, is back in service in Tientsin. Upon her arrival, Bishop W. Y. Chen appointed her assistant pastor of a Methodist Church in Tientsin, in addition to which she is head of the Hui Wen Middle School in that city.

Mrs. Berkey reported that she found the church stronger as far as members and intelligence is concerned, but the people weak physically and in need of inspiration and reading material. Ministers were worn out and in need of vacations and rehabilitation in many ways.



### Crisis Threatens Seward Sanatorium

"TRAGEDY HAS STRUCK THE WORK OF the Methodist Church in Seward, Alaska," says Mrs. Robert Stewart, Secretary, Bureau of Medical Work, of the Woman's Division of Christian Service.

"The Appropriations Committees of Congress have refused to include an appropriation for the care of victims of tuberculosis sent to Seward Sanatorium by the Alaska Native Service, and it may be necessary to discontinue care to patients who have been receiving treatment in our hospital:

"Seward Sanatorium was opened at the urgent request of the Department of Health of the Territory. The Territory had funds from the Federal Government with which to care for patients at the hospital during the first fiscal year ending June 30, 1947, with full expectation of receiving another appropriation this year. Congress adjourned without including this appropriation in the new budget. An attempt to pass a deficiency bill in the amount of \$176,000 also was denied. All this was in the interest of 'economy.' Evidently the health of 91,000 non-voters was not considered important!

"We are urging the women of our church to protest this cut in the Alaska Native Service and to ask their representatives and senators to use influence in the passage of the deficiency bill during the special session of Congress, if possible, and certainly at the regular session in January.

"Tuberculosis is the scourge of

Alaska. The proportion of the disease to the population is 359.1 to every 1,000 persons. This action of Congress increases the danger to those who have escaped the disease. Alaska needs 900 beds to care for existing cases. At present, only 275 are available, and more than one-half of that number are at Seward Sanatorium."



*Dr. Smith Writing Lesson Comments*

UNDER THE AUSPICES of the International Council of Religious Education, and from the pen of the Rev. Dr. Roy L. Smith, editor of the *Christian Advocate*, Chicago, there will be syndicated in several hundred daily papers in the United States, beginning January 1, 1948, a new weekly commentary on the International Sunday School Lesson. The commentary will be a modern presentation of the Bible and its meaning for people of this century. The 100 Protestant denominations that use the International Lessons have a combined membership of twenty million people.



Dr. Roy L. Smith



*Sees Gains in India's New Day*

INDIA HAS SOME VERY ABLE MEN AT her head, and she is already making strides along the pathway of her newly-acquired freedom, missionaries are unanimous in asserting. Almost her first act after securing freedom was to champion the cause of the Indonesians before the United Nations organization.

Women, too, are taking important posts. Mrs. Sarojini Naidu, well-known poetess and political leader, has been appointed acting Governor of the great United Provinces. Another daughter of India, Mrs. Laxmi Pandit, has been appointed as her first Ambassador to Russia, and the same lady leads the India delegation at the meeting of the UN. India may forge ahead of the West in many important directions.

"The Bombay Presidency, with a population of about 60 million, has passed a law prohibiting the traffic in liquor," Missionary James R. Boyles, of Baroda, reports. "Laws against caste discrimination, striking at the ancient

Hindu practice, have been written into several provincial codes and will be enforced."



*Chinese Women Study Agriculture*

IN CHINA, AS IN AMERICA, THE trend among women students as well as among men students, seems to be away from "cultural studies" and toward economics, agriculture, and engineering—the "practical studies." President Y. G. Chen of the University of Nanking, reports that there are five women to one man in the University this year, and that the largest number of the 1,160 students are enrolled in the College of Agriculture. Of the women in the College, the greatest number are enrolled in the Department of Horticulture.



*Call for Aid of Navajos*



Dr. Mark A. Dawber

A GROUP OF CHURCH and church-related organizations are giving attention to the need for immediate relief for the Navajo Indians on the reservation in New Mexico and Arizona, and they have appealed to the special session of Congress to take some action on the matter.

According to Dr. Mark A. Dawber, of the Home Missions Council of North America, large numbers of Navajos have returned to the reservation, having left the industrial communities where they worked during the war years, but the lands on which they have hitherto grazed their sheep has been over-grazed and is of little value to them.

