

JUNE 1948



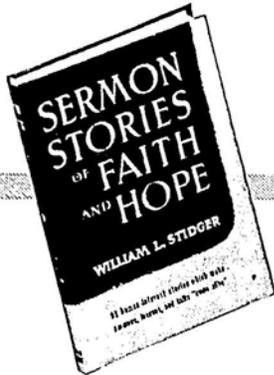
World Outlook



**JOSHUA TREE
NEVADA DESERT**

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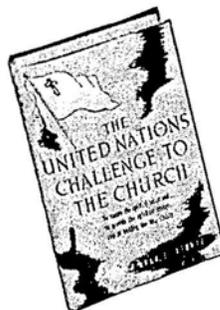


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LETTERS

Blossoms in Japan

● Day by day it is getting warmer now (February). The pink plum blossoms (which I cannot distinguish from peach blossoms) are beautiful and fragrant around my house.

With Dr. Matsumoto as pastor, we have organized a church of over thirty members. Since early January we have been having Bible classes and church services here in my living room. We have an average attendance of sixty-five persons—our students, teachers, neighbors; teachers and students from other schools; friends of all these people. They crowd together on the springy matting on the floor. We are, as a congregation, putting aside a tenth of our weekly offering to send to Moore Memorial Church in Shanghai for use in some project to help in restoring what Japan's military destroyed in China during the war years.

... You will be interested in knowing that the mayor of Hiroshima is one of the members of my Bible class. ... He stated that he wanted to come to my class to study English. I hope that he will receive more than just a greater proficiency in the use of our language.

One of my new duties is to teach an English class every Friday evening in the largest bank in the city. Seventy men and women (including manager, clerks, cashiers, and secretaries) gather after their long working hours to learn from me a little conversation. ... I enjoy this contact with these keen people, who were employed, I am told, from a group of the best students of the Hiroshima schools.

From April, I shall begin teaching to our college students a course in the field of social studies. It is definitely an experiment, and, to me, a fascinating one.

MARY McMILLAN

A. P. O. 317, care Postmaster
San Francisco, Calif.

Forward in Japan

● We hope to prepare and open our first kindergarten in April. Carpenters are busy converting the former parsonage at Akunoura into a kindergarten. Mothers all over the city are eagerly waiting for it to open.

Our school is gradually becoming unified. ... The reestablishment of the Y.W.C.A. in the high school and college last May was like a spiritual rebirth for the school. ... The last week in January was Religious Emphasis Week. There is a different atmosphere now.

OLIVE CURRY

Kwassui Woman's College
Nagasaki, Japan

"Chest-Rub and Sweets for Christmas"

● The story of how one Seibi student's reading of the Bible brought Christmas gifts to the whole school (almost 900 persons) is something I like to remember.

One day last spring there appeared at my door a woman who introduced herself as Mrs. Danck, wife of a lieutenant colonel stationed here in Yokohama. She was a Methodist, and for some time she had been trying to locate a Methodist mission school. Just

that morning, she had gone into a basket shop down town to buy an Easter basket for her small son. There she saw a girl reading a Bible. Upon inquiry, she learned that the girl was a Seibi student, so she asked to be brought to the school. Mrs. Danck and I chatted as if we were lifelong friends that day, and later on we had several nice visits together.

Just before Christmas, a letter came from Mrs. Danck saying that her group of women in a W.S.C.S. in Minneapolis were sending sweets for our school.

A church in St. Louis, with which we came in touch through a "G.I." stationed here, had sent us aspirin and "chest-rub."

And so at Christmas time in Yokohama, each student at our school received a gift. Each gift consisted of a sandwich bag containing candy, peanuts, raisins, and aspirin tablets. The teachers in the school received the same kind of bag, plus a jar (each) of chest-rub.

Thank-you letters signed by every student and teacher were sent to both groups of donors to express something of the joy and gratitude their gifts had brought us.

MYRA ANDERSON

Seibi Gakuin, Yokohama, Japan

What a Year! (1947)

● A year ago yesterday I arrived in Hakodate. What a year it has been! I would rather have missed any other year of my missionary life than this. This has been the time when groping souls were most in need of the assurance of the sure Word of God. Sick people and undernourished people I have been able to help through the generosity of American Christians. Clothing has not only clothed the bodies, but has raised the morale of those who were almost overwhelmed by the struggle for existence.

People are continually expressing their gratitude for the help which has come to them from individual Christians, from churches, from Church World Service, and from LARA (Licensed Agencies for Relief in Asia).

Religious literature can now be sent through the regular mail. ... I am interested in your comments on local, national, and world affairs. I should like to know about programs in your societies and clubs which have been most interesting and profitable.

Yours for a Christian world of peace and good will,

DORA A. WAGNER

Iai Koto Jo Gakko
Hakodate, Hokkaido, Japan

News from Kiangsi Conference

● Nanchang was about 75% destroyed during the war. However, now the minute one arrives in that city, one is aware of a spirit of enterprise. There is a great deal of building going on. ... Several government institutions are headed up by Christian people from our own institutions. In Nanchang, as everywhere else, Christian leaders have an opportunity to work among government school students as never before.

Baldwin School is going strong with three hundred high students, and a primary school of two hundred. Nanchang Hospital was looted of most of its equipment during the war, but the superintendent and his staff have done an excellent job in getting the hospital back into running order.

... The general secretary of the Y.M.C.A.,

a leading layman of the Methodist Church, made it possible for me to meet a small group of young men who are influential in government reconstruction, banking and newspaper work. They all agreed that the Christian Church is now, as never before, in high favor with the general public.

A five-hour trip by train took me from Nanchang to Kiukiang on the Yangtze River. ... I went all over the city more than once, and never did I see any disorder among the troops.

... While I was in Kiukiang, I was entertained at Rulison School. Miss Grace Wu, the first Chinese woman to be granted a Crusade scholarship, is principal. She has associated with her a group of very fine Chinese college women who were with the school during the difficult war period when they moved to West China.

The William Nast Academy for boys on an adjoining campus is also a very good Christian school with a fine man acting as principal. While I was there, the boys and girls from the two schools were preparing a Christmas pageant. ... Danforth Hospital is in very good condition. Dr. Perkins of the Water of Life Hospital nearby has been able to do wonders with his hospital since the war. ... Certainly the Methodist Church has enough strategically located property over China from which to heal, educate, and evangelize a large part of China's population IF we only had the trained personnel.

LOUISE ROBINSON

W.D.C.S. Sec. for China

Ignorance About Money

● I have read the little booklet "The Church in An Atomic Age," and in answer to the question as to how hates, jealousies, and animosities can be set aside so that nations will go to war no more, I will say that ignorance about money causes people to permit war. ... Wars are profitable.

A. J. C.

Anderson, Indiana

"Three Hundred Roses"

● Our gardens are being improved by a gift of three hundred roses.

We have a new gardener, and we expect to improve our vegetable gardens. Our farm is being improved. We have a rabbitry. Chickens will be our next project.

... The children who were not able to go home for a Christmas visit enjoyed a desert trip to Palm Springs in our new school bus. During the Easter vacation, we had an experimental camp. We took thirty boys and thirty girls, for three days each, to Hidden Valley—a wonderful experience.

The Junior League of Claremont gave us some baseball equipment, and our girls have developed a fine team—and they are giving the boys some competition.

We have been taking better pictures—in natural color. Wherever our films have been shown, they have successfully told our story.

From David and Margaret Home (for children)

La Verne, California

From North China

● DEAR FRIENDS:

We had a two-day spring vacation last week. The faculty and many of the girls went to the Summer Palace the first day for an outing. There were five truck loads of us. The girls stood—just as close together

as possible, for the trip. We teachers had some benches in our truck. The Palace is about seven miles out of the city, but, of course, it takes a long time to cross this large city. We live in the extreme eastern part of the city while the Palace is at the west of the city.

On both the trip and while at the Palace I could not help but compare these girls of today with those of thirty years ago, when I first came to China. I remember then that we went on a similar trip. All day long the girls just sat and looked. When they did walk, it was so slowly that it made me tired! Not so with today's Chinese girls! There was movement every moment. They sang all the way out and back again. It was fun to watch the most sober of the bystanders smile to see their spirit.

At the Palace, the girls ran and climbed everything there was to climb. The main temple is up on a very high hill and steps—hundreds of them, lead to the temple.

The Palace has been called "A woman's fifty million dollar whim." It was built in the late nineteenth century by the Empress Dowager—the last ruler of the Manchu Dynasty. This dynasty began in the seventeenth century when the Manchurian government fought and won over the Chinese government—or the Ming Dynasty. That was the way China came by Manchuria which she is now fighting to hold. As always, China absorbed her conquerors. At the time of the coming in of the Republic, when the Manchu Dynasty was overthrown, there was not anything Manchu left, for they had all adopted Chinese habits, customs and even clothing.

When the Empress Dowager built this magnificent "play house," there was no money. She simply appropriated the fifty million dollars which China's ministers had set aside for the navy. Doubtless China's defeat at the hands of Japan in 1894 was due to this theft, for it was largely a sea war.

The Palace grounds cover many acres. The whole thing centers around a large artificial lake, which is fed by a fountain giving off a beautiful jade green water. No words can describe the beauty of this water. Throughout the grounds are stretches of beautiful covered walks—the covering carved and painted by hand with lovely scenes. Rock gardens, beautiful buildings, rare trees and shrubs, bridges of carved marble and hundreds of beautiful bronze urns and figures would take the visitor days to fully see.

Our work moves on with only one thing to hinder—too few workers. If ever I wished I could be more than one person it is now. There is such a deep hunger everywhere for the deep spiritual realities. Just last Monday as I talked with six girls who had asked for interviews their words, which summed up were, "I have no security of any kind and I must have a God I can trust," bespoke this hunger one feels everywhere. It is a real privilege to be working in China at this time.

Since I last wrote our principal, Mr. N. C. Cheng, has gone to the United States to be a lay delegate to General Conference. I trust many of you will have the opportunity of meeting him. He carried unusual burdens during the war years and since. We were all so glad that he could have this time away.

Very cordially yours,

MARIE ADAMS

No. 21, Methodist Mission, Peiping O, China

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The Chiangs Speak to American Methodism

• On the evening of May 4th the centennial of Methodist beginnings in China was commemorated at the General Conference in Boston before a throng which packed the city's largest auditorium. The speakers were His Excellency, Ambassador Wellington Koo and the Honorable John Foster Dulles. In a dramatic gesture between the two addresses, the fraternal greetings of Generalissimo Chiang Kai-shek and an English rendering of the message by Madame Chiang were brought by radio to the large audience. A page of the Generalissimo's statement, with his signature, and Madame Chiang's translation, taken from the transcription and sent by air to *WORLD OUTLOOK* from Nanking, are here presented.

IT IS A PLEASURE AND A PRIVILEGE to address the members of the General Conference of The Methodist Church, meeting in Boston.

The Generalissimo and myself regard it as particularly fitting that our participation in your program comes on this 100th anniversary of the institution of The Methodist Church in China, which is one among the far-flung and extensive operations under the supervision of the Methodist Board of Foreign Missions.

We realize that in addressing this General Conference we are speaking to a body of men and women who not merely represent Methodism, but who personify the thinking, praying international public in every country of the world. For this reason we feel certain that what we say to you will have a resonance in effecting Christian attitudes toward China's present realities.

Because we are addressing such an audience, we want to emphasize a

point which, in our opinion, is fundamental to an understanding of the state of the world today.

To us, one of the basic tenets of Christianity is the truth that, since man is created in God's image, he has an innate right to enjoy respect and consideration, in his physical, in his mental and in his spiritual self. Freedom of thought and action are the *sine qua non* of human dignity. Those who would outrage the dignity of the individual express their contempt for the Godliness that is in man. This Christian truth is the foundation of the democratic ideal of our age.

One of the deep tragedies of the present world is the fact that, although V-E Day and V-J Day have come and gone, this issue of the freedom of the individual is not yet settled. It is still under acute challenge.

The world often asks why China is not yet at peace. We might appropriately answer that nowhere in the

world today are the conditions of genuine peace existent. The brave and valiant ideals, for which the United Nations seemed to be the guarantor, have now become little more than a mirage of hope in most parts of the world. Man, everywhere, is in historic suspense. But, admittedly, in China the misery, confusion and despair is more bitter than elsewhere in the world.

Sometimes, in moments of human weakness, when wrong and injustice seem too triumphant, we feel tempted to ask Job's question—why must such things be?

Why, in a world under Divine dispensation, should the evil-doer and the enemy of humanity be permitted to prevail, if only transiently? Why cannot the Lord, as in the days of the children of Israel before the walls of

Jericho, give victory to those who walk in His way?

And then, on deeper thought, we realize that this is not God's plan.

The answer, of course, is that God has endowed mankind with freedom of will. Although, if He chose, He could make the Kingdom of Heaven come to pass on this earth, yet it is His plan that it shall come through man's own will and efforts. We must all pass through the fire, if we are to be worthy of God's Kingdom.

The consoling thought, in the heat of the struggle, is that conquest by force, while sometimes seemingly successful, in the end always proves unavailing. The victories of the ungodly are all Pyrrhic victories.

We in China realize that there is much yet to be done to better conditions among our people. Eleven years of virtually continuous war and communist uprising have left their tragic mark on our institutions. Within our means we are doing our best to correct these iniquities and evils. There is no disposition, on the part of any of us, to minimize our mistake or to deny the gravity of our problems. This complete and realistic frankness to face our shortcomings, in Chinese public opinion, is, we believe, the saving thing in the present China situation.

We have been asked, what can world Christianity do, to aid the Chinese people in this grave hour?

If there is any one outstanding thing which the Christians of China ask of the Western world in this time of decision it is that world Christianity support China with its prayers.

The effectual fervent prayer of a righteous man availeth much, we are assured.

Prayer is a dynamic force for the right in this evil-haunted world. Through prayer we may change the hearts of the spiritually blind, and the wrong-doers. Through prayer we may bring about a human regeneration which will point the way to a future world, not based on coercion, but on the sublime ideal of universal peace. As Christians, we believe implicitly in the efficacy of prayer. And as Chris-

tians, we know that we need to pray for ourselves as well as for others.

There is no greater power on earth, which can come to China's support in this crisis, than the power which can be generated by the united prayers of the Christian churches of the world. Sustained by such prayers, we know that China will emerge triumphant out of the distress of today into a radiant

and peaceful tomorrow. Righteousness will and must give strength. We shall not rest until our people have been delivered from their present sufferings. We have unwavering faith that this is God's will.

Maying Amy Chung

世界上再沒有比全球基督教會的聯合祈
禱，更能產生偉大的力量來鼓勵中國的努力
奮鬥以拯救中國的困苦艱難的了。有了這禱
告的精神助力，中國必能戰勝憂患危殆的
今天，而到達燦爛和平的明天。我們堅決相
信這是上帝的意志，這是正義的力量。我們
秉此信心，誓必為拯救同胞挽回浩劫而作
堅強英勇的奮鬥，不達目的，決不休止。

蔣中正

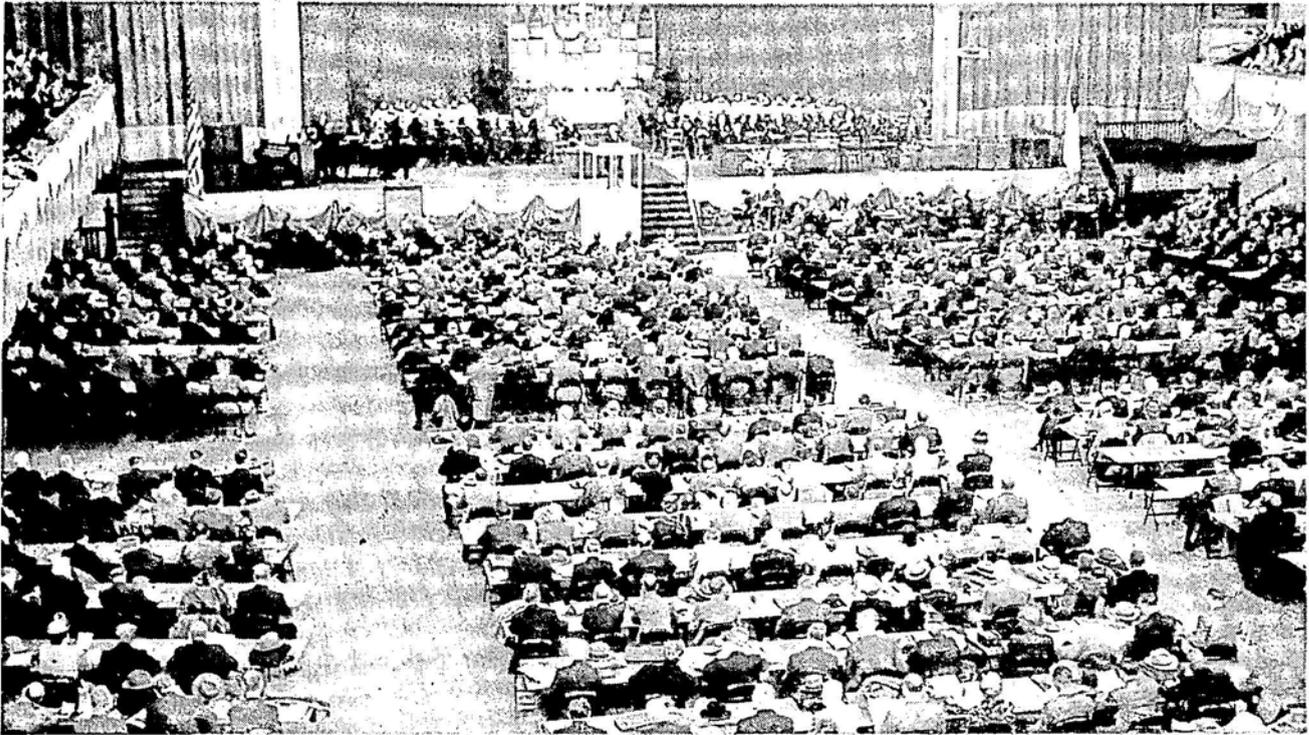


Photo by Dodds B. Bunch

General Conference of 1948 in session at Boston, Massachusetts.

THE CRUSADE FOR CHRIST

FOREWORD—On the opening night of the General Conference of 1948 Bishop G. Bromley Oxnam opened his Episcopal Address with a summary of the Crusade for Christ. We have not the space to bring the entire report before you. We have felt, however, that some of that amazing report must be given and we give it on these two pages.

THE EPISCOPAL ADDRESS TO THE General Conference of 1944 was read on April 26. The world was at war, from the jungles of Burma to the congested areas of Berlin. The great strategic decisions had been made. We were but 41 days from the Normandy Invasion and the storming of Fortress Europe; 376 days from German capitulation; and exactly 475 days from Japanese surrender. Before the passage of these 475 days, tens of thousands of the finest youth of the world were to be killed, great centers of production destroyed, historic structures blasted into debris, millions made homeless. It was a moment of supreme crisis, freedom was at stake, and mankind in fratricidal

struggle became increasingly aware of the sinfulness of the human heart.

In such an hour, it was not easy to plan for the future. The Church was summoned to crusade.

