

MARCH 1949



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LETTERS

Kindergarten in Japan

● I want to express my deepest appreciation to you for your gift of money for the remodeling of our kindergarten building. As we lost our kindergarten building during the war, we have been using a *tatami* room in the missionary residence. But it was inadequate for the children to play. Because of your gift, we, with the wonderful help of Miss Hempstead, could replace the *tatami* with a hardwood floor, and the room became a different room! In September, when we started a new term in this room, children and mothers were overwhelmed with joy. Now we have a hundred children, and I wish you might see them—singing, playing, and worshipping.

Your loving prayers and help make us feel strong and give us hope to go on with our important tasks. Christian education for the young is very important now, and it is our hope to carry on our work with our very best. We pray that God will guide us in our work.

HISAKO ARIKAWA

Supt. of Keiai Kindergarten
143 Kajiya, Cho
Kagoshima City, Japan

Vital World Service

● During 1948, Church World Service shipped to 40 countries in Europe, Asia and Africa more than twelve million dollars worth of food, clothing, medical and religious supplies. Shipment of more than thirty-seven million pounds of vital supplies to help sustain war-ravaged and underprivileged people was made possible by contributions of goods and cash, not only from denominational organizations and individuals but also from other relief organizations. The shipments included sixty-five prefabricated churches, mission homes and schools sent to Japan.

Twenty-three Protestant churches and orthodox bodies are members of Church World Service, and in addition more than a score of other denominational groups channel gifts here or otherwise utilize the services of the agency.

Church World Service
214 E. 21st St.
New York City 10

News from Brazil

● We are extra proud of Santo Amaro (church). Even in their fiestas and parties, instead of giving personal gifts, they give toward the church building fund. If they get the money in hand they hope to start building this year. Truly they are building the Kingdom of God, not just a church plant. They are building character and Christian faith.

It is so much fun to get your cards and letters! Letters by boat mail are coming through OK.

As a part of the commemoration of the Fiftieth Anniversary of Youth Work in

Brazilian Methodism, the youth leaders and Board of Education are planning a type of Youth Caravans for the summer holidays. We are hoping for great things from the young people. How we do need more young people for full-time Christian service!

In the School of Theology, we have boys of several nationalities—Czech, Japanese, Syrian, Hungarian, and Brazilian boys of Portuguese, Negro, German, French and Italian origin. The needs are tremendous, the opportunities are great. Here in Brazil we have the most promising mission opportunity of our church.

Let's take a look at our guest register. Dr. Wasson's visit was a high point of January and the year. A very special treat was the visit of Bishop and Mrs. Robert Brooks. (I doubt that any of us will ever forget the Bishop's admonition to "Be yourself—not a second-rate edition of anybody else.") Miss Ruth Northcott of Portuguese East Africa delighted everyone on her visit, en route to Africa. Most interesting, too, was the Assembly talk of Dr. Emile Leonard of the French Protestant Church.

With all good wishes,

MRS. HESTER BRUCE CARR

Faculdade de Teologia
Rudge Ramos; via Sao Bernardo
Est. do Sao Paulo, Brazil

December Picture Section

● I have just seen the issue of *WORLD OUTLOOK* with the spread of pictures from the International Study Conference [*The World At Our Doorstep*, Y.W.C.A. assembly in New York City, 1948].

My hat is off to you as an editor for the idea back of the pictures is interesting and compelling.

RHODA E. McCULLOCH

Thanksgiving in the Congo

● What a delightful time we had at the lake! We had our Thanksgiving on Saturday, when everybody could come. . . . Wembo Nyama brought the sweets, Tunda brought the turkey, Minga brought vegetables, ham and bacon. Everyone brought all the eggs she could find. I dressed a small pig the night before, and took it over to the lake.

The vegetables we had were: fresh corn, cucumbers, tomatoes, carrots, cabbage, okra, eggplant, squash, pumpkins, and peppers. As for fruits, we had limes, lemons, pawpaws, mangoes, bananas, pineapples, and plums.

Our W.D.C.S. [rest] home at the lake is lovely, and it is certainly filling a need.

RUTH O'TOOLE

Minga Station, Belgian Congo
Africa

Sixteen from Maryland

● You will find enclosed money order covering sixteen subscriptions for *WORLD OUTLOOK*. Our minister, the Reverend William J. Elliott, pastor of First Methodist Church, brought a sample copy of the paper from Baltimore, and he recommends it as a very fine church magazine. I liked it very much, and decided to get some subscriptions from our members.

MRS. ALICE SOWERS

Cumberland, Maryland

Crusade Scholar Appreciates World Outlook and M.C.O.R.

● I assumed my duties on September last, as principal of Hwa Nan High School, after having returned from America in July where I completed two years of study as a Crusade scholar.

I want to congratulate you on your splendid publication. As I read *WORLD OUTLOOK* monthly, I feel so unified in my Christianity with the rest of the world. I look at the pictures with the greatest of joy because they always remind me of some loving friend or of some pleasant experience. Concerning the articles, here too I always find something of interest or inspiration. Thank you for a fine magazine!

I should like to have an opportunity to congratulate Bishop Welch on his years of service to the Kingdom, and to thank him for making possible much joy and comfort to many of my people during these cold winter days. Last spring as I planned to leave America, many kind friends gave me things to bring home to my people. Of course I realized the need for every little thing, but the expense involved in transporting the trunks across America and across the Pacific was too much for me. Having heard of Bishop Welch's affiliation with the Methodist Committee for Overseas Relief, I asked him for assistance. He gave it at once. What a boon and a blessing it has proven to be! With inflation as rampant as it is, our teachers and servants simply cannot afford to buy warm clothing. But through the good offices of Bishop Welch, the Hwa Nan High School teachers and servants are not cold this winter!

Very sincerely and gratefully,

(Miss) IVY CHOU

Principal Hwa Nan High School
Foochow, China

Singing in Japan

● The Japanese Christians have set aside the first week in the new year as a week of prayer. Last Sunday I attended a union service of all Christians in Hiroshima at the Baptist Church.

. . . We went to the various hospitals to sing at Christmas time. We first sang in the auditorium of the Red Cross Hospital to convalescing patients, nurses and doctors. From there we went to the tuberculosis hospital. Christmas day we went to the hospital at Ujina, the port for Hiroshima on the Inland Sea, and sang to wounded veterans. The patients were given small song books with gay Christmas card covers.

MARTHA JEWELL THOMAS

Hiroshima Girls' School
Ushita Machi, Hiroshima, Japan

Literature in Rhodesia

● During Conference and since we have sold more than a hundred and forty dollars' worth of Bibles and other spiritual literature. Much has been furnished free for evangelistic purposes. Quite a lot of literature has been sent to hospitals and prisons.

The Story of Jesus, as written by Dr. Laubach, is in the process of being trans-

lated to meet the needs of four separate dialects. It is a slow, difficult job to unite four languages so as to enable illiterates to use them early in the art of learning to read, but it is working out satisfactorily.

BEULAH H. REITZ

Nyadiri Mission
Salisbury, Southern Rhodesia

Sunrise in Nagasaki

● Early one Sunday morning, we climbed one of Japan's loveliest mountains to see the sun rise. As we stood on top of Tohaki and watched the lovely pink tint the clouds, and saw the sun rise in all its splendor, I caught a vision of the beauty and order of the world.

That same week, I stood almost ankle-deep in mud and looked out over an area devastated by the atom bomb. I climbed over the ruins of what was once a gorgeous cathedral. I looked across the way to the skeleton of Chinzei—once a stepping-stone into a life of service. My mind could scarcely grasp the destruction for which man is responsible.

Japan presents many such contrasts—lovely mountain peaks above disease-laden valleys. Somehow the work of men's hands must match the beauty of God's world.

ALICE F. BOYER

Kwassui Women's College
Nagasaki, Japan

Appreciation from Chicago

● We would say a word of appreciation of the magazine, *WORLD OUTLOOK*. It is a delight to the eye as well as to the soul.

Our ladies of Austin W.S.C.S. have just completed a very helpful study class on the book *On Our Doorstep* by Frank Meade, and as a group we are watching for any information on these six U.S. possessions. We believe that if the legislative status and needs of these countries were publicized more, the Christians would support measures for the benefit of these countries. We are glad for the articles you have published, and are hoping for more.

MRS. L. F. ALRUTZ

Chicago, Illinois

Jeep in Japan

● What you have done for me has enabled me to help, in different ways, all kinds and conditions of people here. Especially helpful is my jeep station wagon, which serves—just to mention a few of its uses—as taxi, mail truck, school bus and ambulance.

In our youth fellowship, we have plans to take on some welfare projects. I am hoping that the college girls can, with a little supervision, manage a milk kitchen in the shed out in the park on which my house fronts. The young people, most of whom are new as Christians, are very responsive to the suggestions regarding ways in which they can be God's helpers right where they are.

MARY McMILLAN

Hiroshima, Japan

New Series
Vol. IX, No. 7

WORLD OUTLOOK

Whole Series
Vol. XXXIX, No. 3

Elmer T. Clark, *Editor*

Henry C. Sprinkle, Jr., *Associate Editor*

Dorothy McConnell, *Editor*

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

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Winnowing Rice in the Philippines
Fenno Jacobs, from Three Lions, New York City

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NO ONE IS AUTHORIZED TO SELL *WORLD OUTLOOK* AT LESS THAN THESE PRICES AND ALL SUBSCRIPTIONS MUST BE PAID FOR IN ADVANCE.

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

China

TODAY AND TOMORROW

by **Dr. Frank T. Cartwright**

● *As the Communist armies sweep over China, Christians everywhere are asking, "What will this mean for Christian missions?" It is an important and pressing question, which cannot be fully answered now. No person is better qualified to throw light upon the situation than Dr. Cart-*

wright, who for many years has been the administrative secretary in charge of Methodist work in China for the Division of Foreign Missions. Conditions are changing rapidly in China, but this article represents Dr. Cartwright's latest word on the subject.

DAILY I AM ASKED, "WHAT ABOUT China?" I give the facts as I see them, together with my interpretation of these facts, based upon almost daily conferences with China secretaries of other boards and upon consultation with high authorities in Washington.

In China the Nationalist government has become so weak that it is on the verge of collapse. The Nationalist troops have been defeated in a succession of battles, and they are low in morale. The masses are hungry and disheartened to a degree probably unknown in modern times. British and American civilians, in business and missionary work, have been advised to consider leaving China and some are doing so. Chinese Christian leaders are far from unified in their judgments as to what is the next step. The outlook is dark and with the probability that it will be darker.

This is the stark outline of today's conditions.

Almost since V-J Day the Chiang Kai-shek regime has steadily lost popularity. In part this was due to the extravagant, almost messianic, hopes of the people in the liberated areas, who expected a political millenium with the return of the Nationalists. They were soon disillusioned. This was natural, but it was bitterly disappointing.

Some of the deterioration of the Nationalist prestige was due to American policies and practices. In greater part it was due to weaknesses, inefficiency and corruption within the Kuomintang itself. The process was speeded by the high cost of military operations against the Communist armies, and by the accompanying inflation.

For a considerable period of time the popular distrust of the Kuomintang stopped short of the Generalissimo. Latterly he has been made the scapegoat. Two personal friends and admirers of Gen. Chiang agree that "from being the most venerated person in China he has become the most often berated." With infrequent exceptions the Nationalist armies have been defeated steadily over a period of many months. In at least two recent engagements the defeats were due to mass betrayals by sizable forces under Kuomintang generals.

Beyond any power of description or understanding by us is the misery of the masses of China. In many areas they have been harried and looted by troops from both sides and by the ever-menacing bandits. All over China they have been ground between the high cost of living and the frightful depreciation of currency. Uncertain of the identity of tomorrow's rulers,

and fearful of both, they pray only for peace and enough food on which to live. Great segments of the population are so unspeakably miserable that they would welcome any change.

The fall of Mukden, Manchuria's metropolis, released large Communist forces for the invasion of China proper. This led to letters from the British and American consulates, advising civilians unable or unwilling to face the probability of living under Communist control that they should seriously consider evacuating North China. Some of the American official letters were considerably stronger than "advice." Bishop Z. T. Kaung, in a meeting of the missionaries, advised that they follow consular advice, but when individuals or married couples came to him asking that they be permitted to remain, he gave permission and encouragement. Similar consular advices were sent to American civilians in the Yangtze Valley and even in southern and western China.

What is, then, the present status of the Methodist missionary force in China? All missionaries are at their posts in the Chengtu and Foochow Areas. Bishop Ward has cabled that thirteen missionaries and five children have sailed from Shanghai. From the North China Area there have started

for the United States thirteen missionaries. Certain others from that area have gone to Shanghai to be assigned to work in south or west China. A letter from Bishop Kaung reported that twenty missionaries are remaining for the present, some of them probably to stay even if the Communists take over the entire area.

The thirteen Christian colleges of China up to now hold to a policy of "no retreat." Some of them did leave their campuses and go into exile during the Japanese occupation of 1937-45, but they now determined to remain and at least to attempt to carry forward a genuinely Christian educational work.

The plan of the China bishops to encourage the withdrawal from danger-spots of older missionaries, of some in ill-health and of mothers with young children was adopted after cabled consultation with the secretaries of the board. On the whole, our China policy is the one being followed by the other major boards of missions.

"What are the probabilities as to the political outcome and Christian work?"

The most authoritative sources anticipate a fairly early control of China, or most of it, by the Communists. This may come from a military victory by the Communist armies or through a coalition government. I do not believe that the Generalissimo will ever consent to or enter such a government, and if one is formed it will be after his elimination. The coalition would probably contain three or four of the present Nationalist leaders in posts of lesser importance, with the major cabinet posts in the hands of the Communists.

Another probability is a change in Communist policy toward Christianity and its institutions. As and when the Communists are in control, responsible for the welfare of the nation, many keen observers believe that they will recognize China's need for the good-will of other nations, many of whom are avowedly Christian. During recent months there have been evidences of a changed attitude toward Americans and toward Christianity. At Mukden, the Communist troops had evidently been carefully

briefed. They treated the United States consular staff with complete propriety. In Tsinan, captured by the Communists, eight American missionaries remained at their tasks. They have been allowed, even encouraged, to keep open the Christian college and hospital. Yenching University, located near Peiping, has received messages from the Communist authorities that they would welcome the continuance of the school.

We would be unwise and unrealistic if we accepted these evidences as proof of a changed policy, or if we blandly planned our own program upon these evidences. They should be taken only as true for the present. This course may be purely temporary, one of expediency, but it may be the beginning of new relationships with a group of Chinese beginning to recognize the heavy responsibility laid on them by their successes. And we must always remember that China is unpredictable, and that these observations may be disproved by the events of next week.

What of the future, for Americans in China as a group and for Methodist missionaries? And—of even greater long-range importance—for the Christian witness in China?

First of all, we should remind ourselves that the United States plans to continue its consular offices and representatives in all cities where they are now established. This has been true in Mukden, in the heart of Communist Manchuria, and it is the plan as to other cities. The officials will be there to look after American interests and, so far as possible, the welfare of American citizens who elect to remain.

Second, the authorities in Washington are not insisting that all American civilians leave. Americans with "a compelling reason" to remain in China may do so, and Washington authorities leave the individual to decide what constitutes a "compelling reason." It may be that of carrying on a business, or it may be a sense of divine call. Not only so, but I have good reason to believe that there is an official hope that some representatives of both business and the church and its institutions will remain.

Therefore, I believe that our church should sympathetically and wholeheartedly support the field decisions regarding missionaries, those who evacuate to the United States, those who transfer elsewhere, and those who volunteer to remain and serve under any political regime. We should reiterate the policy of Methodism to "keep on keeping on," uncompromisingly witnessing for our Lord regardless of political change, "to do all we can, the best we can, as long as we can."

Even if future events prove that it is impossible for missionaries to work in the territory of the Chinese Communists, we should resolve and pledge ourselves and our Church to back Chinese Methodists and all other Christians of that land. They are under terrible pressure, mental and economic and physical. A few are fleeing, but many are determined to bear their witness to a Living Lord, just as their forefathers did in the Taiping Rebellion, in the Boxer Uprising and in the later revolutionary days. Their determination cannot be better expressed than in an excerpt from the latest letter received from Bishop Kaung. He states his plan to remain, then writes:

"Hunger for the very best, that is for God, can never be satisfied by anything but His love and His life. With this confidence we have something which will be needed by people which Christians alone can give. We are to be here to serve this purpose. If we are not allowed to preach by words and work we can certainly witness by our deeds and life. For the time being we may be bound by another set of regulations or rulings of the new regime but our spirits will not be bound by anything. We will be free in the truth and in the life of God. We can be living witnesses at any time under any circumstances. We think we are here for this purpose. God is preparing us for this unprecedented opportunity. I believe a better and stronger church with a smaller number is emerging. God, being what He is, cannot do less, and being what we are, we cannot do less, either."

Jubilee in Jeopardy

by Creighton Lacy



Audio-Visual Department, University of Nanking

● A corner of applause at the anniversary concert of the University of Nanking. The first two are Dr. and Mrs. Lin Ben-lih of the

University Hospital. Dr. Lin was a guest soloist, will go to U.S.A. on a Crusade scholarship at Johns Hopkins.

● While civil war raged in China and the communist armies swept southward to threaten the national capital, the noted Nanking University celebrated its sixtieth anniversary of service to the people of China. Creighton Lacy, a Methodist missionary, called it a "Jubilee in Jeopardy."

"THE SIXTIETH BIRTHDAY OF AN INSTITUTION, unlike that of an individual, does not mark the end of an active life. It is merely a milestone, beginning a new lap on a vastly longer course. . . . The University of Nanking has made a lasting contribution to the life of this nation. Whatever the circumstances, it must go on building the next generation of leaders. Hunger for the truths of education and the

supreme truth of the Christian Gospel has never been greater. . . . On this anniversary we dedicate ourselves to the Forward Look. . . ."

These words were written on November 5, 1948, to be read four days later over an international broadcast by President Chen Yu-gwan of the University of Nanking. Speaking from the capital of China to friends in America, President Chen described preparations for a great Diamond Jubilee, celebrating sixty years of growth and service since a tiny Methodist college was founded in 1888. He spoke of the achievements of Nanking graduates in government and education, in science and international affairs, and he outlined plans for a new memorial building, a combined alumni hall and museum.

On Friday, November 5, Americans in east-central China received notice from their Embassy or Consulate that "hostilities may spread further south . . . and with the approach of winter and the increasingly acute shortage of food supplies and fuel, those remaining may be subjected to undue hardships. Accordingly it is suggested that unless you have compelling reason to remain, you consider the desirability of evacuation while normal transportation facilities remain available."

Only three days earlier the Government had finally admitted the loss of Mukden, last Nationalist foothold in Manchuria. For a week the complete disappearance of rice and other essential commodities had created panic worse than that of any military threat. Even earlier the country had realized

with despair that China's "last best hope on earth," the gold ywan currency reform, had failed. Now the Communists were pushing south, past the railroad junction of Kaifeng, toward Hsichow, 180 miles from the capital.

Armistice Day, exactly thirty years after the First World War! Already the second Embassy notice had been delivered to American citizens in Nanking: "Since railway facilities for evacuation to Shanghai are clogged with traffic, the Embassy has arranged emergency transportation aboard a Navy LST, leaving the Army dock at Hsiakwan on Saturday morning, November 13, 1948, at 0700 hours. You will be allowed 200 cubic feet of effects and 350 pounds of baggage per family. . . ." Although most people at the University had "compelling reason to remain" and all regarded such warnings as at least premature, families with small children or health problems began frantic packing.

Armistice Day, only three years after the Second World War! The sword which the Japanese surrendered in Nanking had been given to the University by General Ho Yin-ching, then Minister of War and now Minister of National Defense. This weekend it hung on display in the chapel, together with scores of silken scrolls and other gifts donated by alumni and friends, educational and cultural institutions throughout China. That evening the Anniversary celebration opened unofficially with a student dramatic program.