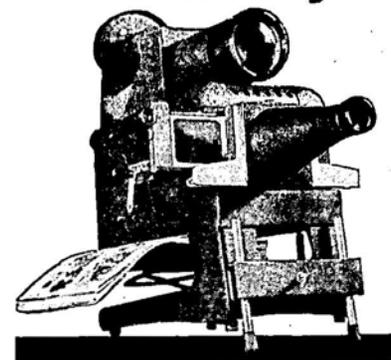


*\$20,000,000 Student Fund Established*

TWENTY MILLION DOLLARS FROM the sale of surplus U.S. property in China is to be sent in educating students both in China and in this country, the government announced recently. In an agreement reached between the two governments, an American educational foundation was set up in China to carry out the program.

Under this program the \$20,000,000 fund will be used to finance studies, research, instruction and other educational activities of Americans in Chi-

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**FOR BEST SERMONS**

A nationwide preaching program and sermon contest is scheduled by Spiritual Mobilization, Inc., to be held on Columbus Day, October 12. It is planned that 25,000 pastors will preach that Sunday morning on "Perils to Freedom" and manuscripts submitted prior to that date may qualify for prizes totaling \$5,000.

The judges committee is composed of Dr. Edgar J. Goodspeed, Dr. Robert Sproul, and Dr. Alfred Noyes. These men will determine the winning sermons.

Spiritual Mobilization is a Crusade being expanded by 11,000 ministers of churches who believe Freedom is in peril in America and in the world, and who feel it the bounden duty of followers of Jesus to champion it against communism, fascism, or any stateism.

All ministers in every denomination are invited to participate in the program of Spiritual Mobilization. Address your sermon manuscripts or your inquiries to Spiritual Mobilization, Inc., 411 West Fifth Street, Los Angeles '13, Calif.



*Because I live,  
Ye shall live  
also*

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to health. And in Christ he has found life eternal.

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nese institutions; to pay transportation, tuition, maintenance and other expenses of Chinese students attending American schools outside the territorial limits of the U.S. and its territories; and to pay transportation costs of Chinese students attending school in this country so long as their registration doesn't keep American students from attending already overcrowded schools.



**Free Churches Form Council in Germany**

BISHOP J. W. ERNST SOMMER, head of the Methodist Church in Germany, is taking a leading part in the formation of a "Council of the Evangelical Churches of Germany" for united consideration of their plans for the betterment of life in their nation. Pastor Niemoller, of the Evangelical Church, is also associated in this

movement which includes the Baptists, the Free Congregationalists, the Mennonites, the Methodists, the Old Catholic Church, and the United Brethren, as well as the Evangelical Synod of Nassau, Hesse and Frankfurt. The new organization is described as a "co-operative fellowship."

"We are passing through times of great distress and anxiety in Germany," writes Bishop Sommer. "But at the same time there are very joyful signs of a growing understanding and friendship between the established church and the free churches. . . . Recently at Frankfurt, after frank and brotherly conversations with President Martin Niemoller of the Evangelical Church of Germany, unanimous agreement was reached that it is impossible to turn a deaf ear to God's challenge calling upon the evangelical Christians of Germany to realize their responsibility for each other and for the service they must render to each other and the world. Impelled by this sense of responsibility, we agreed to recommend to our churches to call into being an organization for co-operative fellowship, and to prepare rules for the organization." This is the "Council" referred to above.

**Missionary and Korean Refugees**



Rev. Bliss W. Billings

MANY THOUSANDS of Korean refugees, who have fled from the Russian zone to the American zone, are living under appalling conditions of food shortage and housing shortage, according to the Rev.

Bliss W. Billings, Methodist missionary in Seoul.

"Thousands are living in army tents," he says. "I have never seen people living in worse conditions than some of these people face. They are displaced persons through no fault of their own. There are more than one million repatriated from Japan, and more than two million who have fled from the Russian-occupied area in the north."



**Methodism Rebuilds in the Philippines**

ONE OF THE NEW ventures of Christian work in the Philippines is the opening of the Philippine Christian College. The College is largely an undertaking of the United Evangelical Church and The Methodist Church.



Dr. Ernest E. Tuck

"Plans are getting under way also for the rebuilding of Mary Johnston Hospital as a union project and a general hospital," says Dr. Ernest E. Tuck, superintendent, Methodist Church, Philippine Islands. "Details of that plan are being worked out and we expect, after the rainy season, that we can actually begin building."

