

AUGUST 1949



World Outlook



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LETTERS

School Days in the Congo

● Every day in the Congo starts with an early-morning prayer meeting. The first bell rings at daybreak, and before six o'clock every one is in church. There is a song, scripture-reading, and a short talk.

When prayer meeting is over, the Mission boys get into line for roll call, to have their work assigned to them for the day.

School opens at seven-thirty.

The Second Degree School and the Kindergarten have classes from seven-thirty to eleven-thirty. The Second Degree School has three hours of regular class work, and an hour in handwork, sewing, cooking, building or gardening.

There is a noon intermission when the students go home for lunch, rest, study, or down to the water to bathe.

In the afternoon, the Mission boys usually work in their larger gardens with rice, millet, manioc, peanuts, and sweet potatoes.

The afternoon school is made up of the Woman's School, a Nursery School, and the First Degree Classes. Their program includes sewing and handwork as well as regular school work.

The same teachers teach in both First and Second Degree Schools. (When we have our new building, we hope to have all classes in the morning and thus have the whole afternoon free for agriculture.)

Free time begins at 4:30. Usually the boys use this time to go to the water to bathe, or for study. (The boys who cook, wash dishes or serve food have no other work during the day. The work wheel changes often so that they do not have this work for long at a time.) At night, the boys have a study hall where they may study for the next day's classes.

The girls from the Home have the same kind of schedule. They attend school together with the Mission boys and the village and out-village boys and girls. In the Home, the girls' program includes garden work, cooking, cleaning, pounding, carrying water, sewing and mending.

On Sundays, all the children attend Sunday school and church, vespers in the afternoon, and each room has its own prayers for bedtime.

All the classes for women are taught by women. Mama Akaki is in charge, and teaches the class of advanced women. The women who teach have been girls in the Girls' Home. Mama Akaki is a graduate of the Woman's School at Kimpese. Our women are learning to help us; they are talented in sewing and do some lovely work.

MYRTLE ZICAFOOSE

Minga Station
Belgian Congo, Africa

The Art of Enjoying World Outlook

● For some time I have been grateful to WORLD OUTLOOK for its exceptional art work and format, to say nothing of its reading matter.

The May issue is no exception, and I am proud of the good workmanship in which you are excelling.

MRS. D. B. BANGHAM

Fremont, Ohio

A New Spirit in Japan

● The interest in Christianity, especially among young people, is increasingly challenging and the opportunities for service are more than we can possibly cope with, even though we are all doing all we are physically able to do.

We are noticing a new spirituality in the student body, and among a group of young teachers. We are expecting quite a large group to be baptized before commencement.

The inspiration that comes from seeing lives change and personalities develop makes up for a good deal of the inconvenience of living in a war-shattered country. Never before have the results of our labors been so tangible as they are these days!

HELEN G. MOORE

Kwassui Woman's College
Nagasaki, Japan

Leaven in Korea

● In a land in which only 2% of the people are Christians, Christianity must work as a leaven until it can permeate the whole country. This cannot be done overnight, as you all know, but will take years and generations. But it is gratifying to see so many Koreans attending the church services every Sunday. I make a practice of going to a Korean service every Sunday morning at 11:00 A.M. Sometimes I do not have an interpreter and other times I do. But it is interesting to know that a church worship service is one place where language is no barrier. The first Sunday morning that I entered the church, the first sounds that came to me were the opening measures of the great hymn "Holy, Holy, Holy." When people are worshipping the One God that we know and love, language makes no difference. It is an inspiration to find the Korean church and its people deeply spiritual. In many ways it shames our churches back home.

The next winter day that you attend church in a beautifully-decorated and well-heated American church, I wonder if you will think of the Korean church which never has any heat in it, and sometimes not too many panes of glass in the windows, and only the simplest of furniture.

For the most part, Korea is quiet and we go about our work of building churches and spreading Christianity as we would in the States. Of course, teaching Christianity in Korea is much more difficult than in the United States. But we know that we have something that is constructive, definite, helpful, and eternal.

LOLA ENEANS

Tai Whai Community Center
Seoul, Korea

To Friends of China's Children

● Mail service to certain sections of China has been temporarily discontinued. However, correspondence with our directors, Dr. and Mrs. J. R. Saunders, in Chungking now is sent via Hong Kong. (Address all mail to them care Mr. Lam Chi Fung, 42 Bonham Strand West, Hong Kong.)

Word from the Saunders on May 25 stated that life at the orphanage continues on a normal plane . . . and that, "We have started a program to help the Municipal Nursery children who are sadly in need of food."

All contributions should continue to come to our Santa Monica office for distribution to our various orphanages in China.

LORENA M. CARTER, Secretary
American-Oriental Friendship Association, Inc.
1128, 16th Street, Santa Monica, California

Busy Days at International Hospital

● Apart from financial worries, the lot of all voluntary hospitals these days, Hospital Internacional has had a very busy and successful year. All records were broken in the number of patients cared for. Planned for seventy-five beds, the building's capacity has been enlarged by utilizing every available space, to more than one hundred beds, plus fifteen bassinets. In July the daily average of patients, including new-born babies, was ninety-eight. The great increase is due in a measure to the demand upon the hospital to care for Social Security patients of the Dominican government.

Miss Vera Mae Long, R.N., is temporarily in charge of nursing service, along with Mrs. Louise Threan, who has charge of the educational and visiting nurses' program.

In April, a Baby Clinic was opened in the Villa Consuelo Church, where an average of thirty babies are being cared for every Tuesday. Mrs. Threan is assisted in this excellent work by a Dominican graduate nurse, and by members of the American Colony who volunteer their services. Thus two weekly Baby Clinics, including the one in the hospital, have been established.

Nine nurses were graduated, bringing the total to one hundred and seven. A Hospital Internacional nurse is in charge of the nursing service at every one of the six large government hospitals in the capital city. One of our graduates has just been named Director of Nurses in the new Tuberculosis Hospital, and two other graduates direct the child welfare program of the Public Health Service and the Red Cross.