The formal program next morning opened with the National Anthem and a prayer. "We meet in a period of international confusion and internal unrest," President Chen declared in his report; "it has been doubtful whether we ought to celebrate at this time. But turmoil is only temporary; a program of education is fundamental." Reviewing three periods of University history, he found each full of problems: 22 years of initiating a new institution and a new type of education in a changing land; 17 years of experimenting with denominational union and with transition toward Chinese administration; 21 years of development under national leadership despite the costly migration forced by Japanese invasion. The Chinese word for education (*gyau yu*),



Audio-Visual Department, University of Nanking

● Speakers at the anniversary service of the University of Nanking. Left to right: (front row) Mr. Charles Ferguson, Ambassador J. Leighton Stuart, President Chen Yu-gwan; (back row) Bishop and Mrs. Ralph A. Ward, Vice-Minister of Education Han Lih-wu.

President Chen concluded, represents both learning and discipline, wisdom and virtue, but the Christian university must go beyond this to inculcate a spirit of service, a truly Christ-like concern for others.

Tributes to the University on this memorable occasion were offered by the following representatives: Dr. William P. Fenn for the United Board of Christian Colleges in China; Mr. Hang An, a Shanghai banker, for the alumni; Dr. Scarle Bates of the history department for the faculty; and for the students Mr. Wu Tseng, vice-president of the Self-Government Association and past president of the campus Y.M.C.A.

Mr. K. P. Chen, founder and general manager of the Shanghai Commercial and Savings Bank, delivered the principal address as chairman of the University Board of Directors. As one of the top five or six colleges in China, he asserted, Nanking has spread its influence to every corner of the nation, "like electric current for a radio, blood for the human system, vitamins for society." This institution has three distinctive characteristics, Mr. Chen continued. First, it has always been supported not by governments but by individual contributions,

thus preserving its freedom and its responsibility for service. Second, the University of Nanking has always stood for intercultural understanding between East and West. Third, the University has met and must continue to meet the need for a religious spirit, not in a narrow sectarian sense, but acknowledging belief in the ultimate purpose of the universe, and cultivating a sacrificial attitude of service toward God and man.

Among the distinguished guests at the celebration were Archbishop Paul Yu Pin, best known of the Roman Catholic hierarchy, Mayor Shen Yu, Vice-Mayor Ma Yuen-fang, and Dr. Cheo Hung-ching, president of National Central University.

But hundreds of alumni and friends who had planned to attend from out-of-town were unable to secure transportation or dared not leave their homes and work. Two daughters of the founder canceled their flight from Peiping. The American Embassy circulated a third notice, postponing the evacuation ship two days. Students who had stood in line for hours the day before and slept at the station in order to board a train were torn and bruised on the jammed journey to Shanghai. Amused skeptics repeated



Audio-Visual Department, University of Nanking

● *President Chen Yu-gwan of the University of Nanking, Chairman of the Nanking City Council, member of the Assembly.*

the rumor that even K. P. Chen, whose Shanghai Commercial and Savings Bank inaugurated the China Travel Service, could not secure return reservations after his University speech.

Friday evening the Nanking Songsters offered an Anniversary Concert which lifted for a moment the weight of indecision and uncertainty that lay on everyone. The mood was set by the seventeenth century air, "Ye Watchers and Ye Holy Ones," and a moving interpretation of Gounod's "O Divine Redeemer" by a tenor soloist. Few in the audience who understood English failed to catch the significance of the spiritual, "Jesus Walked This Lonesome Valley," with its reminder that "we must walk this lonesome valley, we have to walk it by ourselves; nobody else can walk it for us, we have to walk it by ourselves." On through "The Children's Prayer" by Humperdinck and "Song of Songs" by Moya, through two Chinese folk tunes which drew the greatest applause, the program rose to a climax in "JinDa Jubilee" and a heart-breaking modern piece, "My Beloved China . . . I'll always love you, always love you, My China, My China!"

Friday evening's concert commenced half an hour earlier than originally

scheduled because Nanking's new curfew had been shifted from 11 to 10 o'clock. Even before that time, the capital streets were shockingly deserted, and overhead, amid the stationary stars, a moving light or steady drone indicated the evacuation of government dependents.

For three days various departments of the University exhibited samples of their work. The Audio-Visual Aid Department of the Science College displayed a remarkable collection of photographs, and the original drawings for some of the filmstrips produced under the direction of Mr. and Mrs. Swen Ming-ching. The Library staff had prepared a variegated exhibit, which included several types of early Chinese printing and binding, ancient literary works, and a number of Oriental scripts. Of special interest was the impressive array of books and articles by the first president of Nanking University, Dr. J. C. Ferguson, ranging over almost every phase of Chinese culture: jades, bronzes, painting, calligraphy, porcelains, and history, to mention but a few.

The Agricultural College presented a composite survey of cotton and soy beans, covering their life history and uses, representing a joint project of

the Horticulture, Plant Pathology, Agronomy, and other departments. The Science College had traced dozens of products of organic chemistry, from the living plant through its decay and formation of coal and other minerals, to the paints and chemicals and plastics and countless more derivatives. The Psychology Department displayed optical illusions, color-blindness charts, mazes and diagrams, and similar psychological tests and experiments, even to a cage of white mice.

For three days almost flawless weather belied the military, political, and economic storms which swept the land. For three days the brilliant red-white-and-blue flag of Nationalist China waved proudly from the lofty pole erected by alumni in 1937 to defy the Japanese consulate near by. For three days (and many more) shimmering silver planes with twelve-pointed suns zoomed across the cloudless blue on their inconceivable mission of strafing and bombing less than 200 miles away.

Above the droning engines of war rang the triumphant assertion, "A mighty fortress is our God, a bulwark never failing." Thus opened the final ceremony, a Memorial Service for Dr. J. C. Ferguson and Dr. A. J. Bowen. Both were Methodist missionaries who gave the best years of their lives to the establishment of the University of Nanking. Their friends and former students could not fittingly dwell in retrospect on their careers without making plans for a permanent tribute in the future.

In his second report to alumni and friends President Chen again spoke appreciatively of his predecessors. Dr. Ferguson, he said, was the first to start higher education in Nanking, and his intimate knowledge and love of Chinese art and culture are preserved in the Ferguson Collection now in Peiping. Dr. Bowen's primary interest was people, the President continued, and he was always sincerely glad to have Chinese assume greater administrative responsibilities. "Both possessed a spirit of love and a sense of sacrifice not possible without Christianity."

It is extremely appropriate, therefore, to erect in their memory a

Friends-and-Alumni Hall. The University hopes some day to have a separate museum building to house the Ferguson treasures. In the meantime a joint memorial is planned, with administration and alumni rooms on the first floor in honor of Dr. Bowen, and a Ferguson Memorial Museum on the second floor, where the art collection can be transferred from the Forbidden City in Peking. The goal of approximately US\$120,000 has been one-third raised, and appeals have gone out to alumni and friends to contribute \$50,000 in China and \$30,000 abroad.

The Memorial Addresses were delivered by American Ambassador J. Leighton Stuart and Mr. Han Lih-wu, Vice-Minister of Education and chairman of the Nanking Chapter Alumni Association. The Ambassador spoke, as a personal friend, "of the points of similarity and difference in their careers. . . . They were alike in the devotion with which they founded and developed this University. Its creation and notable progress are to a very large extent due to their vision, their efficient administration, and their enthusiastic conviction as to the value of this type of education in China."

Speaking quietly in excellent Chinese, Dr. Stuart, long-time president of Yenching University, referred to the phenomenal range of Dr. Ferguson's interest and activity. "He had become so imbued with the spirit of Chinese philosophy and aesthetic appreciation that he came as near as any foreigner perhaps could to the Chinese understanding of them. . . . We honor his memory not only for what he did in creating two universities (Nanking and Chiaotung in Shanghai), but for

the way he had mediated Chinese and Western cultural and spiritual ideals each to the other, and exemplified their binding in his own person."

Of his later friend and colleague, the Ambassador added: "Dr. Bowen's contribution was quite different, partly because of his personality, but firstly perhaps because of a new function called for in university administration. It had become a union of several different denominations and was expanding its range of subjects taught and students maintained. The larger share of Chinese on the faculty and the increasing importance of establishing good relations with the Chinese public were also an advance. . . . Dr. Bowen had qualities that rarely fitted him for that task: a gentle, lovable character which softened the firmness and determination . . . fine judgment . . . genius for friendship and his Christ-like character."

Mr. Charles Ferguson, eldest son of the first president, responded in effectively simple words: "Of the many honors and tributes accorded him during his lifetime and since his death, none has touched us more deeply as a family. . . . It is in a spirit of grateful humility that I stand before you and voice this expression of family appreciation—humility in the memory of my beloved father—humility in the presence here of men and women who have achieved distinction in the fields of education, religion and government, and who have contributed to the steady development of this splendid institution—humility in the spiritual atmosphere that dominates this service today and that permeates the University."

On behalf of the Bowen family, Mrs. Ralph Ward, who has lived in Nanking for many years, acknowledged the tributes paid to the first president of the union institution. Under Dr. Bowen's leadership through a difficult revolutionary period, the University became the first Christian college in China to register with the National Government and the first to appoint a Chinese president. Mrs. Ward recalled how his friendly concern for all human beings was demonstrated at one assembly, as he announced the deaths of a professor and a middle-school servant and asked that equal respect be shown. "Both are equal in the sight of God," Dr. Bowen had affirmed, "because according to his ability each has been faithful and loyal to the end."

That afternoon, as alumni visitors returned to Shanghai and department assistants packed up their exhibits, the first contingent of American families boarded a Navy vessel for evacuation. But many of them still carried in their minds Mr. Ferguson's closing words: "In these days of international uncertainties when greater emphasis upon spiritual influences is so sorely needed, the University of Nanking stands out as a convincing example of the successful blending in education of spiritual values with cultural, scientific, and economic thought and research. Hail to the University of Nanking on the occasion of its Sixtieth Anniversary! May its wholesome usefulness to China, and to the world, continue to increase in the coming years as it has steadily increased since the days of its founding by the man you have so inspiringly honored today—my father."

One of the most distinguished leaders of the church recently wrote us to work out a plan whereby every pastor and active worker could read **METHODISM MARCHES ON**, our beautifully printed and illustrated booklet with the subtitle, "The Story of Methodist Evangelism Around the World." You may obtain copies for your people without cost. Order from Editorial Department, 150 Fifth Avenue, New York 11, N. Y.

Will Communism Destroy Christianity in China?

by **Gerald F. Winfield***

"THE COMMUNISTS ARE TAKING CHINA. When they do it means the end of missions and the Christian church. All we've sacrificed for in years of giving to China Missions will be destroyed. I just can't see any hope in the future." Do thoughts like these steal into your mind when you try to piece together the significance of the China news?

By the time you read these words it is possible that the Communists will control all of China north of the Yangtze. They may be in possession of Nanking and Shanghai, and be well on the way toward having at least nominal control over much of the rest of China. This may be true even though there is some sort of coalition government for the Communists will dominate it.

There is no dodging the fact that the political changes now in progress will profoundly affect missions and Christianity in China. From their very beginning, missions have been involved in the political changes that have kept China in turmoil for the past hundred and twenty-five years. They brought many of the ideas that have fomented unrest and conflict, stimulated social and political change, and have been a direct cause of friction between China and outside powers. There have been occasions when missions have been used as a pretext for wresting from the Chinese concessions that were resented. But what-

* Dr. Winfield, a former teacher of biology at Cheeloo University in China, is now with the New York office of the United Board for Christian Colleges in China. He is author of a best seller, *China, the Land and the People*.

ever have been the black marks against them, the good done the people of China far outweighs the bad.

Until missionaries went to China there were no modern schools, no hospitals, no orphan asylums, no one to teach the deaf and blind, no treatment for the insane. There was no modern science and no scientific medicine, and there was no Christian church. The American churches have played a big part in introducing and developing all these things that are now deeply rooted in Chinese life and are steadily expanding their benefits to the people.

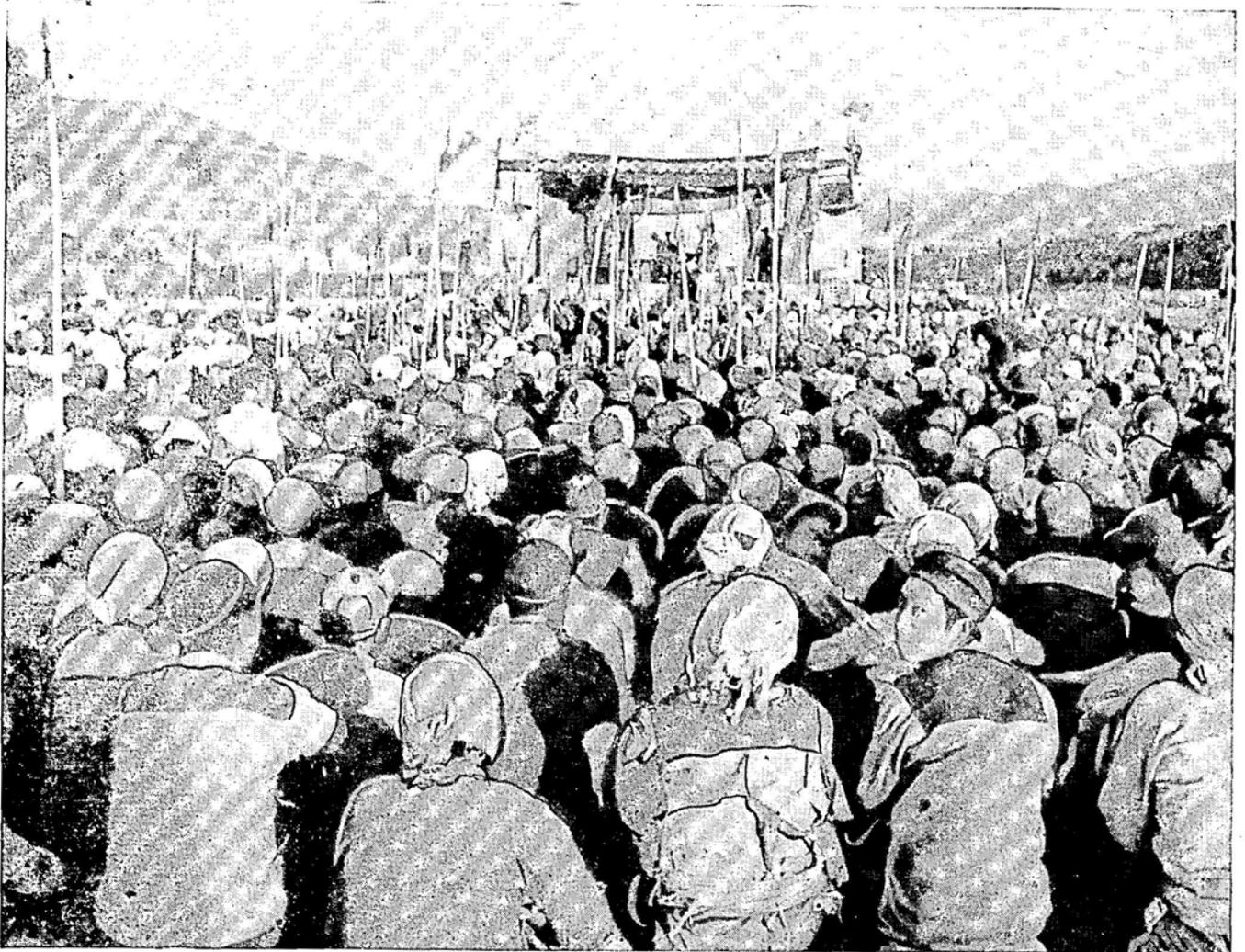
The overwhelming majority of all hospitals, over 300 of them, are mission founded, and still receive some

support from mission bodies. More than one quarter of all the college trained people China has were educated in mission supported colleges. Hundreds of thousands of Chinese from every walk of life are members of Protestant Christian churches. Chinese Christian leaders by their integrity, ability and consecration have won places of esteem in the world councils of the churches and are among the most outstanding people produced in any of the younger churches. Christian Missions in China have not been a failure.

The Chinese Communists are real Marxists. As such they are likely to follow a long term course similar to that taken by the party in other coun-

*Mao Tze-ting,
leader of
the Chinese
Communists.*





Three Lions

● Chinese peasants gather to hear the communists speak. By the time this article appears, the communists may control all of China north of the Yangtze.

tries. What are the possibilities?

First, the Communists may win such a clear cut victory and have such power that within a few months they will ring down the iron curtain. They might ruthlessly force American and other missionary workers out of China and cut off the flow of outside support to all types of Christian institutions and individuals. Very soon the Chinese church would be brought under pressure to serve the Communist regime or be stifled for the lack of money, and the forces of a police state be marshaled in support of atheism. Under such circumstances the survival of Christianity would be completely dependent on the faith and fortitude, the willingness to suffer and go on believing, of individuals and small groups of Chinese. I believe that even in this most extreme case Chris-

tianity would survive until new shifts in the world situation would again restore contact between the churches of the West and China.

Second, the Communists, while winning, may find themselves responsible for such a complex and difficult situation, that they will be forced to follow a much milder policy. Under these conditions they may permit wide latitude to the Chinese church and even permit extensive missionary activity. At first they might welcome the continuation of educational institutions and the operation of hospitals and other social service work. Officially there would be freedom of worship. As the Communists got a firmer grip on the situation, however, they would likely exercise increasing control until finally, perhaps in several years, all foreign influence would be eliminated and

the Chinese church be subjected to the kind of control that is now exercised in Russia.

Third, there is the possibility that the Communists will have such a narrow margin of power that they will follow a much more liberal policy than that indicated in either of the paragraphs above. There are some individuals who have had first hand contact with the Chinese Communists who insist that they are different and that they will be much more generous in their policy in relation to religion and missionary work than the Soviets in Russia have been. If this should prove to be true missionary work and the Chinese church might go forward for many years with little to fear from the new regime.

Fourth, we may be confronted with a divided China. This might take the

form of a Kuomintang South and a Communist North, or more likely, a fairly large and unified Communist area in the north and many war-lord run regions in the south. Missions in a divided China would be faced with many problems. The very fact that work would be in progress on both sides of a more or less impenetrable iron curtain might well cause so much suspicion that difficulties would be greatly magnified.

The evidence available up to early January that might indicate the policy the Communists may follow in regard to Missions and religion was mixed. On the one hand there were a number of more or less official statements from the Communist radio that declared they would uphold religious freedom and urged missionaries to continue their work. On the other were reports that in some places Chinese Christian pastors and other leaders had been persecuted and even killed. There seemed to be clear evidence that a number of Roman Catholic priests and nuns had been killed and that even a Trappist monastery in the mountains west of Peiping had been destroyed.

In Shansi, Honan and Shantung provinces a number of missionaries have been in Communist territory for months. Reports indicated they were carrying on various kinds of activity including church work, preaching and the operation of hospitals and schools. However, financial difficulties were already appearing in some places because hospitals and schools were not permitted to charge fees or accept gifts and no way had been set up to get money in from the outside. It is pos-

sible that the Communists have exaggerated ideas of the amount of wealth that such Christian institutions possess and are taking this method of forcing them to use it up. It is also possible that the prohibition of fees and local fund raising is the first step in forcing institutions to come to the Communist authorities for aid, thus opening the way for control while the principle of religious freedom is ostensibly still in effect.

The campus of Yenching University outside of Peiping has been in Communist controlled territory for some weeks as this is written. Work is going forward normally and the Communists have said they would not interfere with the University. It seems likely that just now the Communists are following a mild policy in relation to missions just as they are, on the whole, dealing with the so called "enemy" elements in the population—the middle and better off classes—more leniently than they did for a while just after V-J day. How long this policy will be followed no one can say.

China is a big place. The application of any policy by any ruling group is likely to vary from place to place and time to time depending on local officials. As a rule the closer to the central authority the more justly and thoroughly any given policy is enforced. This may explain some of the seeming contradictions that appear in Communist dealings with religion and missions.

On the whole the evidence seems to indicate that Christian institutions including churches stand a good chance to go on with their work for

some while to come.