The achievements of the Crusade for Christ cannot be summarized adequately. The Church sought \$25,000,000 for relief, reconstruction, and service to a post-war world. The people contributed \$27,011,243. The budget upon which the asking of \$25,000,000 was based had been prepared with painstaking care. Every item had been scrutinized critically by the Budget Committee of the pre-General Conference organization, in the light of guiding principles previously adopted. Not one dollar of Crusade money has gone for purposes other than those originally budgeted. Obviously, changes in projects were necessary, because no one could anticipate in 1944 what churches, hospitals, educational institutions, and other work would be destroyed by war. Whenever it was necessary to make such changes, the requisitioning Board was required to indicate the original

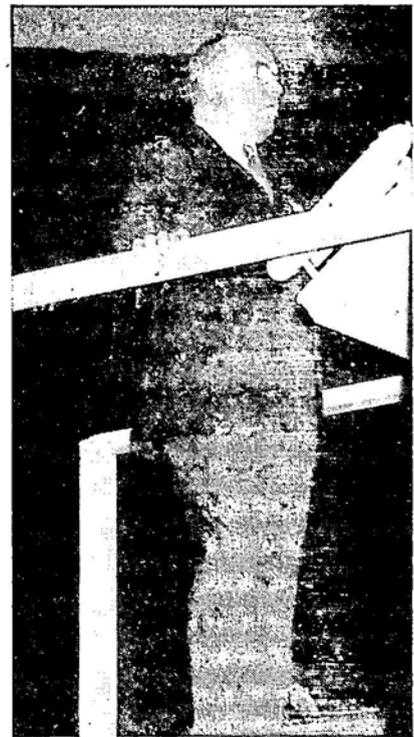


Photo by Dodds B. Bunch

Bishop G. Bromley Oxnam reads the Episcopal Address.

asking, to present the reasons why a change was requested, and to outline in detail the new project. The Budget Committee recommended that funds that could not be sent to the fields immediately because of post-war conditions be held in the Crusade treasury at interest. As a result of this far-seeing action, \$645,265 were earned in interest while the funds were awaiting call, thereby more than meeting the cost of the Crusade.

The Crusade dollar and that of the Methodist Committee for Overseas Relief became bread for the hungry, clothing for the destitute, shelter for the dispossessed; it became scholarships that brought brilliant youth to our universities who will return to native lands as Christian leaders; it became "the glory of the lighted mind" in our educational institutions; the healing of broken bodies and of distressed minds in our hospitals; and expression of love in hate-ruled areas, but, above all, the dollar became the Gospel, as minister and missionary, devoted layman and laywoman, went to the far corners of the earth to serve in the name of Christ.

The wisdom of raising \$25,000,000 during the first year of the Crusade has been recognized by all. It gave the Crusade leaders time to prepare for the Year of Evangelism, during which 578,317 were received on profession of faith and 485,417 were received by transfer. This is the largest number of people to be received by any church in any similar period in the history of the United States. Those who discount decisions for Christ because the number of decisions were more than half a million, who refer to this great and blessed achievement as a "mass movement" of little Christian significance reveal both their ignorance of what occurred and also their lack of acquaintance with the imperatives of evangelism. These thousands came to decision because ministers and laymen took the task of evangelism seriously. To seek and to save the lost is not only a phrase of historic interest but an imperative of contemporary living. . . .

We know that the new world needs new men. It is at the altar that the soul is made ready for battle. Men who would wage spiritual warfare must be equipped with the weapons of the spirit. The Church itself must kneel

before the altar of her Lord in corporate and individual repentance. . . .

But Christianity is more than a call to repentance, more than an assurance of sins forgiven, more than a life full of joy. There is command at its core. Jesus found religion in a cup of cold water, in feeding the hungry, in visiting the afflicted. The test in the final judgment was, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me." . . .

The aftermath of war brings to us overwhelming challenge. There is hunger throughout the earth. We must provide the food necessary to beat back starvation, and as we minister to our allies we must also hear again the words of Jesus, "If thine enemy hunger, feed him." The great dams that have held back the waters of hatred are destroyed, and the inundating floods rush through many lands. It is a property of hate to destroy the object hated. Perhaps it was because Jesus understood the homicidal nature of hate that He could declare that whosoever hateth his brother is in danger of the judgment. We must build a new world, see that justice is done, but without vengeance. We must chart a course between the sentimentalism that refuses to face reality and the hatred that is blind in its demand for revenge. We must love mercy, do justly, and walk humbly with our God.

Thus, the emphasis upon Stewardship in the Crusade moved far beyond the proper insistence that a man holds his wealth in trust to the larger insistence that he is a trustee likewise of his talents, in fact, that his life is held in trust. The Church has therefore, under the leadership of the Board of Lay Activities, summoned its membership to these high and holy objectives.

Under that section of the Crusade called The Crusade for a New World Order, the Church was mobilized in the support of the Dumbarton Oaks Proposals, and, finally, in overwhelming support of the Charter for the United Nations. It expressed itself again in support of those proposals that emerged from Bretton Woods that sought to solve fundamental economic problems at the world level. Similarly, the implacable opposition of Methodism to Universal Military Training was

expressed to leaders of government. International crises occur with such bewildering rapidity and surprise that it is impossible to prepare and distribute the literature necessary to inform the Church and to evoke an expression of opinion upon many issues that involve moral law. Methodism will do well to develop some plan by which Christian judgment may be communicated to the leaders of government for their consideration in hours of crisis.

Extraordinary success attended the Division of the Local Church in its leadership of the Crusade emphasis upon Church School enrollment and attendance. In the first three years of the quadrennium, there was a gain in Church School enrollment of 566,275. Thus, there has been an increase of 12 per cent in Church School enrollment, with the last year of the Crusade to be reported. The average attendance at Sunday school, which of course does not include all of the week-day activities of the Church School, has increased 14 per cent. This means that attendance has increased more rapidly than enrollment, and dispels the assumption that the effort was one merely of adding names to the roll. On an average Sunday, 2,681,565 persons are in attendance in Methodist Sunday schools. During the three years of 1945, 1946, and 1947, a total of 974,391 persons joined The Methodist Church on profession of faith and from preparatory membership. Of this number 512,662, or 53 per cent, came from the Church School. As a result of an effective educational program, the Church Schools increased their World Service and Conference Benevolence giving from \$750,000 in 1940 to \$2,425,354 in 1947. This Division has set as its goal for the quadrennium ahead an increase in Church School membership of 1,700,000, which would bring our Church School enrollment to 7,000,000. Its further goal is a million Church School members uniting with the church during the quadrennium.

The Crusade for Christ, authorized by this body in 1944, proved successful far beyond the hopes of its sponsors. Our task now is to turn to the coming quadrennium, rejoicing in the achievements of the quadrennium that is ended but resolved to occupy new lands in the years ahead.

• *The Bishop of the Geneva Area here tells our readers about Methodist work in another country which few church leaders have entered and from which little has been heard since the war.*

A REPORT ON HUNGARIAN METHODISM

by Bishop Paul Neff Garber

Methodist Headquarters Building at Budapest prior to damage by bombing.



BUDAPEST, HUNGARY, WAS A BEAUTIFUL city prior to World War II. It is not surprising that it was called the Queen City of the Danube. Because of the presence of eighty medicinal springs within the city Budapest once boasted of being the greatest health resort in the world. It is easy to understand why Arpaid and his Magyar companions ceased their wanderings when in 896 they reached the territory of modern Hungary. Despite the ravages of war Budapest still possesses a unique charm.

Budapest, like all of Hungary, has paid dearly for participation in World War II as a Nazi satellite. The seven majestic bridges across the Danube River connecting the twin cities of Buda and Pest were destroyed by the Germans before surrendering the city to the Russian army. The Royal Palace is in ruins. Near it, partially destroyed, is the famous Matthias Church, the scene of the coronation of the former Hungarian kings. Many parts of Budapest are in complete ruins. As one Hungarian friend said

to me, "The glory of Budapest has departed."

The ravages of war have affected our Hungarian Methodists. Prior to World War II there was the Hungarian Provisional Annual Conference with a unique racial and national composition. There were three distinct groups in Hungarian Methodism, namely, Hungarian, German and Slovakian. It is to be regretted that the deep national lines in Europe prevented at times complete harmony among these three different national groups.

One result of the war has been the forced migration of Germans and Slovaks from Hungary. For example, the Nyiregyhaza congregation, the largest in Hungarian Methodism, was Slovakian. This congregation of five hundred members and the pastor are now in Czechoslovakia, having migrated as a single unit. Most of the German Methodists have also left Hungary. As a result there has been a loss of two-thirds of the membership. Only one thousand members still re-

main, these being the Methodists of Hungarian nationality.

Other difficulties have beset Hungarian Methodism. Much Methodist property was damaged during the war. The church of the former German congregation in Budapest is now only a heap of ruins. The large Headquarters Building in Budapest was partially damaged by bombs. My table during the recent session of the annual conference was placed over a hole in the floor made by a splinter from a bomb. Superintendent Tessenyi explained that there were no funds available to repair the floor, and he added that the hole was a continual reminder of the perils through which Hungarian Methodists had passed.

Before World War II the Methodists had at Budakesi, a town near Budapest, a Social Center containing a Sanatorium, an Orphan's Home and an Old Folk's Home. Some of these buildings suffered from bombing and they were partially looted by German and Russian soldiers. For ten years there has been no new equipment



Hungarian Provisional Annual Conference, Budapest.

added at this important Social Center.

Superintendent Tessenyi has shown a spirit of courage in endeavoring to keep open the Social Center during and since the war. There were once fifty orphans in the Orphan's Home but it was recently closed because, as Tessenyi said, "We could no longer see the children die of suffering both cold and hunger." There is only one person now in the Old Folk's Home.

The Sanatorium at Budakeszi could care for one hundred tubercular patients but lack of supplies and equipment has made it impossible to accommodate more than a few of the many persons desiring the services of the Sanatorium. On my visit to the Sanatorium I found that there were no sheets on the beds and the blankets were almost in rags. After seeing the Social Center I understood why the Hungarian Communists make fun of the social service program of Methodism. Frankly, it is no honor to Methodism to endeavor to carry on a social service program on such a poverty-stricken basis.

The war has decreased the number

of Methodist leaders in Hungary. The German Methodist deaconesses at the Sanatorium have returned home. One pastor, Heinrich Hecker, is still a prisoner of war in Russia. The Slovakian and German pastors have also left Hungary.

The financial condition of Hungarian Methodism is desperate. Formerly there was an income from the rent of apartments in the Headquarters Building in Budapest and from the fees at the Sanatorium. New legislation concerning rents, the decreased program at the Sanatorium, plus the general economic inflation have almost destroyed all former sources of income. Since the close of World War II Hungarian Methodism has survived financially only because of the gifts made by the Methodist Committee for Overseas Relief.

Hungary has suffered from tragic economic inflation. Before the war an American dollar was worth five to six Hungarian pengoes. In February, 1946, Superintendent Tessenyi reported to me that the exchange rate was one half million pengoes to the

dollar and added "when you receive this letter it may be a million." Shortly thereafter he wrote that the pengo was almost worthless, saying, "We use now bank notes of a hundred million to buy little necessary things." Economic inflation finally reached such gigantic proportions that the entire monetary system was changed and florins were substituted for pengoes. Prior to this change I received a letter from Hungary with a five million pengo stamp on it.

The Methodist Social Creed states that the Methodists stand "for just wages," but this section of the Creed apparently does not apply today in Hungarian Methodism. As I write this article I have before me the salary scale of our pastors. Our superintendent receives \$56 per month; three pastors have an income of \$44 per month; three pastors have \$35 each month; two pastors get \$26 monthly. There are eight accepted supply pastors whose salaries are only \$13 per month.

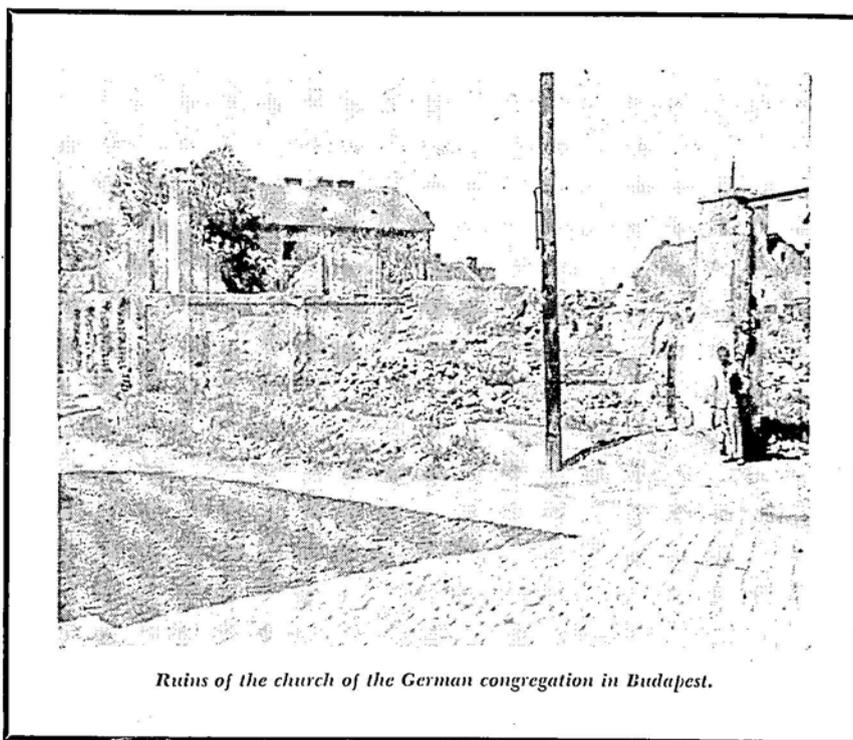
The poverty of Hungarian Methodism was shown at the recent annual

conference. No funds were available to purchase fuel to heat the church in Budapest and for four cold days the conference met in an unheated church. We kept warm by wearing our overcoats during the sessions. I consider Hungarian Methodists to be in greater need of relief assistance than any other Methodist group in Europe.

There are, however, bright points about Hungarian Methodism. In Janos Tessenyi, the superintendent, Methodism has one of its noblest leaders. For forty years the Tessenyi family has been a pillar of strength in Hungarian and Yugoslav Methodism. Janos Tessenyi led the forces of Methodism in these countries during the optimistic Centenary years. He supervised the building of many of the Methodist institutions which today are in ruins. He suffered much during the war. For example, from December, 1944, to June, 1946, Russian soldiers were billeted in his home. At one time Brother Tessenyi and eight members of his family were forced to live in one room of his home at Budakeszi.

Superintendent Tessenyi at the age of sixty-five and despite the ruins about him refuses to be pessimistic. He transmits optimism to his associates. He is indeed a man of faith. I was thrilled as I heard him relate to the members of the annual conference the record of hardships since 1939, concluding, however, with the assertion that God had led them through thousands of trials and difficulties to safety and would help them to final success.

It is interesting that in the darkest moments of Hungarian Methodism official recognition has been granted it by the Hungarian government. Methodism in Hungary, as in other European nations dominated by state churches, has been tolerated only as a sect. Until 1947 it had never been recognized as a church. For many years Methodism had petitioned for official recognition but had always been denied through the influence of the state churches. On November 6, 1947, however, a representative of the government came to a session of our annual conference and announced that official recognition had been granted to us. In his statement he said the Hungarian government had investigated the work of Methodism in Hungary and



Ruins of the church of the German congregation in Budapest.

the status of Methodism in other parts of the world. The government, he stated, was therefore placing the Methodist Church in Hungary upon an equal basis with other officially recognized churches.

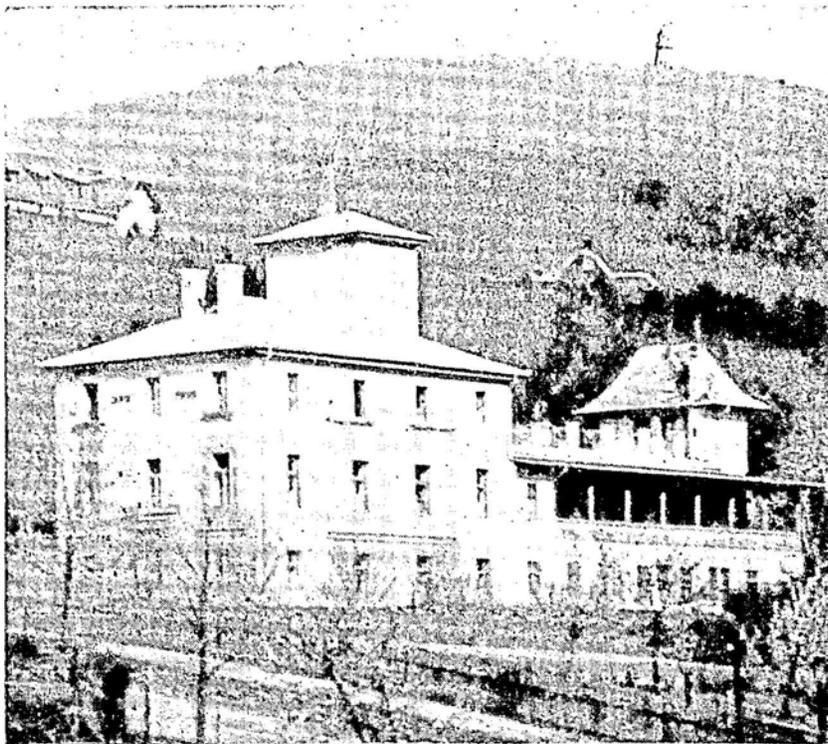
This official recognition means much to Hungarian Methodism. Our pastors can now perform marriage ceremonies, can issue baptismal certificates, and can teach religion in the public schools. Prior to this official recognition a Methodist in Hungary was always listed on public legal documents as having "no religion," since he was not a member of a legally recognized church. Before World War II "no religion" on a legal document was interpreted to mean that the person was a Communist and was subject to police supervision.

In Hungary, as in other parts of Europe, Methodism has always had more "friends" than "members." After three years in Europe I now understand why our membership remains small and why many people become Methodist adherents instead of being members. In Hungary and in other nations controlled by the state-church system people have hesitated to become members of the Methodist Church because of the secular hardships and even persecution which

would follow. It is believed that many of our former "friends" in Hungary will now become "members" since they can now be listed officially as Methodists on public documents and not as people having "no religion."

Another bright point in Hungarian Methodism is the new aggressive spirit that is rising despite the ruins and hardships. Freed from the former internal difficulties as to which group, Hungarian, German or Slovakian, was to lead in Hungarian Methodism, the present leaders are giving their attention to the main tasks of the Church. Superintendent Tessenyi remarked that in former years when transportation was available the preachers did not seem interested in evangelistic work, but now they are really excited and there are no means of transportation. He desires bicycles and motorcycles for the preachers. The same aggressive spirit is to be noted among the laymen. At the annual conference one layman said, "Bishop, I am sure you will be unable to send us a preacher this year so send us instead a bicycle and we laymen will visit the points on the circuit and conduct the religious services."

The most encouraging aspect of Hungarian Methodism is the activity of the young people. Hungarian Meth-



Main building of the Methodist Sanatorium at Budakeszi, Hungary.

odist youth leaders never heard of the Methodist Caravan movement, but last summer a number of them borrowed bicycles and visited Hungarian villages and held open-air meetings. This was something new for this state-church dominated country, where in former years these young people would have been arrested. Superintendent Tessenyi states that "our joy and our hope are the fine young people whom our Lord has entrusted to us and who wish nothing but the

opportunity to serve in the Kingdom of God."