"The work of our church goes ahead despite some handicaps and limitations of very high living costs. Many destroyed buildings cannot quickly be rebuilt. Despite shortages of building material and high labor costs, a total of thirty-four churches have already had extensive repairs or new buildings actually begun since liberation. In addition, eighteen parsonages have been rebuilt or had more or less extensive repairs. Our biggest building projects in Manila have been delayed by the plans of the City Planning Commission as well as the shortage of heavy materials. We have built one new mission residence and rebuilt the residence we now occupy."

"Our church launched last year a 'Crusade for Christ' movement. Emphasis has been placed on stewardship, religious education, evangelism and the securing of a sum of \$50,000 to help match the gifts of the church in America to rebuild destroyed properties. The evangelistic emphasis is at its height now."



**Spanish Catholics Smash Chapel**

☞ CATHOLICS IN SPAIN RECENTLY wrecked an American Protestant Chapel in Madrid, smashing the furnishings and painting "Long Live the Virgin" on the walls. They declared that Protestants were putting on an offensive in Spain.

Spanish law makes it a crime to hold a public Protestant service in Spain, and the Catholics have declared that the law was not being enforced with sufficient severity. A Catholic order recently criticized the Spanish dictator, Franco, for telling an American reporter that freedom of religion existed in Spain.

There are only 25,000 Protestants in Spain, mostly foreigners. The Albricias family, Methodist leaders, were driven out when Franco came to power and their school was confiscated.



**A Foley Scholarship**

☞ CHESTER HILL METHODIST CHURCH, Mt. Vernon, N. Y., following an address by Mrs. Mary Brooks Foley, who was interned in Santo Tomas prison for 37 months, made an offering of \$200 for a scholarship in the theological seminary in Manila. The scholarship is a memorial to the speaker's husband, the late Rev. Walter Brooks Foley, who was killed in last minute enemy bombardment in the same blast which cost Mrs. Foley her arm.



**Rest Home Seeks Funds**

☞ THE BEULAH REST HOME, FOR MEN and women over 65 years of age, in Oakland, California, is the only missionary project supported solely by the California Conference W.S.C.S. With a guest list of 45, and a waiting list of 80, a campaign for enlarging the home has been launched.

The new building will cost \$250,000 and will be built on land adjoining the present building.

Dr. E. D. Kohlstedt, for seventeen years Executive Secretary of Home Missions in the Board of Missions and Church Extension, is serving as Campaign Counselor. "Victory Day" is January 1, 1950.

Mrs. W. S. Root, Promotion Secretary of the Western Jurisdiction, a resident of Oakland, is Chairman of the Building Committee and Mrs. W. S. Angwin is Financial Secretary.



**CROP Is Popular**

☞ THERE IS A GROWING GENEROUS RESPONSE from most of the agricultural states of America to the appeal of Church World Service for contributions "in kind" from the farmers of America from bountiful harvests for the relief of suffering neighbors in Europe. "CROP" (Christian Rural Overseas Program), with headquarters at 308 West Washington Street, Chicago, Ill., has pledges of more than 150,000 bushels of wheat from the "wheat belt," and much of it has already been collected at elevators which work with the farmers and CROP.



**A Record in Bishops**

☞ THE PROTESTANT EPISCOPAL THEOLOGICAL Seminary at Alexandria, Virginia, which was founded a century and a quarter ago, believes it has something of a record. Of the several thousand ministers it has trained, seventy-eight have been elected bishops, and thirty-eight of these are active today. Eight hundred twenty-six of its alumni are now serving in the active ministry.



**Yenching College Grad Is China Literary Figure**

☞ A GROWING LITERARY FIGURE IN THE Chinese Literary Renaissance, which began in the 1920's and has taken new life in the post-war years, is a young Christian woman, Wanying Hsieh (Mrs. Wen-tsoo Wu) whose writings include poetry, novels, short stories and articles.

Mrs. Wu, a native of Foochow, was educated at Yenching Woman's College, Peking, where she became a Christian, and at Wellesley College. She writes under the pen name of "Ping Hsin" (Icy Heart). In 1941, Mrs. Wu was elected a member of the People's Political Council. Her husband is in government service.



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- No. 7 "I'm Winding My Way Back Home," "In The Garden."
- No. 8 "A Beautiful Life," "Keep On The Firing Line."
- No. 9 "When He Calls I'll Fly Away," "The Old Rugged Cross."
- No. 10 "Tis Wonderful to Me," "When They Ring The Golden Bells."
- No. 11 "When God Dips His Love In My Heart," "I Can Tell You The Time."
- No. 12 "I'm Satisfied With Jesus," "Did You Ever Go Sailin'."