Hospital Internacional
Ciudad Trujillo
Dominican Republic

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**Twenty-Five Hospital Years
in Mexico**

• April days were filled with joy for the staff members of Sanatorio Palmore as they celebrated the 25th anniversary, the Silver Anniversary of the Hospital.

A large number of graduates came home to Sanatorio Palmore for the celebration, and there were a number of distinguished guests present.

During these days there were conferences given for the nurses.

The Saturday night program was held in the Hospital garden. Tribute was paid to the founders of the Hospital, to the Nurse Training School, and in general to the advance made by the Hospital across the years.

The first graduate nurse of the Hospital was present, and also the latest and one-hundredth graduate, Miss Hall, the present superintendent of the Hospital and the Training School, presented to these two nurses special pins.

On Sunday, there was a short program as the first stone was laid for a new surgical unit. A campaign is now on for this new unit, which will fill a great need.

Bishop Guerra of the Methodist Church of Mexico brought a message at a special Sunday night service in honor of the Hospital staff. It was an impressive sight to those who saw the processional of nurses in uniform. They marched in singing a hymn written by one of the nurse graduates.

LUCILE VAIL

Chihuahua, Mexico

**First National Leprosy
Missions Week Called**

• The week of October 9-16 has been designated by the American Mission to Lepers as National Leprosy-Missions Week. This is the first observance of this nature in this country, and it precedes the 42nd Annual Convention of the Mission to be held in Boston, Mass., October 19-20.

Member churches of 43 Protestant denominations and non-denominational groups, whose Foreign Mission Boards co-operate with the American Mission in maintaining 125 leprosy stations in 29 countries on five continents, will serve as focal centers for special prayers and offerings, and other projects in the church and the community. Some 40,000 of these have made contributions during the Mission's 43-year history.

Activity for the newly-inaugurated event will be co-ordinated through the Mission's five regional offices located in New York City, Los Angeles, Calif., Chicago, Ill., Boston, Mass., and Dallas, Texas.

The American Mission, affiliated with the Mission to Lepers of London, provides property, equipment, medical and other supplies, operating expenses, and other materials for the mission stations, while denominational and non-denominational boards usually carry the salaries of missionaries engaged in the work.

During the fiscal year ending June 30, 1949, the Mission spent nearly \$400,000 for materials and supplies for the field, of which \$60,000 was for sulfa drugs, the most recent discovery for arresting the disease.

RAYMOND P. CURRIER

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Cover: Whosoever Mission Church at San Antonio, Texas
Color photo by Jeanne Kellar Beaty

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Takuo Matsumoto, President of Hiroshima Girls' School.

● August 6 is an anniversary which will never be forgotten in the Japanese city of Hiroshima. This fourth year after the first atomic bomb was loosed, *WORLD OUTLOOK* is presenting an authentic story of what happened as witnessed by the Rev. Takuo Matsumoto, D.D., LL.D., the president of Hiroshima Girls' School. Surviving as if by miracle, the author has succeeded in reopening of his famous 62-year-old school and is now engaged in the task of rebuilding the institution.

The Story of

the Sixth of August, 1945

by Takuo Matsumoto

OUR SCHOOL AT HIROSHIMA WAS founded 62 years ago by a great Southern Methodist missionary, Miss Nannie B. Gaines. After 45 years of distinguished service and utter consecration to her task she died in Hiroshima in 1932. Her monument, set up by many grateful pupils, stands on the beautiful hill from which you can see the entire city of Hiroshima, a spot which she loved. The grave fortunately escaped being damaged by the bombing. There she lies peacefully asleep as if she were a guardian angel of the city and the school for which she gave unstintedly all her precious life. Our school is the oldest and the only Christian educational institution in the entire city and prefecture of Hiroshima. It has two departments, the high school and the college. At the time of the bombing

it had an enrollment of about 950 girls. In addition we had a kindergarten which was the best to be found in the city. The school work was being carried on as usual even during war-time and was indeed prospering. We had 25 buildings, large and small, in which to carry on our work. Then came the disaster.

It was a quarter past eight on that fateful morning of August 6, 1945. I was just about to seat myself at the desk in my office in the Hiroshima Girls' School.

The little high school girls, three hundred in number, ranging from twelve to fourteen years of age, led by several teachers to the streets in the heart of the city, had gone as ordered by the prefectural authorities to clear the streets of the debris of the houses which had been torn down

in order to prevent possible spread of fire in case of emergency.

The first year college girls, about a hundred and thirty of them, were having their usual morning chapel service in the auditorium of their college building.

The upper class students of both the high school and the college had gone early in the morning as usual to work in a large factory just outside of the city.

There was no air-raid alarm that morning, not even the sound of planes. The sun was shining brightly. It was a glorious summer morning.

Suddenly the brightness of the summer day was surpassed by an even greater brilliance, a weird, eye-searing, purplish flash as if lightning had struck just above one's head. The next thing of which I was conscious was

to find myself lying down in complete darkness, pinned down tightly under the heavy beams and timbers of the demolished fallen building. I must have swooned for a while. For I did not hear the noise which must have been tremendous, as the whole big school edifice came crashing down upon me.

I found, as I lay in this sudden imprisonment, that my legs and the lower part of my body were tightly fastened down by big heavy timbers, but fortunately the upper part and my hands, though buried in a pile of dust, were free. In the same office with me was a teacher, H. Tanaka by name, standing only about six feet away from where I was; and he was killed almost instantly. In a few moments I heard his low groans die away in the darkness. It is nothing short of a miracle that I did not share Mr. Tanaka's fate. And then, had fire started in our own school building, it would not have taken more than fifteen minutes to consume the whole old wooden building; and I, of course, could not have escaped death. As a matter of fact, I did think that I was going to die. But strange to say, I did not feel panic-stricken at all, nor did I have any sense of despair or fear. I felt in my heart a strange sense of calm and peace as if God were close to me in that dark prison.

As I brushed away the pile of dust and dirt from my face, however, I discovered that there was a tiny opening about my head, and I thought that I would do what I could to get out of this imprisonment. It took me about an hour's struggle, I believe, to extricate my legs from under the fallen timbers. I did succeed in coming to the surface finally, bruised, bleeding, and limping, with my clothes utterly torn and soiled. I must have looked like a ghost just coming out of Hell. When I looked around me, what a sight I saw! All the area around the school which had been one of the best residential sections of the city was now completely flat; not a building was left standing. Everything was reduced to dust and rubble, a desolation and ruins, so far as I could see.