Despite their own suffering the Hungarian Methodists are rendering relief assistance to the many Methodist refugees in Hungary. These displaced Methodists arrive in Budapest without funds and lacking decent clothing. I met many of them. One man was formerly the Methodist lay leader in his country and had been a man of great wealth. All of his property had been confiscated and he and his family

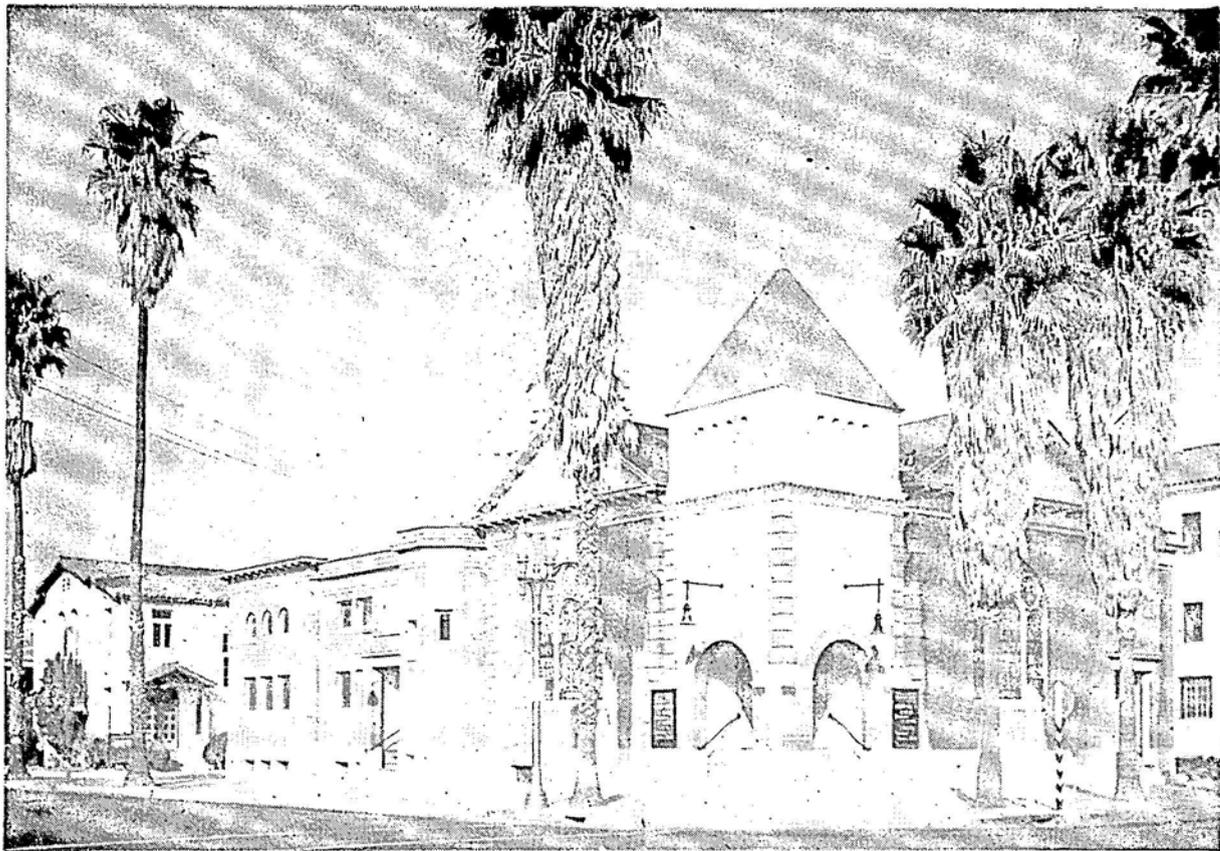
had suffered in a concentration camp, but finally they had escaped to Hungary. He was given shelter, clothing and food by the Hungarian Methodists. After talking with him I wrote in my diary, "He is now an ordinary day laborer and has no passport and is really a displaced person. He is about fifty years of age but is now forced to start life all over again. Yet somehow he keeps smiling and tries to help other people. I wonder if I could take such reverses and still keep faith and courage." The Hungarian Methodists deeply appreciate the financial assistance granted by the Methodist Committee for Overseas Relief for use in helping the displaced Methodists in Hungary.

Superintendent Tessenyi not only has faith in God but he believes that American Methodists will help the Hungarian Methodists in their hour of suffering. It is difficult for him, however, to understand why the social service institutions of the Hungarian state churches are granted liberal gifts from general relief agencies while no help is given by these same agencies to the Methodist Sanatorium. With tears in his eyes Brother Tessenyi told me that he would rather the soldiers had killed him as they threatened to do than to be compelled now to tell the pastors and laymen, and especially the young people, that Methodism must cease in Hungary because of lack of financial support. I join with him in the view that now is not the time to talk about closing Hungarian Methodism.

Missionary Conferences

Numerous missionary conferences and schools of missions will be conducted at various summer assemblies and elsewhere. The following are outstanding Jurisdictional institutions:

Lake Forest College, Lake Forest, Ill.	June 9-16
Clark College, Atlanta, Ga.	June 14-16
Syracuse University, Syracuse, N. Y.	June 21-28
Mount Sequoyah, Fayetteville, Ark.	July 6-16
Silver Bay, New York	July 14-21
Lake Junaluska, N. C.	
School of Missions	July 20-28
Missionary Conference	July 28-Aug. 3
Lake Geneva, N. Y.	Aug. 1-18
Asilomar, Pacific Grove, Calif.	Aug. 6-11



The Spurgeon Memorial Methodist Church in Santa Ana, California.

Photo by Smart Studio

WARP and WOOF **OF THE KINGDOM**

by Eunice Jones Stickland

• *The Methodist Church at Santa Ana, California, built a house of worship for the Methodist congregation at Santa Ana, Cuba. The church in Cuba gave an art glass window to the church in California. Here is an intriguing story of fellowship that carries a message: "Go and do thou likewise."*

THE CONGREGATION OF THE SPURGEON Memorial Methodist Church of Santa Ana, California, has built a church of the same name in Santa Ana, Cuba, where the people have been without church influence for the past fifty years.

Many are the threads which weave

a fabric of friendship between the California town and the Cuban village of 800 people. The man for whom both churches are named was the first settler, postmaster and mayor of Santa Ana, California.

Shortly after his arrival in the 1860's he purchased 76 acres of land. The first piece to be surveyed was the town square where the Orange County Court House stands today. He gave the second surveyed lot to The Methodist Church, South. This, the first church in town, was organized in 1873 and three years later a small frame building was completed. In 1905 on the same site the present Spurgeon Me-

morial Methodist Church was built.

Little did Mayor Spurgeon dream that years later this church would have reached across the United States and out to the island of Cuba where another Spurgeon Memorial Methodist Church would be built on a plot of land given by the city council and the mayor of the town of Santa Ana, Cuba.

What this Cuban church means to the little town is expressed in the words of one of its members:

"We have lived here for the past fifty years with no God and no religion. Now the Methodist Church has been built here and we are being



The Spurgeon Memorial Methodist Church at Santa Ana, Cuba.

taught the love of God and the Christian life. Some of us have been led into the experience of knowing God for ourselves. This has put sunshine into our souls, and heaven in our hearts. We thank God for the Methodist Church and for what it means to us and our children."

Another bright thread which appears early in the fabric and continues to the present day is the story of Ernestine Thacker, one of the first two resident missionaries to the Mexican laborers in Santa Ana, California, in 1902, and who was the first resident missionary in Santa Ana, Cuba, in 1946.

When at the turn of the century, Mexicans came into Southern California and many of them settled in shanties at the edges of Santa Ana, it was the united youth organizations of the churches in the California town who volunteered the support of workers to carry on a Mexican Mission. The Reverend Joseph Thacker and his wife Ernestine, returned from missionary work in Buenos Aires, answered the call. They carried on this work until 1907.

Charley May Cunningham, who assisted the Thackers, and was at that time a member of the Epworth League

of Spurgeon Memorial Methodist Church, and later a missionary to Mexico, wrote of the Thackers, "Their Sunday afternoons were given to visiting among the Mexican people of that entire community from Tustin to the opposite side of Santa Ana. They did not confine their visits to those who attended the Mission but took them all in, especially if they were sick or in trouble.

"In each home visited they held a religious service of some sort. The children of the home would scoot out and call in the neighbors until the little room was filled. Most of those who came would never have attended a Protestant Mission but they heard the gospel in simple language that they could grasp with no reference to church differences.

"Mrs. Thacker was a sort of practical nurse and taught the mothers to keep their families in health as well as attending to actual illness. She started a girls' club for sewing, dramatics and singing."

Later, the Thackers spent some years as missionaries in Mexico. Their last appointment was to Santa Clara, Cuba, in 1928. Through the years the Spurgeon Memorial Church considered them as its missionaries, and it

was at the altars of this church that the couple's children were baptized.

While Moffat Rhodes was pastor of the Santa Ana Church (1922-1938), and dean of the Southern California Epworth League Assembly, the Thackers' daughter, Miriam, a volunteer for missionary work, went to college on a scholarship provided by the Epworth League Assembly. When Miriam married the Reverend Carl D. Stewart and they were sent to the Isle of Pines, off the coast of Cuba, the Spurgeon Memorial Sunday School, under the leadership of the Superintendent Thomas J. Hunter, took the young couple as a missionary special. Each pastor who has served the Santa Ana Church since that time has added his encouragement to the growing interest in the mission work in Cuba.

Since their assignment to the Isle of Pines in August, 1931, Carl and Miriam Stewart have had a fruitful ministry. During ten years on the Isle, church debts were paid, a new church and parsonage built in Santa Barbara, a chain of churches was established across the Isle, and a Methodist school was built in Nueva Gerona.

In 1941, Dr. Stewart was moved to Havana where he served as district superintendent and professor in the



Main street of Santa Ana, Cuba, with the new church at the left.

Methodist Seminary. During this period he saw several churches built or projected, along with parsonages and one school. Also the University Methodist Church was begun at the University of Havana.

While he was district superintendent, Carl Stewart's heart became burdened with the lack of a Methodist Church in Santa Ana, Cuba. In 1945 when he was on furlough, studying in the University of Chicago, he made a speech one day on the topic, "Help Build a Church in Santa Ana, Cuba." Mrs. Thacker, now widowed, was present to hear the talk. Memories of her years of work in Santa Ana, California, came to her mind. "That is where I want work," she exclaimed.

Now we leave these threads, securely tied, while we follow that of Angelica Delgado of Santa Ana, Cuba, for it is this school girl to whom goes the honor of actually starting the church in Santa Ana. Miss Delgado was a student at the Colegio Irene Toland, a school supported by the Woman's Division of Christian Service, in Matanzas, Cuba. During the time she was studying there, Dr. M. B. Stokes from the Isle of Pines held a revival meeting. Miss Clara Chalmers, director of the school, wrote of that meeting, "Over



Photo by Paynes Portraits

Mr. Thomas J. Hunter, for many years an official member of the Spurgeon Memorial Church of Santa Ana, and Superintendent of the Church School.

fifty of our students were converted and Angelica was one of them. She asked Dr. Stokes what she could do for Jesus. Dr. Stokes said, 'Start a Sunday School in your home town!'

"'But how?' she asked.

"'Invite the children to your home, sing hymns with them, pray and tell them stories from the life of Christ and other Bible stories.'

"Angelica accepted the responsibil-

ity and went to Santa Ana each Friday night, returning early Monday morning. Because her parents were not Protestants, the Sunday School was started in the home of Alfonso Jo, and later moved to that of Felix Amador. People came from the outlying districts and in spite of rain and mud, the house was always filled.

"Soon Angelica's sister, two other Irene Toland students, and a parent were helping in the school. The adults began asking for preaching services. The pastor of the Trinity Methodist Church in Matanzas, the Rev. Ernesto Vasseur, started these services which were carried on by a new convert, Razziel Vasquez. Mr. Vasquez later entered the ministry."

This brave beginning was made in 1944. Two years later Dr. Carl D. Stewart was appointed pastor of the Trinity Methodist Church in Matanzas. He felt that his first task was to build a church in Santa Ana. The Honorable Inocente Sanchez, Mayor of the municipality of Santa Ana (which incorporates the town of Santa Ana, and corresponds to our counties), was most co-operative, and a lot was given for the building. To the late Dr. C. K. Vliet Carl Stewart appealed with the suggestion that perhaps their

long-time friend, the Spurgeon Memorial Church of Santa Ana, California, might be interested in helping to build a Methodist Church in Santa Ana, Cuba.

The California church enthusiastically accepted the request which was presented to them in a letter from Dr. Vliet. Mrs. Ernestine Thacker, who was on her way to join her children in Cuba, made a visit to Santa Ana, California, and instilled the entire church with her joy in the new undertaking. The money came from every department and from many individual members of the church. Even the children gave. Their funds paid for an inscription over the pulpit, "God is love." The intermediaries gave the communion table and a bulletin board.

When Dr. Vliet visited the California church to stimulate the project, he found the requested amount of money waiting for him.

To the solid foundation which had been laid by Angelica Delgado, Razziel Vasquez and Mr. Vasseur, the Stewarts and Mrs. Thacker added their strength and enthusiasm. In December, 1946, Mrs. Thacker moved into a renovated store building which stands on the corner of the lot where the Santa Ana, Cuba, church was to be built. Here in "Ernestina's Villa," this understanding woman, who is called the "Pan-American missionary" carried on a little settlement house. Volunteering her full time for visiting, teaching, preaching and directing activities, Mrs. Thacker, in her middle seventies but with the enthusiasm of youth, demonstrated in Santa Ana, Cuba, the same Christ-like love that she and her husband displayed in their earlier work among the Mexicans of Santa Ana, California.

Mrs. Thacker writes, "I have been having a women's meeting every Tuesday. On Saturday evenings I hold a young people's Bible study with a social once a month. A young woman from the seminary comes to help in the Sunday School once a month on Saturday. We have started a youth choir. Last Tuesday we held our first picnic out in the country with games and races and other fun. We plan soon to start using the Laubach method of teaching adults to read."

Octavio Barcelo, a student for the ministry, has assisted Mrs. Thacker

in the church work. Young Barcelo is the missionary special of the Mount Vernon Place Methodist Church of Washington, D. C., of which Dr. John W. Rustin is pastor.

The interest of the Santa Ana, California, Church was climbing. Mrs. Alison Honer, president of the Woman's Society of Christian Service, flew to Cuba to get a first-hand picture of the work. Her enthusiasm glows in her report:

"There was nothing for the people to do outside of a little house work and visiting with neighbors; no place for the young people to go for anything constructive; everyone sitting or standing around. There was no inspiration, whatsoever, just a dull existence as far as I could see, and yet, Mr. Stewart said it was not a poor community, most everyone is employed in the sugar business.

"In the streets there were pigs, goats and tiny youngsters. The side streets are merely ruts or paths from one hut-lined street to another. A mother and baby appeared in the door of each hut as we went by. Mr. Stewart called to them that I was visiting from Santa Ana, California. That seemed to strike everyone funny and they would look at me and laugh.

"It was hard to believe that the town had so many people, but there is a hut under every banana tree and in every clump of trees all through the country outside of the town. The church will be filled before long!"

Upon Mrs. Honer's recommendation twice the amount of money originally planned was sent, bringing the total to \$5,000. But the zeal was not one sided. The people of Santa Ana, Cuba, were wide awake to the new life which was coming to their town. With the help of the Matanzas Church, the Santa Ana folk raised \$1,000 which paid for the building of a school room on the rear of the new church.

A Methodist steward, Carlos Alonso, built the new church. Since it was impossible to find skilled labor, he placed each brick, tiles on roof and floor, and plaster-cemented the outside with his own hands, assisted only by laborers who carried material to him. Mr. Alonso and his wife later gave a lighted cross for the church steeple.

Dr. Stewart, who held two revival

meetings there within two months, writes:

"Mayor Sanchez joined the church, and his testimony to the congregation warmed our hearts. The village blacksmith and his sister became Christians, along with a young man and his sister who walked each night through mud and darkness to attend the services. They were radiantly converted. One prominent man of the village and his family were converted. A young engaged couple became Christians and many mothers and young people joined the church."

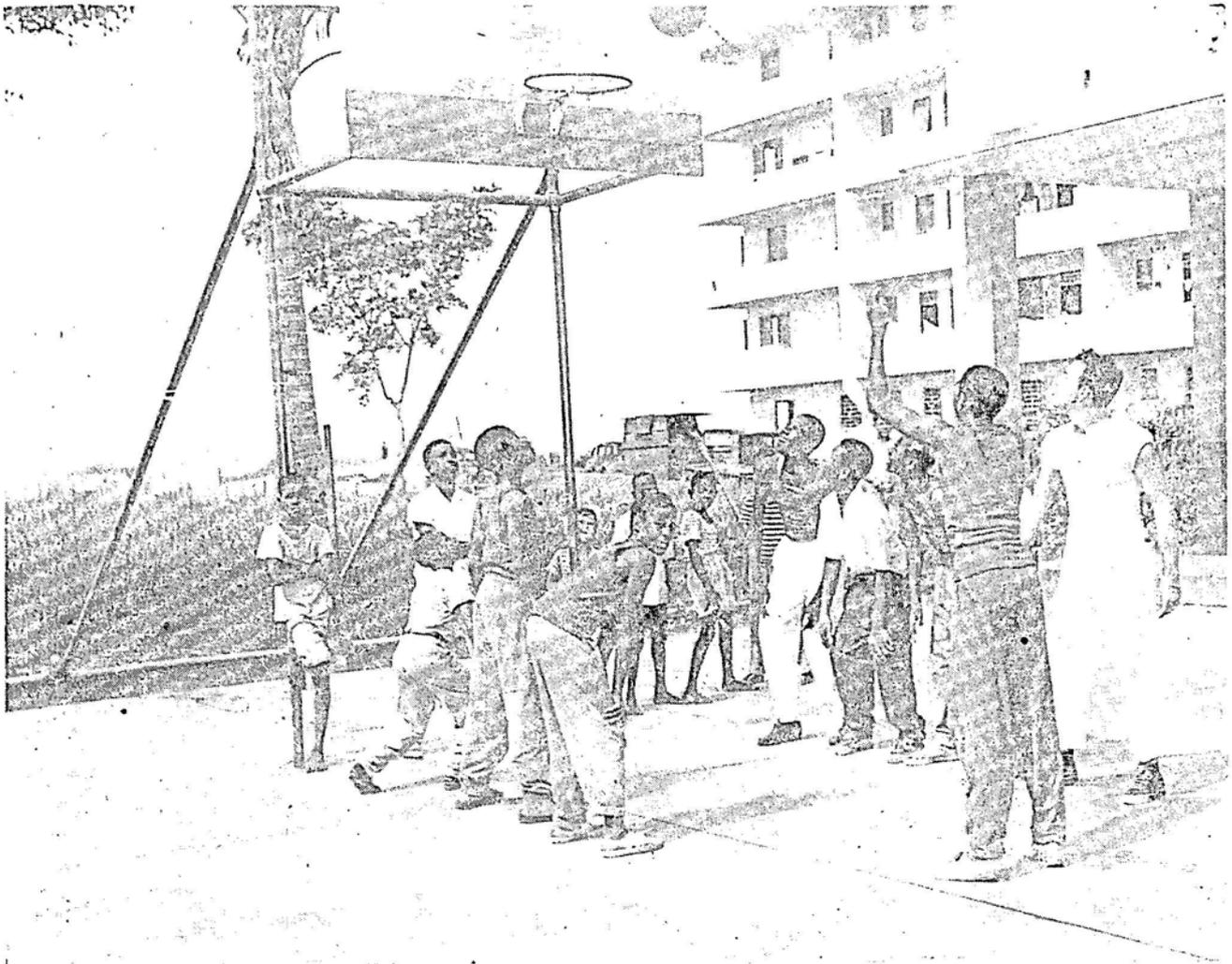
A bronze bell was given for the church belfry by the United Railways of Havana, through the courtesy of Mr. F. A. Davis, and when this bell rang out on August 22, 1947, the day of the official opening of the church, a new day had dawned for Santa Ana, Cuba.