What are missionaries and Chinese Christian leaders thinking and doing to meet the new situation? First it should be emphasized that in spite of all that has been printed in the daily press about evacuation only about ten per cent of American missionaries have thus far decided to leave China. Those leaving, for the most part, have been elderly people near retirement, those in poor health or families, frequently wives only, with small children. The prevailing mood is a determination to stay and continue to work for the Chinese people and witness for Christ come what may.

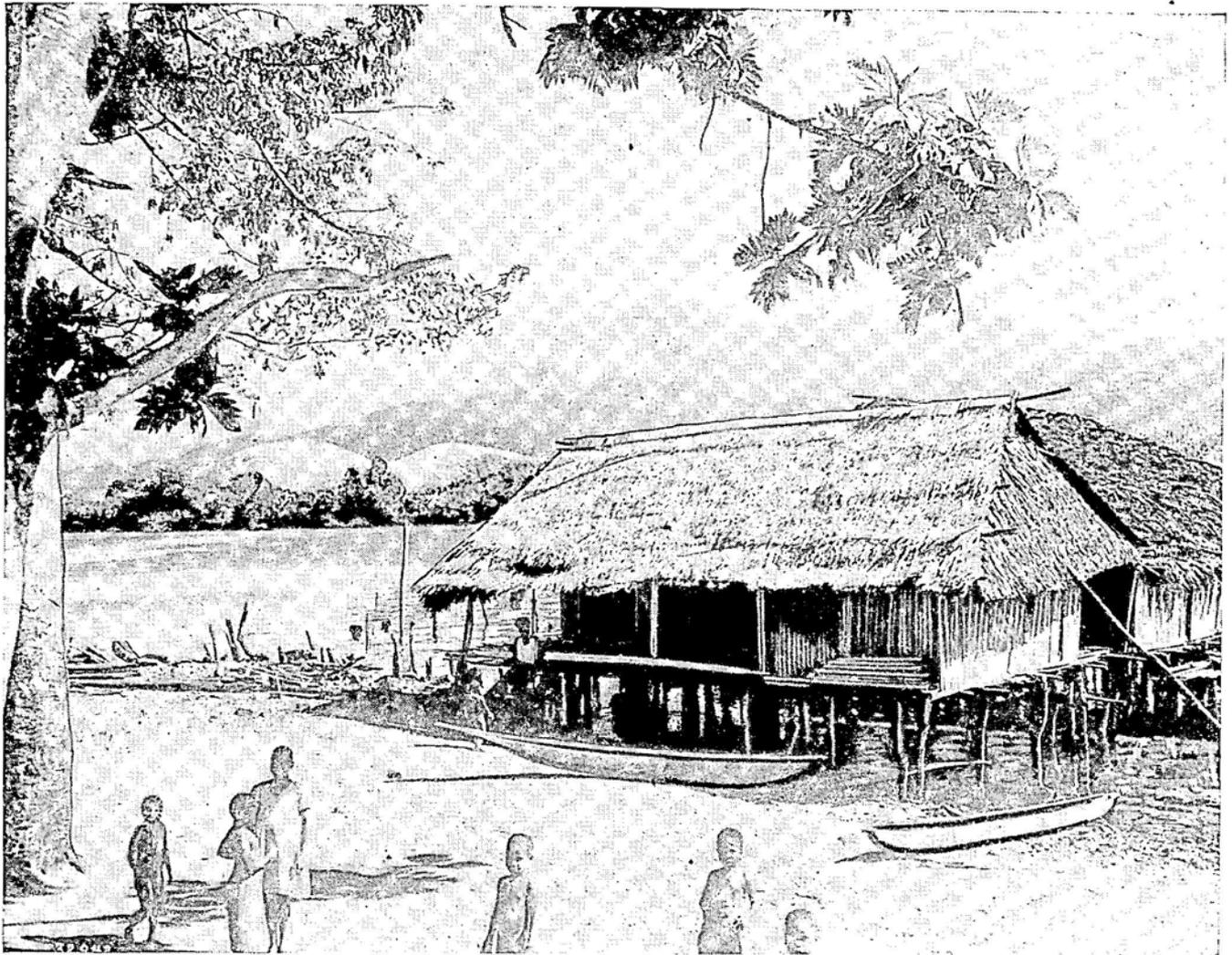
Similarly there has been a steady stiffening of the morale and determination of the Chinese church. Many individuals and groups have been searching their hearts, discussing and praying about these problems. Increasingly the reports of quiet rededication to those purposes for which Christ and the Church stand have come in from all over China. The Church in China will continue.

And what about us? Are we to quit under the pressure of the unknown and the possibility that persecution and danger for our representatives and fellow Christians in China very likely lie ahead? How does the great commission read? Does it say "Go ye into all the world and preach the gospel to every creature except those under the control of Communists"?

Surely we can lay our dollars on the same line on which many missionaries and Chinese Christians stand ready to lay their lives. If we and they live up to our Faith, Communism cannot destroy Christianity in China!

Communist Soldiers at Rest





A native house in the village of Hollandia on New Guinea.

Netherlands Information Bureau

Christ in Indonesia

by Alex Rotti

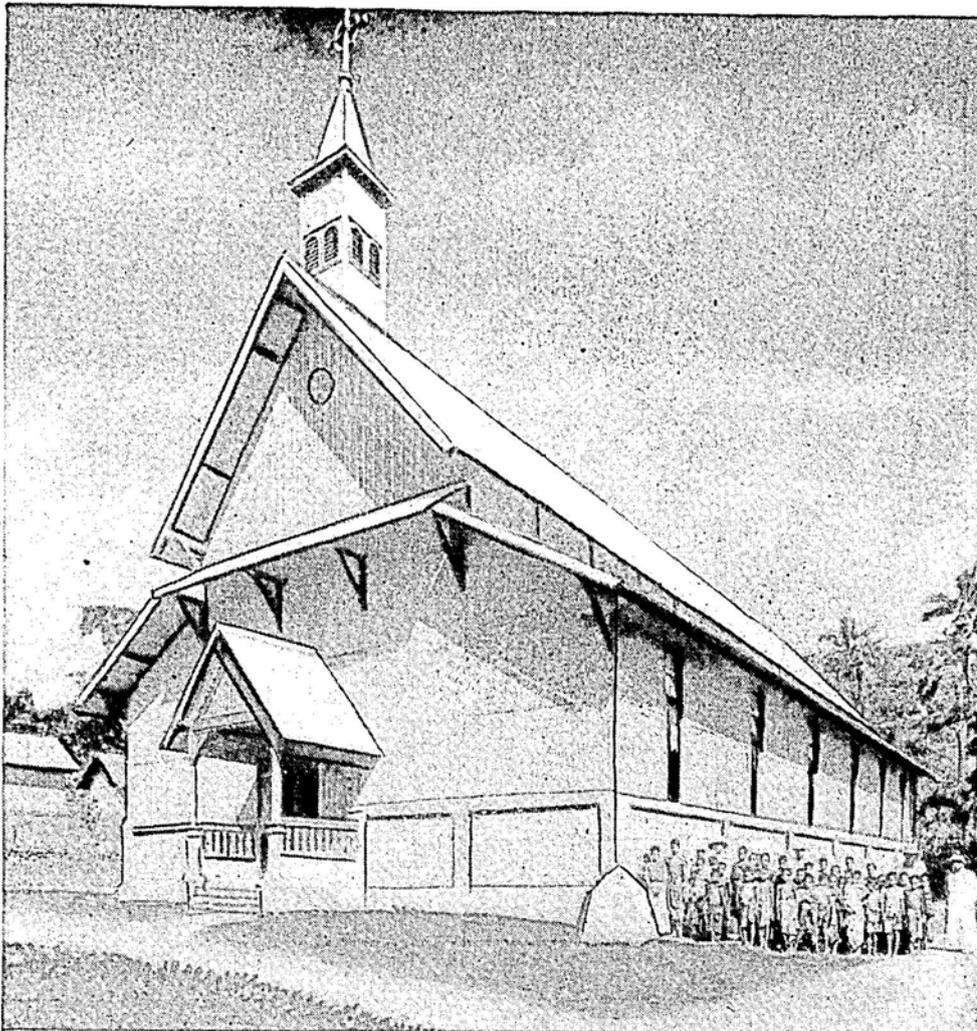
● Although it has been prominent in the news lately, most Americans know little of Indonesia, and almost nothing of the church on the several islands that are a part of that vast area of the East Indies. Mr. Rotti is a pastor on Timor, and is one of the first ministers of the island world to complete graduate study in America.

I FOUND GREAT INTEREST AMONG church people about Christianity in Indonesia when I told them about my country, and many were surprised to learn that there are many Christians on the various islands. One reason for this is the fact that few Indonesian ministers have visited America.

There are more than 2,750,000 Christians in Indonesia, proportionately more than in China, India, or any country of Southeast Asia. There are 59,000,000 Mohammedans, 1,500,000 Hindus, 1,000,000 Buddhists, and 7,000,000 heathen.

Of Indonesia's Christians about 700,000 are Roman Catholics, 100,000 being Europeans, the rest being Indonesians mostly on the island of Flores but also in the north of the island of Celebes, the northern part of Timor, and the cities of Java.

Indonesia's Protestant churches have more than 2,000,000 members, largely in East Indonesia. East Indonesia, organized as an autonomous state over a year and a half ago, with a population of 12,000,000, is to be a member of the coming United States of Indonesia, and includes the island of



Netherlands Information Bureau

● A mission chapel on the island of Flores. It cost only \$500.

Celebes, the Moluccas (Halmahera, Ceram, Ambon) and the Lesser Sunda Islands (Bali, Lombok, Flores, Timor).

East Indonesia's Christians, Protestants and Catholics together, number over 1,500,000, about 12 per cent of the population, but they exercise an influence much greater than numbers alone would indicate. They include many more than 12 per cent of the educated population, and in East Indonesia's first cabinet seven out of nine ministers were Christians.

The so-called "Protestant Evangelical Church in Indonesia," with nearly 1,000,000 members, was until 1935 a State Church, but since that time has had its own administration. Its ministers still receive financial aid from the state, but the church is now taking steps to end this last remaining tie. This church is made up of three types of congregations, the European, the indigenous and members of indigenous churches living away from their own congregations.

The European congregations, located in and around the large cities, include Europeans, Indo-Europeans and Indonesians speaking only Dutch. With a membership of 120,000, these European congregations are the oldest Protestant churches in Indonesia, dating back to the earliest days of the East India Company (1600).

The large indigenous churches, most of them in East Indonesia, are made up of various distinct population groups. For instance, there is the Minahassa Church of North Celebes, instituted in 1930, with a membership of 335,000. Somewhat smaller are the Molucca Church, founded in 1931 with 230,000 members, and the Timor Church, founded in 1947 with 210,000 members.

The 25,000 detached members of the indigenous churches live chiefly in the cities outside of East Indonesia and are in close contact with local European congregations.

There is one very important in-

digenous church not in East Indonesia, the Batak Church on Sumatra with 550,000 members. Growing out of work by the Rhine Mission, it has become the world's largest indigenous church, embracing a large majority of the Batak people and also having some congregations on Java.

Perhaps the term "indigenous church" needs some explanation. This type of church is found in few other places than Indonesia, and nowhere else is it so strong. The indigenous churches are entirely independent ecclesiastically speaking, and in Indonesia they embrace most or all of the members of several population groups. For instance, about 80 per cent of Bataks belong to the Batak Church. These people, like the Minahassa, the Timorese, and the Ambonese, are a single, distinct ethnic group, speaking their own language and having their own culture.

In addition to the churches already mentioned there are several European Reformed Churches with a membership of 5,000, including some Dutch-speaking Indonesians. On Java there are several indigenous churches stemming from Reformed missions, namely the East Java Church and the Sunda Church. There also are the Reformed Java Church of Southern Middle Java and two churches in Northern Middle Java growing out of the Baptist and pietistic Salatiga missions. A remarkable thing about this last mentioned group of indigenous churches on Java is that their 1,000,000 members are converts from Islam, an achievement which is perhaps unique in the history of Christian missions.

Besides the churches mentioned there are others in Borneo and on other islands, as well as numerous missions, with a total membership of over 550,000, some of them also converts from Islam.

Indonesia's coming independence has made me and my fellow ministers look at our country in a new way. Before the war we were concerned only with the spiritual welfare of our congregations, their health and education. Now our congregations must deal with perplexing political problems, and consequently the ministers must share these problems. As members of a Christian minority, we have a special

interest in the composition and policies of our new government. We have from the start joined with all Indonesians in seeking independence, but at the same time, we have desired a measure of autonomy for our region within a United States of Indonesia. The question of independence is ceasing to be a vital issue, because Indonesia is to become a sovereign state in 1949, yet the support given by our indigenous churches to independence is an important part of their history.

The Republic of Indonesia does not represent the entire Archipelago of 3,000 islands. Actually the Republic controls a third of Java and most of Sumatra. West Java, with 12,000,000 people, the Sundanese, of distinct ethnic stock and speaking their own language, is now organized as a provisional autonomous state, as is the island of Madura with 2,000,000 people. The tin islands of Banka and Billiton, together with the Riouw islands, are joined in another autonomous unit, as are East Sumatra and West Borneo. Other areas also have separate administrations, such as South Sumatra and East and South Borneo. The peoples of these areas are, in a real sense, minorities, as are the Christians, for they are all less numerous than the Javanese of the Republic, they are all of separate stocks and they speak separate languages.

East Indonesian laws guarantee freedom of worship and equal standing for all religious groups. This is very important in a predominantly Mohammedan country, where Christians, Hindus and Buddhists are all minorities. We hope, of course, that the laws of the United States of Indonesia will also protect religious freedom, because otherwise we Christians may encounter difficulties. In fact in 1945, near Batavia, Java, a group of Christians was wiped out.

My work on Timor includes the care of 103 parishes on the western end of the island. In these parishes are 35,000 Christians scattered over a wide area. They have 55 denominational schools with 7,000 pupils. I must travel on horseback or by canoe, often going several days before reaching my destination. Unlike Christian ministers in America, I usually travel armed, in order to protect myself against snakes and wild animals. The



Netherlands Information Bureau

● Ordination of native priests in the Netherlands East Indies.



Courtesy K.P.M. Lines

● Transporting bananas in Celebes.

difficulties and dangers of travel are more than outweighed by the devotion and enthusiasm of my congregation members. Many of them walk thirty miles or more to attend Sunday services, starting the night before.

If you could see the Christians of

Timor who only a few years ago were living in a completely primitive state, I think you would share my pride in the work the church has done there. In bringing them within its fold, it has brightened the people's lives spiritually, socially and materially.

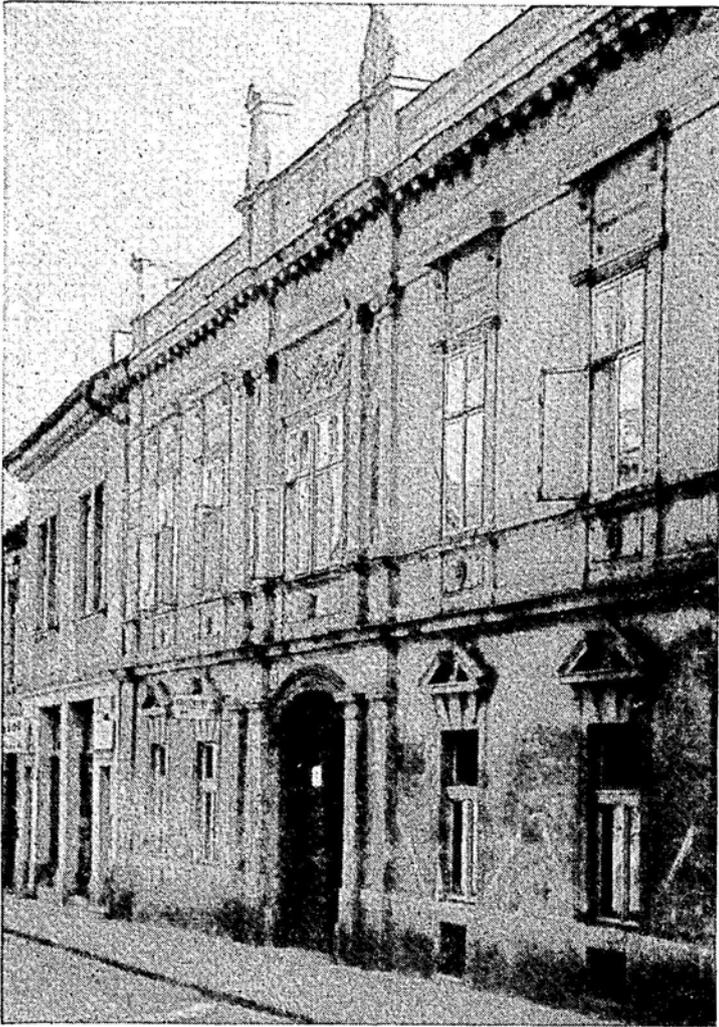


Photo by B. Vitkova

● Methodist headquarters (left) in Bratislava, Czechoslovakia. Right: When Czechoslovakia's new government called a meeting of youth and leaders, Rev. Vaclav Vancura (right), Methodist district superintendent, attended as a representative of Methodist young people. He is shown here with his 94-year-old father, Bishop Vaclav Vancura of the Moravian Church. The heroism of the younger Vancura kept Methodism alive during the Nazi occupation.

● After the coup which set up a Communist government in Czechoslovakia, many persons feared that religion, and Methodism in particular, might suffer. So we asked the Superintendent of the church in that country, Dr. J. P. Bartak, then in America, about it. Here is his answer.

Methodism

and the

New Czech Regime

An Interview with Superintendent Bartak

THE COMMUNIST REGIME IN CZECHOSLOVAKIA is not interfering with the work of the church in any way, according to Dr. J. P. Bartak, superintendent of Methodist work in that country. Interviewed while on a trip to America, he said, "At first we weren't sure what would happen, but it appears now that there is and will be religious freedom. The new constitution guarantees it."

This document, drafted by the new government, guarantees legal equality to all religious groups and the right to practice their religion freely, subject only to public order and good morality. Freedom of conscience is also guaranteed. Everyone has the right to subscribe privately or publicly to any re-

ligious creed, or to no religion, and is free to carry on functions related to his religion or non-religion, providing this right is not abused for anti-religious purposes.

Dr. Bartak produced a letter that he had received from Vladislav Zak, president of the Methodist Youth Fellowship of Czechoslovakia, describing the annual convention of this youth group held at the picturesque old castle Tyneck, which Czech Methodists have converted into an orphanage. The young people chose for their motto, "pro Krista v boj," meaning "Into the Fight for Christ."

"Two hundred young people from all over Czechoslovakia met here," the letter read. "There were fraternal delegates from all other denominations present, and for the first time in the history of the country a representative of the Roman Catholic youth was present. He was so pleased with our convention that he said that if he weren't an official Catholic delegate he'd become a Methodist on the spot."

"The convention was concluded with a revival, and forty young people came forward and expressed a resolve to follow Christ. One hundred and thirty-four young people partook of the Lord's Supper at the conclusion of the convention."

The fact that such a meeting was held is extremely significant, and those

who feared that such gatherings might be forbidden by the new regime are now happily reassured.

"During the past year these young people agreed to raise 10,000 Czech crowns, but they actually raised 12,000," Bartak said. "This proves that the churches are able to go forward regardless of political change."

"When I left Praha," he said, giving Prague the Czech pronunciation, "our work had not been affected at all, but the new group in power were making a bid for our young people. They set up social centers all over the country and were organizing young people's work battalions. Just before I left, one meeting of young people of Praha and youth leaders from all over the country were called together by the new government to discuss mutual co-operation. Rev. Vaclav Vancura, our Methodist district superintendent, was present."

Regardless of what any government says or does, or how it may or may not change its mind, Bartak is adamant on one point, "The Church of God must go on, politics or no politics," he declared. That spirit represents the feeling of all Czech Methodists, a group of Christians who have proved they are entitled to make such statements. For all through the years of Nazi occupation, they kept faith with the church.