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## Most Churches Oppose U. M. T.

THE FEDERAL COUNCIL OF THE Churches of Christ in America recently pointed out that no denomination which is a member of the Council has voted to support the proposed universal military training legislation, and that all those denominations that have expressed any judgment on the measure have been opposed to it. The Executive Committee of the Council is itself divided on the measure: 28 against the training program, 14 for.

FEBRUARY 1948

## Would End Discrimination in Immigration Laws

AFTER STATING ITS PRAISE OF THE repeal of the so-called Chinese Exclusion Laws, and the admission of persons from India and the Philippines, the Federal Council of the Churches of Christ in America has sent resolutions to Congress, expressing the hope that it will remove the principle of discrimination in our immigration and naturalization laws respecting Orientals.



### Garden Club Helps China

THE NORTH COUNTRY GARDEN Club, of Long Island, New York, recently donated \$1,300 to the College of Agriculture and Forestry of the University of Nanking, China, and with this money there has been purchased and distributed a large quantity of cotton, wheat and vegetable seeds adaptable to the agricultural region around Nanking. Other garden and flower clubs in various parts of the United States are planning to give similar aid to the relief of China's starving millions. The cotton raised from imported seeds can be sold for "food money" or it can be made into clothing.



### Young P.E. Bishop

THREE NEW MISSIONARY BISHOPS, TO have charge of missionary districts of the Protestant Episcopal Church, have recently been elected by the denomination's House of Bishops. One is the youngest bishop of the Church, the Rev. William J. Gordon, twenty-nine year old missionary at Point Hope, Alaska.



### DP's Are Brought to U.S.A.

CHURCH WORLD SERVICE, AN INTER-denominational organization of American Protestants engaged in relief work, has been bringing sixty "displaced persons" from Europe to the United States each month, and has already aided 1,200 persons to new life. CWS thus tells of one family: "The Alexandrovs were a Russian family of professional performers. But during their years in a forced labor camp in Germany their talents went unrehearsed. After a time they immigrated to America under sponsorship of CWS. This fall their first chance to perform again

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Get a handsome watch for your very own. Given to you for selling Garden Spot Seeds at 10c per packet and remitting per catalog. Nothing to buy. Send for 40 pkts seeds TODAY. A post card will do. Lancaster County Seed Co., Sta. 276, Paradise, Pa.

finally came. In Carnegie Hall, Mrs. Yuzny (their stage name) sang, daughter Lena did acrobatics, and Mr. Yuzny demonstrated his magician's artistry."



### Alabama Son Serves in Liberia

"I HAVE BEEN INTRODUCED TO AFRICA by way of Liberia," reports the Rev. Charles Britt, of East Tallassee. Alabama, recently-appointed missionary of the Methodist Church to that continent. Mr. Britt has been in Monrovia, Liberia, for some months, awaiting opportunity to go to Portugal to study the Portuguese tongue—preparatory to service in Angola. "Although the language spoken in Liberia is primarily English," says Mr. Britt, "it is possible to hear the chattering of many native dialects around one.

"The tribe of people in Liberia that has most attracted the attention of the Methodist Church, and the group among which we have had a great response, is the Kru tribe. These people originally come from the Kru coast which is almost at the southern end of the Republic. In the slave-trading days they were one of the groups which raided the other tribes and sold their captives into slavery.

"The College of West Africa is our most important mission work, with the exception of the famous Ganta mission in the interior. This school has two divisions: the grade and high school, and the teacher's training division, which is college level work. At present there are close to three hundred students enrolled in the entire school. This does not, of course, include two other separate and independent schools which use the Methodist building for their work in the afternoon and night."

# WHAT'S Going On HERE?

**King Meets Cardinal**—King George of England relaxed a law to allow the Roman Catholic Cardinal to present Catholic congratulations on Princess Elizabeth's wedding. The law prevented the use of Catholic titles in addressing the King, and the Roman dignitaries have been sending "loyal addresses" but omitting their ecclesiastical titles.

\* \* \*

**Big Jewish Market**—An advertising agency specializing in the Jewish market in New York declared that Jews operated 78% of the independent food stores, 75% of the drug stores, and two-thirds of all retail stores combined. Three Jewish newspapers are read by nearly as many people as three large dailies combined and the Jewish radio station is one of the largest.