It was a day to remember. The Cuba Pastors' Institute was in session in Matanzas, so pastors and missionaries from all parts of Cuba, from the United States and Mexico, along with members of Protestant Churches of Matanzas, formed a caravan and participated in the opening exercises.

But this day was only the beginning of "fiestas," for Mr. Thomas J. Hunter, representing the Board and the Church School of the Church of Santa Ana, California, flew into the Cuban town to lay the cornerstone and to dedicate the new house of worship there.

In February, 1948, there was unveiled in the Spurgeon Memorial Methodist Church in Santa Ana, Cuba, a stained glass window. Back of the pulpit there glows the beautiful picture of Jesus praying in the Garden of Gethsemane. It was selected and paid for by the people of Santa Ana, Cuba, and it bears this inscription, "With love and appreciation this window is dedicated to our missionary Ernestina Thacker by the people of Santa Ana, Cuba, February 18, 1948."

When on March 10, 1948, Mrs. Thacker rounded out fifty years of missionary service, she could look back through the years and out across the continent and see that all things have worked together. The spirits and lives of people in the two Santa Anas have been united and warmed by the Christian neighborliness of the fabric of God's weaving.



Guachapali boys at play under their sports teacher and coach, Corporal Walter Fiske. Born of missionary parents, the corporal is devoting his life to the dual role of being a good U.S. Air Force soldier and a welfare worker for the underprivileged.

Corporal IN GUACHAPALI

by Sergeant Bill Robinson

• A young Air Force Corporal, of missionary parentage, went to Panama and was depressed by what he found in a slum area. He pitched in to help, and not only developed a fine club for boys but also became so interested that he is going back to Panama to spend his life in Christian service. One of his buddies in the Air Corps tells the story.

DEEP IN THE HEART OF PANAMA CITY on the "other side of the tracks" lies the Guachapali District where Jamaican workers live. They are a dark-skinned race and seldom does one see a white man in that vicinity. If any of the younger generation were asked if they knew a white man, they would all pop up with, "Si, mon, a good white mon, too." Further inquiry would reveal that the man they were referring to is a soldier—Cpl. Walter

M. Fiske, United States Air Force.

A young man who devotes unselfishly time, patience, and money, so that underprivileged children might have a chance to participate in competitive sports, Fiske established a boys' club in this notorious section of the Panama capital. Barriers created by opposition churches, street gangs, and individual harassing were faced and conquered.

Coming to Panama in 1945 as a



These boys of Panama's Guachapali district were saved from being the "bad boys of the town" through the efforts of Corporal Fiske, who organized a boys club in the patio of the Methodist Church in the notorious district and has taught the young men how to be good citizens.

civilian with his missionary parents, the young man immediately plunged himself into welfare and church work in the missionary field. Three weeks after his arrival, young Fiske established the club in the patio of the Iglesia Metodista Dela Gracia, Methodist house of worship in the district. Funds were few and hardships were many, but never at any time did his courage falter.

A wooden church still serves as the club where many activities are carried on five nights weekly and Saturday afternoon. Being in the Air Force and on duty eight hours per day, five days a week, doesn't alter the young man's activities.

Rev. Louis M. Fiske, the corporal's father, serves as minister of the church, and his mother, Marion V. Fiske, de-

votes time and patience in teaching the children.

Beginning the organization of the club, Fiske was faced with an empty patio, no equipment, no help from the outside, and an empty treasury. Countless hours of hard physical labor finally paid dividends when the club doors were first thrown open. Young Jamaican men roaming the streets with hostile ideas proved menacing, but plenty of courage and the desire to help the underprivileged gained the respect of street gangs and now many of them are dependable club members.

Letters to friends in the States brought small amounts to the treasury. Even at present the entire club is operated on approximately \$50 per year.

Fiske set about interesting the

youngsters in sports. They didn't resent his presence and soon had the highest respect for him. "Much of this respect may be attributed to the fact that I showed them attention. That was something they didn't get at home and they were eager for the companionship that had been so sadly neglected," Fiske relates.

Small contributions from interested city welfare workers began to ease the financial situation. Athletic equipment, toys, games, books, and various other things that would please children were donated. Fiske also purchased much of this material from his monthly pay.

"You know, a private doesn't make much. I had to skimp and go without luxuries, but I didn't mind since I was making some small children happy by giving them little things that they had never known before.

"The club began to increase. Soon my membership list had grown to considerable size. A club that had begun its existence on a small scale soon reached proportions which necessitated limitations."

Those limitations were placed. First of all, attendance at Sunday School on the previous Sunday was essential before club facilities could be used. That didn't seem to make much of a dent. Those young Jamaicans took their religion as seriously as their club activities. Another standing rule was added, "No one could enter the club without clothes," which was something that many had been doing. Tropical heat, scratchy clothes, and young Jamaicans just don't mix. The clothing rule caused no drop in club attendance. The boys played in the streets in their "birthday suits" until time for the club to open, then raced home, donned their duds and returned. More facilities were added because the restrictions didn't seem to cut attendance and Fiske was interested in reaching as many youngsters as possible.

The club was booming! New classes were begun. City welfare workers became interested and soon a few came to the district to assist the young man. Most of these were women faculty members of the Instituto Pan Americano, otherwise known as the "Seawall Mission," an institution of The Methodist Church.

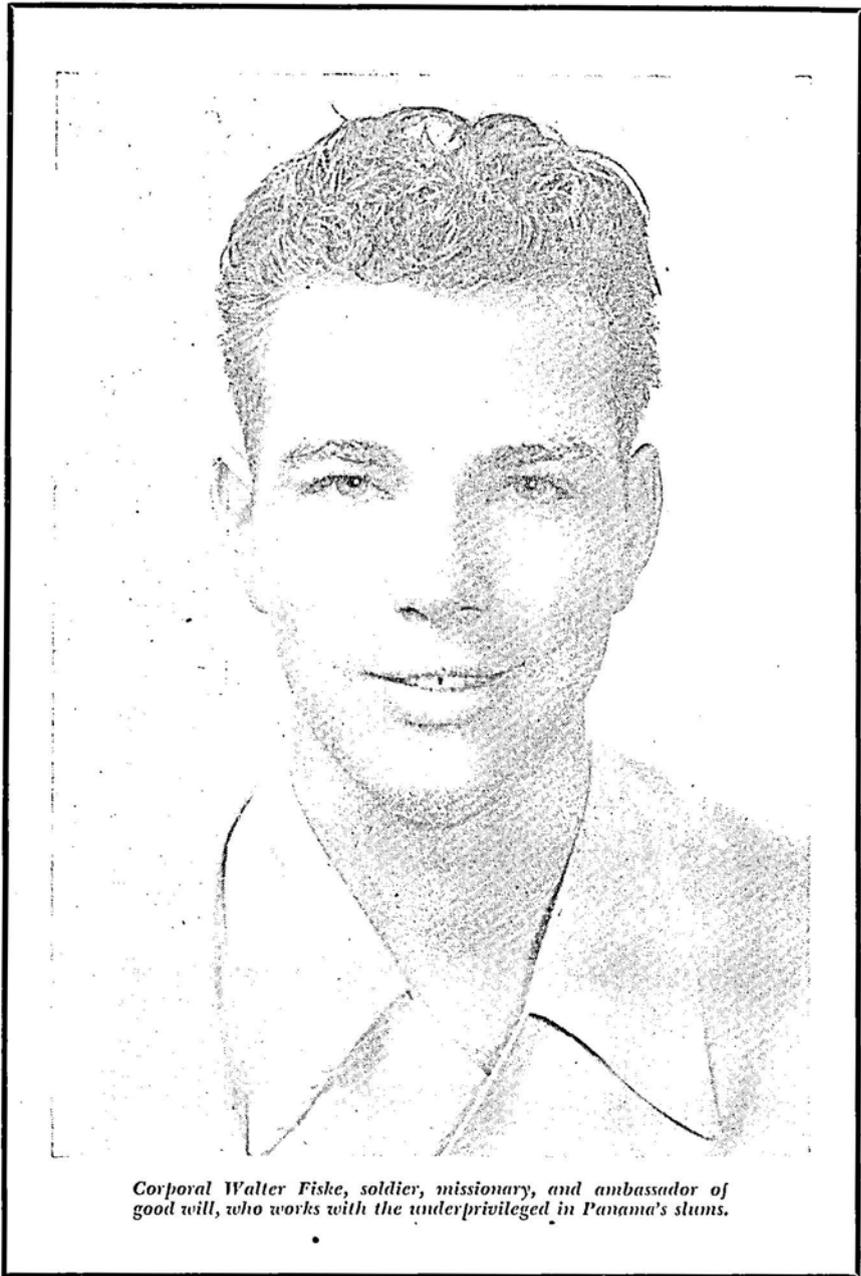
It soon became apparent that a

"co-ed club" was not feasible, because the boys and girls scrapped continually and the boys weren't standing up so well under the competition! The girls received instruction in sewing and intricate needlework, while Fiske continued unassisted with the boys. He formed a basketball team and purchased suits for the players. Difficult workout sessions were held and the boys soon picked up "the hang of it." Softball and baseball teams in season were formed. Fiske took the boys to the beach and the Pacific became the classroom for swimming classes with the aid of a former AF athletics instructor, Ed Nance. Wrestling and boxing clubs were formed. No ring was available but this didn't stop Fiske. He canvassed gymnasiums for discarded rope and ring equipment. A donation here, a purchase there, and after hours of grueling physical labor, he built an improvised ring which served the purpose well. All these activities placed new demands on Fiske, but each new obstacle served only to strengthen his determination that his mission was worth any personal hardship.

Some of the older boys were given responsibility and confidence was placed in them as leaders. There have been no backsliders.

The boys began inviting Fiske to their homes, most of which were miserable tenements. The corporal welcomed the opportunity offered by these visits. He became well known to the parents as the "gringo who wants to help."

Deplorable conditions exist in these family quarters; most of the families sustain themselves on a diet of fish and rice and house their entire brood in one room. An approximate fifty per cent of the children are illegitimate and their mothers are responsible for their support. As many as 30 families share one community bath. There is no refrigeration, and those who can afford it manage to keep their scant supply of perishables in a pan with ice. Most of it spoils but is consumed regardless of its condition. Poverty forbids the luxury of a sensitive stomach. Cooking is done either on the overhanging balconies of the tenements or in the street. An absence of plumbing, garbage-strewn streets and the presence of hundreds of unbathed, sweat-



Corporal Walter Fiske, soldier, missionary, and ambassador of good will, who works with the underprivileged in Panama's slums.

ing people makes a passage through Guachapali an experience which should be waived by all except the hardened.

Seeing all this, Fiske had visions of aiding these families in some manner regardless of the self-sacrifice. At the yuletide season the needy families who were members of the church received Christmas baskets with food for a Christmas meal and toys for the children.

Fiske, who entered the Air Force in October, 1946, will soon be discharged, but Les Miserables of Guachapali who look upon him as indispensable need

not worry. He is leaving for a while, but only to go to the United States to finish his college education. Planning to major in agricultural work and sociology, the good white man of Guachapali will return to Panama to spend the rest of his life devoting his time, energy, patience and money to the welfare of those who are underprivileged and who have been denied the opportunities which should be every man's God-given heritage. Visions of a "Hull House" for Panama and a modern education system are all part of the young man's plans.

May the Best Man Win

by Lyune Rhodes

IN THE EYES OF A CHILD, HIS PARENTS are supposed to know everything. It is father's expected duty to have at his fingertips such odds and ends as the circumference of the moon and the best defensive football strategy. Most parents finally learn to excel in the art of evasion. "Look it up in the dictionary, son. That's how we learn," soon becomes a household pass-word.

But every now and then, your child asks a question that can neither be evaded nor adequately answered. Here is the experience of one father who had to face such a question. At one time or another, every one of us has asked a similar question, and every one of us has had to answer it.

It was a day of great celebrating for Joey and his family. Joey was going to Washington, D. C., to enter a national tournament. Some children's talents lie in music, others in art. But Joey's undisputed genius lay in shooting marbles.

At first his folks were rather disturbed, not quite appreciating the turn his talents had taken. But, after awhile, as they watched Joey's stock rise with the neighborhood youngsters, they became reconciled and finally proud of their son's unusual prowess.

Each year the national marble tournaments are held in a site befitting the importance of the occasion—our nation's capital. From all over the country come neighborhood champs to compete for the crown. He who wins is a mighty man indeed.

Joey and his parents had come through enough local marble tournaments to take this one in their strides. Joey was quite calm and philosophical about the whole thing. "I shall do my best," he announced to his breathless audience, "and may the best man

• *There were two marble shooting tournaments, one for white and one for colored boys. The white winner was declared the champion, but there was no play-off to determine whether the colored winner might be better. Did the best man really win? Or have a chance to win?*

win!" With that he kissed his dad goodbye and hopped the train with his excited mother.

Then came long distance calls reporting Joey's progress. It was father's personal opinion that Joey would put up a stiff fight, but he would not win. He was a little too green for the national championship just now, but next year, a-ah that was another story!

The wise father proved to be correct, and Joey returned with honor and glory, but not the championship.

"It's okay son," his father assured him. "The best man won."

"Hmm," said Joey, a naturally talkative young man.

With that he went into his room with two apples, a sign that he was going to think deeply, and his ocarina, a sign that he was greatly disturbed. His parents exchanged significant glances and waited for the inevitable, whatever it might be. Then suddenly, a worried look came over the face of Joey's father and he began to fiddle with his tie.

"Do you think," he asked his wife, "that our son is a sore loser?"

In a family with a tradition of sports behind it (Dad had been left tackle in college, Uncle Dave third baseman on the Fourth Division's Army team), a "sore loser" was beyond redemption. That such a thing could happen to their child seemed inconceivable.

They had instilled such a strong feeling of sportsmanship and fair play into Joey! Yet, the thought was there—the doubt had crawled into his mind, and Joey's father sat in agony listening to the piping ocarina and the crunch of apples.

Finally the bedroom door opened and Joey came out with two apple cores which he threw into the garbage pail. His father waited. There was a nervous silence as Joey sat on the couch opposite his father's chair. "Don't let him turn out to be a sore loser," his dad prayed silently. "Anything but a bad sport—please!"

Finally the silence was shattered by a weak "Pop" from Joey.

"Yes," said his father eagerly.

"Pop," said Joey with gradually increasing volume and assurance, "I don't know whether the best man won."

"Uh oh," thought his father, "this is it."

"I've been trying to figure it out, Pop, and I can't."

"Well," said his father carefully, "why don't you know whether or not the best man won? Uh—did you think you outplayed the champ?"

"Oh no, Pop," Joey said in amazement. "I lost. I don't mean me."

Relief flowed over his father like the Nile over Egypt. "Well, what do you mean?" he asked weakly.

His son sucked on the ocarina. "Well," he said slowly, "there wasn't any play-off."

"What? Then how did they decide the championship?"

"That's what I don't understand," Joey sighed patiently. "They had two tournaments, Pop. One for white boys and one for colored boys. And the winner of the white tournament was

automatically declared champion of the United States. There wasn't any play-off between him and the boy who won the colored tournament. I watched that colored boy play, Pop, and he was good. Maybe good enough to beat the white boy. How come there wasn't any play-off? Honest, Pop, I don't get it. What's the big idea?"

That was the question Joey's father couldn't evade . . . but neither could he answer it. He didn't "get it" himself. Only one thing he got—and right between the eyes. That was the injustice of it, and the profound effect such an experience might have on his own son.

Joey's father couldn't answer him, because this was not a question one man alone could answer. We all must answer Joey—each one of us.

Every day our children, like Joey, are coming up against incidents such as this, encountering prejudice and discrimination. Such experiences are totally out of key with the standards of fair play which we have taught them. And unless we do something to counteract the effects on the impressionable minds of our youngsters, a great moral erosion may result.

How will our children ever learn that a good sportsman is a good sportsman—no matter what the color of the

hand that plays the game? And in a larger sense, how will they recognize that a good person is a man whose moral code is fine and admirable; that neither color, creed nor ancestry can reveal the measure of individual integrity?

How can we teach our children this basic rule of Christian ethics if we do not follow it ourselves?

So long as we permit discriminatory acts to go unchallenged, we are teaching our children to accept terrible wrongs as morally right. We are endangering the moral fibre of our nation, inviting disastrous political and economic consequences.

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METHODISTS IN PERU

"What I Am, I Owe to You"

by IVAN NOTHDURFT

A Methodist missionary in Lima here describes what the church is doing in the Good Neighbor Republic of Peru.

THE METHODIST CHURCH HAS FOUR schools in Peru, three in the Lima area and one in Huancayo.

Their names and approximate enrollments are as follows: Colegio Maria Alvarado (Lima High School for girls), 720; Colegio Americano (in Callao, for boys and girls), 1,200; the Victoria School (for boys and girls), 720; Colegio Andino (Huancayo, for boys and girls), 370. Thus there are approximately 3,000 students in Methodist schools in Peru.

The purpose of these schools is not to proselyte, but rather to give a broad-minded, liberal approach to education—of training in how to think and not simply regimentation in what to believe. The educational enterprise has been the liberalizing influence which has slowly but surely moulded public opinion to acceptance if not open endorsement of all our work. These schools are self-supporting, deriving their funds from tuition. Nevertheless, students flock to our schools rather than attend free, public schools. It is safe to estimate that our enrollment could be easily doubled if there were only available facilities. Twenty of the twenty-two Methodist missionaries in Peru give all or part time to our educational endeavor. The Lima High School is undoubtedly the best equipped and best staffed school in the whole of Peru. The emphasis upon English, commerce, and home economics along with the wholesome Christian atmosphere of our schools

mark them as outstanding. The Methodist Church can be justly proud of its educational work in Peru.

Alongside the schools has been the constant religious phase of church work itself. The organization is the same as that found in the States, for our Methodist organization is the same the world over. We have two districts in Peru, the Coastal and the Central, with a total of eighteen churches. There are thirteen Peruvian pastors at work on the field and four other young men are studying in the seminary in Buenos Aires. Two of the pastors have been sent to the U.S. for graduate study. Although the membership has not reached the thousand mark, there is slow but steady gain. One object of an indigenous church is self-support. Two of the churches have now reached that goal and others are approaching it.

Such a brief summary of the work here must also mention the Wolfe Memorial Home. Besides being a missionary residence (where we live) it also serves as the mission headquarters. The house contains the mission treasurer's offices, dormitory rooms for sons of our Methodist pastors who come down to Lima to go to school, serves the Lima Union Church as its headquarters, has a social and seminar hall, and furnishes an apartment and rooms for missionaries and pastors who work up in the Andes and who must get out of the altitude from time to time, or for missionaries and friends traveling

through Lima. When you come on that proposed South American trip to Lima, you must look up the Wolfe Memorial Home at Recuay 152.

All indications point to a bright picture for Peru Methodism. We are growing numerically and plans of advance have been studied and approved. The spirit of the workers is good and the four young men in seminary are hopeful signs of an increasingly effective ministry. Materially speaking we are also on the march. At present a new church building and parsonage are under construction in Huancayo and an addition is being made to the Callao school. Two new classrooms have recently been added to the Victoria School, and Third Church in Lima will soon be ready to build. These tangible results are sources of enthusiasm for blazing new trails into the future.