And there were no streets any more—just tiles, bricks, boards, and branches of trees scattered everywhere. Fire had already broken out on all sides of the

city. Heavy clouds mixed with smoke hung threateningly low over the entire city. It seemed as though the end of the world was come.

And then, what a miserable parade of people I saw! Men and women, young and old, bleeding, burned red, half-naked, their clothes all torn and tattered, crying and groaning as they went, walking aimlessly, not knowing

My son, who was at the time serving as a finance officer of the Army near Tokyo, came over to Hiroshima immediately after the bombing and took his sister to an interior country site away from the scenes of misery and desolation and there gave her all the medical attention he could possibly give her. She got better quite speedily, married a Christian doctor some-



Miyajima, one of the three most famous spots in Japan, in the suburbs of Hiroshima.

whither, all lost! I first thought of my wife and daughter whom I had left in my home on the school campus. I picked my way with pain and difficulty through the wreckage. Standing in front of the house, which was now completely demolished, I called to my wife and daughter. Out they came hand in hand from under the fallen building. My wife was not hurt at all, miraculously enough, but my daughter was all in blood. When she emerged, I could not make out her eyes or nose or mouth—her face was all covered over with blood. The terrific blast of the bomb had blown broken pieces of the window glass against all parts of her face and body. Indeed she was so badly bruised and so weak from the excessive loss of blood, that I did not expect her to survive.

(I must hasten to add here that she has survived, thankful to say. John Hershey reported in his book as if she died along with her mother, but that fortunately was an erroneous report.

time afterwards, and now has a very healthy baby son.)

Now I took my wife and daughter to a near-by park and told them to be resting on the grass in a safe corner of the park until I came back to get them again. I knew it was my duty to try to rescue the teachers and students who were buried in the fallen school buildings. My wife too urged and pleaded with me to do so. So I hastened back to the college building where they had been having their morning chapel service. And what a ghastly sight it was! The splendid three-storied college building of which we used to be very proud was now a mass of crumbled and demolished beams and timbers, and out from under the wreckage came the screams of pain and cries for help. The melodious hymn-singing of the morning worship had turned into the shrieking cries of horror and dying groans of agony.

I pulled several girls out from under the beams which fastened their bodies, but that was all I could do. All the

rest of the girls were completely covered up by the heavy piles of broken boards and timbers and tiles of the demolished college building. Soon fire spread to it, and fifty of our college girls, young and happy, full of life and promise, were burned to death. Nearly two-thirds of the students, however, managed somehow or other to get out of the wreckage by themselves.

our students thus carried away to different places of shelter. It was heart-rending to see so many of them burned red, their skin gone, their flesh stenching from the burn, and soon their bodies swollen like lepers and then turned black almost beyond recognition. Because of their pitiable appearance, I was often unable to identify our own girl students among the hun-

they learned at school in their dying moments; and hundreds of fellow-patients would hear those Christian hymns sung, some perhaps for the first time, and some indeed for the last time, in their lives. Here, I thought, was the indisputable justification and vindication of our Christian education, which could teach our teen-age girls to face their dying moments with cheerfulness and courage, yes, even minister to the older fellow-sufferers with their comforting songs. There and then I resolved in my heart to do my utmost to rehabilitate our school, however difficult it might prove to be. In fact, many people, even some of my Christian friends, thought and said that we would never again be able to recover and continue our school work. But I was and am firmly convinced that where there is a mission to do, God will never fail to provide a way to accomplish it. And I am still carrying on the task of the rehabilitation of our school, with this conviction and faith in God, the great Provider.

We lost 350 students altogether—50 college students and 300 high school girls. And of those girls who survived, 144 lost their mothers, 149 lost their fathers and 5 lost both of their parents. Moreover, eighteen of our teachers were killed by the bombing. What a splendid group of loyal and faithful teachers and colleagues they were!

Miss Yonehara, for instance, only 23 years old, one of the recent graduates of our own college, a brilliant student and fervent Christian, was one of the teachers who led those 300 girls to work that morning. She was fatally burned, but amidst the utter confusion which followed the bombing, she gathered together several of the girls who were blindly wandering about and led them to the Red Cross hospital near by, and there in one of the shattered rooms, lay down with them in her arms. She cheered them up as they lay drawn close together, and started singing their favorite hymn, "He leadeth me, by His own hand He leadeth me," which, by the way, is our school hymn. They in their agony sang and sang it repeatedly until all of them died one after another, literally singing into



The New Senior High School building, Hiroshima Girls' School, completed in August, 1948.

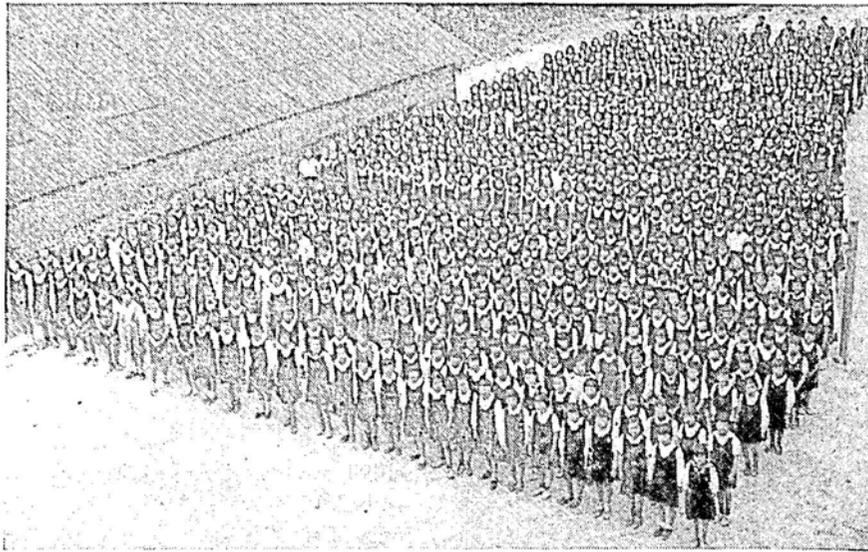
Those little high school girls, on the other hand, who had gone to the streets to do the assigned task referred to were fully exposed to the flash and blast of the terrific atom-energy. Scores of them were blown away, no one knows where. Others, burned or bruised, half blinded by the sudden flash, ran about aimlessly and in agony. Many of them fell dead on the streets. The rest were picked up by soldiers who came along in trucks and carried away to army barracks, school rooms, hospitals or any other place out of the city, where they could place the sufferers. Hundreds of thousands of the sufferers were thus taken to those improvised shelters outside of the city. Very little medical attention could be given them, as practically all the doctors of the city were killed or badly bruised and their stocks of medicine destroyed. The patients were just placed in rows there like so many logs.