\* \* \*

**More Methodist Decorations**—At the Centennial observance of Methodist beginnings in China, recently held at Foochow, Generalissimo Chiang Kai-shek announced that decorations had been bestowed upon Bishop Herbert Welch, Bishop Ralph A. Ward, and Dr. Paul Hutchinson, for their distinguished missionary service to China.

\* \* \*

**Ban on Carols**—Much ado was stirred up in New York when assistant school superintendent Isaac Bildersee ordered principals of schools having numerous Jewish students to ban the singing of Christmas carols. He singled out Charles Wesley's "Hark, the Herald Angels Sing" as the type of carols forbidden. He said Santa Claus and "Jingle Bells" would be satisfactory. "On that I am adamant," declared Bildersee. However, such a fuss arose that the Mayor and other high officials went into a huddle to save the superintendent's face and announced that

the principals would follow a wise course.

\* \* \*

**Here's a New One**—The pastor of Hollywood's First Presbyterian Church said that God has "top billing" in the movie town. He said there is more church-going in Hollywood than in any other city of the state.

\* \* \*

**Poor Husbands**—An Indiana University professor says a nine-year study of 12,000 persons shows that 50% of all husbands are unfaithful.

\* \* \*

**William Booth at UN**—United Nations will not tolerate prayer, but the organization has on its hands a bust of William Booth, founder of the Salvation Army. It was presented by the national commander of the Army and Trygve Lie, secretary general of UN, accepted it. Nobody knows what disposition the unreligious UN will make of it.

\* \* \*

**Alice's Language**—Alice in Wonderland is going to England in movies, and Walt Disney, her creator in that medium, is worried about her speech. Should she talk like an American or a British cockney, or with an Oxford accent? An English professor (American) has been engaged to work out a speech pattern for Alice.

\* \* \*

**Taylor Is Still There**—President Roosevelt broke with the American theory of church-state separation by sending an envoy to the Pope, without Congressional consent or appropriation and over the unanimous protest of Protestant America. It was understood that Mr. Truman promised to remove him. But Mr. Taylor is still at the Vatican—to be recalled after the election, maybe! What about writing to Mr. Truman about this un-American policy?

**Nazi History**—German state governments are planning to publish a history of Nazism in order to re-educate Germans, to convince them that they were all wrong. After World War I they flooded the world with literature, some of it written by Americans, to prove that they had been right.

\* \* \*

**Lutherans Getting Together**—American Lutherans have joined the state-subsidized Lutheran churches of Europe in creating a Lutheran World Federation. It is to have a paid secretariat and headquarters at Geneva, where the World Council of Churches, in which Lutheran and state-church influence is strong, is also located.

\* \* \*

**Souvenir Money Feeds Thousands**—American soldiers accompanied a shipment of machinery from Okinawa to Burma and all the boys took a \$10 bill, knowing that with the fabulous exchange rate they could buy silk kimonos and other souvenirs while passing through China. So pathetic were the sights along the streets however, that the boys pooled their money, totaling \$680, and turned it in to buy food for the people. With their money 30,000 persons were fed for one week.

\* \* \*

**Want an Abandoned Farm?**—An advertisement offered 423 abandoned Massachusetts farms for sale, with all but 69 sold. Ad said they were no longer used for farming but would be fine for "gentlemen" farming, and trout brooks would make good swimming pools?

\* \* \*

**Negro GI's Like Italy**—Negro GI's in Italy did not want to leave, and were deeply depressed at the idea of going home, says a report. They say there is no color line and scores have taken Italian brides. Special guards were required to prevent desertions.

\* \* \*

**Wet Washington**—Washington, D. C., drinks more liquor than any other city in America—nearly twenty-four million gallons last year. It cost \$90,000,000—which was one-third more than the total cost of the city government. In the same year more than 30,000 people were arrested for drunkenness and 48,000 for other liquor-connected crimes. The number of women arrested reached an all-time high.

\* \* \*

**Department Store Chaplain**—A Birmingham, Alabama, department store has employed Dr. Henry M. Edmonds, retired Presbyterian preacher, as chaplain and counselor to the store's employees.



# ROUND *and* ABOUT



BY RICHARD T. BAKER

**T**HE CHURCH is the conscience of society.

Somebody else said that, but it's worth borrowing. Say it over a couple of times to yourself, and see if it doesn't come close to being a pretty good definition. The church stimulates and helps organize a will in the people to do the right thing.

Take the recent Friendship Train, for example. A lumbering, rolling testimony from the heart—literally and figuratively—of America. That train bore more than wheat and the clothes to help fill the emptiness of Europe. It also carried the conscience of America.