Dr. Bartak, who is an American citi-

zen though he has spent most of his life in Czechoslovakia, was seized by the Gestapo and placed in an internment camp in Laufen, Germany, where he organized church services for his fellow prisoners. Ultimately he was returned to America as an exchange prisoner of war. When he returned to Prague in 1946 he found that Vancura, who took charge of church affairs when Bartak fell into Gestapo hands, had kept the church going in spite of terrific dangers. Though Vancura suffered brutal treatment at the hands of the Nazis, he received such strength through his devotion to Christ that he was able to keep the church operating in the face of overwhelming odds.

"After the war was over we began building up again," Bartak said. "During the last two years we have rehabilitated back not only to where we were before, but we have made a considerable advance with the help of the Crusade funds and the Methodist Committee for Overseas Relief."

Of the local work carried on by Czech Methodists, their leader said, "We'd like to turn our castle into a girls' school and build a separate orphanage. That castle is used for all kinds of meetings, for young people, for pastors' schools and for retreats. It has very beautiful grounds."

Temporarily, the castle also houses a Methodist Old People's Home.



Czechoslovak Press Photo Service

● On his retirement, Rev. Joseph Zloch (left) receives a diploma for twenty years faithful service as director of the Methodist orphanage, first in Horni Pocernice, then in Tyneck, Czechoslovakia. Shaking hands with him is Dr. J. P. Bartak, who heads Methodist work in that country. Rev. Jan Matena stands next holding the diploma and Rev. Ladislav Schneider is at extreme right.



● "See you in Prague," Dr. and Mrs. J. P. Bartak (left) tell three members of the Methodist Youth Caravan shortly before the youth group left New York for a tour of Europe. Caravan members are Helener Kane Currier of Paris, Tennessee, who is shaking hands with Dr. Bartak; David Rogers of Norman, Oklahoma, and Jeanne Bartolett of Haddenfield, New Jersey.

Advance for Christ and His Church

● *The Methodist agencies which participate in the Advance for Christ and His Church are the Methodist Committee for Overseas Relief, the Division of Foreign Missions and the Division of Home Missions. Here the executives of these agencies outline what the Advance means in the field.*

METHODIST RELIEF

BISHOP TITUS LOWE OF NEW YORK, Executive Director of the Methodist Committee for Overseas Relief, said, "The Methodist Church, recognizing the desperate needs of thousands all over the world who have been affected by the indescribable horrors of the war, set up the agency known as the MCOR. During the last seven and a half years the Church has contributed more than \$7,500,000 for this purpose, and these funds are administered with a remarkably low overhead expense.

"The MCOR sends food, clothing and medicine to 32 different countries at a cost of about \$100,000 a month. Twelve thousand children suffering from malnutrition are fed a sufficient amount of highly nourishing food each week. The whole activity of MCOR is Christ-like, but in my mind there is no more Christ-like service than this implementing the scanty food of this army of little folk.

"Thousands of people, who are slowly returning to health, would be dead if they had not received medicines sent by the MCOR. All kinds of drugs are sent, but most shipments are made up mostly of penicillin, sulfa and vitamins.

"One of the happiest services we are giving is that of helping people in D.P. camps get to America where they can put the horrors of the past behind them and start anew.

"Aid sent by the MCOR is geared to the changing needs of various countries. Heifers were sent to Europe and milk goats to the Orient. In China, where the terrible inflation has made it impossible for thousands of Chinese preachers to make ends meet, MCOR spends between \$30,000 and

(Continued on next page)

FOREIGN FIELDS

Dr. Ralph E. Diffendorfer, Executive Secretary of the Division of Foreign Missions, stated, "The significant new element in the Advance program as it affects foreign missions is the opportunity each individual church member has to become definitely related to a particular mission project abroad through the program of 'specials.'

"It is my opinion that this personal relationship will grow with the years and become a strong thread in the fine cloth of Christian fellowship which is being woven among the peoples of the earth.

"It is gratifying to note the enthusiasm with which this plan is being adopted by annual conferences throughout the country. The three annual conferences of the Indiana Area, under the leadership of Bishop Richard C. Raines, have already

(Continued on next page)

WOMEN'S ADVANCE

Methodist women, as members of the Church, are co-operating to the full in the general Advance program of the Church. In addition they have organized an advance of their own, administered through the Woman's Division of Christian Service. This Advance includes a four point program: (1) every Methodist woman a member of the W.S.C.S., or Wesleyan Service Guild; (2) every Methodist woman studying, building, giving and praying for a world Christian community; (3) 1,000 new missionaries and deaconesses; (4) for the first year of the quadrennium an increased giving of 33 1/3 per cent for appropriations of the work of the Woman's Division.

THE HOME FRONT

Speaking for the Division of Home Missions and Church Extension, of which he is executive secretary, Dr. Earl R. Brown said, "When millions of citizens changed residence within the past decade, they forced upon the nation's churches the greatest responsibility they have faced in this century.

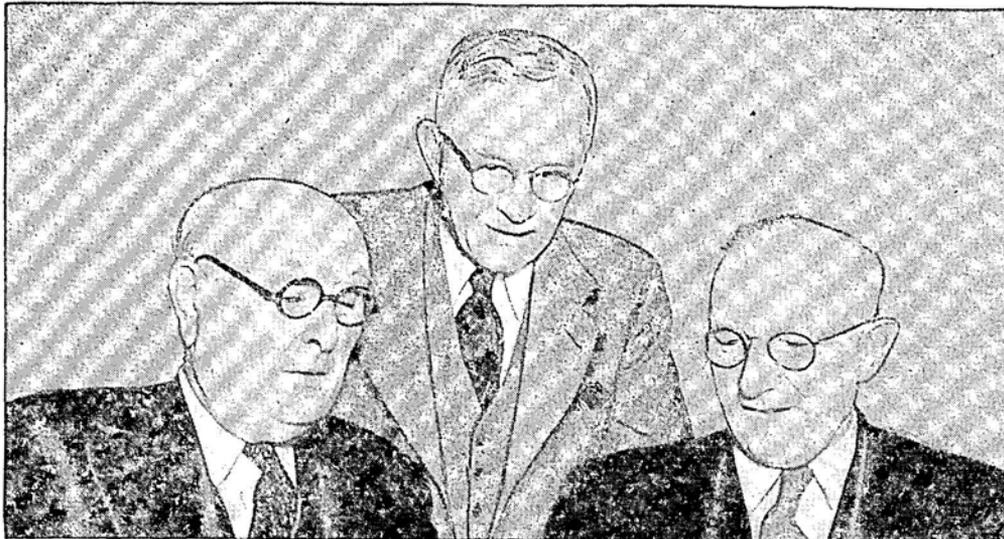
"Only through the program of Advance can we confront our task of founding new churches for new communities across our nation. The minimum goal calls for the establishment of one new church for each day of the year during the next four years and possibly for the next decade. Any failure to go forward is a backward journey.

"The need for new churches is most acute among communities on the West Coast and in the Southeastern and Southwestern states where populations have increased the fastest. The same needs are recurrent in Hawaii, Puerto Rico and Alaska and among churches serving distinctly racial and national groups.

"Present plans of the Federal Government bring far-reaching opportunities and duties to the Church. For example, in Alaska the government will spend huge amounts to establish permanent communities. We must first provide a mobile ministry, that is send our ministers in trailers to travel around and serve these communities as they are being set up. Then we must be ready to pre-empt church sites and build permanent church buildings as these new communities are carved out of the wilderness.

"In the United States itself the Federal Government's reclamation

(Continued on next page)



World Outlook Photo

METHODIST RELIEF, Continued
 \$40,000 each month to keep them alive. To a less extent this is true in India and Pakistan. In India we are spending \$10,000 or more a month in emergency aid.

"The situation in Germany is particularly difficult. The recent devaluation of currency has brought severe suffering to retired Methodist preachers, their families and to retired deaconesses. These people have only a small pension to go on, and now its purchasing power has been reduced 90 per cent. We are sending them gifts which come to us for this express purpose to help relieve the immediate woe of these devoted friends.

"In Poland, one of the most devastated countries on the face of the earth, we have a large program of feeding and clothing the people. From almost every one of the countries we have repeated assertions from bishops, superintendents, ministers and laymen that the need is now greater than during the blackest days of the war. Bishops Ward of China and Pickett of India declare over and over again that the MCOR is the salvation of their people.

"From the standpoint of the MCOR, the Advance means expansion of this vital relief program. If the hearts of our people remain tender and responsive, their dollars given through the Advance will bring to the world's stricken people hope where despair has long been and light where there has been only darkness."

FOREIGN FIELDS, Continued
 pledged themselves to the strengthening of Methodism in Germany.

"Bishop James C. Baker's Southern California-Nevada Area has pledged itself enthusiastically to Advance 'specials' in Japan. In Bishop William C. Martin's vast Texas Area three annual conferences are already at work on Advance 'specials' for Brazil and Japan. These are but a few of the many annual conference Advance Commitments in the foreign field which I could mention.

"Within each annual conference's program of Advance 'specials' in a foreign field are a great variety of projects. These will be broken down into shares or actual items of need which every Methodist through his local church can subscribe as his personal Advance for Christ and His Church. For example, one man may be able to provide a bed in a new hospital in the Belgian Congo, or a desk for a new missionary in Latin America, or a scholarship for a Chinese student, or a plow for a rural center in Japan, or enough paper to print 100 Bibles in Germany. Through the local church he may help to send a new missionary, never before so desperately needed, to a foreign station. Through his conference he may be able to rebuild a Methodist school destroyed by bombs or set in motion an evangelistic campaign which will win thousands to Christ.

"The great challenge of the Advance is clear. We must not fail to demonstrate our Christian faith, for God

Above:

They direct agencies that participate in the Advance. They are (left to right) Bishop Titus Lowe, Executive Director of the Methodist Committee for Overseas Relief; Dr. Ralph E. Diffsendorfer, Executive Secretary of the Division of Foreign Missions; Dr. Earl R. Brown, Executive Secretary of the Division of Home Missions.

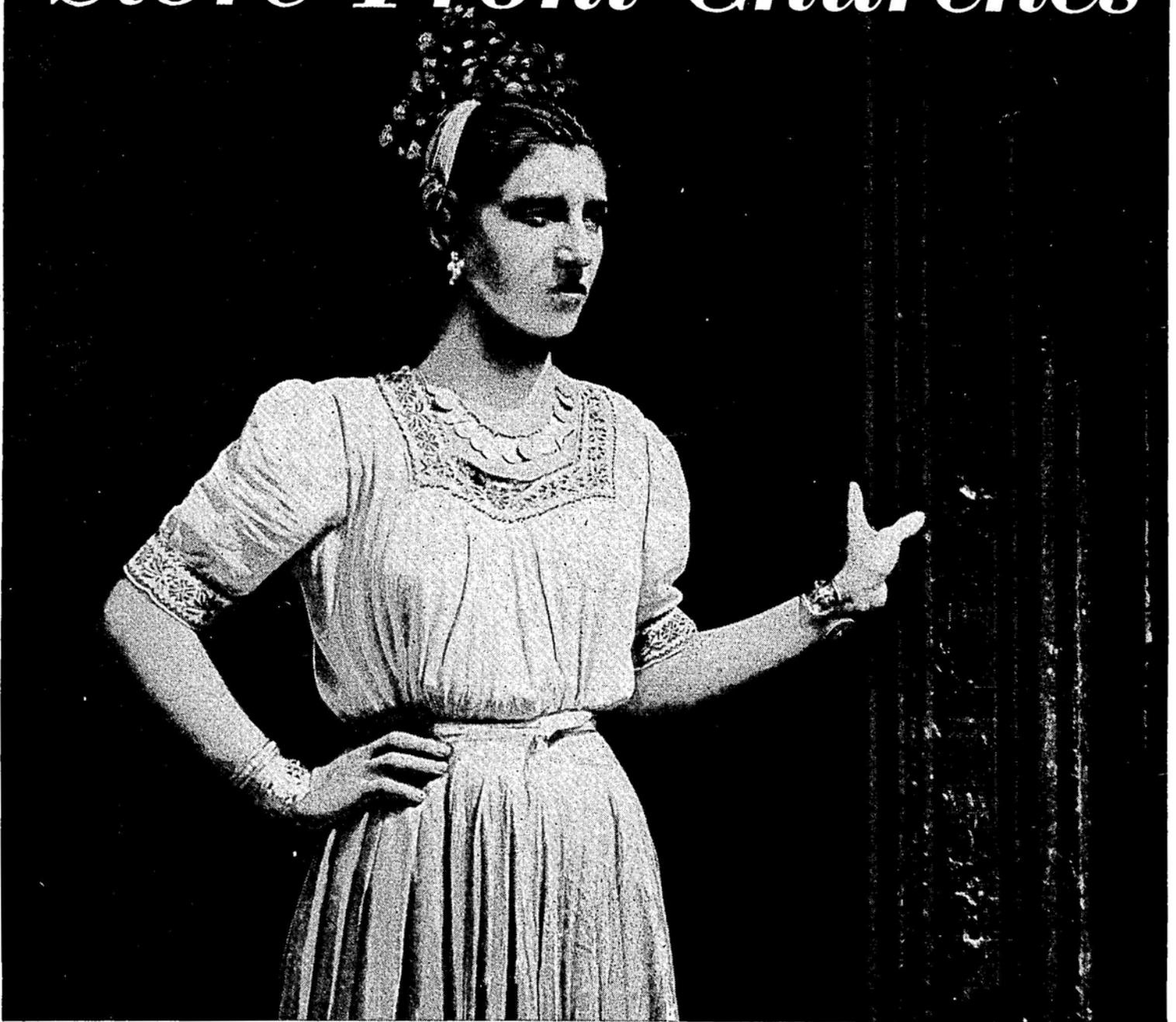
summons us, as in the ancient days, to look upon the fields that are already white unto the harvest and to send forth laborers into the harvest."

HOME FRONT, Continued

projects will uproot many communities and assist in the development of new farm projects. With Advance funds the Division will be able to follow these people into their new rural centers and carry to them the message and service of Methodism.

"We often sing, 'Like a Mighty Army Moves the Church of God.' No army can advance far without a stable, well organized home base. This base of supply must be secure above all. Our work here at home will be strengthened through the Advance 'specials' in the home field. When Methodists see the needs right on their own doorsteps, they will rally to this call."

Store-Front Churches



Tozo Fujihira

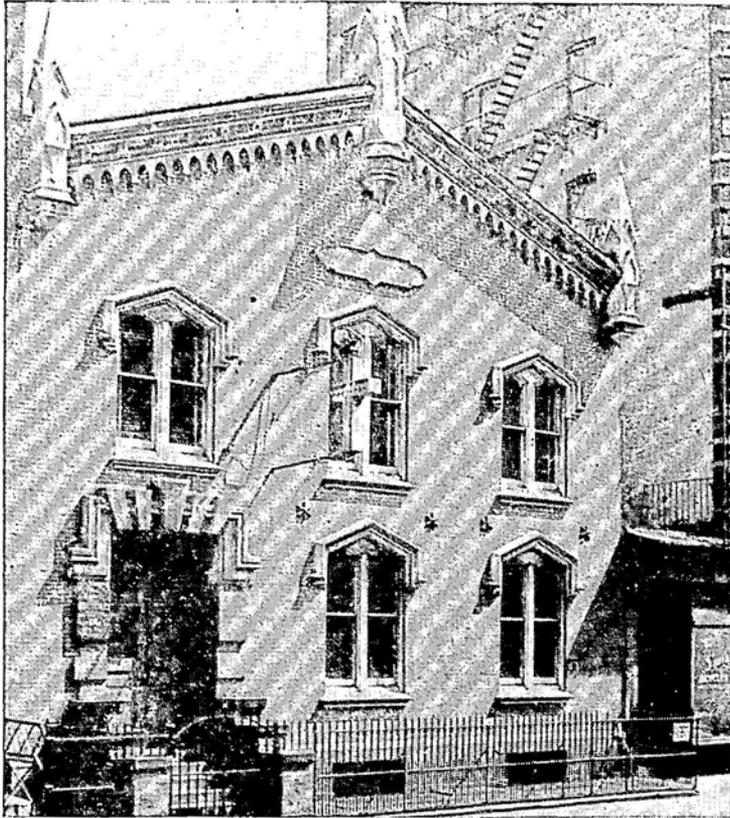
● This gypsy girl represents the type of people of many national strains who, neglected by the great denominations, are won by the "store-front" churches.

● It has been said that there are more pentecostal-type churches in New York than all other churches combined. These are for the most part "store-front" churches. They worship in run-down rental buildings, private houses, and churches which the great denominations abandoned to follow their members into better neighborhoods.

Store-front churches abound in every sizeable city and town of America. They are the refuges of the emotionally-

starved poor. To them flock the millions who find no spiritual satisfaction in our conventional churches. These multitudes are the hunting grounds of the small sects and the strange cults. The store-front churches prove that people are incurably religious, and they rebuke the great denominations for failing to evangelize the plain people. They represent the greatest home mission challenge of our day.

Pictorial Section



**Store-front churches
are found in such
neighborhoods
as these**

● This is a pentecostal-type church that once housed a congregation of one of our largest denominations.

● As a neighborhood goes down, many churches are abandoned. Note the "for rent" sign on this one. But the neighborhoods are more thickly populated than ever, and as the great churches move out the small sects move in.

Toge Fujihira





● Negroes dig through garbage and discarded trash hoping to find something of use.

Togo Fujihira

● Store-front bulletins in English and Jewish.

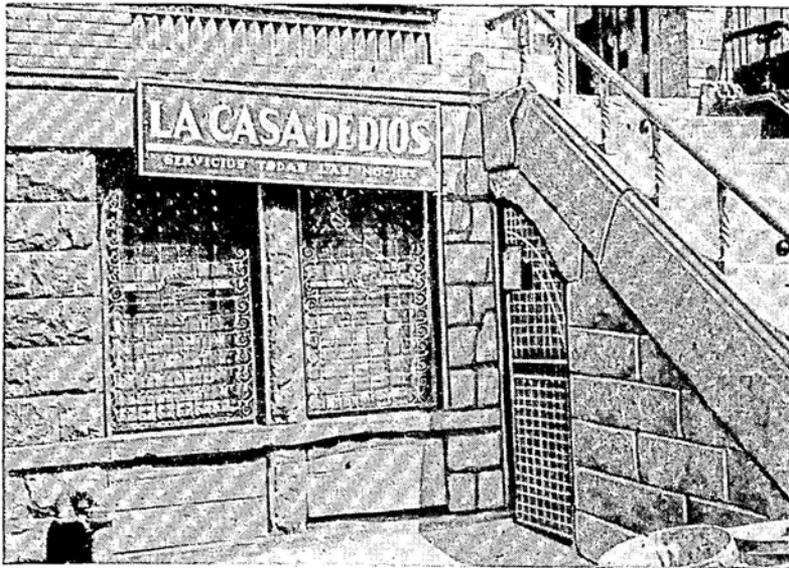
● A common scene in a crowded tenement area.



Togo Fujihira



Togo Fujihira



● "La Casa de Dios" (The House of God) is in the basement of a tenement inhabited by Puerto Ricans.

Store-front churches movement among our foreign-

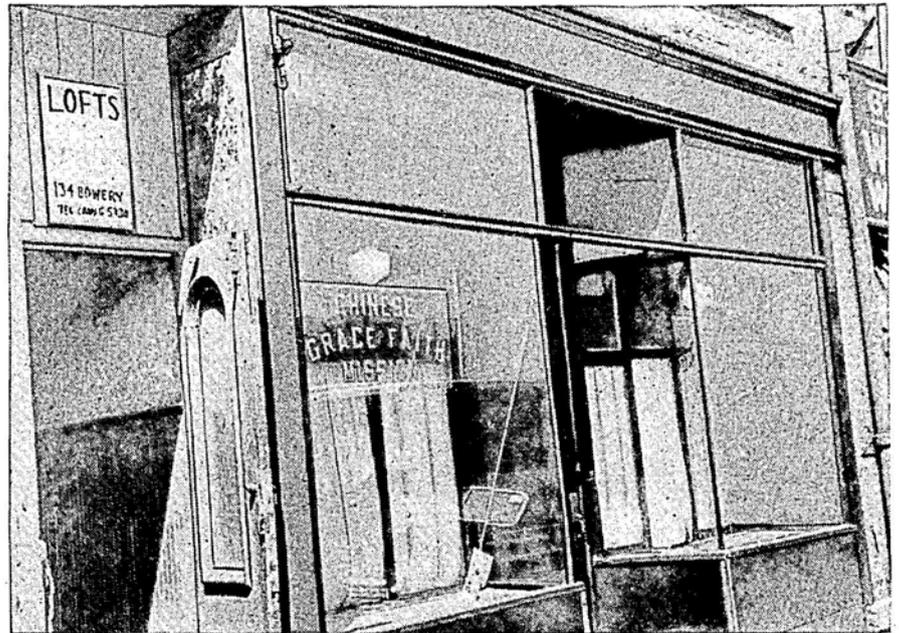


● A Spanish store-front church.