For the following two months it was my daily task to go out and hunt up

dreds of the patients in the large shabby rooms in which they were placed. Whenever I entered a room, therefore, I would call out at the top of my voice: "Are there any Jogakuin (Hiroshima Girls' School) students in this room?" A faint reply would be heard from a corner, "Hah-i!" (yes, here I am). I would then walk up to her, ask her name and grade at school, inquire whether or not she had contact with any of her homefolk, and if not, jot down in my little notebook the names and addresses of her parents or relatives, in order to report to them later. I would try to cheer her up, offer prayer for her, and then carry on the search for other girls of the school, scattered all over the city and outside it.

It was not easy. Often my throat choked, and I could not speak. When I returned a day or two later, the girl might be gone, dead.

It was a matter of great consolation, however, to learn that very often our girl students would sing the hymns



High School Girls of the Hiroshima Girls' School two years after the bombing.

their way into heaven.

Mr. Shimazaki, the chief leader of the high school girls that morning, was one of our oldest teachers, having served the school for 26 years. He had been converted through the prayers and the living example of his Christian wife and became one of the most prominent Christian laymen in Hiroshima. He was a very faithful and hard-working teacher too, a man of "the second mile." He was badly burned and as he was being carried home in a cart by his devoted wife, he died on the way. Such a big, splendid soul he was!

Miss Fujisaki was the matron of the dormitory for our high school girls, and led many of them to Christ through her remarkably deep prayer life and consecrated personality. She used to come to my home regularly every day to have an hour of prayer together with Mrs. Matsumoto. She died a month after the bombing, due to the high fever caused by the radio-activity of the atom-energy in her body. And how I miss her prayers for me as I struggle on to rehabilitate our school!

Mrs. Oguro, a young teacher of the Japanese language and literature, was walking that morning through a street with her baby in a little carriage on her way to help a fellow-teacher move out to the suburb of the city. The blast of the bomb blew both the young mother and the little girl away;

we have never been able to find their bodies. Such a beautiful Christian she was! Her husband, an able Christian young man, survives her and is my assistant pastor of the Ushida Church which we organized early last year with the aim, hope and prayer of building it up as a memorial church in commemoration of the precious lives of the teachers and students who were the victims of the bomb.

I wish I had space to write about all the rest of the lamented teachers whom I miss so much. I can only tell you very briefly about what became of my wife and daughter whom I had left in the near-by park. They were sitting side by side on the edge of the park along which a river flows, and were earnestly praying together for the unfortunate fellow-sufferers. Now there took place a terrific whirlwind caused by the sheer force of the fire and smoke, which made a tremendous noise as if a fleet of planes were coming on for attack. Hundreds of the refugees who were lying down on the grass were completely panic-stricken. They rushed to the river bank and leaped down, pushing my wife and daughter into the river seven feet below the edge of the lawn, and came trampling upon them there. This sudden shock was too much for my wife who had always had a weak heart. She died instantly of a heartstroke as the result of this shock. My daughter stood up quickly in the whirlwind and es-

caped being trampled upon by the on-rushing frantic mob of people.

I myself had to be hospitalized for a number of months in order to get rid of the bad effects of the radio-activity of the atomic energy. And only recently have I come to feel that I am in more or less normal health. We are now trying hard to rehabilitate our school. It is a painfully slow process, owing to the shortage of building material and to lack of necessary funds. But we are not discouraged. We are going ahead, trusting that God and God's people will not forsake us at this time of dire need for the cause of Christian education in our country.

In November of 1945, that is, four months after the disaster, we rented four classrooms of a grammar school which was itself half destroyed by the blast of the bomb, and there started the school again. Only five teachers and less than a hundred girls came. Of those who came not a few had their faces or arms bandaged. It was a pitiful new beginning for our school. I tried to say words of encouragement to the girls, but I could not. Again my throat choked. All the girls who had been too stunned and overwhelmed by the disaster to do any thinking about it at all came now to realize what it all meant, and they cried and cried together. It was the saddest day in the history of our school.

But in March of the following year we built on the school site we had acquired in the suburb of the city a few barrack classrooms, and there we moved our school and carried on our entire work for nearly two years. Then in the summer of 1947 we built and dedicated some temporary buildings including an auditorium and a dormitory on the original school grounds in the city. We chose for the dedication service the very anniversary of the atomic bombing, August the sixth, for we wanted to make that day not a day of tearful memories or mournful recollections but a day of hopeful outlook and courageous advance. Practically all the members of the deputation sent to the Orient that year by different boards of missions came to Hiroshima at our invitation and honored us by their presence at the occasion. Miss Billingsley of the

Woman's Division of Christian Service of our Methodist Church and Dr. Brumbaugh, also of our Methodist Board of Missions, delivered their congratulatory addresses; and I acted as his interpreter, or rather as his interrupter. It was a great occasion of joy and new hope for our school. And last summer (in 1948) when we built our senior high school building on the devastated school site in the city, we held the dedication service for it again on the same day, August the sixth.