Churches were in the middle of this drive to keep the Friendship Train moving. Their representatives were on nearly every loading platform. Their members were tying the bundles and packing in the goods and material which made the Friendship Train heavy with goodwill.

"In Sidney, Nebraska, it was the Ministerial Association which did most to load two cars of wheat," Drew Pearson writes in a letter to this column. It was Pearson, you remember, who sparked the idea of the Friendship Train and really got it rolling. He goes on: "Sidney is a town of only 4,000, but the people contributed two cars, which was twice as much as the city of Omaha with approximately 250,000 people."

Pearson gives another example of the church in action as the conscience of its community. "In Kemmerer, Wyoming," he says, "the ladies of five churches—I believe there are only five in that small town—got together to raise 10,000 pounds of macaroni."

There's more to this story every day. The Episcopalians went out for a million dollars in 1947 for world relief purposes. A month before 1947 was written off the calendar they were \$30,000 ahead of their goal.

Down at Atlantic City in early December, the Methodist bishops decided to find one million dollars and one million pounds of food and clothing for overseas relief between the end

of the year and the convening of General Conference in April. They'll get it, too. The Methodist Committee for Overseas Relief has channeled \$6,500,000 into foreign relief since 1940.

In its first year of operations, Church World Service, the united Protestant relief agency, raised reconstruction funds and relief supplies for a \$15,000,000 total, is aiming for \$60,000,000 in 1948. American Lutherans have set a goal of \$4,000,000 in relief money for the year 1948. Christian Scientists poured \$8,000,000 into relief and other war-related services in the years between 1940 and 1945, and they haven't stopped yet. The regular December fast day in the Church of the Latter Day Saints was made the occasion for all Mormons to make contributions to European relief. The Catholic Daughters of America took as their major project for 1948 a plan to "adopt" two thousand needy European families. Baptists are now working on another million-dollar relief fund.

Putting all the rest of us to shame for courageous peace-waging is, of course, the American Friends Service Committee. The Nobel Peace Prize was recognition for all the Quakers have done in binding up the nations' wounds and trying to plant their banners of love on the fields of hate. The Friends Service Committee has administered \$60,000,000 in relief funds since the outbreak of World War II.

Now standing on the bomb-levelled flats of Hiroshima and Nagasaki, Japan, are twenty Quonset huts, serving as chapels, relief and community centers, put there by American Protestants of thirty denominations through Church World Service. More of these temporary chapels are being fitted up in other war-torn centers. Converted Swiss army barracks have been erected in Belgium, Germany, Poland and other European countries by Church World Service.

All these are big projects, paid for with big money. There's no doubt about it, people are giving more money for charitable causes.

But hold on. Conscience is a busy-

body, and it is already pointing a shaming finger at even these large sums. Big as they are, the funds which Americans are today pouring out for Friendship Trains, world relief and all other charities are less than they were in 1932, the depth-of-the-depression year. Not less in grand total, but less in relation to what America has. In 1932, the national income was forty-two billion dollars. We knew a little suffering of our own in those days, and in times like that we sacrificed 5.3 per cent of our national income for charitable giving. Today the national income is 178 billion dollars, and out of that we are giving to charities only 1.6 per cent. That's the story the figures tell.

TO CHANGE THE SUBJECT, two developments in Europe bear watching. In Spain, crowds have been painting crude signs, "Viva la Virgen" ("Long live the Virgin"), on the walls of Protestant chapels and otherwise desecrating them in an apparently semi-official campaign to drive the last remains of oppressed Spanish Protestantism underground. The campaign, which broke out in November of last year, had the backing of the Communion of Navarre, Carlist Catholics, and leaders of Catholic Action in Spain. There are 164 Protestant chapels in Spain, one seminary, six schools, a publishing house and two bookstores, and about 25,000 communicants. Catholics have all the law on their side in Spain, as Article 6 of the Franco Bill of Rights stipulates that the Church of Rome is the official religion and propagation of any other interpretation of the faith will not be permitted. The current anti-Protestant outbursts are, therefore, within the law and represent a determined Catholic move to check any Protestant development in Spain.