● A Greek pentecostal church in a third-floor tenement apartment.



and the Pentecostal flourish speaking people



● A Chinese store-front church.

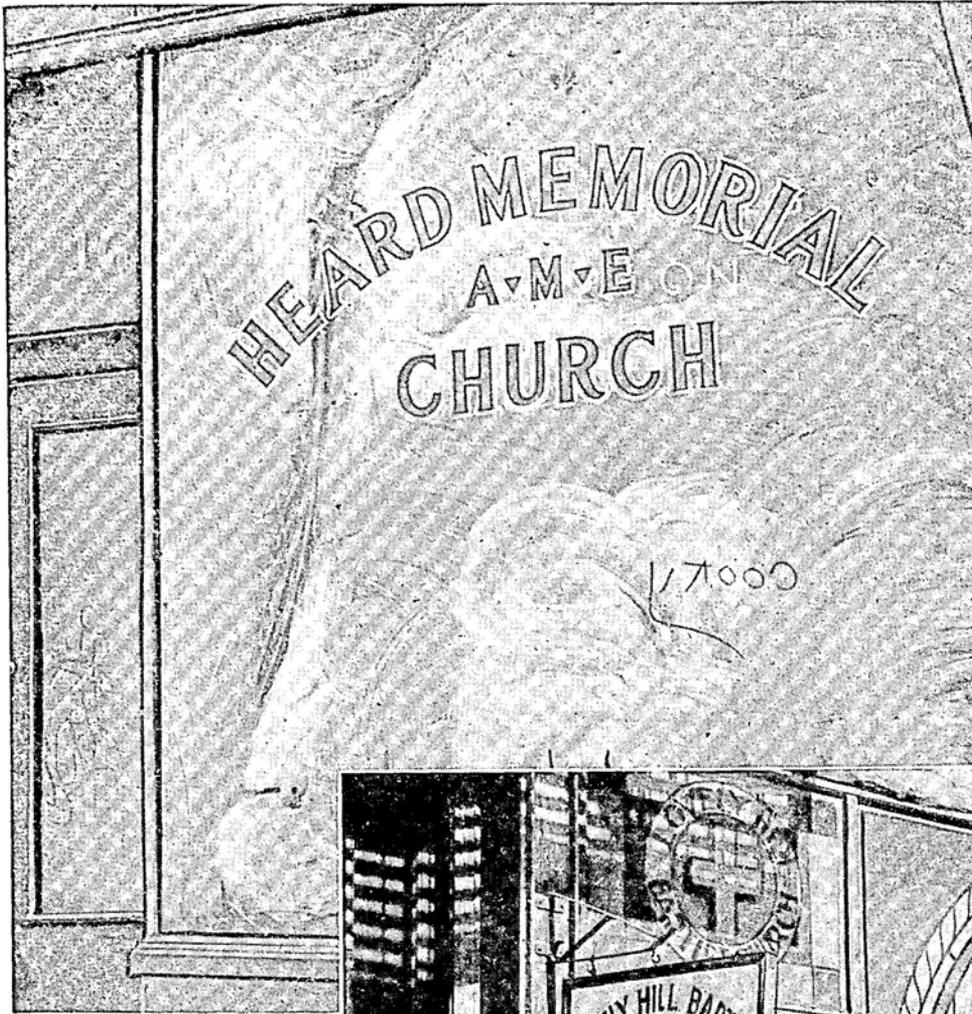


● This tenement basement houses a Polish congregation.

● The junior choir of a Spanish-speaking pentecostal church.



Store-Front Churches



• The Heard Memorial A.M.E. Church shuts out the gazes of passers-by.

Toge Fujihira

Toge Fujihira

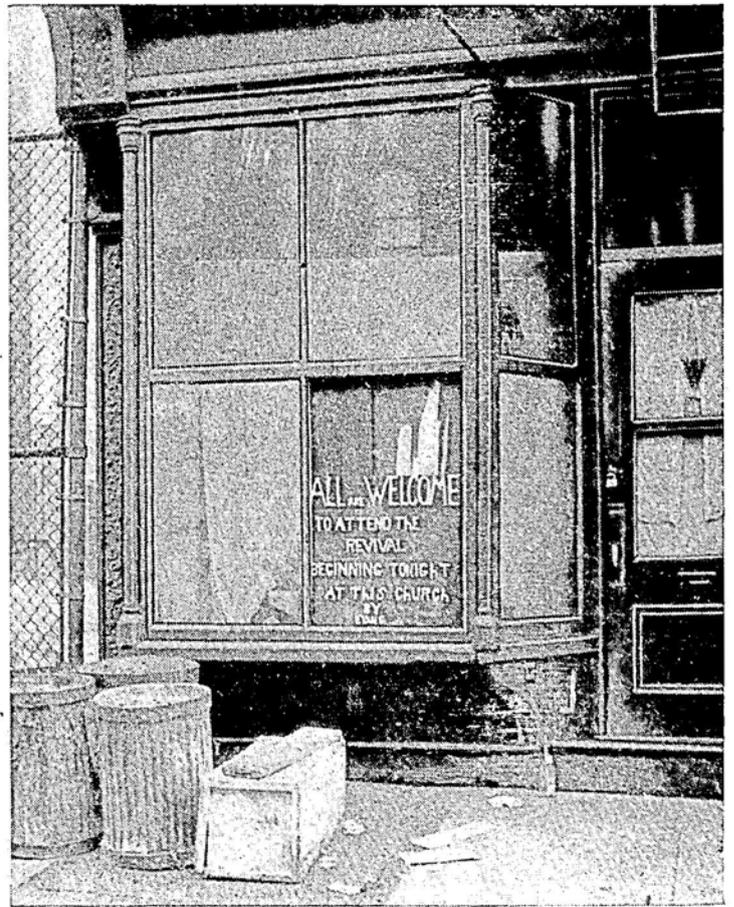


• This store-front church has a stained-glass window.

● Typical store-front churches. Similar places of worship dot the slum areas of cities from coast to coast. In some places there are several in one block. Many of them hold services every night.



Photographs by Toge Fujihira





● Methodist dollars help support this newly opened store-front church in East Harlem. Manned by graduates and students from Union Theological Seminary, it is believed to be the first store-front church in the country supported by recognized Protestant churches. The building was a meat market before it became the 102nd Street Church of the East Harlem Protestant Parish. The boys, playing in the streets, have just attended Sunday school, which is shown in session (below). The group is interracial, composed mainly of Negroes, Puerto Ricans, and Italians.





Methodist Prints

Mary Johnston Hospital (above), built by the women of The Methodist Church, before the war.

●
Mary Johnston Hospital (right) as it was destroyed. The Protestants of The Philippines, with help from this country, plan to rebuild.



Methodist Prints

The Contributions of Protestant Missionaries to the Philippines

by Melquiades J. Gamboa

● *During this month of March, Protestantism celebrates its Fiftieth Anniversary in The Philippines. A Protestant layman, of the Philippines, now in this country, pauses to appraise the work of the missionaries.*

IN ONE OF THE PARKS IN MANILA THERE stands a monument to Legaspi and Urdaneta. The former was the leader of the expedition sent by King Philip of Spain in 1564 to conquer and colonize the Philippines; the latter was a friar of the Order of St. Augustine who accompanied Legaspi to convert the inhabitants to Christianity. Legaspi is represented as holding the sword, Urdaneta as uplifting the cross, symbolic of the far-reaching and lasting influence of the benevolent work of the Catholic Missions in the Philippines.

There is yet no monument to the Protestant missionaries who have been serving in the Philippines since the advent of American occupation but their zeal, their unselfish labors and their devotion to the cause of Christ have also earned the eternal gratitude

of a large segment of the Filipino people.

The ink was not yet dry on the agreement for the capitulation of Manila on August 13, 1898, when American Protestant missionaries began planning for missionary work among the people of the Philippines.

Their vanguards excitedly notified the Boards of Foreign Missions that: "Never in the history of the American church has such an opportunity been offered or such responsibility been placed upon the American public. . . ." In July, 1898, a conference of representatives of the larger boards and societies of foreign missions was held in New York to map out an integrated program for the Philippines.

According to Bishop Stuntz, the Methodist Episcopal Church was the first to send a regularly accredited representative to found its work in the Philippine Islands in the person of Bishop James M. Thoburn. On November 21, 1898, the Presbyterian Board voted to transfer Dr. and Mrs. James B. Rodgers from Brazil to the Philippines. They arrived in Manila on April 21, 1899.

By 1902 missions had already been sent to the Philippines also by the Episcopal, Baptist, United Brethren, Disciples, and Congregational Boards. Later the Christian and Missionary Alliance and the Seventh Day Adventists also sent their groups of missionaries.

In the beginning only small contingents were sent by these Boards, in some instances only a married couple. But the challenge was so great and the response so encouraging that their numbers grew so steadily that just before the war there were about 240 missionaries co-operating with 500 pastors, 600 evangelists, and 670 deaconesses, ministering to about 370,000 communicants in some 2,000 church buildings.

No doubt the remarkable growth in the number of converts indicated above is of utmost importance to the missions. But although the missionaries must have regarded evangelization as the heart of their mission they did not confine their work to this field exclusively. Their accomplishments in other fields of endeavor are no less noteworthy.

In the educational field they have

achieved something which, if they did not render any other form of service, would have more than fully justified their coming to the Philippines. The most outstanding contribution along this line is admittedly the establishment of Silliman University. This institution was founded in 1901 in the centrally located City of Dumaguete in the Visayan Islands by the Presbyterian Board of Foreign Missions. Because of its high academic standards, the emphasis it places on spiritual values, the attention it gives to character building, its competent faculty composed of Americans and Filipinos, and its adequate facilities, Silliman University is regarded as the leading Protestant educational institution in the Far East.

The next best known Protestant educational institution of collegiate level in the Philippines is Central Philippine College which was founded by the American Baptist Foreign Mission at Jaro, Iloilo, in 1905.

Union Theological Seminary was established in Manila by the combined efforts of a number of Philippine missions. As its name indicates it is primarily intended for the training of Filipina Protestant clergy but it also operates high school and college departments.

There are also many mission schools of pre-college level in Manila and in the provinces. Among these may be mentioned the Jolo Agricultural School, a sectarian school, established by the Episcopal Mission among the Moros, the Industrial Schools for Igorot boys and girls at Baguio and at Sagada established also by the Episcopal Mission, the primary and secondary schools conducted by the Baptist Mission in Iloilo and Negros Occidental and the Philippine Seventh Day Adventist Academy founded in 1917 not far from Manila.

Closely related to the educational work was the operation by the various missions of dormitories for boys and for girls. No other phase of their work has produced a more profound influence on the youth of the land than this. These dormitories were established in strategically located places near educational centers. They were administered by deeply religious and highly cultured directors or deans. A very vital feature of dormitory life

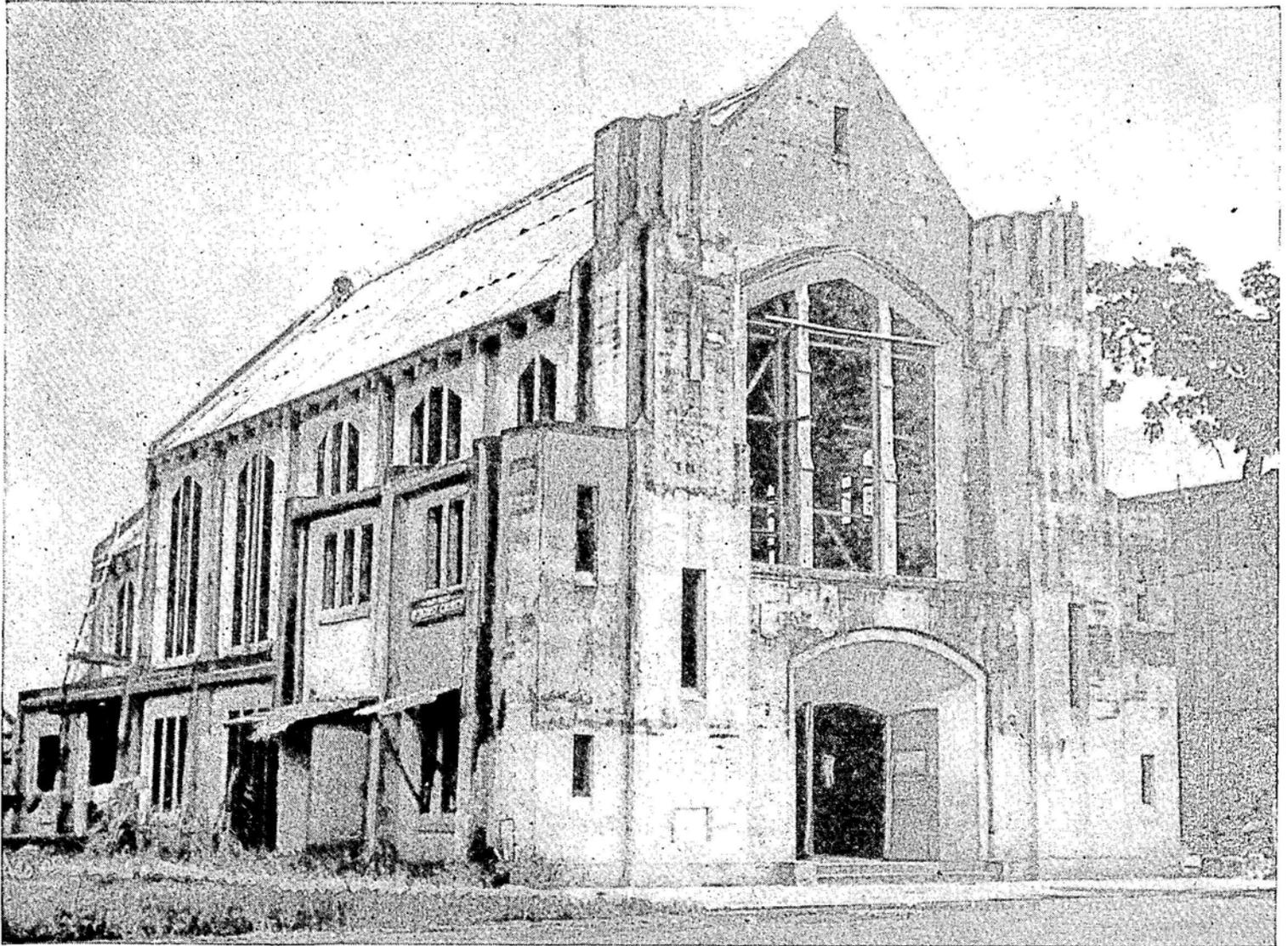
was the daily morning chapel service. Because of the close personal relationship between the director or dean and the residents, these dormitories were like home away from home for the thousands of young men and women who came from far away towns to educational centers. Many of the successful men and women today in business and in the professions, as well as in the Government service look back to their stay in these dormitories as a source of inspiration and a training for leadership. A Director of Education once said to the missionaries, "You are missing a great opportunity in not providing more dormitories." In the opinion of the writer it was a great mistake to have stopped or curtailed this activity.

The mission doctors and nurses have brought the work of the missionaries closer to the people and have contributed very much to the medical and public health progress of the country. Many of them have, by their self-sacrificing labors, been the living incarnation of the spirit of service. Nearly all of the missions have established hospitals in Manila and in other big cities in the provinces. In the early days these mission hospitals were landmarks of missionary endeavor.

It may not be amiss to mention here that the Laubach method of eradicating illiteracy which has gained world-wide recognition was devised by Dr. Frank C. Laubach while working among the Moros in Mindanao.

Any appraisal of the work of the missionaries in the Philippines would be grossly incomplete if it were limited to statistical facts and figures concerning their evangelical, educational, medical and social service activities and did not take into account the intangible results of their enterprise.

"In most instances," said Governor Hayden, "the missionaries felt that they were carrying to the Philippines, along with their interpretation of Christianity, the American political and social concepts which this country had undertaken to transfer to a people which Providence had placed under its care. Thus every mission and missionary family became a center for the vigorous dissemination by example and precept of the ideas of political and social democracy, personal independence and the other virtues of character



Methodist Prints

A Methodist church being repaired after being bombed. These things are the monuments to Protestant missions.

which were considered typically American half a century ago." A way of life in order to be imparted has to be demonstrated in actual day-to-day living. It cannot be legislated; it cannot be taught; it has to be caught.

Thus, the missionaries helped immensely in fostering closer relationships between the two peoples for, while in the Philippines they were interpreters of American culture, whenever they returned to the United States they acted as ambassadors of good will for the Filipino people.

During the American regime the Filipino people saw in the missionaries and the American school teachers the best in the American way of life. These two groups won the friendship and the confidence of the Filipinos to a higher degree than any other class of Americans who came to the country. Sympathetic and understanding, more minded to inspire than to

lord it over, more ready to minister than to be ministered unto, willing to co-mingle with the Filipinos on terms of equality without feeling that they were condescending in so doing, many of them endeared themselves to the people they worked with. To this fact could be attributed to a large extent the reason why the Filipinos remained so loyal to the United States in the war against Japan.

The missionaries by introducing liberal religious thought also exerted a tremendous influence on public opinion concerning religious tolerance and the principle of the separation of church and state.

On this the 50th anniversary of the initiation of the work of the American Protestant missionaries in the Philippines it can be truly said that that noble band of Christian emissaries "went about doing good" in the Philippines. When the full history of

their work is written, a prominent place will be given to the names of such women, among others, as Mrs. Mary Boyd Stagg, Dr. Ruth Darby and Miss Helen Wilk who were executed by the Japanese; Miss Bertha Charles, Mrs. Edith Steinmetz, Dr. Rebecca Parish and Mrs. E. S. Lyons who spent the best part of their lives in the Philippines.

The crowning glory of the American missionaries' work will be realized when Filipino missionaries will, inspired by the fervor that sent them to the Philippines, in their turn answer the call and spread the Gospel in other lands in the Far East—India, China, Siam, Burma, Indonesia.

They deserve the commendation: Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy Lord.



● Dr. Helen Kim of Korea, and Mrs. F. G. Brooks, president of the Woman's Division of Christian Service, at the dinner for Dr. Kim at Christ Church, New York City, January 10, 1949.

Methodist Prints

Forward in Korea

by Helen Kim*

SINCE THE LIBERATION OF KOREA IN 1945, I have observed three new things. The first is the new world—the post-war world. This new world is full of problems, but it is also full of promise. The second new thing is the new Korea. It, also, is full of problems and of promise. After 36 years of domination and occupation by the Japanese, the one fact that Korea now has no Japanese left in it is happiness in itself. One of the worst features of that domination was that we, adult Korean people, had to change our own family names to Japanese names.

We in Korea welcomed our liberators. How we welcomed them! But

* Dr. Helen Kim, one of those who represented her country at the United Nations Assembly meeting in Paris, is president of Ewha, the woman's Christian college, Seoul, Korea.

gradually there came disappointment and disillusionment. Some Korean people went around saying that life was better before this liberation. But the young people of Korea are hopeful. They want Korea to have a place in the new world. They realize that Korea lacks much—there is a shortage of manpower, for instance. But those who believe in the new Korea want for our country progress—but we want progress in our own Korean way, even if it be slow. We want moral and social reconstruction. Korea has never been known as a militaristic nation, and even now Koreans do not wish to aim toward militaristic fame. In science, we must follow the lead of others. But the new Korea aspires to make a contribution to the world in the arts—in Korean arts—music, drama, sports, dances.