Yet all is not bright on the Peruvian front. Along with the everyday problems of administration and the disappointments and disillusionments which naturally come in mission life, are the more serious national problems. We are suffering from the same financial crisis which now confronts the world. Prices are unbelievably high and salaries of all our workers are low. Then there is that general problem of adjusting the old of Peruvian civilization with the new philosophies of economic advance. All in all it is not an easy road to travel.

One cannot judge the work of a mission by statistics alone. They are cold, objective. The extent of the work is important, but even more valuable is that which one can hardly report. I refer to the "warmth" of a mission. It is the glad hand one extends, the kindness one shows, which make the difference. It is helping a deserving man out of the gutter on to a new way of life. The compensation comes in a simple, heartfelt, "thank you." A business man, a government official, just anyone, walks into the office, and says, "I am a product of your work. What I am I owe to you!" Then we are proud of our predecessors who have brought light and life to a human soul. Multiply those contacts and you'll have the most important contribution of the mission. But you won't find it mentioned in any annual conference report!



"Displaced" children who may one day become American citizens have a meal on Church World Service at the Gablingen School in Germany.

“DISPLACED”

The Methodist Committee for Overseas Relief is our Methodist organization for meeting relief needs in war-desolated countries. An important part of this activity is carried on through Church World Service, the Protestant and Orthodox agency set up to execute certain projects which are best done inter-denominationally. Service to displaced persons in Germany and Austria is one of these.

When you take your old winter coat to place it in the old-clothing drive collection of your local church, you are participating, in a vital way, in Church World Service. But this collecting is only one of many ways in which this organization serves those in need.

WORLD OUTLOOK presents here a series of pictures which shows something of this vital work. Displaced persons are those victims of Nazi terror who were forced to leave their homes during the war and brought to Germany to work for the conquerors. After peace came all

who could went back to their native lands. Now 850,000 survivors remain in Germany and Austria in a condition which is growing worse. Some 80 per cent of these folks are Christians of various denominations. Church World Service assists displaced persons in three programs:

1. *Migration to the United States.* Under the President's Directive of December, 1945, a limited number of these people are permitted to emigrate to the United States. Church World Service aids those of Protestant and Orthodox faiths and others not cared for by the Roman Catholic, Jewish or Child Welfare Agencies. Up to March, 1948, 1,901 persons have been brought to this country and are now re-settled in 156 communities, 33 states and the District of Columbia.

2. *Re-settlement in Other Countries.* This program helps individuals who are interested in emigrating to countries other than the United States. It assists them with



Families (above) who have been granted visas to the United States wait for the buses to take them on the first lap of the journey.

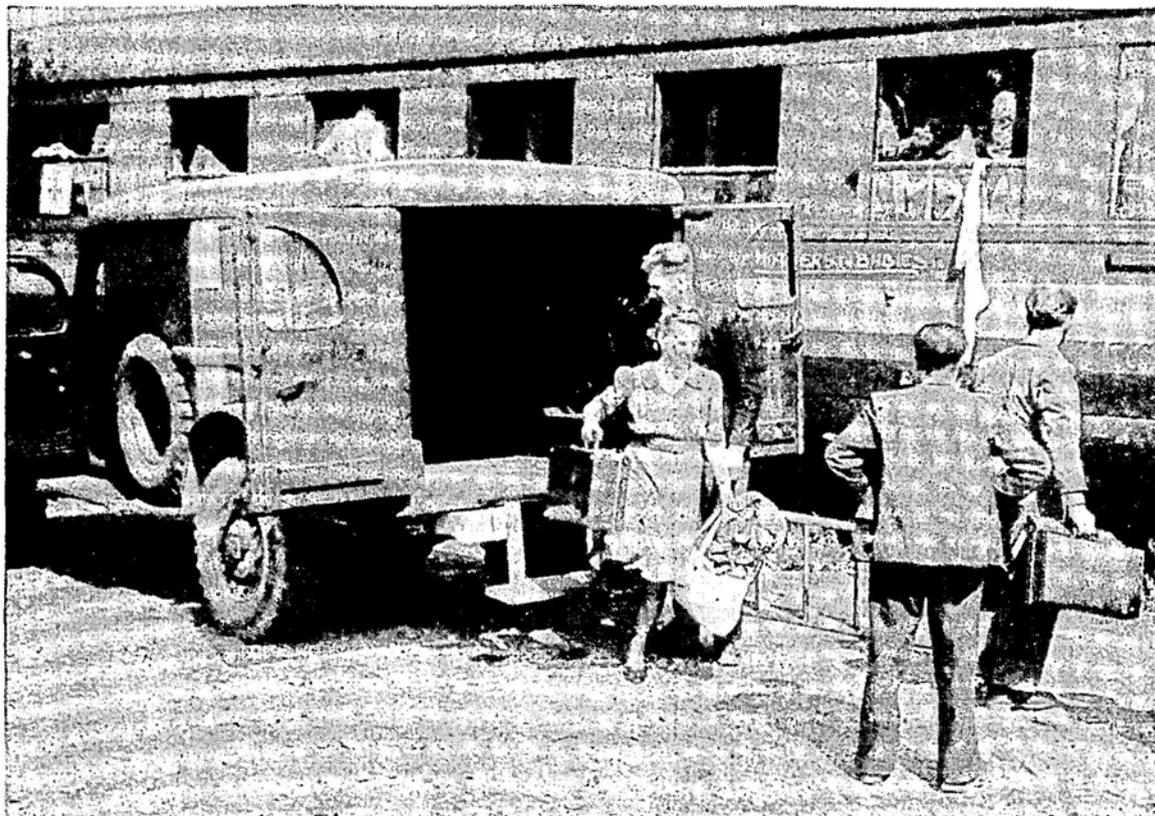


Elderly ladies (left) wearing dresses from the U.S.A. set off for the camp at the embarkation center.

the necessary documentation, movement, and with their reception in the country of destination.

3. *The Welfare Program.* The aim of this service is to prepare immigrants so that they will more easily adjust themselves to the life of the new lands. Also it aids those large numbers of people who cannot qualify for migration. This program operates teacher training schools, sewing and other handcraft shops, homes for the aged, institutes for language teachers, welfare work in the tuberculosis sanitariums and, of course, the providing of material supplies such as food and clothing.

Many thoughtful Americans have been demanding that our Government allow more of these displaced persons to come to this country. It looks now as if a Bill for this purpose will be passed by the present Congress. In case this occurs The Methodist Church will have a great responsibility in co-operating with other denominations acting through Church World Service to help to re-settle those coming. Any who wish to assist in this matter should get in touch with the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11, N. Y.



A mother arrives at the train. Mothers and babies get better travel facilities than other persons.

The baby, carriage and all, is lifted into a box car. Carriages like this one were made for the children of storm troopers, but are now distributed to displaced persons.





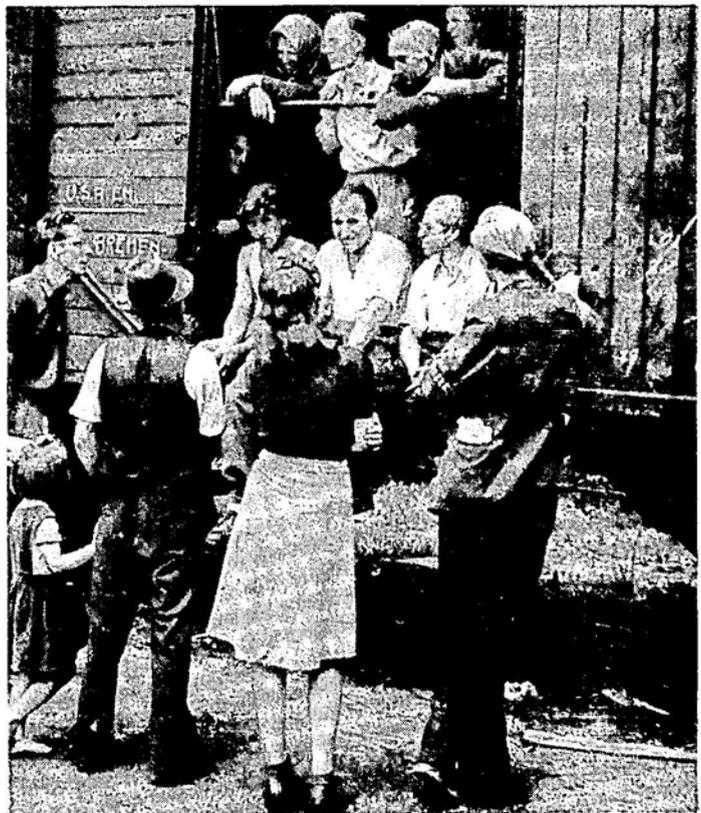


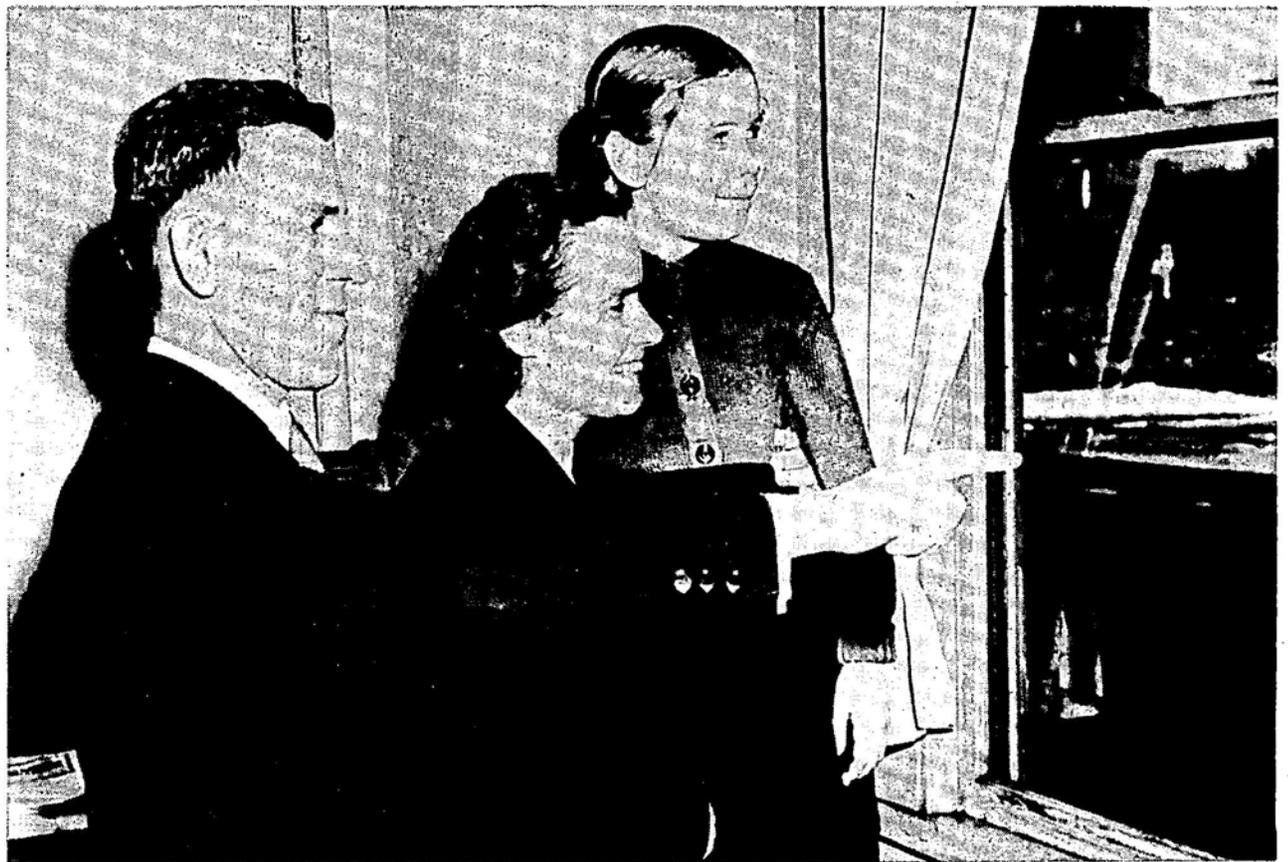
While the displaced persons wait to embark, they prepare for life in the States. Here is a class (opposite page, top), in kindergarten training for girls, taught by a Church World Service worker.

Teacher candidates (opposite page, bottom) take morning exercise to be fit for the new life and new home.

Young people (above) beam as the train pulls out. The phrase on the car "Any gun, chum" is strictly American.

The car (right) says "U.S.A. Em."—embarking for the United States. Men and women who will be our fellow citizens take a last look at the old country.





Carrying their worldly possessions, these former displaced persons (opposite page, top) arrive in America. Church World Service has aided 1,899 displaced persons to come to America for re-settlement since 1946.

Mr. and Mrs. Jacob Sawialojan and their daughter (opposite page, bottom) survey the view from the window of their new home in Springfield, Massachusetts.

Zelma Bergins (right) has become a member of the local church in her new home at Lake Mills, Wisconsin. At present she is studying the United States constitution and American literature.

This family (below) once lived in Poland. The Germans sent them to a forced labor camp. After the war they lived in a displaced persons center. Today, thanks to Church World Service, they live in Minneapolis where the father works in a railroad shop.





A home (above) that one of the refugees has found in our country. He is Adolf Bergmans and he is a Methodist preacher. He is now serving a pastorate in Ironwood, Michigan. This is a benefit that has come to the American church through Church World Service.

While their parents talk re-settlement plans at the Church World Service office, these new Americans (right) look on their new country and find it good.





Religious News Service Photo

A camp set up for refugees.

India's Christians

Interview with Bishop J. Waskom Pickett

INDIA WAS NOT PREPARED FOR THE trouble she had to face in those early days in September. No one in authority envisioned the uprising that would follow the movement of peoples from one section to the other. It was hoped that the exchange would be relatively simple—villagers from India moving into the houses of villagers

of Pakistan, and vice versa. The plan broke down. The transportation system was not adequate to handle the emigration. Added to that, the religious war broke out.

In the early days of September, with Delhi the center of murderous riots, and the camps filled with refugees, we were called into conference

by the Minister of Health, Raj Kumari Sanrit Kaur, one of the few women in the Indian government. She asked the Christians if they would organize a relief program for the camps. Those Moslems who were sheltered in them were terrified of even the food that the Hindus brought them. Parents would knock the food out of their children's hands, fearing that it had been poisoned. If the people were to be cared for at all, someone would have to take charge, someone who did not inspire terror.

The Christians agreed to undertake the job.

It was a hard job physically, and psychologically. With the deep dis-

• *Editors' Note: The other day, a young woman stopped in the office of WORLD OUTLOOK. She was niece of the Minister of Health of the Indian government. She had come to pay her respects to the Christians for what they had done during the trouble in India. "We used to look down on the Christians," she said, "but we will never do so again after the service they gave during the riots in India. Christians have won a new place in India." How they won that new place is told here by Bishop Pickett of Delhi.*



*Bishop
J. Washom Pickett
of Delhi, India.*

trust of the refugees for the government officials, the Christians had to be liaison officers in almost any government dealing with the people—even to the extent of arranging with the government to pipe water into the camps. They had to oversee, and in some cases actually to do the work, of digging ditches for sanitation, and at the same time they had to educate the people to the need for such ditching. They had personally to distribute the government food. At one time, a group of Moslems, one noted for its philanthropic work, offered to police and distribute food in one camp section. The refugees would have none of it. They did not trust even their co-religionists, so suspicious had they become and the Christians had to re-assume control.

A dispensary was organized where over one thousand men and women were treated for cracked skulls and knife wounds which they had received during the riots. Mrs. Pickett, with some of the Indian Christians, worked ten hours a day supplying the dispensary with the necessary bandages.

When thousands of people are crowded together, one must expect disease, and disease comes quickly in India. The scourge which is most dreaded is cholera, and cholera was not slow in putting in an appearance. With a childish hope that if the disease were treated lightly, it might not be serious, it was called by another name, and no measures were taken

to remove the stricken. One of the heroines of those days was Miss Helen Buss, missionary under the Woman's Division of Christian Service.

Miss Buss made it her business to trace down the disease, to remove the stricken and to see that they were cared for in the hospital for infectious diseases. Day by day, she explained to the mothers why it was necessary to take their children away from them, or to children why their fathers and mothers must leave. It was a heart-breaking task, and a dangerous one.

The non-Christian nurses would not care for the cholera sufferers in the hospital. They knew only too well the danger of infection for themselves. A call was sent out for nurses to take their place, and the Christian nurses came forward.

But the danger was not only from the chance of infection. As the Christians grew more prominent in their care for the refugees, those who were determined to wipe out the Moslems turned their ire on the Christians. At one time, they sent out a proclamation that the Christians who helped the Moslems would be treated exactly as the Moslems were treated—they could expect to be attacked.

A morning paper in Delhi—one that went to press before the gates of the camps opened and the Christians arrived to carry on their ministrations—printed the proclamation and with it the news that fifty per cent of the Christians had been so terrified that

they had stayed away from the camps. The newsmen were so confident that this would happen, that they had no hesitation in printing the item as news. But when the gates were opened, the Christians were there as usual. They had not been scared off at all.

As the days went on, medicines and supplies began to run low. I (Bishop Pickett) as a representative of the Christian group was called in by Jia Raj Mehta—Gandhi's personal physician—to list those supplies which could not be found in India. They were such things as anti-tetanus serum, penicillin, anti-gangrene serum, concentrated food for babies, and the like. A list was cabled to the Church World Service, and the State Department at ten o'clock one Monday morning. By four o'clock the next day, everything asked for was in a plane taking off for Delhi.

The supplies were put at the disposal of the governments of India and Pakistan. Christian doctors had access to them, of course, but they were accessible to all others as well.

One of the most dramatic stories of the use of those supplies is the story of the patient who was the first to be treated by the penicillin which had just arrived.

This patient was a young Christian woman who had come from her village home to stay in the home of her father-in-law. Unfortunately, her father-in-law's family lived in a Mohammedan community. The mob descended on that community. All her family was killed, and she herself was supposed to be dead. She was thrown on a heap of dead and dying, and the house was set fire to.

The rest of the story is a miracle. By an almost superhuman effort, the young woman rolled herself off that heap and crawled through the door and out onto the road. By morning she had crawled to a stretch of road which lay in front of a Christian home.

"There is a dead woman in the road," one of the members of the Christian household reported. But as he reported it, he saw the woman move.

The Christians made a litter, put the woman on it, and hurried her to the mission hospital where she was put in the care of Dr. Childs, an Indian Christian doctor.



Religious News Service Photo

Waiting to be admitted to camp.

"She won't last through the night," he said, but nevertheless he gave her the penicillin on the chance that he might save her.

Today, that woman has been discharged from the hospital to go back to her village.

There were three Christian forces at work in this story—no, perhaps four.

One was the determination for life one finds in a Christian. Second was the concern of the Christian who saw her, so that he risked his own life in getting her to safety. Third was the chance that the Christian doctor took in risking his precious drugs on a person who, it seemed probable, would die. The fourth was the Christian concern that had established the hospital there.

Now we have been talking just about the events around Delhi. All the Christians in India were organized for relief work. Some of it was a spontaneous type of relief—hiding refugees,

smuggling them into safety, feeding them—some of it was carefully organized. One such type of relief was the organization of trained Christian men who preceded a convoy of refugees and tested the water along the way. That water which was found impure was labeled, and equipment was left so that the water could be purified or other water could be substituted.