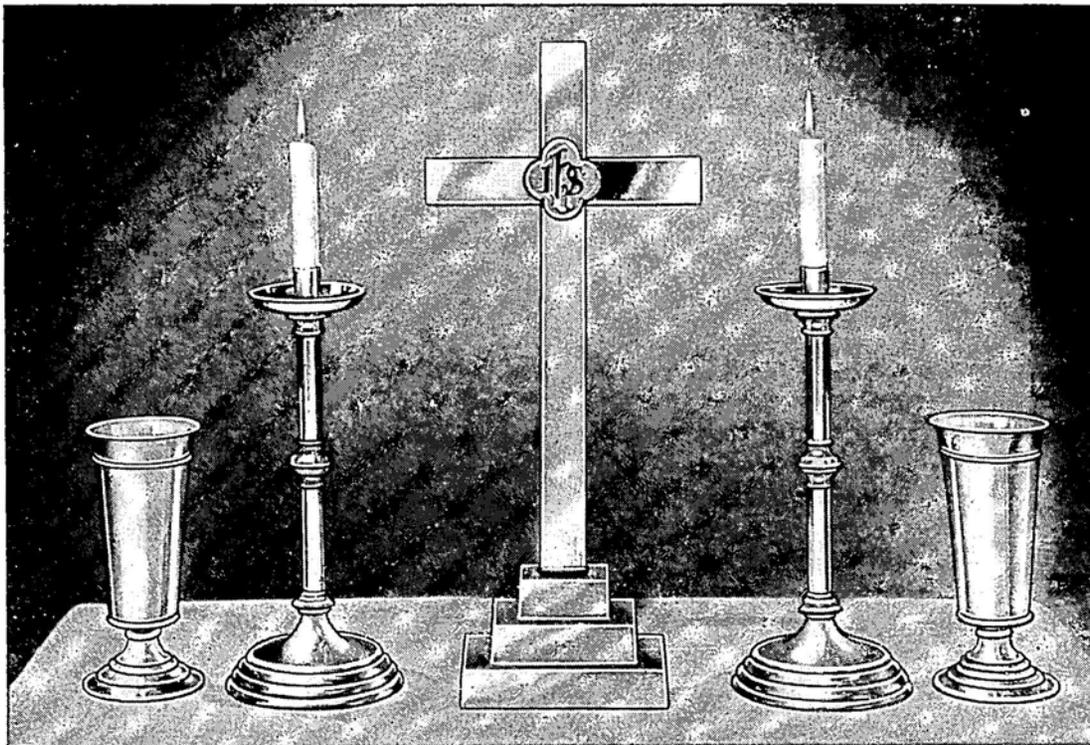
Meanwhile, in Poland, the picture seems to be reversed. Long a Roman Catholic stronghold, Poland has in post-war times determined upon a course to remove the Catholic church from its position of dominance and to dissipate its political power. Recent laws in that country have, therefore, turned toward edicts of toleration and the separation of church and state. Protestants are finding themselves considerably freer to propagate their doctrines in Poland today than they were before; Catholics are finding their opportunities considerably more restricted. This new development has to be considered, of course, in the light of Poland's pro-Soviet political leanings.

# ... A Christian Altar Worthily Adorned

"... Because of its symbolic importance, surely a Christian altar should be well built, adorned worthily, and thoughtfully respected. An altar or communion

table, with a cross upon it, is a definite aid in promoting social worship..."

T. A. Stafford  
Christian Symbolism in the Evangelical Churches



## Brass Altar Ware by Rostand

Described on this page are two five-piece brass altar sets and other brass altar pieces—all designed by Rostand. Each piece is designed to make your church altar a center of reverence and beauty. Each piece is made with the quality workmanship for which Rostand is famous. Wrought from highly polished brass and fashioned with dignity and simplicity, these pieces possess a lasting beauty that will worthily adorn your church altar for many years to come.

cross-arm intersection. Base is  $7\frac{3}{4} \times 5\frac{1}{4}$  inches. The vase, with three-tiered base,  $4\frac{3}{4}$  inches in diameter, has an inner removable aluminum container. Candlesticks with three-tiered base,  $7\frac{1}{4}$  inches in diameter, have cup,  $15/16$  of an inch. Order by numbers below.

- RS-315—24-Inch Cross ..... \$50.00
- RS-1—10-Inch Vases ..... pair, \$28.00
- RS-330—15-Inch Candlesticks .... pair, \$32.00

### ... in Hexagonal Design

This Rostand set includes one 35-inch cross, two  $10\frac{1}{2}$ -inch vases, and two  $12\frac{1}{2}$ -inch candlesticks—all with the hexagonal base. Cross has IHS monogram at the cross-arm intersection. Extreme width of base is 7 inches. Vase has flared hexagonal lip; top width,  $6\frac{3}{4}$  inches; base,  $5\frac{1}{4}$  inches. IHS monogram in raised letters on the side complete design. Inner removable containers. Candlesticks complete hexagonal design. Order by numbers below.