Ewha College is the third new thing, also full of problems and promises! As a part of the new Korea in the new world she works for the new goals in Korea. Students who come to Ewha today say that they are behind the times in the study of science. Leaders at Ewha realize this, and, with the aid of the Co-operating Board of North America, a good start has already been made in establishing good science courses. Ewha students are thinking in terms of high goals—of becoming fitted to take a part in molding a new Korea. Students are feeling a sense of responsibility to the world, and have a strong desire to venture into the formation of outside relationships.

Last week when I visited two Eastern colleges, and a Southern college, I was able to tell the American stu-

dents that Ewha students now are feeling a definite sense of kinship with the students of the world. The American students told me that they would be happy to begin correspondence with our Ewha students.

These all bring our minds to the question of Korean-American relationship. After the war I have observed the rehabilitation of this relationship. For 36 years before 1945, the U. S. government had had nothing to do with Korea except through the Japanese government. The United States had joined with other nations in signing away Korea's independence, because it was indoctrinated to believe that Korea voluntarily wanted "annexation" to Japan. If this governmental relationship had been the only tie between the U. S. and Korea, the feeling of Koreans for Americans would have been vastly different. But it was not the only relationship. Christian agencies from the U. S. did much to establish friendly relations in Korea. Doctors and nurses and teachers and other Christian workers, although they too were persecuted by the Japanese, came to Korea to help the Korean people. This friendly feeling continued even under three years of occupation by the United States army, although it was not always easy.

The United States has proved a real friend in need to Korea, within the United Nations. The U. S. has a special commission on Korea. We of the Korean group in the United Nations found we could do nothing but sit in a corner and watch like a mouse. But it did not matter if we had no voice and no vote, for we could work with the U. S. Commission which had the voice and the vote. Other countries whose delegates befriended Korea, working side by side, day after day and night after night, with us, were The Philippines, China, and Australia. As you know, the Republic of Korea has now been recognized by the United States. This followed the general approval of our Government by the United Nations at the Paris Assembly. We have already applied for membership too, but of course this outcome is unpredictable.

A permanent commission of UN has been sent to Korea to complete observation of the elections through-

out the North, and to help the new Republic unify the country as a whole.

Through both government and religious agencies, Korea still needs help. The maximum help will not be too much. As Korea continues to co-operate with the Western powers, it may become a country to represent democracy in the East.

I was amazed to find that the people in the United Nations have no inhibitions—they say whatever they like to

each other, even to calling each other names! Then, after the meetings, they are all cheerful and friendly, patting each other on the back! But really everybody in the United Nations is anxious to find a way through our world difficulties—to find a peaceful solution to problems and to save the world from another war.

We may see in a few years the fully realized new world, new Korea and new Ewha.



Methodist Prints

● *Students from Korea studying music in the United States. Korean young people want to learn from the United States, but they want to build the new Korea themselves.*

A Call for Service in India in 1949

A year ago fifty Methodist youth were challenged to give three years of service in Japan. They responded magnificently and are today engaged in their tasks as the Fellowship of Christian Recon-

struction in Japan and Korea. By their action they are making their faith clear to a people desperately in need of a new foundation for living.

Now a call for fifty comes from another part of Asia—Independent India. India is an ancient land, the most stable country in Asia today. India is a new land, too, independent for less than two years. Christian youth can share not only in nation-building, but also in Kingdom-building.

New India is faced with big tasks: Of fighting illiteracy, for a free people must be an enlightened people; of combatting poverty, for a free people must be adequately clothed, housed and fed; of conquering disease, for a free people must be strong and healthy; of lessening class and religious tensions, for a free people must learn to live together in co-operation and unity. Basic to all, India needs more of that quality of faith

and character which is found in fellowship with Christ.

One can share in these tasks according to one's talents: By teaching, by social service, by medical work, by preaching, by work on the land, by humble service beside Indian friends. India responds to sincerity and friendship; her people are quick to recognize work done in the spirit of Christ. Gandhi showed Indians what truth and love mean; they look for these qualities in others.

John R. Mott has said that the missionary is the "true internationalist." Here is an opportunity for Christian youth to demonstrate their internationalism in a Fellowship of Christian Service in New India.

Those selected will go to India in 1949 for a three-year period of service. A variety of situations are open and calling for their help: High school teaching, pastoral service and religious education, dormitory supervision, city or district youth work, urban social work, technical services, medical work, rural extension service in agriculture and home economics.

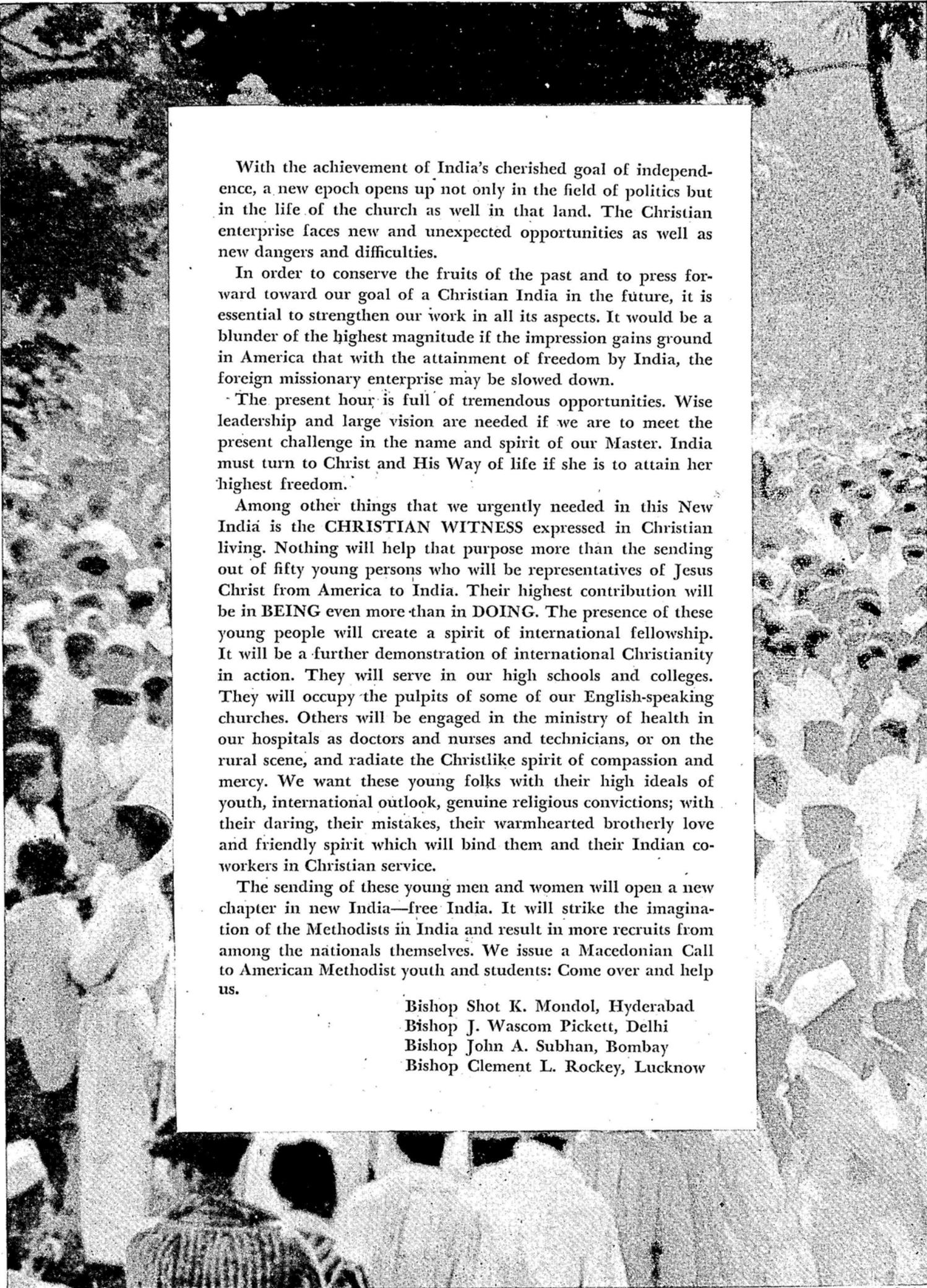
Applicants must be single men and women between the ages of 21 and 28 years, and they must agree to remain single during the period of service. They must be graduates of accredited colleges and active members of the Church. In some cases, a year of experience in this country will be required. There are high qualitative standards in areas of religious experience, health, academic record, practical ability and Christian character.

Support on the field will be on the regular missionary basis, which for a single person in India

is now \$1,000 per year, plus cost of living allowance. In addition, there will be provision for housing, medical care, and sharing in the Board's pension plan. Travel expenses will be paid to and from India.

Those accepted will be given a six-weeks period of intensive training in July and August near New York City. Emphasis will be placed upon religious development, area orientation, and methods of work in India. The group will sail near the end of August.

The National Convocation of Methodist Youth in September, 1948, asked that such a project be provided for 1949. *Here it is* with an unsurpassed opportunity for fellowship, for reconciliation, and for sacrificial service. The dedication required is so complete that those accepted will be enrolled as members of The Fellowship of Christian Service in India.



With the achievement of India's cherished goal of independence, a new epoch opens up not only in the field of politics but in the life of the church as well in that land. The Christian enterprise faces new and unexpected opportunities as well as new dangers and difficulties.

In order to conserve the fruits of the past and to press forward toward our goal of a Christian India in the future, it is essential to strengthen our work in all its aspects. It would be a blunder of the highest magnitude if the impression gains ground in America that with the attainment of freedom by India, the foreign missionary enterprise may be slowed down.

The present hour is full of tremendous opportunities. Wise leadership and large vision are needed if we are to meet the present challenge in the name and spirit of our Master. India must turn to Christ and His Way of life if she is to attain her highest freedom.

Among other things that we urgently needed in this New India is the CHRISTIAN WITNESS expressed in Christian living. Nothing will help that purpose more than the sending out of fifty young persons who will be representatives of Jesus Christ from America to India. Their highest contribution will be in BEING even more than in DOING. The presence of these young people will create a spirit of international fellowship. It will be a further demonstration of international Christianity in action. They will serve in our high schools and colleges. They will occupy the pulpits of some of our English-speaking churches. Others will be engaged in the ministry of health in our hospitals as doctors and nurses and technicians, or on the rural scene, and radiate the Christlike spirit of compassion and mercy. We want these young folks with their high ideals of youth, international outlook, genuine religious convictions; with their daring, their mistakes, their warmhearted brotherly love and friendly spirit which will bind them and their Indian co-workers in Christian service.

The sending of these young men and women will open a new chapter in new India—free India. It will strike the imagination of the Methodists in India and result in more recruits from among the nationals themselves. We issue a Macedonian Call to American Methodist youth and students: Come over and help us.

Bishop Shot K. Mondol, Hyderabad
Bishop J. Wascom Pickett, Delhi
Bishop John A. Subhan, Bombay
Bishop Clement L. Rockey, Lucknow



RURAL POSTAL SUNDAY SCHOOLS

Photographs from
British Combine



FIFTEEN YEARS AGO, AN AUSTRALIAN schoolmistress, Miss Edith M. Davies, founded a postal Sunday school after she had worked in the Correspondence School section of the Educational Department of her country.

Through her regular church school lessons, she has been able to care for the religious education of 21,500 children living in remote country districts scattered throughout Australia.

In some cases, actual Sunday schools have been founded when it was discovered that there were children living in a district who could get together. Often they themselves had not realized the possibility? In other cases it was all done by letters.

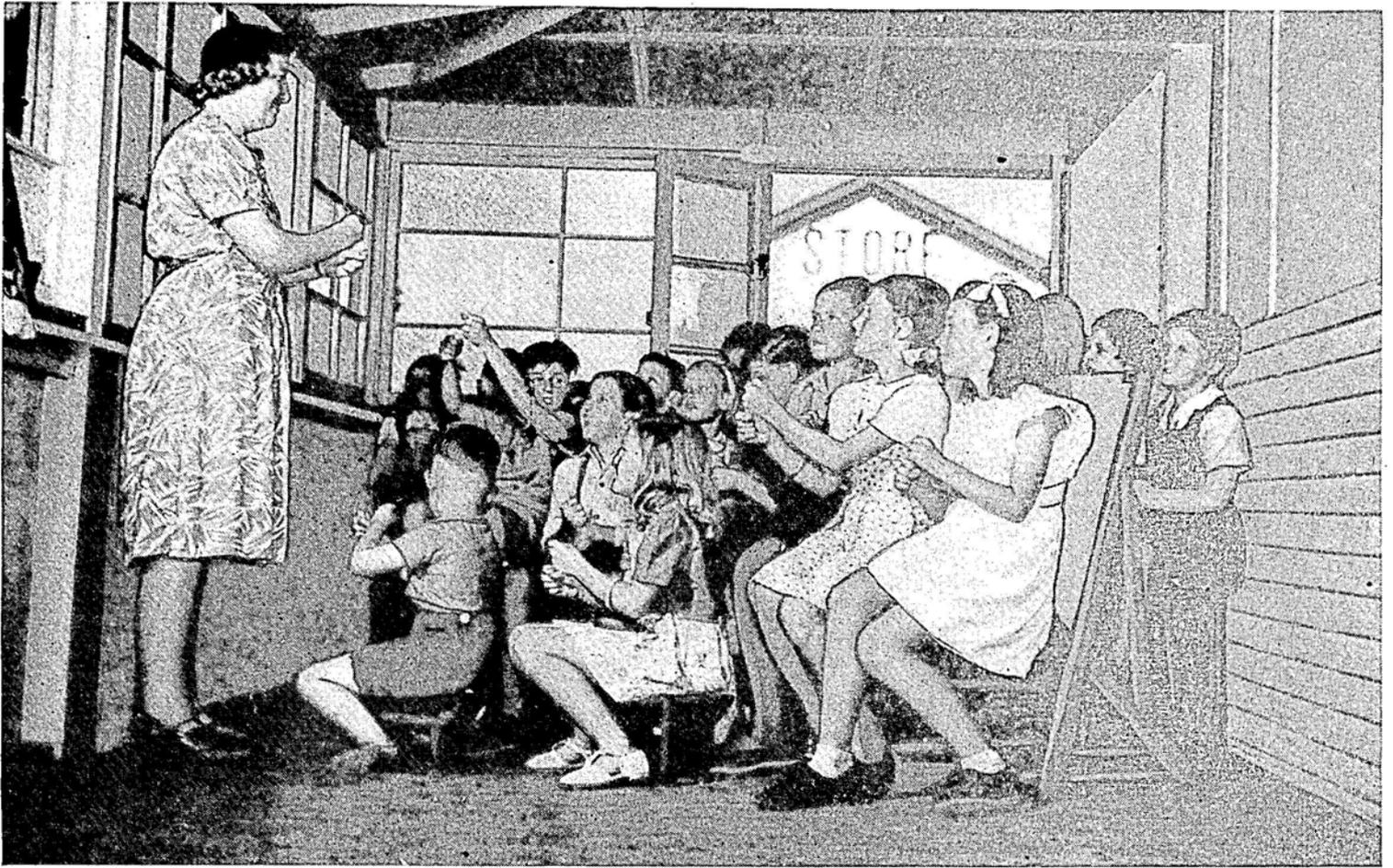
WORLD OUTLOOK brings the picture story here of this rural project in religious education, not only because of its interest but also as a suggestion to those who work in rural church areas in this country.

Top:

● Miss Edith M. Davies, founder of the postal Sunday school in Australia.

Left:

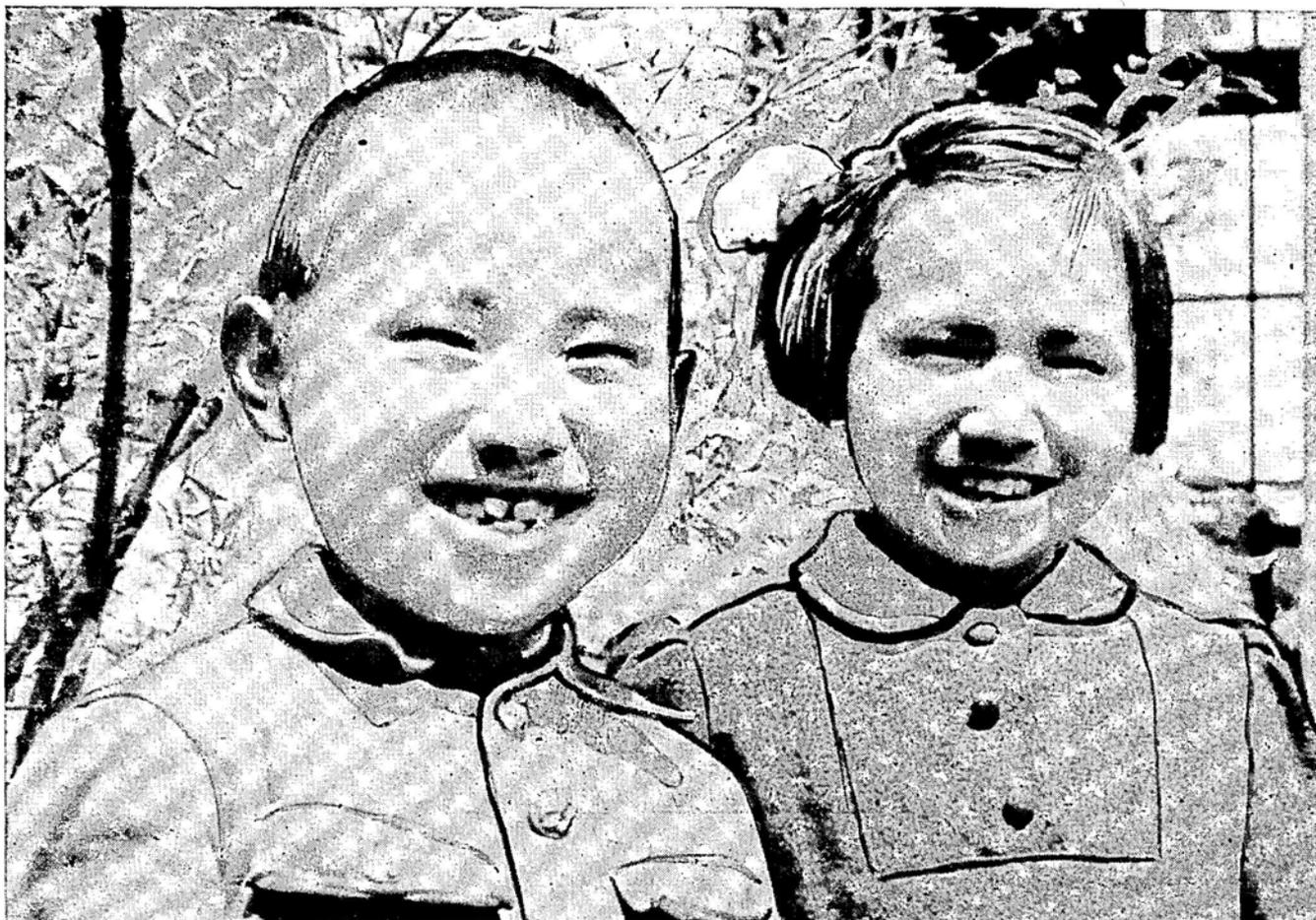
● Sitting in a stable, Australian "bush" children hear the story of Jesus' birth.



● A "bush Sunday school" in a small Australian hamlet.

● A mother far away from churches who might religiously educate her children helps them with their Bible lessons.





Hiroshima's children have a ready smile for the "Hello Sensei."

"HELLO SENSEI"!

*by Charles Germany**

● *Passers-by in Hiroshima today may often see a woman pass, accompanied by a troop of children. She is an American woman from Florida named Mary McMillan*

but known by the children of Hiroshima as "Hello Sensei." This is the story of what she is doing, written by a fellow-missionary.