The parents of the students, the graduates, and the present student body all rallied together and contributed what they could toward the rebuilding. More land adjoining our school site in the city was purchased by the loyal parents of the students and contributed to the school, so that the school campus has been considerably enlarged. We are grateful to our Christian friends in America, particularly to the Woman's Division of Christian Service of The Methodist Church, for their making the rehabilitation of our school one of their projects, and for their timely and generous help which has enabled us to start the school work again. Our school has thus gradually gained the confidence of the citizens, and the best and the ablest girls of the city have now begun to press upon the doors of our school for education, until today we have a total enrolment of about 1,800 girl students, with nearly a hundred teachers. We have just received the official government recognition for starting our college from this spring on as a full-fledged 4-year course college (Daigaku in accordance with the new educational regulations. This recognition will give our school prestige and new importance as a great institution for higher education for Japanese girls.

I am grateful that former missionary teachers are coming back to our school. After all, it is only through life and personality and consecration that Christian education can best be done, and it is here that missionary teachers have a supreme place. I am happy to have back with us now such experienced missionaries as Miss Cooper, Miss Anderson, and Miss Tarr. Recently three young short-term missionary teachers arrived at our



Missionary Teachers at Hiroshima Girls' School in January, 1949

school in Hiroshima: they are Miss Thomas of Texas, Miss Martha Lewis of Iowa, and Miss Mary Jones of New York, and inasmuch as we already have with us Miss Mary McMillan of Florida, there are now at our school two Marthas and two Marys. And Mrs. Grace Wilson of Iowa is with us also to "grace" our school with her superb talents, charming personality and Christian consecration. What more can we hope for? We are truly grateful for all these splendid missionary messengers of Christian love and faith, as well as for those who had already come to us before them.

But the buildings we now have are mostly temporary, and some of them very flimsy ones. We spent three winters without window glass and of course without any heating system. We lost our 16 pianos and more than two dozen of our sewing machines and typewriters and practically all our library books and laboratory equipment. But now that more than three years have passed since the bombing, now that our school is being looked up to as a standard and a model of education by other schools in the city, and now that Christian education has an opportunity unparalleled in the history of education in Japan, we must begin to build more permanent school edifices with the adequate equipment.

It is my sincere desire and earnest prayer that Hiroshima be made world-

famous, not just because of its destruction by the atomic bomb—any other city might have had the misfortune—nor because of its being publicized by John Hersey's book, splendid as it is, but rather by its proving itself no longer a city of militarism, but a new center of peace and peace-making and by having in it a Christian institution such as ours is, where the ideals and principles of Christianity are being taught and where young people who are to be the mothers and leaders of Japan are being brought up in a Christian way of thought and life.

What Japan needs above everything else today is education, a right kind of education, Christian education which can lead the younger generation of today who are to be leaders of tomorrow, in the principles and ideals of democracy, directly derived from and solidly based upon Christian convictions and idealism.

This is precisely the reason why we are so eager not merely to rehabilitate our school, but so to equip and develop it that it may become a great Christian institution adequate to meet the requirements of the educational ideals and standards of new Japan and indeed of the new world, yes, such a school as shall be a lasting monument of peace and Christian love and international good will on the ruins of Hiroshima, a monument indeed which no atomic bomb, nor any other force on earth, shall ever destroy.

Stepping from the pages of John Hersey's immortal Hiroshima, atom bomb survivor Rev. Kiyoshi Tanimoto presents to America

Hiroshima's Dream

THE PEOPLE OF HIROSHIMA, JAPAN, have come up with one of the most emotionally charged ideas in the history of modern man. They propose that their city, the first to experience the awful impact of the atomic bomb, become the peace center of the world.

Near Hiroshima today an old feudal castle lies in ruins. It is proposed that on this site an international and non-sectarian World Peace Center be built. The center would serve as a laboratory of research and planning for peace education throughout the world. When completed it would include an administration building, a memorial church, a peace institute where peace problems would be studied and leaders trained, a health center and hospital where those still suffering from the effects of the atomic bomb would receive treatment, a social rehabilitation center, a hostel for international visitors, and other units.

The man who is now in the United States presenting the details of this plan to American leaders is Rev. Kiyoshi Tanimoto, pastor of the Nagarewaga Church of Christ in Japan. Before Methodist and other Protestant groups were joined in the interdenominational Kyodan, or united church, this church was known as the Central Methodist Church of Hiroshima.

Mr. Tanimoto is well known to many Americans as the heroic Methodist pastor whose experiences during and after the atomic blast were recorded so vividly by John Hersey in his article, "Hiroshima," which was first printed in *The New Yorker* of August 31, 1946, and later appeared in book form. Mr. Tanimoto did the translation for the Japanese edition of the book, which was banned in Japan until recently. Now it is a best seller there, as it was in America when it was first published here. Mr. Hersey has announced that he will give all royalties from sale of the book in Japan to the survivors about whom he



World Outlook Photo

● *Rev. Kiyoshi Tanimoto, who hopes to see a World Peace Center rise in Hiroshima. Said he, "It is a large undertaking, but we are not afraid of its bigness."*

wrote. As translator, Mr. Tanimoto will receive the largest amounts, which he plans to give to the peace center fund.

Mr. Tanimoto was brought to America by the Board of Missions and Church Extension of The Methodist Church to promote the Advance for Christ and His Church in Japan. Now on tour throughout the country, he is presenting the needs of Japanese Christians to Methodist audiences. It is ironical that many who have heard him speak in this connection, do not know of the peace center dream that lies nearest to his heart.

"I was brought over here to America to help raise money for the Advance projects specifically undertaken by Methodism," he explained, "so these are the things I tell my audiences about." Then he added, "Personally, though, I will consider this

visit a failure unless I take back to Japan the assurance that the peace center will be built."

He has made considerable progress along this line. Shortly after his arrival here he met Dr. Garland Evans Hopkins, Methodism's international relations expert in Washington, D. C. Together they have organized the American Sponsors of the World Peace Center. Members of this group include Mr. Hersey; Mrs. Pearl Buck, novelist; Norman Cousins, editor of *The Saturday Review of Literature*; Stanley High, a roving editor of *Reader's Digest*; Harry Kern, foreign editor of *Newsweek*; Dr. T. T. Brumbaugh, associate secretary of the Foreign Division, and Dr. Hopkins. These sponsors, who hope to gain nation-wide support for the center, have recently presented the plan to UNESCO (United Nations Educational, Scientific and Cultural Organization).