Another committee organized Christians into groups who followed convoys in jeeps and trucks. As plodding men and women began to fall behind the convoy, these Christians would pick them up in their jeeps and carry them to the head of the column. It is estimated that hundreds upon hundreds of lives were saved in this way, since stragglers were in danger of being killed once they were left behind the convoy.

As the rioting began to abate, and the country began to quiet down, I was called into the office of the Minister

of Health—there to receive an award as a recognition by the government of the work of the Christians during those tragic days. Thousands of lives had been saved in all manner of ways by Christians throughout the land. I was merely the one chosen to receive the award in the name of those others.

Today in India, the Christian community has a new prestige. Educated Hindus and Moslems alike are asking for instruction in Christian belief. Those who will never come to that place are saying that they have been forced to put a new evaluation on the place of Christianity in the national life. The Indian Christians are proud of the new esteem they are awarded. But their relief work they take as a matter of course.

"We had only two choices to make," the Indian Christian leaders say. "One was to determine what was most necessary to be done—the other was to decide how we could do it."

Photographs by
Phillip Gendreau, N. Y.



Boys who consider Alaska as home, and who can, given proper training and opportunity, take the responsibility for its future. Many people think, however, that the responsibility can never come to its full expression until Alaska is one of these United States.

SHALL WE HAVE A

Facts Arising Out of An

"STATEHOOD WILL NOT SOLVE ALL Alaska's problems," said Dr. Brown, Secretary of the Division of Home Missions and Church Extension, "but I do not see how her problems can begin to be solved without statehood."

The controversy over Alaskan statehood has been unusually intense during the past year. On one side it is said that Alaska is not ready for statehood—for one thing, she has only eighty thousand residents. On the other side, it is pointed out that several states have become states with far less population than that. But it is so far away, says the first side, it has so little connection with the affairs of the United States. It is one day's trip by air, replies the other side, and it is a section of the world that is exceedingly air-minded.

Indeed the stateless situation of Alaska is a great concern of the Christian church. Industries grow up in an atmosphere of social irresponsibility that reminds one of the early days of the industrial exploiter.

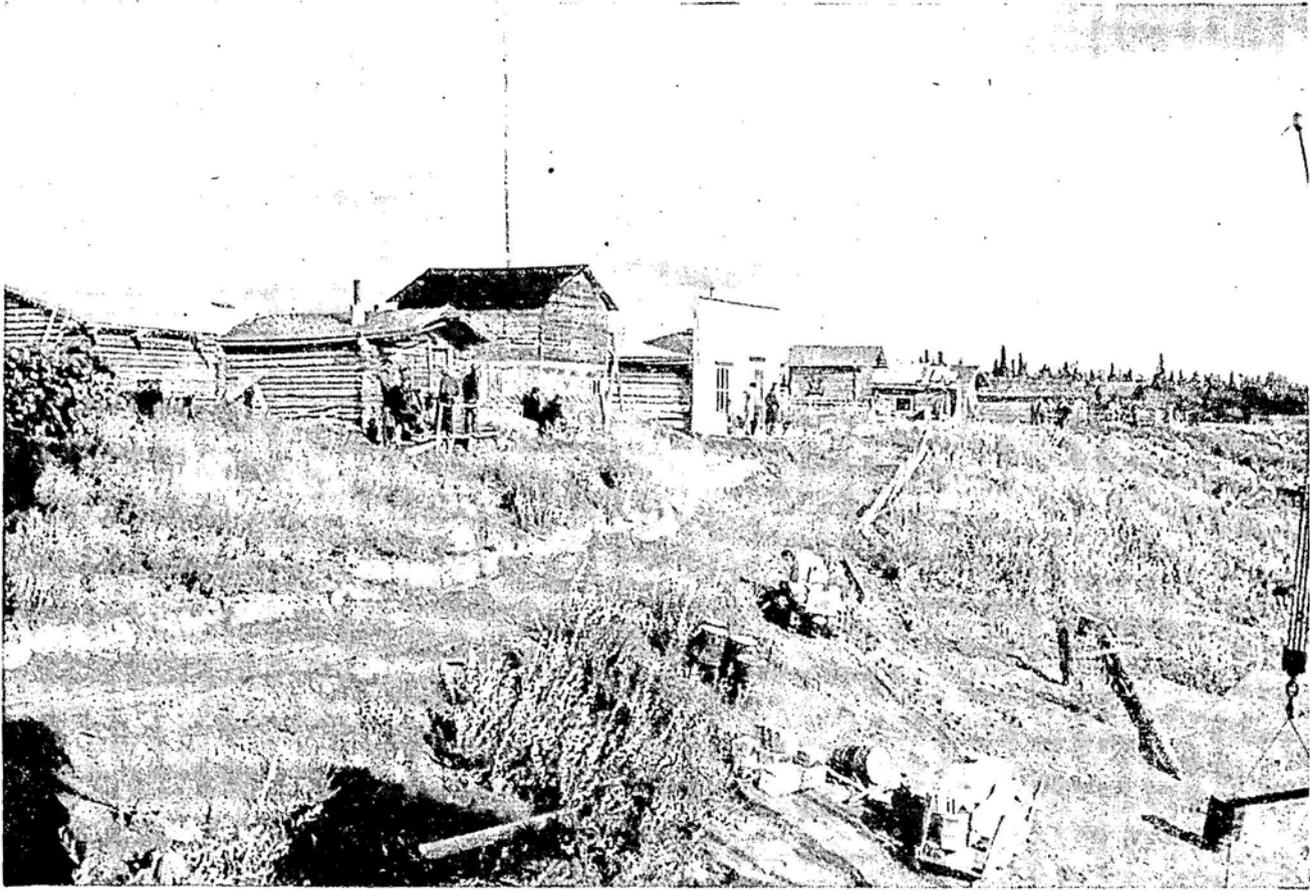
Take the salmon industry, for instance. The salmon industry of Alaska has produced an income of \$1,500,000,000 with no property taxes, no personal income taxes demanded of its owners or employees, no corporation tax. During 1946, according to Richard Newbarger in the *Survey Graphic* (Feb., 1948), the value of canneries in Alaska exceeded seventy-five million dollars, and not one penny in property tax was paid on the investment. Workers receive social benefits at the whim of the owners. And the Alaskan may not be employed at all in

some of the industries, since there has been a great deal of importation of labor from outside.

What is the result?

The result is that Alaska does not develop. Benefits that most states take as a matter of course, such as highways and hospitals and even police, are hampered by the lack of money.

The Matanuska Valley, rich with the silt deposited from glaciers whose soil is a thousand feet deep, can grow enough food for all Alaska. But most of Alaska continues to buy its food in cans from the United States. There is no adequate highway system to get the food from the Valley to consumers. Tuberculosis flourishes among the Indians of Alaska. There is no territory-wide control of the scourge since there are no funds for control.



An Alaskan village. The picture was taken in late August when winter supplies were being brought in by steamer. The desolate country may be why many settlers from the States do not consider Alaska as "home," no matter how long they live in the territory.

FORTY-NINTH STATE?

Interview with Dr. Earl R. Brown

We are talking in material terms for it is in the material things that social irresponsibility is most quickly reflected. But it affects the spirit too. Alaska has never been, since the earliest days of its exploitation by the white man, a place where the white man settles down. That is not to say that he does not build his house in Alaska or raise his family there. He may live there all his days. But to most of his kind, there is a rootlessness that is most apparent to the newcomer. The States still remain *home*. He does not begin to improve and develop the place where he lives, as did the early settlers in the expanding West. And yet, Alaska has more to offer in national wealth and in human values than many a state of the early frontier. The Alaskan has courage and vitality and

initiative, or he would not be where he is. He has gifts for the nation if he were given incentive to take root.

Then there is the Indian Alaskan.

Governor Gruening has said that given two generations of Christian education and culture, this Alaskan can come to as full a development as any Western man. He means by that, that the Alaskan can be equal in his grasp of technological matters, in agricultural experimentation, and in understanding the subtle interplay of human personalities that is necessary to be able to govern his own land. But to come to that state, he must have, beside opportunities for Christian education and culture, the development that comes from responsible citizenship.

There are many Christian sects in

Alaska. They come for a little while and then move on—rootless as the settler. But two churches have remained steady through the years—one the Presbyterian, originally given the responsibility for the Indian, the other the Methodist Church, originally given responsibility for the white man. Today, the two denominations are working together serving both races as well as they can. They are determined that both groups of native Alaskans—white and Indian—shall have a chance at the Christian education and culture that will bring them to the finest development. But they both realize that neither the Alaskans nor the United States will get the full benefit of these gifts until Alaska becomes a state—responsible to the union of states and responsible for its own citizens.

Forward in NORWAY



Methodist Prints

Mrs. J. D. Bragg, president of the Woman's Division of Christian Service, greets Mrs. W. Sandberg, president of the Woman's Society of Christian Service of Norway.

Mrs. Sandberg, when she was making a talk before the Executive Committee of the W.D.C.S. at the March, 1948, meeting (at 150 Fifth Ave., New York City), said: "I know Mrs. Bragg's face very well, although I have just met her. During the war, when we had no news of the church in America, I cut Mrs. Bragg's picture from a magazine, put it up in my room, and prayed for her every day."

by Mrs. Walborg Sandberg

● *Foreword: Mrs. Sandberg, president of the Woman's Society of Christian Service of The Methodist Church in Norway, is visiting the American Methodist Church. Many of our readers met her at the General Conference in Boston in April. Mrs. Sandberg has written for WORLD OUTLOOK this interesting account of the church in Norway, from the viewpoint of a Christian leader.—Editors.*

THE WOMEN OF NORWAY HAD A HARD time during the war. And when husbands and children came through it, as they did, the honors were due the women. I refer not only to the many women who left all to go to England or who served the soldiers, but also to the plain women in the homes. The faithful wives and mothers could not escape, but had to stand by in their places. They wanted to stay and fight in their own way, and to hold their homes together. These women had to change their day's work.

In time of freedom, a woman would get up in the morning, make breakfast for her husband and children. When they left for work and for school, she stayed peacefully at home.

During wartime, the housewife, as

soon as her dear ones had left home of a morning, had to take her basket and stand in a long file waiting for hours to see if something could be had for dinner. Sometimes there were fish from the fishing boats. But fish were not enough. And it happened many times that, after standing in line for five hours, a woman would hear the fisherman say, as her turn came, "Sorry, ma'am, that's all I had today—maybe tomorrow." With tears in her eyes, she would return home, downhearted. But she bravely found something.

Then there were the women whose grown sons would disappear—and they dared not ask questions. Occasionally a message would reach them, "Safe so far." Nobody knows what Norwegian women went through at such times.

But they had a feeling of standing together and of working together with other wives and mothers. Such danger drove women to that Friend over all Friends, Jesus Christ.

The Methodist Church in Norway has a very strong deaconess work. For over fifty years, this work has gone on. It began in a small way, with two sisters in a little room in Oslo. Today, Betanien is a large institution with three hundred deaconesses. There is one hospital and a deaconess home in Oslo; one hospital and home at Bergen, and a hospital in Skien.

These deaconesses are doing a faithful work day and night. They do not spare themselves, but are always ready to give their best. Many who come to our hospitals with sick bodies leave with both healthy bodies and happy souls.

Several deaconesses are serving as church sisters. They assist the pastors in visiting the poor and sick. The deaconesses are devoted to their church, making His Name known through their faithful work.

Last year these hospitals had 6,587 patients; 1,102 children were born in them.

The church in Norway has two homes for aged people; one in Oslo, and one far north in Vadso. One of these was destroyed during the war. Now by a gift from the Methodist Church in the United States of America, plus an offering gathered by Pastor Thomassen, who is leading the social work in Norway, a new home has been erected. It is not a permanent building, but a barracks which was bought in Sweden. There is room for only twenty-two persons. Many are on the waiting list.

The matron of this home wrote: "The first days in our new home were a dream. We couldn't believe it, the change was so great. The dear old ones went about smiling like children on Christmas Eve."

Two new homes are being planned, one for Bergen and one for Trondheim. The Methodists in the United States are investing money in a fine way.

Homes for Children

In three homes for orphans (two near Oslo and one in North Finnsnes), sixty children are growing up happy

and satisfied. This work has been carried on for fifty-five years, and has never gone so strongly as it is going now. The children live in small houses, twenty to a unit, with a house mother who finds time for individual care. I wish I could take our American friends to see a Christmas party at one of these Norwegian homes for children. Young and old meet the grown-up, "graduates," many of them with their own children, and the children of today. One of the oldest boys always makes a speech. Songs are sung around the Christmas tree. It is a happy occasion.

There is great need for additional children's homes, and we are hoping that we may be able soon to have them. We need good homes, with godly influences, to bring up children who will continue the work in a good spirit in the church which we love.

The Woman's Division of Christian Service

In 1920, the Methodist Annual Conference meeting at Bergen was addressed by Miss Watson and another lady who were on their way to the United States from India. A meeting of Norwegian women was announced. Woman's missionary work was begun with only a corresponding secretary. We belonged to the "Topeka Branch." But in 1931 we were organized afresh. Bishop and Mrs. Wade came over, and a Scandinavian Branch was organized.

At this same time, a young girl had been preparing herself to go to India. At a meeting in Central Church in Oslo, the Norwegian Woman's Foreign Missionary Society was organized. Miss Agnes Nilsen, our first missionary, traveled around visiting the churches and organizing units.

The interest was great. This was something for the women! We had our own missionary to support and to pray for. Before 1939, we had sent out two young women, one to India and one to Africa. Together with the other Scandinavian countries, we supported Miss Winnie M. Gabrielson for a period of nine years in India.

Our first missionary, Miss Nilsen, came home on furlough, and visited the great meeting at Pasadena. Then the great unification was made fact,

and since 1940 we have belonged to the Woman's Society of Christian Service.

The doors were shut the whole time during the war. Sometimes we felt that those five years were lost. We knew so very little of what went on. But in faith and hope, the women of Norway went on in prayer.

The missionary meetings in Norway are mainly prayer meetings. There is a broad place for prayer. Letters from missionaries are read, and news about the work. During the war, many members of the missionary societies lost their homes. But all their dues, their offerings, their mite boxes, came in as before—perhaps a bit more.

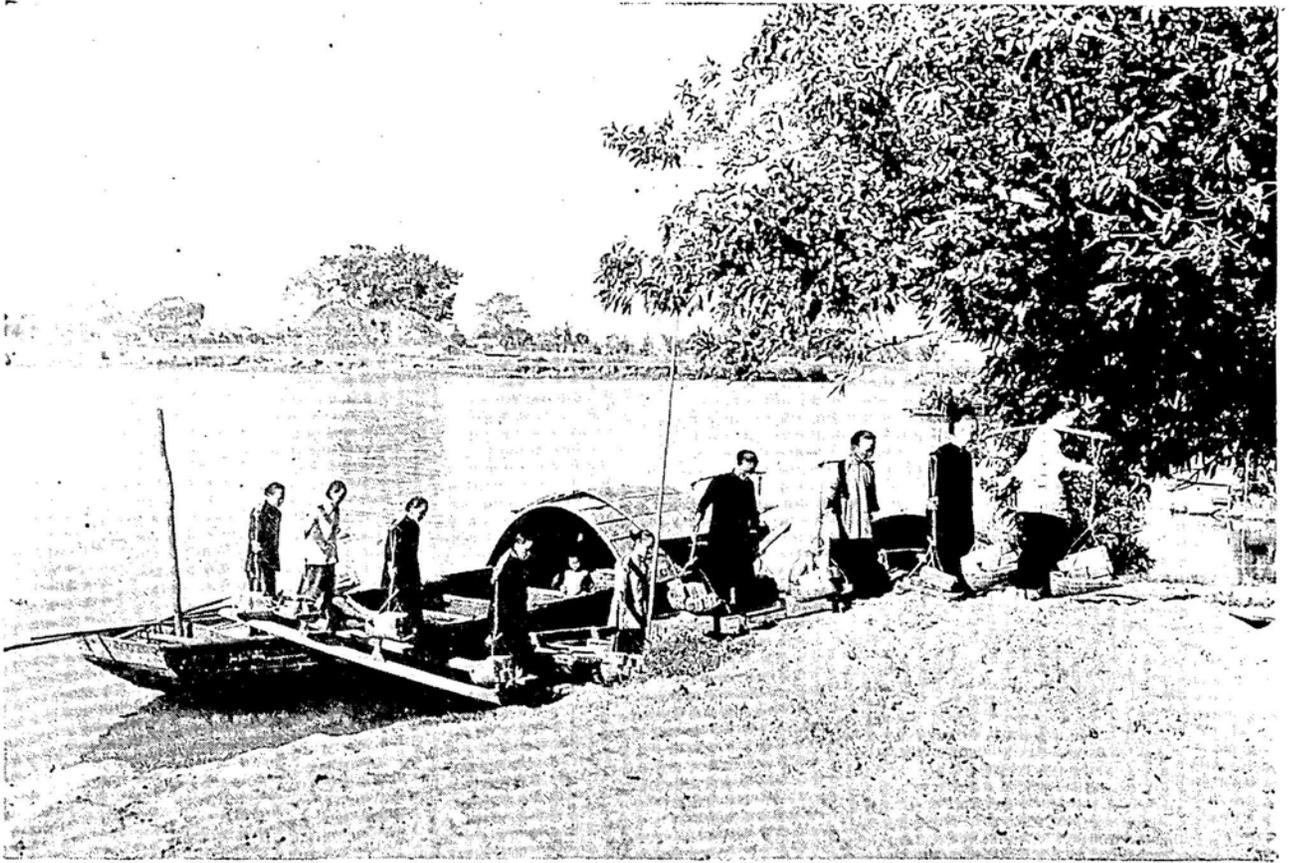
World Day of Prayer is observed in all units. In most places, we invite women from other organizations to participate. The churches are filled with praying women; sometimes they are filled three times on that day.

We are going forward. Two young women have gone out, one to India, one to Africa. A third will go next year. The women of Norway are giving to the field in India a love gift—an ambulance with four beds, the best they can get.

The church in Norway had a fine opportunity during the war to hold the banner high. Many people flocked to the church, seeking and finding Christ. All Christians stood tight together in prayer and love—that was why the enemies could not harm the church.

On the 8th of May, 1945, our day of freedom, we gathered at our churches. At five o'clock, the church bells began to chime, and they rang for one hour. Thankful people hastened to the places of worship. Our flag, our national banner, forbidden for five long years; was waving in the sun everywhere. Nobody can forget that church service, when with grateful hearts, we sang our national anthem:

"Norseman, whatsoe'er thy station
Thank thy God, whose power
Willed and wrought the land's sal-
vation
In her darkest hour.
All our mothers sought with weeping
And our sires in fight,
God has fashioned in his keeping
Till we gained our right."



Women patients carrying clay for the pottery to the leper mission at Tungku.

CHINA'S LEPROSY

by Eugene R. Kellersberger

Dr. Kellersberger, general secretary of the American Mission to Lepers which aids 125 missions in 29 countries, recently completed a three months tour of leprosy missions in the Far East.

● *Missionaries and leaders of the Methodist Church in six countries carry on a medical and spiritual ministry to people with leprosy at thirteen centers in collaboration with the American Mission to Lepers and its sister bodies, the Mission to Lepers of London and the Chinese Mission to Lepers. Four of these centers are in China: in connection with the Wiley General Hospital at Kutien,*

at Nanping in Fukien Province, at Hingwa, and the Lillian Gamble Home at Hongkong.

The share of the Board of Missions and Church Extension at these and other Methodist colonies is the time and service of its missionaries. The Mission to Lepers provides funds for buildings, medical supplies, and general care of the patients.