THE WORD "SENSEI" (PRONOUNCED sen-say) is one of the first words a newcomer to Japan learns. It is a title of respect, and has a variety of meanings, such as, teacher, doctor, minister, employer, official, etc. But, in Hiroshima, Japan, in the hearts of many of Hiroshima's children and young

people, with reference to a certain person, the word means something more than any of these. To Hiroshima's children a Methodist missionary named Mary McMillan is "Hello Sensei."

Walking with Miss McMillan through the streets of her community to her home, one notes little faces appearing at windows, other small children dropping their balls or jumping ropes to run and take her hand, still older children hurrying with just

a little more dignity to walk with her. They all greet her with a spontaneous, "Hello, Sensei." My wife and I spent four days with Mary McMillan in Hiroshima and came away feeling that another meaning for the word "sensei" must be added, and it should be something like "Big Sister."

A lot of helpfulness, happiness, and sadness is involved in becoming Big Sister to a town full of Japanese children. There is a lot of helpfulness

* Charles Germany is a young missionary serving under the Foreign Division in Japan. Miss Mary McMillan serves under the Woman's Division of Christian Service.

involved in having some medicine the Japanese doctor has not been able to get when a little child is sick. There is sadness in watching a child battle for life. But, there is happiness in seeing the child well again and feeling that you are more a part of its life. This is something of "Hello Sensei."

Every afternoon the children of pre-school age in the neighborhood of Miss McMillan's home come bringing a cup, a glass, or a little bowl, to get some good milk to drink. For most of them this is the only milk they receive.

After returning to Japan following the war and establishing her home in Hiroshima, Miss McMillan was troubled by the inadequate diet the people were receiving, particularly the children. She decided that even if she could not feed all Hiroshima, she at least could help some where it was needed. So, she decided to open a milk station at her home in the afternoons. This involved first of all making surveys of the neighborhood and deciding upon the limitations. The results of her survey showed that she could conceivably maintain in her home a milk station capable of providing one glass of whole milk daily for each child of pre-school age in her neighborhood. Interested friends in America send powdered milk through the mail to keep the project going.

Miss McMillan admits that though the time set for the milk station is three o'clock in the afternoon, it is difficult to stick to the schedule. The children are usually on hand by one-thirty and are never in a hurry to get away. And, because Miss McMillan is a trained child welfare worker whose aim, as she states it, is "to help provide for children a happy emotional environment in which to develop outgoing personalities," she tries to make their time at her home a meaningful experience, where not only strength and nourishment are given to little bodies, but where happiness is given to little hearts.

"Hello Sensei" is not only a big sister to the children, but to parents also. The parents of the neighborhood have learned that the Sensei's home is always open to them, with a sincere and interested welcome, and they come with a variety of problems. On Mother's Day Miss McMillan spoke in the



● Miss McMillan (center), Shizuo Sen (right), the writer (back), and neighborhood children in front of the "Hello Sensei's" Japanese home.

large, new Children's Cultural Hall of Hiroshima to an audience of several thousand parents and children.

At the time of our last conversation with Miss McMillan she excused herself a little earlier than usual for bed. Why? She had to get up the next morning at four-thirty to leave for Yamaguchi Prefecture where she was scheduled to speak to the mothers of a city called Hikari, a few hours' ride by train from Hiroshima.

Speaking to large groups, however, Miss McMillan considers the less rewarding work of being "Hello Sensei." Much more important than this, she feels, is the work she is doing behind the scenes in a number of committees on child welfare and community projects. The committee work gives her the opportunity she really wants to interpret the needs of children to city and prefectural officials, to heads of institutions and to groups of teachers and parents.

The "Hello Sensei" comes to this work in Hiroshima well prepared to make a contribution. After graduation

from Florida State University (then Florida State College for Women) in 1934, Miss McMillan spent three years teaching in Florida schools. She completed her Master of Arts work at Scarritt College in 1939. In the fall of that year she left America for work in Japan. This work was cut short by the outbreak of World War II. Miss McMillan used her time in America during the war to a good advantage, preparing herself further for the work she wanted to do in Japan. In 1945 she received her Master of Science degree at Vanderbilt University, where her courses were mainly in child welfare work. She returned to Japan in 1947 better prepared and even more eager to take up the work she is doing in Hiroshima. Miss McMillan brings to her committee work both preparation and experience, and through it hopes, she says, "to increase the understanding of the big folks and the happiness of the little ones."

The "Hello Sensei" makes her home the center of her activity. She lives in the Ushida section of Hiroshima in



● This is the "Hello Sensei" and some of her milk station regulars.

a Japanese home among other Japanese homes. A Japanese home is grand in the summer. One can slide the glass and paper panels, which form most of the wall space, aside and open the house to whatever breeze is blowing. Every Japanese home has a hallway around at least two sides with sliding frame-glass panels on the outer side and sliding frame-paper panels on the inside. The hallway, of polished wood, makes a wonderful place to sit in the summer and a choice sun exposure in the winter. Miss McMillan draws the line, however, at sitting on the grass mats and taking meals from the low Japanese table. The furnishings of her home are for the most part western. But, the home inside and out is enough Japanese that the people of Hiroshima feel free to come, and while there feel at home.

On Sunday mornings the "Hello Sensei's" home becomes Ushida Church. The Ushida building was one

of the countless atom bomb casualties in Hiroshima. Now each Sunday morning the sliding panels are removed between the living-dining room and the main hall of the home, leaving a fairly large room into which quite a few worshippers may crowd, sitting side by side as they do on the grass mats with legs doubled under them. A local minister conducts the service. The Sunday morning we were in Hiroshima, seventy worshippers crowded in for the service.

The "Hello Sensei's" household consists of two Japanese teachers who live with her, one dog and one bobtailed cat. Shizuo San and Midori San ("San" in Japanese, in this case, corresponds to our Miss) are the two teachers living with Miss McMillan. Both of them were in Hiroshima during the time of the atom bomb. Shizuo San was teaching a class in Hiroshima Girls' School when the bomb fell. The school was entirely destroyed and most

of the girls in her class were killed. By chance Shizuo San was not seriously hurt. After coming to her senses following the explosion she did what she could to care for the girls of her class, then ran toward her home. However, as she approached the section where her home was located, she found it entirely cut off by fire. It was some time later that she was able to find her parents. It was a joyful reunion. What a tragic body of memory, though, is tucked away inside her. Shizuo San sums up Hiroshima and the atom bomb well, saying—"I can never see anything horrible again."

Mary McMillan is one of the younger missionaries in Japan. On the records she is assigned to Hiroshima by the Woman's Division of the Board of Missions and Church Extension of The Methodist Church as a teacher in Hiroshima Girls' School. To describe the "Hello Sensei's" other activities is not to minimize the importance of her work in the school. Her day by day contact with the girls in this school which is now rebuilding and enlarging its program is perhaps her most important work. She, together with the other capable missionaries which the Woman's Division has placed in Hiroshima Girls' School, is making an immeasurable impact upon the lives of the students. This is being done not only in the classroom and in working with the girls in many of the extra-curricular activities that take place in a student body of 1,600 girls, but also in the contact she has with the girls personally when they come to her home.

Through all Miss McMillan's work amongst people whose lives for the most part are scarred, in a busy town where an atmosphere of new life and building predominates, runs one central purpose. She herself describes it as "just being a friend who strives to make the life and teachings of Jesus Christ real to the children of Hiroshima who call me 'Hello Sensei.'"

Are you interested in Japan? In the June issue of *World Outlook* an eight-page picture section will show Japan today. Do not miss it.

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.

GEORGE WASHINGTON, by Douglas Southall Freeman. Chas. Scribner's, Sons, New York. 2 volumes, 549 and 464 pages. \$10.00.

It is an interesting fact that we have not had a satisfactory biography of the greatest of all Americans, namely, George Washington. While hundreds of volumes (both good and bad) have been and continue to be written about Abraham Lincoln, who preserved the Union, inadequate attention has been given to Washington, who created it. Not since the days of John Marshall has there been produced a study of Washington comparable to that which is now being written by Douglas Southall Freeman of Richmond.

The first two volumes of what will almost certainly be the most authoritative study of Washington's career follow the subject only to his 27th year. By that time Washington had already established himself as the outstanding native soldier in America and one of the most prominent leaders of Virginia.

Douglas Southall Freeman is certainly the best equipped writer for the task he has undertaken. Himself a Virginian, he is an author of note and the best lay authority on American military matters. His monumental four-volume biography of General Robert E. Lee made secure his reputation in the field of military biography.

Like all of his works, these two volumes are carefully and meticulously documented. The authority for practically every statement of fact is cited and the references cover an amazing mass of primary source materials. Washington's career is followed step by step and in closest detail. This, of course, is evident from the fact that a thousand pages are devoted to the first 27 years of the young man's life. All this attention to scholarly method, however, does not detract from the popular nature of the story.

CRUSADE IN EUROPE, by Dwight D. Eisenhower. Doubleday & Company, Inc., New York. 559 pages. \$5.00.

This widely-read book by General Eisenhower is one of the basic documents for an understanding of the late war. As the supreme commander of all the Allied forces operating in Europe, General Eisenhower speaks with complete authority, and his work ranks with that of Winston Churchill

in importance. Churchill writes from the political angle and Eisenhower writes from the standpoint of military strategy and tactics, and both viewpoints are essential for an appreciation of the facts.

No figure in the conflict attracted the public imagination as did General Eisenhower. His modesty, frankness and openness endeared him to people all over the world. These traits are apparent on almost every page of the book he has written. In not one sentence does he claim any credit for himself, but everywhere he praises the great work of his subordinates, while freely admitting his own mistakes.

The book covers the war in Europe from beginning to end. Many readers have been surprised and all have been delighted to discover that General Eisenhower possesses the ability to write clearly about matters of military technique. His book is one that both the ordinary reader and the student of the science of war will understand and appreciate.

LET ME COMMEND, by W. E. Sangster. Abingdon-Cokesbury Press, New York. 150 pages. \$1.75.

This book takes its title from one of Charles Wesley's lines, "O, let me commend my Savior to you." Its subtitle is "Realistic Evangelism," and it contains the substance of six lectures on Evangelism delivered on the Sam P. Jones Foundation at Emory University.

Dr. Sangster is one of the world's greatest preachers and the minister of the Westminster Central Hall in London. In this great institution he carries on an evangelistic ministry that is worthy of the best traditions of Wesleyan Methodism. His church stands in the heart of London, over against Westminster Abbey and the Houses of Parliament, and during the whole duration of the late war both Dr. and Mrs. Sangster lived in the underground shelters beneath the church and ministered there to millions of people. This gave him living contacts that have been possible to few preachers.

Dr. Sangster is well known to American Methodists because of his notable book, *The Path to Perfection*, and his frequent visits to this country. His moving sermon on immortality was the high point of the Ecumenical Methodist Conference at Springfield, Massachusetts. All ministers and all lay-

men who are interested in the deeper spiritual matters and evangelism should read Dr. Sangster's little book.

NO PLACE TO HIDE, by David Bradley. Little, Brown & Co., Boston. 182 pages. \$2.00.

This book is the story of the Atomic bomb and a description of what it has done and can do to human beings and all their works. It is in the nature of a diary or a day by day account of what occurred in the Bikini tests of the bomb.

The author is a physician who was present at Bikini in the capacity of a "radiological monitor." His duty was to study the after-effects of the bomb in terms of lingering radioactivity, which might make objects and geographical sites deadly for human life many years after the explosion of the bomb.

That is the burden of Dr. Bradley's little book. Its title is suggestive. The author indicates that there is "no place to hide" from the Atomic bomb because of its after-effects.

TO FULFILL THIS MINISTRY, by Bishop William C. Martin. Abingdon-Cokesbury Press. 142 pages. \$1.75.

This book contains six lectures on various practical aspects of the Christian ministry delivered at McMurry College in Texas by Bishop Martin of Dallas. It is a sort of "must" book for ministers, by one who has every right to advise on every subject related to the ministry.

Before his election to the episcopacy in 1938, Bishop Martin was one of the outstanding pastors of The Methodist Church, and he had served some of the greatest churches in the Southwest, where the greatest of all Methodist Churches are found. For the past ten years as Bishop on the Pacific Coast, in Kansas, Nebraska and now in Texas, he has been in the closest relationship with pastors and their problems. He speaks, therefore, out of a pastor's heart and with a pastor's knowledge.

REAL LIVING TAKES TIME, by Bishop Hazen G. Werner. Abingdon-Cokesbury Press, New York. 184 pages. \$2.00.

This book contains 15 studies of various phases of religion by Bishop Werner of Columbus. At the time they were written the author was Professor of Practical Theology at Drew University. Previously he had been pastor of a downtown church in Detroit where he conducted a "personal trouble clinic" as a counselling center. His messages were derived largely from his experiences in that interesting type of service.

THE ENGLISH NEW TESTAMENT FROM TYNDALE TO THE REVISED STANDARD VERSION, by Luther A. Weigle. Abingdon-Cokesbury Press, New York. 158 pages. \$2.00.

This small volume is, as its name indicates, a history of the English translations of the New Testament, beginning with the Authorized King James Version of 1611 and carrying the story through to the last revision. Dr. Weigle is widely known as the Dean of the Divinity School at Yale University.

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

Former Director of Navy Waves Takes Federal Council Office



Mrs. Horton

MRS. MILDRED McAfee Horton, president of Wellesley College, and who during the recent war directed the WAVES in the U.S. Navy, has been elected to office of vice-president of the Federal Council of Churches of Christ in America. She is the first woman in the forty year history of the council to be elected to that office.

Mrs. Horton, the daughter of a former Presbyterian minister, is the wife of Dr. Douglas Horton, a leading minister of the Congregational Christian Churches.



Mid-China Conference Holds Session in Nanking

WITH COMMUNIST forces "only a few days away," and with all roads congested by the movement of the military, the Mid-China Conference of the Methodist Church was nevertheless held recently in the city of Nanking, China. It was presided over by Bishop Ralph A. Ward, who had been interned by the Japanese for three years during the late war, and whose area is once again under threat of conflict. More than 100 pastors and other church workers, mostly Chinese, attended. The climax of the seven-day session was the ordination as elders of seven deacons. Among those ordained were Miss Marcia Wang, dean of the Union Bible Teachers Training School; George Wu, of Fukien Province, who is an executive of the National Christian Council of China; and the Rev. Creighton Lacy, China-born American



Bishop Ward

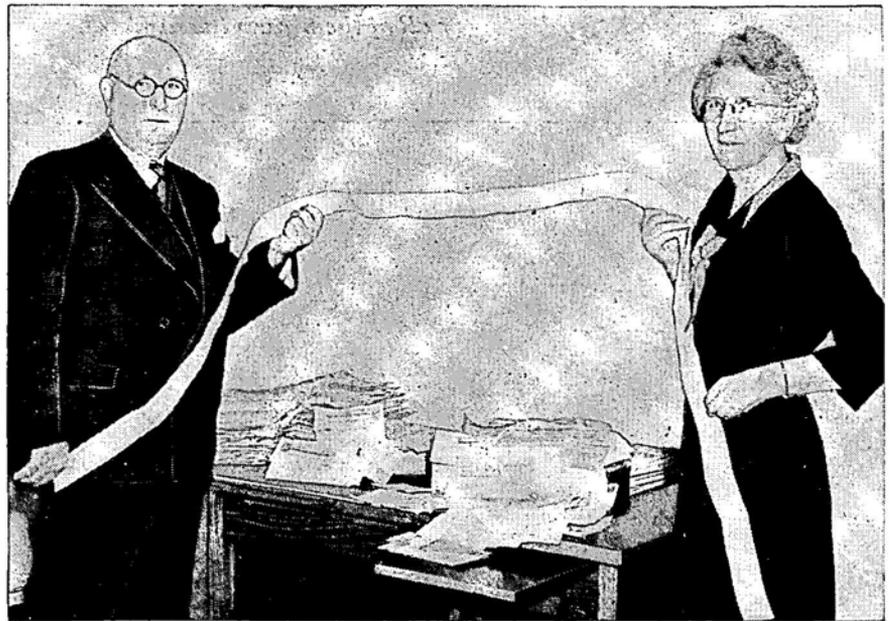
missionary and son of Bishop Carleton Lacy.



Tulsa Church Stone to Represent Oklahoma in Chicago Building

A STONE FROM THE WORLD-FAMOUS Boston Avenue Methodist Church in Tulsa, Okla., will be placed in the outer wall of the new addition to the newspaper and radio center of the Chicago Tribune in early summer.

One historic stone from each state in the union is being selected for this wall and the one from Boston Avenue church will represent Oklahoma. A story and picture of the church appeared in a recent issue of the *Sunday Tribune Magazine* which has a circulation of 1,600,000.



Bishop Titus Lowe, Executive Director of the Methodist Committee for Overseas Relief, and Miss Olive Hodges, a member of his staff, hold tape from the adding machine that totaled the receipts of that agency's recent biggest day from the standpoint of numbers of contributors. The tape, which is over ten feet long, shows the total for the day of \$10,286.52 from 1,853 contributors, the largest number to send offerings in one day in the history of the MCOR. All 48 states, Alaska and Puerto Rico are represented. More money has been taken in than this in a day, but there have never been so many donors. On an average day MCOR receives about \$4,000. The agency spends approximately \$100,000 a month to relieve suffering of war victims.

The stone from this church was obtained by the Tribune through the co-operation of Rev. H. Bascomb Watts, pastor, and Russell A. Gideon of the *Tulsa World*. The church edifice was completed in 1929 and is regarded as an outstanding example of modern church architecture. The main building of the massive limestone structure reaches to a height of four stories, terminating in cubistic images of praying hands. The same kind of symbolic imagery, in lesser detail, is carried out in the 225-foot tower. The congregation of this church was formed in 1873 with seven members and now numbers 4,900.

The present section of the Tribune building here contains historic stones from many parts of the world, including one from the pyramids of Egypt.

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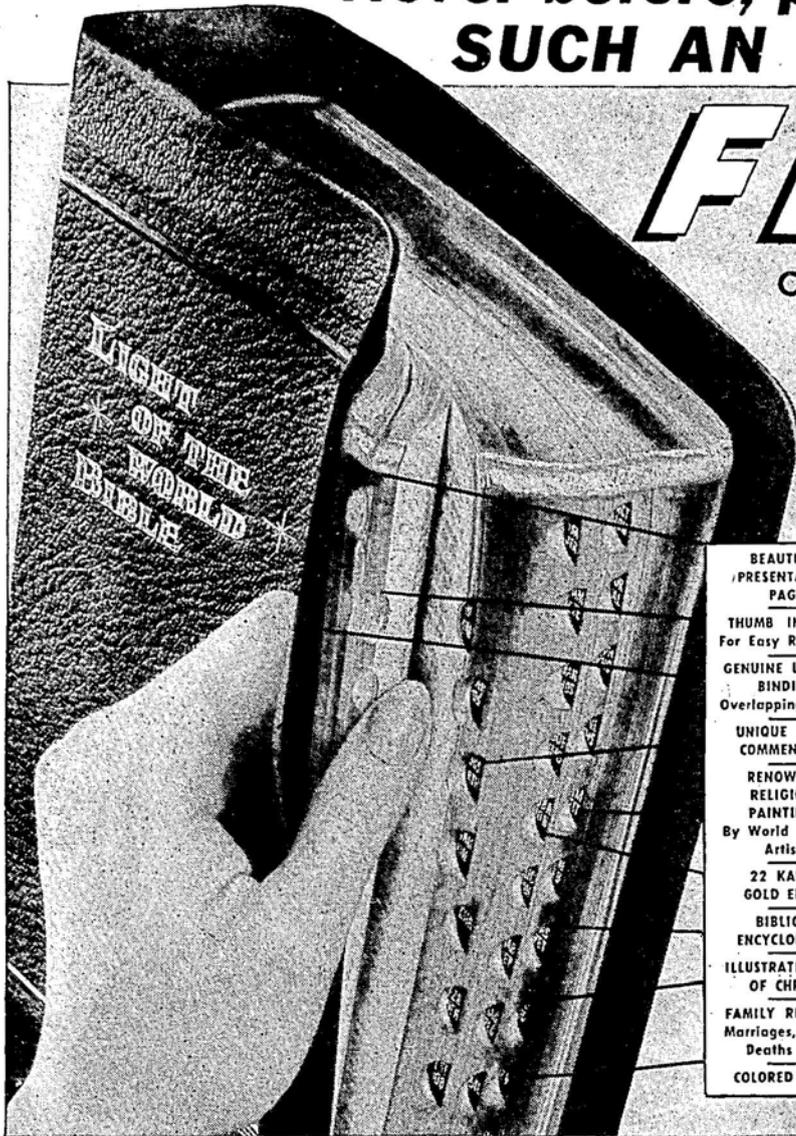
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the most costly works. Another unusual feature that will make Bible study a real joy, is a large authoritative section which answers difficult Bible questions—plus a condensed Bible Commentary that fully explains words and terms, the Sayings and the Life and Death of Jesus, the Hereafter, etc. Still another section provides a complete alphabetical index of Biblical proper names, together with a reference as to where they appear. 16 big maps in color, a beautiful 4-color Family Register, a handsome Military Service Record, a geographic index—you'll find them all in the "Light of the World" Bible! No expense has been spared to make this the world's most magnificently beautiful Bible.