The counterpart of the American sponsors have been organized in Japan. This group includes such leading figures as Toyohiko Kagawa, Christian leader and author; Michio Kozaki, moderator of the Kyodan; Tatsuo Morito, Minister of Education; Tetsu Katayama, former Premier; Shinzo Hamai, mayor of the city of Hiroshima, and Tsunei Kusunose, governor of Hiroshima Prefecture.

Mr. Tanimoto reports that The Commission on World Peace of The Methodist Church, headed by Dr. Charles F. Boss, Jr., of Chicago, has donated money which will be used to buy books for the proposed peace center's library. He also states that the Alumni Association of Emory University, of which he is a member, is raising funds for the project.

"It is a large undertaking," the Japanese leader said, "but we are not afraid of its bigness. It will cost no more than the dropping of one atomic bomb."



World Outlook Photo

• Dr. Leonard Covello instructs his Sunday school class at Jefferson Park Methodist Church in East Harlem. The class is studying the growth of Israel.

The "Bishop" of Harlem

by Betty Burleigh

IN NEW YORK'S EAST HARLEM, THE most congested area of the largest city in America, the new Benjamin Franklin High School, built in 1942 for three and a half million dollars, stands out in symbolic contrast against the backdrop of tenement slums.

With its enrollment of 2,400 boys in both the junior and senior high school departments, it is not a particularly large school by New York standards. But as an example of one of the finest community-centered schools in the country, it is an educational show place. Its marbled halls echo the footsteps of leading educa-

• *WORLD OUTLOOK* presents the story of how an outstanding Methodist Layman, who is one of America's leaders in the field of secondary education, directs a community-centered school in the heart of one of New York's major slum areas.

tors from cities throughout the country. Classes from Teachers College, Columbia University, and from New York University make regular visits to watch the school in action.

Its principal, who founded the school at the request of the New York City Board of Education, is a naturalized American, who at the age of 10 came to New York from Avigliano in Southern Italy as an immigrant with his family. His name is Dr. Leonard Covello, but many of his friends refer to him with good humored admiration as "The Bishop of Harlem."

Dr. Covello is a deeply religious man. He teaches a teen-age Sunday school class at Jefferson Park Methodist Church, located near the school, is president of the missionary advisory

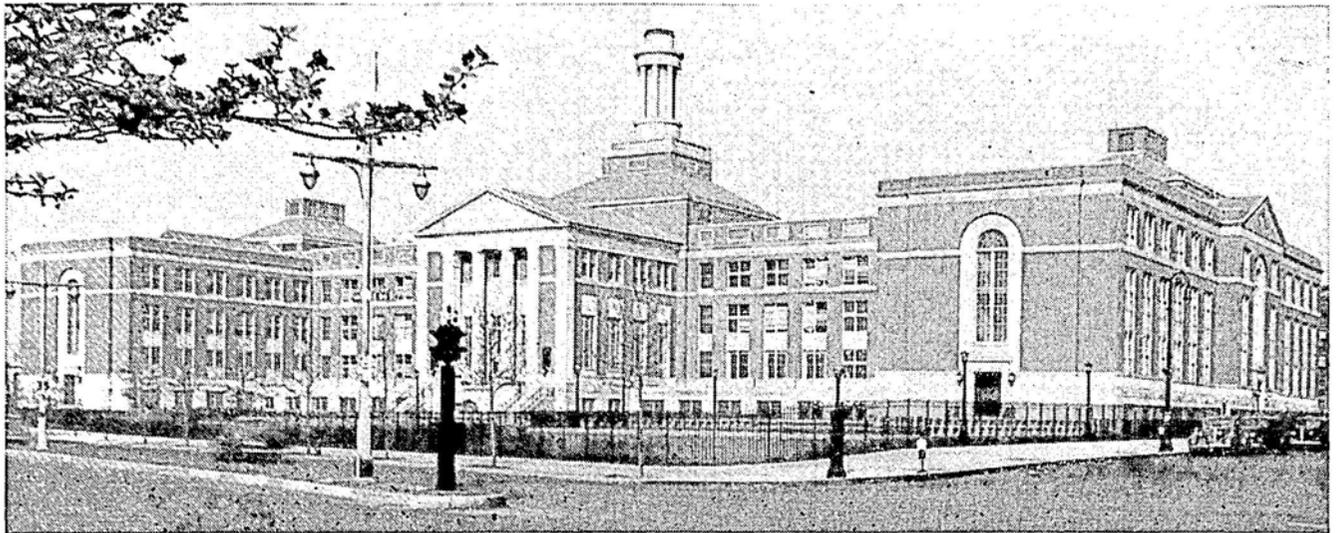


Photo by J. De Stefani

The Benjamin Franklin High School, a source of enlightenment to people of all ages, races and creeds.

committee of that church and is a member of the interdenominational East Harlem Protestant Parish, which operates storefront churches in the area. The nickname of "Bishop" not only acknowledges these activities but it takes note of his wide influence among the people of Harlem. It also pays tribute to the Christian way in which he conducts community betterment projects, using the school as a focal point.

Dr. Covello is a distinguished looking, gray haired, compactly built man. Judging by all his accomplishments, he must have boundless energy, though he has a soft voice and a quiet manner.

The interview for *WORLD OUTLOOK* began on a recent Saturday morning in his imposing large office at the school, and continued during lunch in the apartment that he shares with his attractive wife, Rose, a former high school math teacher, and their black alley cat, Butch.

After luncheon Dr. Covello sat on the living room sofa and Butch jumped upon his lap, and remained there, purring loudly, as his master explained the working of his school.

"I think if you want to train for citizenship you can't do it through books and classroom experience alone," he said. "A school has to go into a community and concern itself with the problems of that community."