- RS-318—25-Inch Cross ..... \$32.00
- RS-3— $10\frac{1}{2}$ -Inch Vases ..... pair, \$50.00
- RS-318B— $12\frac{1}{2}$ -Inch Candlesticks . pair, \$42.00

### Other Rostand Crosses and Candlesticks ...

**15-Inch Cross.** A favorite with church schools. Base is  $4\frac{3}{4} \times 3$  inches. Has 3-step base and IHS monogram at cross-arm intersection.

- RS-364 ..... \$27.00

**$6\frac{1}{2}$ -Inch Cross.** Same fine craftsmanship and material as other Rostand crosses—differs only in size and price. Base is  $2\frac{1}{4} \times 1\frac{1}{2}$  inches. Has 3-step base and IHS monogram at cross-arm intersection. RS-359 ..... \$6.00

**12-Inch Candlesticks.** Slender and graceful, these candlesticks have circular 3-tiered bases,  $7\frac{1}{4}$  inches in diameter. May be used with either 24- or 15-inch cross. RS-331 ..... pair, \$26.00

### Rostand Seven-Light Candelabra

These candelabra are available in two different base designs—circular or hexagonal. The arms are completely adjustable, offering a number of arrangements. They may be completely disassembled for storing or cleaning. Hexagonal or circular design is carried out in the base and center column. Over-all height, 18 inches; base diameter, hexagonal, 7 inches, circular,  $7\frac{1}{4}$  inches. Please order by numbers below.

- RS-337—Hexagonal design ..... pair, \$69.00
- RS-407—Circular design ..... pair, \$52.00

### ROSTAND BRASS ALTAR SETS

#### ... in Circular Design

This beautiful altar set consists of one large, 24-inch cross, two 10-inch circular vases, and two 15-inch candlesticks. The cross, with traditional three-step base, has IHS monogram at the

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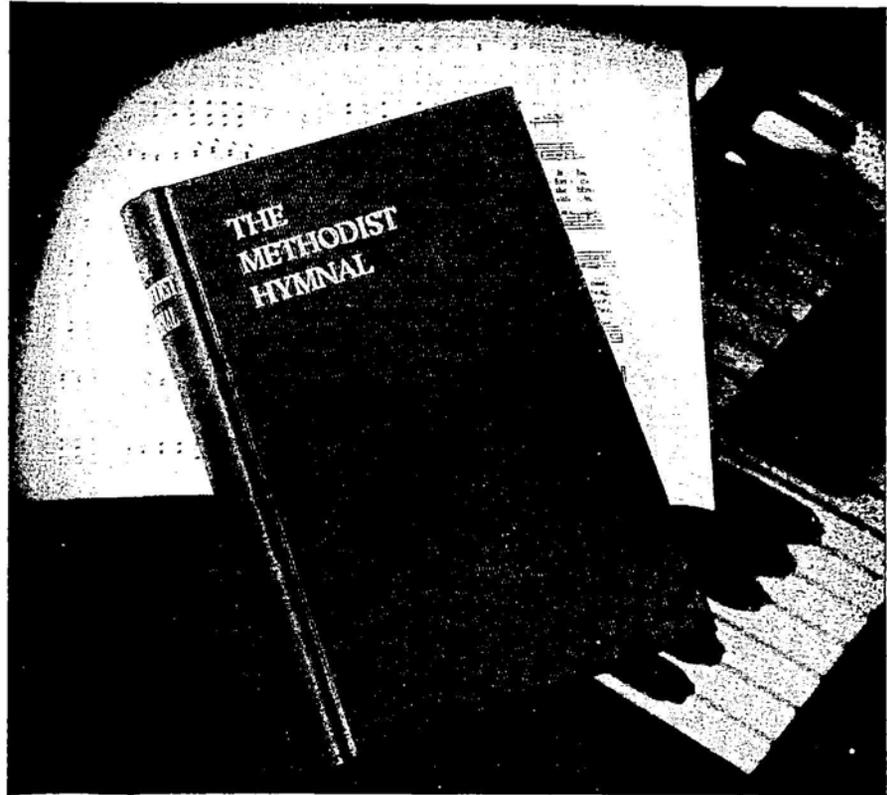


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