LONG BEFORE THE SERVICE BEGAN THE patients were gathered in the spacious church. It was a cold Shanghai December day. We had come over good and bad roads five miles out of the city to visit the leprosarium of the Chinese Mission to Lepers. Across the flat fields we could just see the skyscrapers of Shanghai, that most fascinating of China's great cities. We had come—Dr. Donald Miller of the Mission to Lepers of London, Dr. T. C. Wu of the Chinese Mission to Lepers, and I—to worship with the brave patient souls gathering now in the cold damp church.

And it was cold and damp. There were no fires there or anywhere in China, and we wore overcoats. Yet

of the 65 patients, 56 came. They were in all stages of leprosy: the lame, the blind led by others, and some with badly disfigured faces. Only those who were in bed failed to come.

There was a wheezy little old organ, yet how well the patients sang. Even with bad throats they sang beautifully. I am sure the angels rejoiced over the songs these sick with leprosy sent up to the Father.

Most of them had brought their Bibles. Many had gone to school and could read. Twelve quoted by heart the verses that had been a blessing to them during the week. They didn't seem to mind the cold, for the Holy Spirit was there; one could feel the Presence.

During my entire stay in China, visiting leprosy colonies, talking with doctors, medical students, business men, missionaries, never did I feel as during that chill December day how urgent is the need, how desperate is the plea of China's one million leprosy victims. Of this vast throng, only 3,000 are being cared for. The others beg at the gates of the great peopled cities of China. Or they are hounded and ruthlessly destroyed, as they are in one area west of Chengtu in Szechwan where a leprosy victim is sewed into a cowskin and left to die.

Just think: a million persons with leprosy, including innocent children who might have been protected! Yet in all China there are only a few homes,



Chapel and garden in the leper colony at Tungku, Kwang, China.

like the leprosarium outside Shanghai, where they can live as human beings and know that God loves them and their children too!

What has been done—mostly through the efforts of missionaries and Chinese Christians—little though it is—is a telling demonstration of Christian mercy, and inspiration and a call to further endeavor.

At Chengtu in Szechwan, for instance, is a small leprosy hospital run by a Protestant missionary in conjunction with the medical school of the West China Union University. Its capacity is only 50 persons, but it is the *only* haven for leprosy victims in that largest and wealthiest province of 60 million people!

There the patients live in a colony of 15 acres, excellently cared for—tending little gardens and helping themselves in a dozen other ways. What is being done is not enough, of course. More land and more facilities are needed, to accommodate more patients seeking entrance; and more doctors and nurses. It is hoped that in the not too far distant future the patients may be moved to a new and large home on 400 acres of land that can be developed into a model agricultural colony and a teaching center for the University's medical students. With a land grant from the Chinese Government for this purpose, and a \$50,000 grant to the University from the American Mission to Lepers, this neat well-run mission hospital can become a far-reaching Christian influence for the prevention and treatment of leprosy and for a wider public knowledge—and tolerance—of this most dreadful of all diseases of mankind.

Still another fine colony exists at Tungkun, between Canton and Hongkong, a few miles from the spot where only a few years ago one hundred leprosy victims were forced to dig their own graves and were unceremoniously shot down and shoveled out of sight. What a contrast is Christian mercy at Tungkun!

There everything is clean and lovely. When we arrived there were great strings of firecrackers hanging from the trees and houses. Everywhere were streamers and confetti and bunting. Indeed we had a noisy welcome! The lovely church was all newly painted and filled with joyous worshippers.

The floors of the buildings were of tile made by the patients; and in the pottery workshops where nearly 100 patients make their living I saw all kinds of beautiful handiwork, the fashioning of hands of happy, contented, God-filled people.

I have already described, to some extent, the colony on the outskirts of Shanghai. During the war Formosan soldiers occupied the 20 buildings which make up the colony and many of them were partially destroyed. Yet all but six are now again in good condition and the colony will soon have 100 patients, its capacity.

Though the fifteen acres it possesses are far short of its needs, the colony is already well on its way to self-support. During my visit I saw goats, pigs, chickens, geese, fish, and even a little water buffalo, as well as gardens for the patients. Here as throughout China there is need for a well developed agricultural and industrial colony where patients can live normal self-sufficient lives. Yet within its means the Shanghai colony is accomplishing much and will accomplish more, for the Government Medical School will use it soon for training their young doctors in leprosy control.

These and other colonies I saw throughout China, but they were in violent contrast to the pitiful neglect of leprosy victims that is common. At the East and West Gates of Foochow, for example, are two so-called asylums that are sad places and unfit to live in. In that land of 462 million human beings, life is not always precious, and the treatment of leprosy is hampered by the all too prevalent idea that one who has leprosy is cursed of God. Too prevalent also is the idea that when the old maimed cases are taken care of, the public duty is done. But what of the children—those who face certain infection if they are not removed from contact with infectious cases—and those who will be maimed crippled outcasts in a few years if their disease now in its early stages is allowed to develop unchecked?

I do not mean to leave you with the impression that the situation is discouraging. Not so. There is much evidence that the Chinese are indeed awakening to the needs of the million or more leprosy victims in their country.

In Foochow, for instance, I met twice with a large group of representatives of the Government, civic groups, and the churches, and witnessed the formation of an interdenominational committee which will work toward developing a model agricultural and industrial colony outside the city. Under Protestant auspices and control on land to be given by the government, it will be used as the colony in Shanghai and Chengtu also, as a demonstration center for medical students, church, and public health workers interested in preventing leprosy, particularly among children.

In a number of cities provincial auxiliaries of the Chinese Mission to Lepers are being formed, another hopeful sign. This organization has been in existence in Shanghai since 1925. Since then much has been done, but wars and revolution have hampered its extension to other parts of China. Now autonomous groups springing up in the provinces will be united through a national committee to embrace all the Protestant missionary societies, hospitals, homes, and clinics for leprosy.

Finally there is hope in China's new leaders. During my visit to China I spoke over a thousand times and contacted over a thousand doctors and nurses, government officials, addressed between four and five thousand college students, and many other smaller strategic groups. These leaders are the result of the Christian impact on China in the past. They are leaders of the new China. Many of China's fine young doctors and nurses are Christians, and some of them will, must answer to the call for the desperately needed leprosy ministry.

In the meantime I am heartened by the often-seen sight of an American pilot on China's airliners—and a Chinese pilot by his side learning. I am proud of my country and happy that we are teaching China in her conquest of air travel. But I take it as great spiritual lesson too: that China needs our spiritual leadership as well. Until she is on her feet we must supply her with "sky pilots" to lead her to Christ and leprosy experts to show her Christ's ministry of mercy to not only the 3,000 now under care, but to the 997,000 still ignored, neglected, and mistreated.

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.

TOMORROW IS HERE, by Kenneth Scott Latourette and W. Richey Hogg. Friendship Press, New York. \$1.50. 1948.

The word *ecumenical* is a word that usually inspires men who write anything to do with matters which are ecumenical in nature to find words to match it. The result has been that most books about the ecumenical movement have been tedious indeed to the average reader. *Tomorrow Is Here* is not one of that sort. Indeed the book does not pretend to be on the ecumenical movement at all. It is the story of the small meeting called by the International Missionary Conference at Whitby, Canada, last July. It traces the development of interdenominational co-operation in the missionary movement up to that date. It gives the results of that missionary movement in the life stories of some of the leaders of the younger churches who were present at the meeting—many of them first-generation Christians. Most of all, it looks toward the future and declares the future is right here—now—with us.

The future calls for certain principles which we have long been espousing to be put in operation at once.

One such principle is that the salaries of those giving their lives to Christian service should allow those workers to live adequately. As the authors say: ". . . one finds it difficult to appreciate the poignant urgency with which the churches must seek to correct certain grossly unfair discrepancies that occur in remunerations to Christian workers."

Another principle is a stronger insistence that "in the lands of the younger churches, the aim must always be to bring into existence at the earliest possible moment a self-governing and self-propagating church. The period of missionary tutelage for such a new church, allowing for the adequate development of leadership, should be as brief as possible."

A third is the relationship of the new missionary and the field in which he serves. "There was a time when the missionary went into a new field on his own. He was the missionary leader. More recently he has been

regarded as ancillary to the national leaders of the younger churches. Today, however, 'the missionary' . . . is regarded as an agent of the church universal."

That last phrase "church universal" is the constantly expressed viewpoint of the authors.

"The task that confronts the churches of the world is one. The commission to that task is one, spoken to all who name the name of Christ. The challenge must be met unitedly."

The book will have an especially great appeal to American church members. It is short. It is clear. It speaks of the ecumenical church as a united church for action. That Americans can understand.

* * *

THE AMERICAN CHURCHES, by William Warren Sweet. Abingdon-Cokesbury, New York and Nashville. \$1.50. 1948.

"The American Churches" is a series of lectures given first as the Beckley Lecture-ship before the British Methodist Conference. But the book does not read as a series of lectures. It is simple in language, hard to put down for anyone who is interested in the tradition of Protestantism in the United States. One point is made over and over again—the revolutionary nature of Protestantism in this country. Those denominations which were most successful were those which could meet the needs of the common man as he pressed toward conquering the wilderness which was colonial and post-colonial America. As Dr. Sweet looks at the present day, he raises a question as to whether the denominations which discovered in the frontier days how to reach this common man may not have lost the art.

"If the century ahead is to be the century of the common man, nothing can be more important for the future of Christianity in America than for the great evangelical churches to find the ways by which the well-trained minister can function at all levels of society. The notion often held in America that the most effective way to reach poor and ignorant people is to have religion brought

to them by ignorant preachers is as ridiculous as it would be to say that in order to raise the health level of the poor and ignorant we must have ignorant physicians. Here is a problem that cries for solution to every one of the major Protestant churches in America."

He is wary of majority religions—in the sense of an established state church.

"Majority religious bodies of all kinds whatever have contributed little to the cause of human freedom. I would rather have five minority churches than 310 minority bodies; but I should prefer 310 minority churches to one majority body."

He goes on to say quickly that in spite of the diversity of denominations in this country, there is a growing unity in action and comparatively few sharp differences. This, he feels, makes for an atmosphere where even larger unity can grow more quickly than in England where distinctions between "church" and "chapel" are deep-rooted.

He feels that the social-gospel emphasis in American Protestantism is in the very nature of American Protestantism, and he finds it good—"God pity us," he writes at the end of the series, "and the world if the time ever comes when we shall throw all the burden on the Lord and fold our hands and acquiesce."

The book comes at a propitious time. It should be read by those who are interested in the mission of the church at home. It is also valuable for those who are looking toward the distinctive role the American churches may play as they come into membership in the World Council of Churches.

* * *

MEDITATIONS PERSONAL AND SOCIAL, by James Myers. The Federal Council of Churches of Christ in America, New York. 1947. 15c. (Pamphlet.)

This little pamphlet is called a companion piece to "Prayers Personal and Social" by the same author, which has been extremely popular.

These meditations are very brief; the topics include such titles as "For a Friend Who Is Ill"; "Christianity and War"; "Wealth and the Good Life"; "Pushing Toward the Frontiers" and "For Those Who Mourn at Christmas Time."

* * *

STORIES OF THE BOOK OF BOOKS, by Grace W. McGavran. Friendship Press, N. Y. 1947. \$1.50.

This is a delightful group of 31 stories about the Bible and its shining influence upon the varied people into whose lives it came.

To illustrate—In a village in Poland, the possession of only one Bible caused the village people to memorize portions of the precious book until all parts of it were safely stored in their minds. B. B. C.

The Moving Finger

Writes . . .

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

We Must Understand Russia



Dr. Ralph E.
Diffendorfer

It is critically important for the American people and the American churches to understand communism, what it stands for, and what it plans, and the reason for its apparent successes, in the opinion of Dr.

Ralph E. Diffendorfer, executive of the Board of Missions of The Methodist Church, whose missionaries are in contact and in conflict with communistic teaching in both Europe and Asia.

"We cannot combat communism by getting mad at Vishinsky's speeches. We Americans especially need to understand the ideology and force that is making itself felt today in all the world. Unfortunately we do not understand it, and if we try to we are accused of being proponents of it.

"What is being attacked by communism is the presupposition that lies at the base of all religion—that there is a God in the universe. Unless the church can meet this issue it cannot last long. The world is not interested in denominationalism or in the things that divide us. The issue is whether or not God and Christ are able to meet the needs of men."

» »

\$27,000,000 for Japan Missions

THE PROTESTANT CHURCHES OF THE United States and Canada are proposing to spend \$27,000,000 for Christian enterprises in Japan during the next five years, in addition to the millions required to finance their present large on-going program of services.

The proposed advanced program includes: doubling the present staff of American missionaries; replacing 450 churches destroyed in the war; scholarships for Japanese ministers and other specialists in American colleges; estab-

lishment of a Christian graduate and professional university in Tokyo; the training of rural church workers, and of social service workers; the production and distribution of Bibles and other Christian literature.

» »

Music Books Wanted in Brazil

THE INSTITUTO CORAL DE SAO Paulo, a mission in Brazil that spreads Christianity by use of sacred music, needs the books listed below. Those who wish to donate any of these books are asked to send them directly to Alberto W. Ream, Director, Instituto Coral de Sao Paulo, Caixa Postal, 17-A, Sao Paulo, Brazil.

"Studies of Familiar Hymns" by Louis F. Benson, Westminster Press. (Series I and II.)

"Dictionary of Hymnology" by John Julian, Charles Scribner's Sons.

"Curiosities of the Hymnal" by Price, Abingdon Press.

"A History of Christian Worship" by Oscar Hardman, Abingdon-Cokesbury Press.

"Christian Worship: Studies in Its History and Meaning" by Nathaniel Micklem, Oxford University Press.

"Story of the American Hymn" by Edward S. Ninde, Abingdon Press.

"Handbook of the Hymnal" by Covert, Westminster Press.

"Our Hymnody" by McCutchan, Abingdon-Cokesbury Press.

"The Descant Hymn Tune Book" by Geoffrey Shaw, H. W. Gray Co. (Books I and II.)

"The Descant Carol Book" H. W. Gray Co. (Books I, II and III.)

"The Junior Choir Anthem Book" by Carl Mueller, White-Smith Music Publishing Co. (for unison with optional alto).

"Anthems for the Junior Choir," Westminster Press.

"Hymns and Anthems" edited by David Hugh Jones, Carl Fischer, Inc. (Three sets.)

To Erect Christian University in Tokyo

PLANS ARE NOW under way for the acquisition of a campus near Tokyo and the establishment of a graduate college of education as the first step toward the realization of a Christian university for Japan,

as envisioned by the Protestant churches of the United States, Canada, and some groups in Europe.

In the United States the movement is being headed by James L. Fieser, a former Red Cross executive.

When completed, the university will include a central library and administrative buildings, and schools of philosophy, religion, literature, international relations, law, medicine, public health, the physical sciences, and social sciences. It will be international and non-sectarian. An appeal to the American public as well as to American churches for funds for the university is planned.

» »

19,934 Foreign Students in U.S.A.

THE COMMITTEE ON FRIENDLY Relations Among Foreign Students—a committee organized largely by American Protestant churches to serve the needs of foreign youth in American colleges and universities on scholarships—reports that there are 19,934 such students in the U.S.A. this college semester. Of the total, 15,001 are men, and 4,933 are women.

They come from more than 40 foreign nations, mostly on scholarships, and are in schools in every state in the Union. "This is a chance to do 'foreign missions' at home," says one church leader, "for these young women will greatly influence others for or against the Christian way of life upon their return home—depending on their



James L. Fieser

experiences and observations in America."



Community Center Honors Founder



Dr. Maurice E.
Levit

» FIFTH STREET COMMUNITY CENTER, Philadelphia, Pa., will establish a chapel honoring the founder, Dr. Maurice E. Levit, according to Dr. James A. Simons, superintendent of Methodist Midtown Parish,

which includes the center. A number of organizations of the settlement where Dr. Levit served for 29 years as superintendent plan to share in the work.

The Home Makers Club, organized 30 years ago by Mrs. Levit, will present an electric organ dedicated to the work of both Dr. and Mrs. Levit. The Woman's Society of Christian Service and the Methodist Youth Fellowship will provide specific units of the enterprise.

A Spanish congregation meets each Sunday evening in the center kindergarten. The Rev. M. R. Cardenas leads the group which formerly met in his home. The attendance began with 60 and is steadily increasing.



Vellore Medical Is 30 Years Old

» THE THIRTIETH ANNIVERSARY OF THE founding of the Christian Medical College in Vellore, South India, is being observed this year by scores of church, missionary, medical, and nursing societies throughout the United States and Canada. The College was founded by Dr. Ida Scudder, daughter of American missionaries to India, and is now in the process of expansion so that practically all major American churches in India support its work.

Almost all the Christian Indian doctors and nurses of both India and Pakistan are trained there, and it trains also large numbers of Hindu and Moslem medical workers. According to Miss Sarah Scudder Lyon, American representative, the importance of the College can be gleaned from the fact that there is only one doctor for each 10,000 persons in India, and only one nurse for each 60,000 persons. The College is now granting medical and nursing degrees.



Dr. Gunnar Stadius, shown with his wife and children, traded his profession as a psychology professor at a school in Ekenas, Finland, to become a Methodist missionary in the Belgian Congo. Dr. Stadius' interest in the church began when a Methodist minister enrolled in one of his classes.



Quonset Hut Churches Rise in Japan

» JAPANESE CHRISTIANS ARE TRANSFORMING into attractive churches the twenty Quonset huts donated through the Foreign Missions Conference and Church World Service and are asking American churches to send 200 more.

The Rev. John B. Cobb, Methodist missionary in Japan, writes, "In Kobe practically the whole of the Quonset hut church is made into one room which can accommodate almost 200 people. The workers hold street meetings, Salvation Army style, and then bring all who will come directly into the Evangelistic Hall. The churches of the city are seeking to make this their joint project for the unchurched throngs.

"The atomic bomb destroyed all eleven church buildings in Hiroshima. Only the concrete walls of the Nagarekawa Church were left standing. The energetic pastor, the Rev. K. Tanimoto, hero of John Hersey's 'Hiroshima,' has succeeded at tremendous cost in getting the roof and floor restored. The Christians of Hiroshima decided that the Quonset which was offered them should be erected for the Matoba Church to replace a flimsy barracks, which for a time was the only church building in the city."

Religious Freedom in Poland Today

» FOR THE FIRST TIME IN HISTORY, THE Polish Government has guaranteed equal freedom to all churches and synagogues in that country, declared the Rev. Konstanty Najder upon his arrival in the United States. Mr. Najder, a minister of the Methodist Church and chairman of the Reconstruction Committee of the Polish Council of Churches, is here to tell the American people how much their aid is helping in the reconstruction of Poland.

American aid, coupled with the new freedom of religion, has given the Polish churches the chance for a great future. "Smaller groups," he states, "like the Baptists and Methodists have increased their membership as much as seven-fold in the three years since the war." Because the government is encouraging general religious activity there is a widespread interest in raising the level of moral life which sank so low during the war years.

Mr. Najder also praised the help given the Polish churches by the supplies sent through American relief agencies. This winter about 20,000 children have received a daily meal in a nation-wide church Child Feeding program. At three kitchens operated by the Reconstruction Committee, 2,000 of the neediest citizens in Warsaw have received a daily meal. Though these feeding programs should be kept open until the coming harvest they will have to be closed unless more supplies are made available.