To anyone interested in community problems, East Harlem is a gold mine. In this section, located on the north-

east end of Manhattan Island, over 200,000 low income people live. Negroes, Italians and Puerto Ricans are in the majority, but the section includes people of every imaginable race, color and religion. Many are newcomers to America. Although there are some fine homes in the neighborhood, such as the lavishly furnished converted brownstones owned by professional men, most East Harlemites live crowded together in cheap tenements that represent American housing at its worst. In addition to such substandard homes, life is made even more miserable by lack of recreational facilities, poverty, high rate of tuberculosis and other communicable diseases, and high delinquency rate. Dr. Covello, who has had so much experience in public speaking and writing that an easy flow of words comes naturally, explained, "The population here, made up of all kinds of races, typifies a foreign cultural community suffering from all forms of maladjustment to American life. These people adhere to the languages, customs and sentiments of the countries from which they came. The children of such parents are torn apart emotionally by the conflicting cultural patterns of the old world and the new. Both children and parents too often occupy low prestige in the American milieu. The social barriers that separate them from the broad American environment, antagonisms between these groups, all join together to aggravate the situation.

"Therefore, when the Benjamin Franklin High School developed the principle of being community centered, we realized that the best way one could teach 'living in America' would be for the school itself to become real life. We try to employ every conceivable means to give all the people of East Harlem, not only an understanding of American society, but the chance to participate in and it and to improve it."

This philosophy has turned Dr. Covello into one of Uncle Sam's super salesmen, and his school into a true melting pot.

He has many channels for reaching adults. He draws them into the school for night courses, and for frequent community entertainments, like the recent Puerto Rican festival at which top-notch Spanish-speaking artists performed on the stage of the school auditorium. At least once a week, and sometimes twice, Dr. Covello is available at night for conferences with parents or other members of the community who have problems on their minds. His many friends throughout the city, who admire him for the great work he is doing, are all anxious to lend a hand to help "one of Covello's kids." The policemen in East Harlem consider him "an unusual fellow who understands kids and has a knack for getting them on the right track." Many a youthful first offender is paroled into his custody.

In addition to bringing adults into the school bodily, he sends the school to them through his students, who are always engaged in some campaign which embraces the entire community. "What other agency has such a made-to-order direct contact into as many homes as the school?" he asks.

The students are organized into various committees whose job it is to work closely with all social and civic agencies. Here is a sample of the way in which the school's health committee swung into action recently. The New York City Department of Health set up a temporary center in East Harlem where free chest X-rays were to be given. The school health committee secured pamphlets on tuberculosis that explained what the disease is and how X-ray is used to detect it. They gave copies of this to Puerto Rican students who translated the pamphlet into Spanish and to students in the Italian department who translated it into that

language. Students who are learning printing as a trade in the industrial department took these translations and printed hundreds of copies in these two languages. Then the whole student body was mobilized, and the boys received pamphlets in the three languages to distribute. Their job consisted of far more than just "taking the literature home." The area to be serviced by the X-ray unit was mapped out, block by block, and teams of boys were made responsible for distributing pamphlets to every person living in this area. They made a house-to-house canvass, ringing doorbells, explaining the project and handing out literature.

The Health Department sent trucks, equipped with loud speakers, through the streets urging everyone to report to the center for his X-ray. Manning the loud speakers were Dr. Covello's boys who made announcements in English and then switched to various foreign tongues. "Come to the center

for your X-ray," they broadcast. "It is free and will not hurt you. You do not need to know English. Students from the Benjamin Franklin High School will be on hand to translate for you."

Needless to say the turnout was overwhelming. Who can say how many a case of early T.B. was detected in time to be cured, because of the efforts of these boys?

Last winter the *New York Daily News* ran a contest in which six blocks in East Harlem competed for a \$5,000 prize in a clean-up campaign. Here was a job just cut out for the Benjamin Franklin High School's sanitation committee. They distributed leaflets in three languages and talked to tenants, janitors and landlords. The clean-up campaign was started with a parade. Behind the band marched the Benjamin Franklin boys, waving banners which had been made by pupils in the art department. The huge Department of Sanitation trucks rumbled



Benjamin Franklin High School students march in the sanitation parade.



Photo by Cecil Layne

Music students at the school. They learn interracial harmony too.

along behind. When the time came for the organized clean-up the students pitched in and helped, for one of the cardinal principles they learn at the school is, "never ask the other fellow to do what you won't do yourself." The block of 114th street between Second and Third Avenues won the contest. The prize money was divided so that each family received a new electric appliance.

"But the big result of that campaign," Dr. Covello said, "was the change we got written into the housing code. Previously, it read that a landlord must provide adequate garbage cans. Now that word "adequate" is a weasel word. It doesn't mean a thing. Now the code compels landlords to provide one garbage can for every five rooms."

Although the present school building was constructed seven years ago, the school was actually started in 1934. Classes met in three old buildings and Dr. Covello rented unused stores in which to carry on his community activities. It was during this period, in 1937, that he realized that with some effort the people of East Harlem

might get a government-subsidized low cost housing unit. He, his teachers and students rolled up their sleeves and went to work.

"It may seem very strange to some people but the first thing we had to do was to make the community aware of how bad existing conditions were and then make the people realize their own responsibility in changing them," he said.

"Congestion, several families living in one apartment, or a family of eight living in two and a half rooms, is not to them a housing evil, but a very thrifty and prudent arrangement. They are bewildered, for instance, by the regulations in low housing units that limit the number of people who can legally occupy an apartment.

"The start was made among our students by presenting them with housing exhibits showing old and new concepts. We used models, graphs, charts and photographs. I invited leading architects into the school to lecture. Everyone in the community was invited to these lectures and to the moving pictures we showed on the subject." Then he added that the

school, in co-operation with the community, bought out the entire house for one night of the play, "One-Third of a Nation," which was then running on Broadway. The show depicted housing conditions in American slums.

"Our school departments took up the housing problem," Dr. Covello continued. "Students in English classes competed for prizes in an essay contest on housing. History classes studied the history of housing. The civics and economics classes went into such matters as property taxes, rentals, sanitation, and the ratio between illness, crime and poor housing. The art department invited students to make models of their own, showing what they would like to see rise in East Harlem. Art students made posters to publicize the campaign. Students of foreign languages did translations.

"As a result of all this, East Harlem housing became a topic of discussion in classrooms, school assemblies and homes. The housing committee of our school studied local land values to determine the best location for the proposed project.