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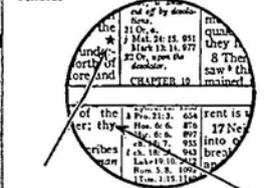
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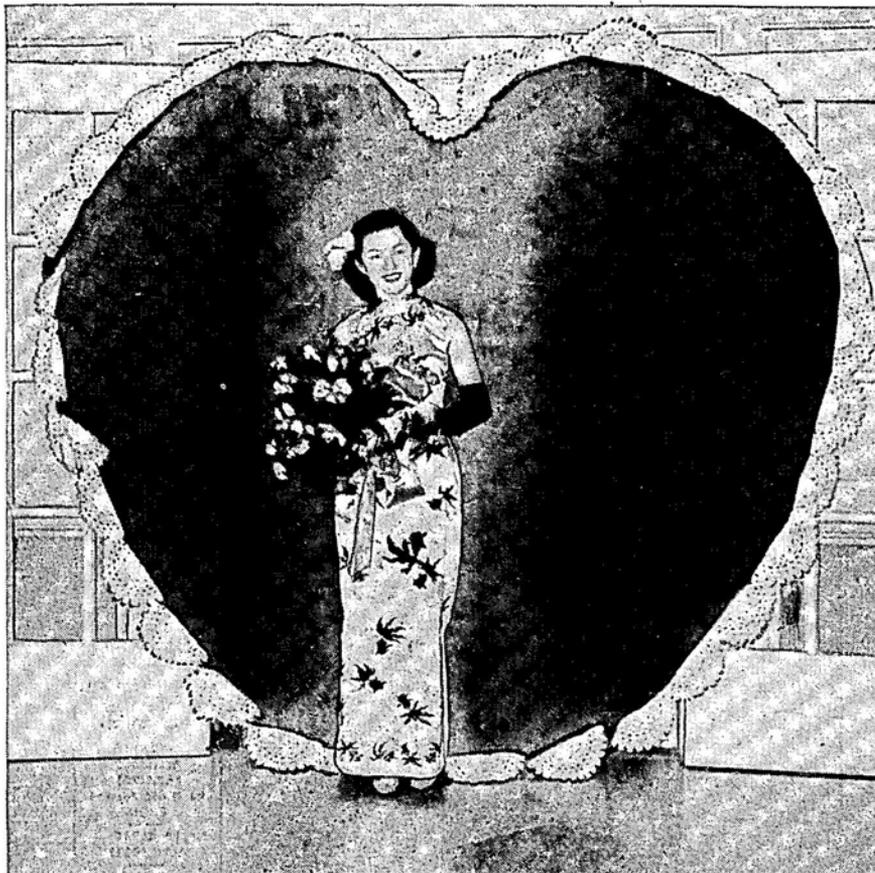
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Miss Gloria Euyang, who has received her A.B. at Wesleyan College, Macon, Ga., as she appeared when she was voted "Miss Charming" by the students of that Methodist institution. Miss Euyang, who is from Shanghai, China, is now employed in New York City.

W.S.C.S. Cables Thanks to Mrs. Roosevelt

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Methodist Church cabled to Mrs. Eleanor Roosevelt, in Paris, gratitude for her leadership and for the passage by the United Nations' General Assembly of the "Declaration on Human Rights." The cablegram was signed by Mrs. Frank G. Brooks, of Mount Vernon, Iowa, president of the society which has a membership of 1,500,000 women.



University of Nanking Celebrates 60th Anniversary

THE UNIVERSITY OF NANKING, which traces its history back to a Methodist college founded in that city in 1888 with Dr. John C. Ferguson as its first president, has been celebrating its sixtieth anniversary. The University now includes Southern Baptists, Congregationalists, Methodists, Northern Presbyterians, Disciples in its controlling and supporting groups. It has expanded to include a College of Arts and Science, a Col-

lege of Agriculture, a nursing school, a high school for boys, a rural leaders training school, and a graduate school, with a total enrollment of about 2,500 men and women.



Presbyterian Board Receives One Million Dollar Gift from Chinese

A GIFT OF \$1,000,000 FROM A CHINESE business man who asked that his name be withheld was announced recently by the Presbyterian Board of Foreign Missions. The donation was described by Dr. Lloyd S. Ruland, executive secretary of the board's China Missions, as "the largest cash gift we have ever received from a living donor."

Dr. Ruland said the money was earmarked for "one purpose only—to provide adequate housing and care for the retired missionaries of the board," and would not "in any degree be available for the support of regular work." He quoted the contributor as saying: "I make this gift in gratitude to God for my Christian education

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World Outlook Photo

Dr. B. P. Murphy, newly elected associate secretary of the Division of Home Missions and Church Extension of The Methodist Church. In his new position, with headquarters in New York, Dr. Murphy is working with outpost missions and is assistant to Dr. Earl R. Brown, executive secretary of the Division.

Previously, Dr. Murphy was an associate secretary in the Section of Church Extension, in Louisville.

and life and in appreciation of the service your missionaries have given to China."

The donor, Dr. Ruland said, was graduated from Truth Hall, a Presbyterian High School in Peiping, and from the Yeh Weh School of Commerce in Cheefoo. He was further described as "a successful business man" who had "always been a generous supporter of the Christian movement."

"It is especially noteworthy," said Dr. Ruland, "that this gift comes from a Christian national to a foreign board. But our generous friend has not forgotten his own people. He is making a comparable gift to the Church of Christ in China to set up a retirement fund for its ministers and other church workers."

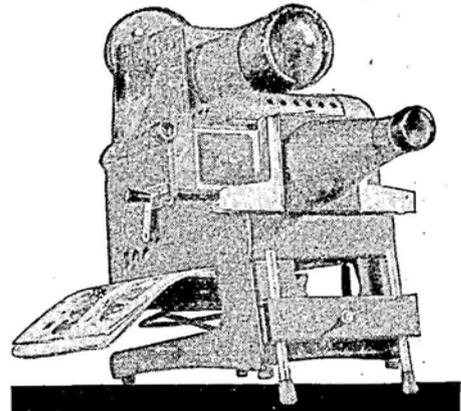


Commission Chooses Firm to Assist in Church Survey

GEORGE FRY AND ASSOCIATES, management engineers, have been chosen by the Church Survey Commission of The Methodist Church to assist in making an impartial study of all boards and agencies of that denomination. Announcement of the selection of the Chicago firm was made by Bishop J. Ralph Magee, chairman of the commission.

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ganization, the commission acted under authority granted by the 1948 General Conference. The purpose of the survey is to find ways and means to reduce duplication and overlapping and to increase the efficiency and economy of the operations of general boards, commissions, and service organizations.

According to Bishop Magee, Fry and Associates will carry out their study during the next two years, completing the survey in time for the commission to make its report to the General Conference of 1952.



Nicotine Unlimited Aids Ex-Smokers

» "NICOTINE UNLIMITED," AN ORGANIZATION which is for chain smokers what "Alcoholics Anonymous" is for drinkers, has sprung up in the small college town of Pullman, Wash., and is beginning to spread nationally.

Its membership is composed of those who have quit smoking and want to stay that way. One important difference between this group and the A. A. is that the membership of "Nicotine Unlimited" is no secret.

J. D. Lewis of Pullman, one of the founders, said; "We aren't looking for members or trying to discourage smoking, particularly. All we are interested in are people who have quit smoking and need help in keeping the habit broken. We believe that by sticking together we can help each other."



Agricultural School Rises in Hainan, China

» AN AGRICULTURAL AND INDUSTRIAL school, under the auspices of missionaries of the Presbyterian Church in the U.S.A., is rising rapidly on a campus and acreage related to the Pitkin Memorial School, Kiungchow, Hainan Province, China. A year ago the project was begun. Thirty boys, only half of them Christian, started by clearing three acres of land and planting what proved to be bumper crops of vegetables, corn, sesame, upland rice, millet, and peanuts. A former kitchen and engine-room were remodeled into the first classrooms. This second year fifty more students have been admitted from several hundred applicants, and the institution is on its way to demonstration and service for a whole Chinese province.



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Church Groups Warned Against Appeal Letters

» THE FOREIGN MISSIONS CONFERENCE of North America have warned church groups to be on the alert for financial appeals from a Captain Lawrence Aber of Guadalajara, Mexico.

This Protestant missions agency revealed that Aber has mailed numerous appeals to people in the United States for support of "missions projects" in Mexico. Investigations conducted by the agency have failed to uncover any of the projects.

Aber's letters have appeared in such widely scattered towns as Bismarck, N.D., New York City, McAlester, Okla., and Seattle, Wash. The letters are written in longhand, and are usually accompanied by a crudely printed pamphlet describing Aber's mission work. The communications are generally addressed "To any Protestant church" in a given town.



106 of Europe's Theologians in America

» IN A THREE-YEAR-OLD EFFORT OF American Protestantism to assist sister European churches in the training of their future ministry, there are today 106 theological students from evangelical churches of fourteen European nations enrolled in thirty-nine seminaries of various denominations in the United States. Most of them are on scholarships from America. In the group of students are sixteen future ministers of the Greek Orthodox Church.

Commission to Study Plans for Central Headquarters

THE COMMISSION TO STUDY THE advisability of establishing a Methodist Headquarters elected Bishop Clare Purcell of Birmingham, Ala., chairman when it met recently in Chicago.

Legislation enacted at the 1948 General Conference requires the 15-member commission "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities." The group is to report its findings and recommendations to the General Conference of 1952. Other officers named are: vice-chairman—Bishop J. Ralph Magee, Chicago; secretary—Miss Margaret Currie, Saco, Maine; and treasurer—Dr. Thomas B. Lugg, Chicago.



Prominent Methodist Retires

RETIREMENT OF GEORGE I. McAllen, prominent Methodist leader of Richmond, Virginia, has been announced in Chicago by the Board of Hospitals and Homes of The Methodist Church. Because of failing health, Mr. McAllen has found it necessary to resign as superintendent of the Virginia Conference Orphanage in Richmond and as president of the National Association of Methodist Hospitals and Homes.

He is succeeded as president of the Association by the vice-president, Rev. O. J. Carder, D.D., Superintendent of Missouri Methodist Hospital, St. Joseph, Mo.



Dr. O. L. Simpson appointed Assistant Director of Advance

THE APPOINTMENT OF REV. OSCAR L. Simpson of Bristol, Virginia and Tennessee, as assistant director of Methodism's Advance for Christ and His Church was announced in Chicago by the executive director, Rev. E. Harold Mohn. In his new work, Dr. Simpson is supervising the promotional aspects of the Advance. He has been associate executive secretary of the Inter-board Council of the Holston Conference for three and a half years.

A native of Virginia, Dr. Simpson has served pastorates in North Carolina and Tennessee, and was for several years on the editorial staff for church school publications of the former Methodist Episcopal Church, South. During World War I he served with

the Army as Y.M.C.A. secretary and chaplain and was in Italy for two years in connection with the Centenary Movement under the Board of Foreign Missions. His pastorates in North Carolina were at Spindale and Brevard, and in Tennessee, at the Emerald Avenue Church in Knoxville and the First Methodist Church, Franklin.



Distinguished Methodists on "Second Honeymoon"

MAKING TRAVEL ARRANGEMENTS FOR honeymooners is not a regular function of Methodism's Transportation Bureau in Chicago, but recently it had such an opportunity.

When the Bureau's executive secretary, the Rev. William M. Cassetty, Jr., looked up from his desk to respond to a cheery greeting, he found what he described as "the most charming couple I have seen in a long time."

"We're going to Carmel, California, on our second honeymoon," they said, "to see our children and grandchildren!"

His callers were none other than Methodism's oldest bishop, 86-year-old Herbert Welch, and his bride of more than a half century.



"But One Final Hope—Our Youth"

"IN THIS DAY WHEN MAN'S INHUMANITY to man threatens the world with another, and I believe final, holocaust, there is but one final hope—our youth," says Ronald Reagan, Hollywood film star. "Only in the Christian youth of our nation can we find the clear thinking, free of prejudice and bigotry, which can lead us from the jungle savagery of another war. Our young people may lack experience, but they also lack the memory of failure. They may be impetuous, but they are optimistic. They may not have learned all the teachings of history, but they know it is their world and their future that will be burned away by atomic fission."



Y.W. Organizes in Siam

A UNIT OF THE Y.W.C.A HAS RECENTLY been organized in Bangkok, Siam. It has a membership of 550 women and a permanent secretary. Future plans include the addition of a wing to the "Y" hostel and for the building of an assembly hall.



THIS is PETER With His Mother He Found A Home

TURNED out of their home because they had leprosy, they might have perished from cold and hunger—young Peter Yang and his mother. Driven from cornshuck to cornshuck for shelter, they arrived ragged and hungry at a little leprosy mission in China aided by the American Mission to Lepers. And there they found refuge.

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Greek Archbishop Thanks American Churches

“I AVAIL MYSELF OF THE OPPORTUNITY to express the warmest thanks of myself and of the Holy Synod of the Church of Greece for the attention shown by the American churches, through their assistance, to the suffering Church of Greece, and for the Christian spirit shown by them which constitutes the best proof of real Christianity of the American people,” wrote Archbishop Damaskinos, of Athens, Greece, recently. “We pray for God’s blessing on the American people and its churches in all their noble work and their contribution to the maintenance of true and permanent peace in the world.”

Bishop B. T. Badley Dies in Delhi



Methodist Prints
Bishop B. T.
Badley

BISHOP BRENTON Thoburn Badley, retired head of the Delhi (India) Area of The Methodist Church, and for half a century one of America’s leading authorities on Hinduism, Indian lore and history, died on February 1 in Delhi, according to a cablegram received by the Board of Missions and Church Extension (150 Fifth Ave., New York). He died in the Delhi Hospital after a short illness due to a stroke. He was 72 years of age.

Born in Gonda, United Provinces, India, on May 29, 1876, he was the son of the Rev. Dr. and Mrs. Brenton H. Badley, Ohioans who were pioneer American missionaries in India. The elder Badley had arrived in India only sixteen years after the founding of Methodist missions there.

The future bishop completed his early and high school studies in missionary and British government schools in Lucknow City where his parents were stationed. Urdu was his mother tongue as much as was English, and much of his ministry, both spoken and written, was in that tongue. Following high school he came to the United States, and continued his studies at Simpson College, Ohio Wesleyan University, and Columbia University. He held honorary degrees of Doctor of Divinity and Doctor of Laws.

In 1899 he was appointed a missionary of the former Board of Foreign Mission of the Methodist Episcopal Church and returned to India. For two years he was professor of English literature at Reid Christian College, now Lucknow Christian College, of which his brother was later the principal. Then for eight years he was general secretary of the Epworth League in India, constantly traveling and developing Christian work for young people. During this period he wrote a large number of devotional and inspirational books and pamphlets in Urdu and in English, mostly for the young people of the League. During the period of the Centenary of the Methodist Church in the United States, when a missionary campaign was carried on throughout the United States, Dr. Badley was one of the secretaries of the Movement. In 1920 he returned to India to

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head the Indian Centenary Movement; he served also as superintendent of the Bareilly District, and as principal of the Methodist High School in Shahjahanpur.

Early in 1924 Dr. Badley was elected editor of the “Indian Witness,” official weekly of the Methodist Church in India; but in May of that year, in Springfield, Mass., the General Conference elected him a bishop. He was assigned to service and residence in Bombay, and later to Delhi.

Bishop Badley retired from active service in 1944 but continued to reside in India. The following year he was repatriated with other missionaries to the United States on the S.S. “Gripsholm.” After a lecture tour of

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America, he returned to India and settled in Dehra Dun in the Himalayas. He continued, however, to write and lecture on Indian and Christian topics.

In 1903, Dr. Badley was married to Miss Mary Putnam Stearns, who died in May, 1946. Two children survive: Luther S. Badley, of Omaha, Neb.; and Mrs. Mary E. Burgoyne, of Durham, N. H. Surviving also is a brother, Dr. Theodore C. Badley, missionary in Ghaziabad, U.P., India.



Life's Four Great Choices

"THE WORTH OF A person's character is determined by the amount of intelligent, right choices which have gone into that character," Dr. E. Stanley Jones, noted world evangelist and missionary, recently told a youth audience. "Most people don't choose, they don't act; they only rest on public opinion. They are not voices but echoes, not persons but things. 'Everybody does it' settles it." Dr. Jones said that the four great choices each must make are: choice of life work, choice of life mate, choice of life habits, choice of life faith or philosophy.



Dr. E. Stanley Jones



Australian Lutherans License Lay Preachers

To HELP MEET THE ACUTE SHORTAGE of trained clergy, the United Evangelical Lutheran Church of Australia has approved a plan to license qualified laymen as "lay preachers" and to provide them a special course of training. They will work especially in evangelism and work with youth in scattered rural parishes and as assistant ministers in the cities.



Adventists Enter French Guiana

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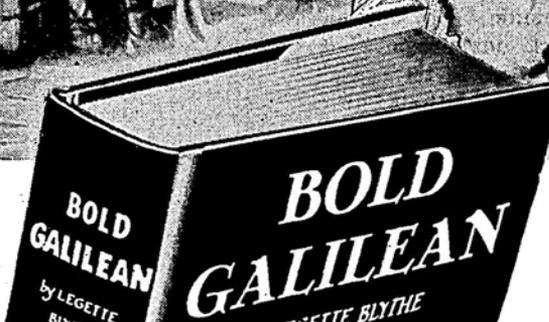
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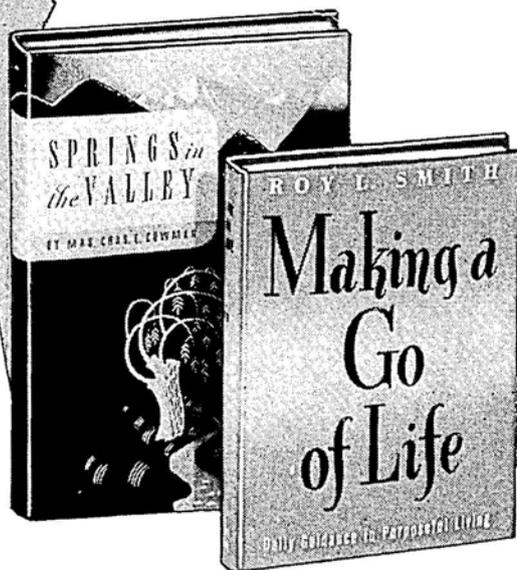
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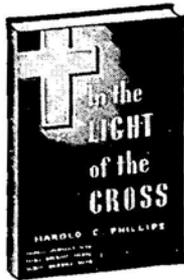
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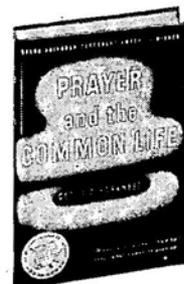
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