Textile manufacturing has not yet recovered in Poland and the clothing and shoes sent by American church people have helped considerably in the critical situation. "Thousands of children," says Mr. Najder, "who could not leave their homes for lack of shoes and garments are now able to go to school as a result of this help." The greatest need this year is clothing and shoes.

During the last four months, the Methodist Committee for Overseas Relief has sent by bulk shipment to Poland, 400 women's woolen skirts, 740 pairs of women's shoes, 200 cases (60 lb.) enriched whole powdered milk, 100 cases (70 lb.) of lard. During April the following shipments are scheduled to be sent to Poland: 4,640 pairs of shoes, 400 bags (100 lb.) of flour. Your gifts to overseas relief will definitely help to encourage our needy brethren in Poland.

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Plan Mission Advance Overseas

THE MORE THAN ONE HUNDRED FOREIGN mission boards and agencies of American and Canadian Protestantism are planning an "advance program" for the next five or ten years in their



Dr. James K. Matthews and Dr. Frank T. Cartwright (wearing glasses)

world-wide missionary efforts. Representative committees, composed of denominational officers and secretaries, are now mapping a "master plan" of increased missionary service which will be presented to members of all these boards in Columbus, Ohio, June 1 to 3.

When this program has been formulated it will be presented to the public and churches of America at a national convention in Columbus, October 6 to 8. From this gathering the full program will be taken to the American people at mass meetings in 34 key cities, and will be jointly pressed by most of the Protestant denominations of the continent. In addition to the united program there will be varied advance programs of the several churches and boards.

The program will call for several hundred new missionaries, and the building or operation of new churches, schools, hospitals, and social welfare institutions. It will include the training of young people for missionary service, the training of nationals of Asia and Africa for Christian work as doctors, nurses, evangelists, teachers, agricultural leaders, social engineers, etc.

Among those who are leading the studies and making of blueprints for the future are Dr. Gora M. Wysner for the Moslems of Africa, Dr. Emory Ross for Africa, Dr. Luman J. Shafer for Japan, Dr. John H. Reisner for rural missions throughout the world, Dr. James K. Matthews for India, Dr. W. Stanley Rycroft for Latin America, Dr. Frank T. Cartwright for China. No estimate is yet possible for the cost of the advance program, but leaders

believe it may run over \$100,000,000 in addition to present missionary giving, during the next half dozen years.



Vast Relief Sent to Europe

REPORTS INDICATE THAT AMERICAN Protestant churches, in 1947, sent to seventeen countries in Asia 6,000,000 pounds of food, clothing and medical supplies valued at \$5,000,000 in 1947, and plan to spend \$9,000,000 for the same purpose in 1948.



Church World Service Goods Aid Those Who Flee in India

TO HELP CARE FOR SOME OF THE eight to ten million people of India who fled from their homes the National Christian Council of India organized a relief service of doctors, nurses and other workers from missions and churches.

Working in the transient camps and among convoys, the relief personnel supplied medicines, milk and vitamins, which were sent to the National Christian Council by Church World Service in America.

The great trek was caused by the division of India into two sections, the Dominion of India in the South and the Dominion of Pakistan in the North. Millions left their homes to seek safety on the other side of the partition boundaries. Casualties along the way are estimated as high as those of a major war.

The Rev. Norman Goodall of the International Missionary Council writes of the mass movement, "Most of the people set out with nothing more than they could carry. For weeks and weeks the trek was accompanied by savageries which scarcely bear talking about. Floods added their toll and most of it occurred in a part of India where a 'cold season' really means winter.

"I think the camps have frightened me more than the marchers. It is so evident that they have arrived nowhere. I visited several camps including the Moslem one at Kasur. It begins almost in the compound of an American Presbyterian missionary. A day or two before I arrived, a caravan of 75,000 had descended. Not long previously cholera had afflicted 2,000 of whom 800 died. There was scarcely any cholera in the camp when I was there but there were seventy cases of small-pox."

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IT PRODUCES THE MUSIC OF BELLS

Jesse L. Lasky (left) and Walter MacEwen (right) producers, with Bernie Kamins, find in the Liberty carillon the authentic bell tones required to voice "Coaltown's" five churches as portrayed in Russell Janney's famous book "The Miracle of The Bells", forthcoming \$3,000,000 RKO-Radio Pictures production starring Fred MacMurray, Valli, and Frank Sinatra. Pictured is a 38-note Liberty carillon, world's first means of producing the aural beauty of a great carillon of cast bells, *without bells!*

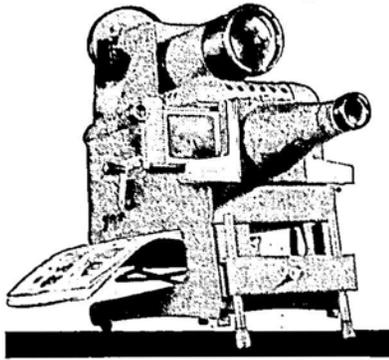


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Church Fetes Missionaries as Guests for Week

☞ REALIZING THAT THERE'S NOTHING like the personal touch to spark interest in foreign missions, the Rev. Kenmore Haight, pastor of the Hamburg, New York, Methodist Church, and



Rev. and Mrs. Earle M. Rugg

his associates feted for an entire week the Rev. and Mrs. Earle M. Rugg, missionaries on furlough from Lahore, Pakistan, India.

The missionaries headed a panel discussion for church officials, accepted a check to be used in their work, and spoke to eleven different Sunday School groups and classes as well as to the Boy Scouts, the Woman's Society of Christian Service, the Youth Fellowship and to diners at an Indian dinner given in their honor.



Would Permit Japanese to Visit U.S.A.

☞ CHURCH LEADERS IN THE UNITED States and in Europe have long been critical of the refusal of Allied military authorities in Japan to permit Christian church leaders, Christian students and others from that country to visit America and Europe, attend inter-church and international conferences, pursue studies in Western universities, and in other ways come in contact with Christian and democratic world points of view.

The loss to Japan is noted in the fact that in coming world church conferences this summer, almost three years after hostilities have ceased, Japanese Christians will not be represented.

In view of this situation, the Foreign Missions Conference of North America has appealed to the American and Canadian governments (and through the International Missionary Council to other governments) "to quickly secure relaxation of this discriminatory and harmful regulation which prevents the Japanese only of all erstwhile enemy peoples from departing from

their native land." Some church agencies hope soon to be able to bring future Japanese Christian leaders on scholarships to America for studies in leading colleges and universities.



Christianity in India Faces Both Danger and Opportunity

☞ DR. MARVIN H. Harper, principal of the Leonard Theological College, Jubbulpore, C. P., India, reports that there is both danger and opportunity facing the church in India.



Dr. Marvin H. Harper

According to Dr. Harper, many church leaders believe that the new political set-up will open doors of opportunity which have long been closed because Christianity has been identified in the minds of the people with the British rule.

"There are evidences, on the other hand," he warned, "that new dangers will also confront the church. There is a strong upsurge in orthodox Hinduism and several native states have already passed anti-conversion laws, and just recently our Province has enacted similar legislation. We shall, of course, protest such discriminatory action, but this may not help. Persecution may come to the church in Hindu India as it has in other lands."



Japanese Institute Hears Woman Lecture



Myrtle Z. Pider

☞ THE FIRST WOMAN of any nation ever to speak at a convention of the Institute for Research in English Speaking in Tokyo, Japan, is Miss Myrtle Z. Pider, Methodist missionary on the staff of the Woman's Christian College of Japan. The speech, called "How Can Our Schools Contribute to the Growth of Democracy?" was delivered at the 24th annual conference of the institute.

After her tradition smashing appearance on the lecture platform of that group, the National Department of Education engaged her to give a series of lessons on English intonation before an institute designed to help English teachers in their work.

WORLD OUTLOOK

*Memorial to Bishop Lambuth
to Be Built in Congo*



William D.
Hamrick

✦ A MODERN 200 BED hospital will be built at Wembo Nyama, Central Congo, Africa, as a memorial to the late Bishop Walter Lambuth, pioneer missionary to Africa of the Methodist Episcopal Church,

South. The project will be financed by Methodists of the Central New York Annual Conference.

Although the hospital will be up-to-date in design and layout, bricks will be burned from clay dug near the site, lumber will be cut locally and even nails and metal parts may be shaped by Congo smiths. In charge of construction will be William D. Hamrick of Munsville, New York, who has already served seven years on the African field as a builder and teacher of Industrial Arts. Now in America, this missionary will soon sail for Africa taking with him \$40,000 worth of building equipment, including a tractor, a jeep, a three-ton truck, a stone crusher, a well drill, a brick machine, a saw mill, lumber mill equipment, power tools, a tile-making machine and hand tools. After completing the Lambuth Memorial Medical Center he will use this equipment in construction of other Methodist projects in Africa.

The Rev. Howard F. Buies, pastor of the First Methodist Church, Skaneateles, New York, is chairman of the committee to raise funds for this equipment. Churches in the conference have been assigned quotas.



*300 Overseas Students Are
Crusade Scholars in U.S.*

✦ THREE HUNDRED FOREIGN STUDENTS from the overseas mission fields served by The Methodist Church have been brought to the United States during the past three years for special undergraduate or post-graduate schooling. These young people are now in colleges and universities in every state in the United States, on scholarships raised by The Methodist Church in its "Crusade for Christ" campaign. The scholarships are administered jointly by the Board of Missions and the Church's General Board of Education.

The two agencies have already allocated \$1,075,000 for the education of these young people and for a smaller group to be trained in their own countries, Dr. Diffendorfer says. He and

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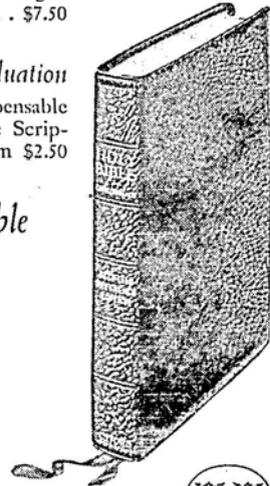


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other church leaders hope that this scholarship allocation will become a continuing missionary enterprise of The Methodist Church, and that the General Conference, meeting in Boston in April, will authorize the raising of \$250,000 per year for this work.

Of the 300 scholarships awarded, 147 went to young people of China, most of them college graduates entering American professional schools; 41 to India; 23 to Europe; 19 to Latin America; 16 to the Philippines; 16 to Korea; 9 to Africa; and smaller numbers to Malaya, Syria, New Zealand, Fiji Islands, Puerto Rico, Australia, and to Japanese Americans in the U.S.A. Six scholarships were awarded to young Greeks who are candidates for the

priesthood of the Greek Orthodox Church; they are studying in six different Methodist theological seminaries.

Some scholarships are being held for later use by students from war-restricted countries, principally Germany and Japan; and some are being used in institutions in Africa, China, India, and the Philippines.

Most of the scholarship students are taking courses along four main lines: for the ministry, for secular or religious teaching, for medicine or nursing, or for agricultural and industrial training. But there are also some who are specializing as plastic surgeon, church legal adviser, social worker, or psychiatrist. Scholarships range from one to three years in length.

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Sees Mission Field in Industrial City

BRITISH-BORN MISS JEAN FRASER, secretary of the youth department of the World Council of Churches, has just completed a visit to American churches. She is, she reports, disturbed over the failure of American churches generally to reach the "working masses" in the country.

"The churches seem to have abandoned the religious for the social ministry in the great cities," she says, "leaving the Christian message to be interpreted by 'shop front' churches and sects and by other institutions. This suggests that church membership, as we understand it, is not a necessary part of the gospel message, or that the industrial worker—typical product of modern society—is not capable of Christian faith. . . . For the sake of the spiritual health of any church it cannot retreat behind an income or occupational bracket. It needs the contribution of faith, fellowship and experience which the industrial worker can bring. This is a pioneer mission

field of primary importance throughout the world."



Views Problems of Puerto Rico

URGING THE AMERICAN people and their churches to help solve the social and economic difficulties that confront the Puerto Rican when he lands in the United States, and especially in New York City, the Rev.



Rev. W. Stanley Rycroft

W. Stanley Rycroft, secretary of the Committee on Co-operation in Latin America (Protestant), recently pointed out that conditions are rapidly getting worse among the Puerto Ricans in their home island, and that their migration has been suggested by the United States government.

The population of the island was 1,000,000 in 1898; at present it is 2,200,000; and in fifteen years it will probably be 3,000,000, Dr. Rycroft says. This makes its population density one of the greatest in the world, while agricultural returns are relatively poor, health conditions are bad, and most of the land is held by absentee corporations. He urges church aid in solving the problems in Puerto Rico and in American communities to which the peoples have migrated as well.



Catholics Told Not to Vote for Church's Foes

A DECREE FROM THE VATICAN'S Sacred Consistorial Congregation was published recently, warning Roman Catholics to vote for only those candidates who "defend the rights of the Church."

The decree from what may be considered the most important administrative organization at the Vatican did not mention Communism by name. But it definitely placed Vatican approval on the efforts of cardinals, bishops and other prelates who urged Catholics to vote against the Leftists in the April 18th election of Parliament.

The decree said that the Sacred Congregation, "considering the dangers to which religion and public good are exposed, whose gravity demands the united collaboration of the honest, warns all those who have the right to vote, in whatever condition, sex or age, without any exception, that they are

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in conscience strictly and gravely obliged to make use of that right.

"Catholics may give their vote only to those candidates and to those lists of candidates from which there is certainty they will respect and defend observance of the divine law and rights of religion and the church in private and public life."



**Dr. Soper
Goes to India**

Dr. EDMUND D. Soper, of Evanston, Ill., a world-recognized authority on the history of religions, retires in June from the faculty of Garrett Biblical Institute. But he will not be idle. On a voluntary missionary basis he will go to India to teach his specialty in Leonard Theological College, Jubbulpore.



Dr. Edmund D. Soper

This is the highest ranking educational institution of The Methodist Church in India, training college graduates for the ministry of a dozen evangelical denominations. It gathers young Christians from every major language area in India and Pakistan, but its instruction is in English.

Dr. Soper is no stranger to the Orient. He was born in Japan of missionary parents, and has travelled, lectured, taught and studied in every part of the world. He was for some years president of Ohio Wesleyan University, and has been professor or dean of theological schools in Madison, N. J., Evanston, Ill., and Durham, N. C.



**Africa Education
Depends on Missionaries**

ALTHOUGH HALF A DOZEN OF THE great nations of Europe "control" vast colonies in Africa, Dr. Emory Ross, of the Foreign Missions Conference of North America, points out that 85% of the secular modern education on the continent is in the hands of Christian mission agencies. This means that a large percentage of Africa's leaders in all walks of life have been trained in Christian schools, and to some degree act from Christian motives.

Dr. Ross fears, however, that Africa's leaders will lose confidence in Christianity unless the so-called Christian nations apply their religious principles to the solution of race relations, and to problems affecting business and government, and in the everyday conduct of white people who reside in America.

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**1948 Is
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Dr. Isaac Watts

PROTESTANT churches, choirs, and musical and worship groups and classes throughout the English-speaking world are being urged by the Hymn Society of America, Dr. T. Tertius Noble, president,

to observe the year 1948 as a "Watts Year," marking the two hundredth anniversary of the death (November 25, 1748) of Dr. Isaac Watts, "the father of modern hymnody."

The observances will take the form of hymn festivals by local churches or groups of churches, programs of Watts hymns in regular church services, special programs of Watts hymns in schools or by community choruses, special local radio programs of music and comment, exhibits of old hymnals and related materials in libraries, and study groups especially within women's societies and church schools.

Dr. Lindsay B. Longacre, formerly of the Iliff School of Theology, is chairman of the Hymn Society's cele-

bration committee; and the program of worship prepared for church observances was written by Dr. Philip S. Watters of Drew Seminary. Materials and further information regarding celebrations may be secured from the executive secretary of the Society, Dr. Reginald L. McAll at 2268 Sedgwick Avenue, New York, N. Y.



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Chinese Editor

Excoriates Communists

THE CHINESE-OWNED AND EDITED Shanghai newspaper, "The China Press," in a recent editorial takes to task the communist forces that appear responsible for the deaths of several missionaries north of Hankow. Describing the missionaries as having "tenaciously clung to their work despite the grave danger surrounding them," and having never met or opposed the invading communists, the writer says:

"What makes the plight of missionaries in communist-held or communist threatened areas the more tragic is the fact that many of them have devoted the greater part of their lives for the betterment of the people's existence, and have risked their lives time and again to protect the peasants—whom the communists claim to be helping—from the age-old misery of superstition, poor sanitation and ignorance.

"If there is any group that the communists should tolerate—if not respect outright—then it should be these missionaries in the field who, often living under conditions little better than peasants, have devoted their lives to service to the people and the unfortunate. Yet wherever the communists have penetrated, the churches, whether Protestant or Catholic, have been among the first to fall victim to the 'new order' preached by the Reds.

"The reason is not far to seek—for wherever the church has gone it has taught that human life is precious, and that conversion must be by the heart and not by the sword. This has gone against the grain of the Communists' who, true to the Marxist line, have preached a gospel of 'liquidating' opposition elements and 'exterminating' those who oppose their methods.

"Communist hatred of the church has grown because, unlike many who had lacked courage to combat falsehood, the missionaries have continued to serve their flock and oppose communist ruthlessness. Unlike those who bowed before the communist power, the missionaries have recognized no power greater than God, no principle stronger than faith and charity to all. . . .

"Communist apologists and fellow travelers will no doubt point out that there was a misunderstanding somewhere, that the identity of the missionaries was mistaken. But there can be no mistake on one score: That wherever the communists have gone, they have sown hatred against the

church and have turned the peasants against those who, through faith and love of God, have come thousands of miles to aid the masses of this country.

"If the Communists were true apostles of goodwill to all men and love of their neighbors, they would not hound out the true apostles of peace and love—the missionaries who have given so much to China and asked nothing in return save belief in God."



"China's Problems Are Moral and Spiritual"

By J. LEIGHTON STUART
American Ambassador to China

THE CHRISTIAN COLLEGES IN CHINA were founded by Western Christians as an essential feature in the missionary enterprise. As such they have amply justified all the money and devoted human service that have been invested in them. Their graduates have been active in every one of the many progressive movements which are steadily infusing new ideals and introducing modern procedures into this ancient culture, and are contributing substantially to the nucleus of liberal, public-spirited, well-educated citizens upon whom the realization of an honest and efficient democratic government chiefly depends.

As to the future, my present position as an American government official may perhaps give me a better opportunity to evaluate these colleges than when I was associated with one of them. For my new duties compel me more than ever to the conviction that China's internal problems are essentially moral and therefore spiritual. They require for their solution men and women with precisely the academic training and the moral principles which these Christian colleges aim to furnish.

The people of the United States fervently desire world peace and are prepared to make heroic efforts to help secure it. From this standpoint the development of China into the sort of country the overwhelming majority of her more intelligent people are striving for is of supreme importance to us. There could be no more effective and economical method of assisting toward the accomplishment of this objective than through privately supported and operated colleges with a strong religious purpose. No American government aid to China, however wisely and generously planned, could possibly make this contribution.

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by Agnes Sligh Turnbull

As the young minister of an old and fashionable church, Hilary Laurens found many pitfalls awaiting him—challenging problems and opportunities, both sorrow and happiness. The wealth and prestige of his congregation stood in the way of his desire to help the poor; his fiancée began to have doubts about marrying him when she realized the extent of his religious dedication; his first sermon was badly received by his conservative parish.

The author has done a skillful job in recording the varied incidents that make up a minister's life in a large city church. An appealing and human story—especially for those who believe that the primary purpose of religion is to help real people in the world of here and now. (MC)\$3.00

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