"I do not mean to imply that the school sought to carry on the whole project alone," Dr. Covello explained. "Our job is always one of co-operation with existing agencies. On the housing campaign students worked with the Mayor's Committee on City Planning, the East Harlem Council of Social Agencies, the American Legion and the Harlem Legislative Conference. All these groups merged to form the East Harlem Housing Committee, the official agency which sponsored all plans. The final result was the unit known as East River Houses, which accommodates about 1,300 families.

"The greatest achievement, to my mind, was not the housing unit itself, but is that fact that no activity involved in the program occurred without the participation of the community. In short, we got out of it a greater communal consciousness, and demonstrated what people can accomplish when they work together."

Another one of Dr. Covello's pet means of distributing information to the public is through the foreign language press. He secures prominent experts in various fields, arranges press conferences at his office at the school and then sends mimeographed "invi-

tations to cover" to the papers he thinks will be particularly interested.

For example, a recent press conference, geared to aid the Puerto Ricans, and to which reporters from the Spanish press were invited, featured Maxwell Lehman, editor of the *Civil Service Leader*. Mr. Lehman outlined job opportunities on the federal, state and city level.

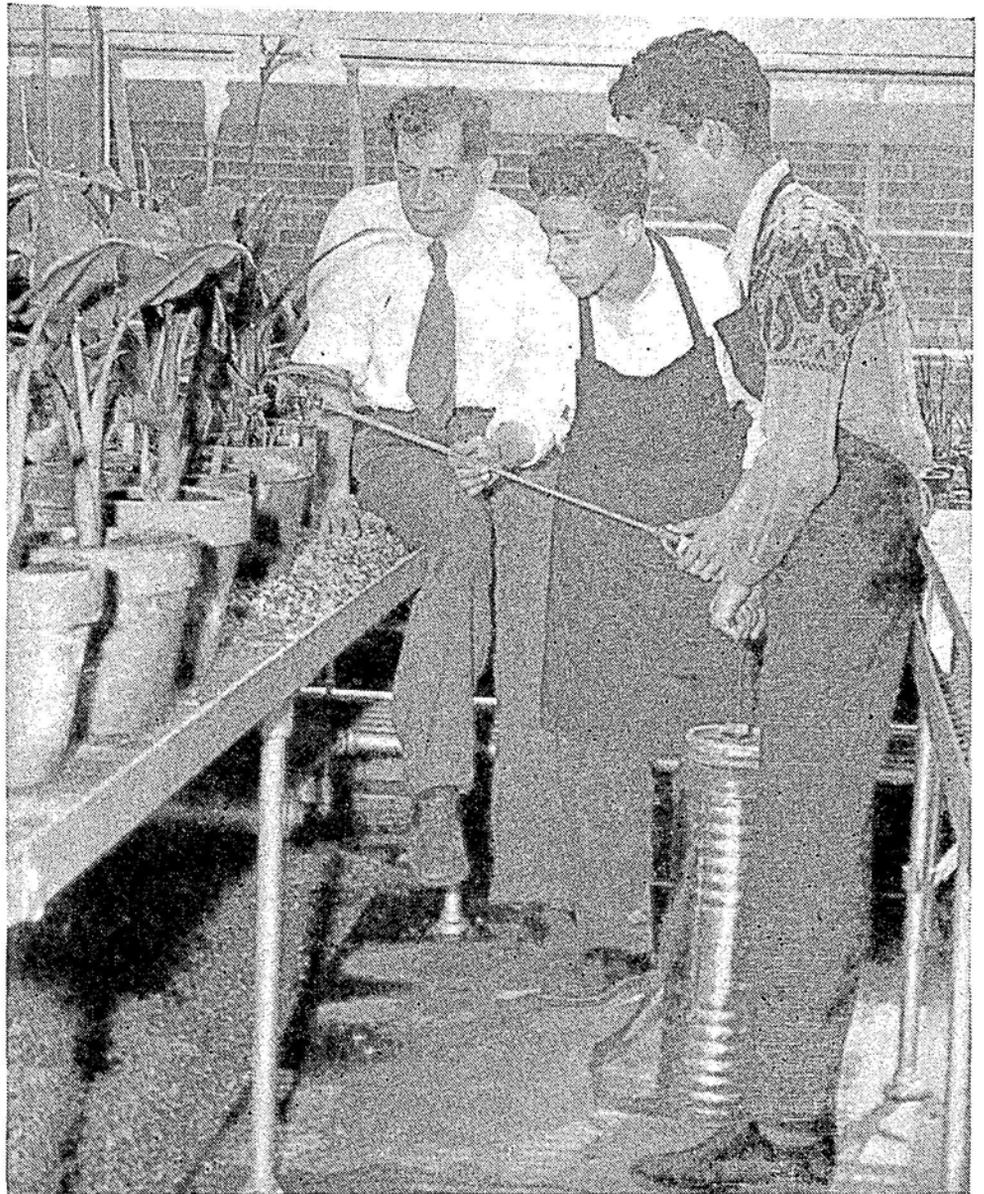
Since Puerto Ricans are American citizens, many of them, with extra training, could qualify for good civil service jobs, if they knew such jobs were open to them. The stories resulting from that Lehman interview undoubtedly opened many eyes among the Spanish-speaking residents of East Harlem.

"Do you know that there are 20,000 different kinds of jobs in the United States?" Dr. Covello asked. "Next semester we are starting a course which will present this field of choice to the students. During the second semester we will offer training for some of those jobs, particularly in the civil service field." Then he added, "Later on I hope to get this course into our night school program."

Dr. Covello does not regiment the boys to fit his school. Its program is kept in an elastic state, so it can change to fit the needs of the boys. For example, for the great influx of Puerto Rican boys who have recently arrived from the islands, Benjamin Franklin High School has a special orientation course. The boys, most of whom do not know English, are placed in this class for six months.

"We begin by teaching them all about the school, so they will feel at home in their environment," Dr. Covello explained. "Then they study English, of course, but all other subjects are those not requiring too much vocabulary such as art, music and industrial arts. It would not be fair to those new boys to put them right into competition in regular classes when they do not know the language. The purpose of our orientation class is to ease them in gradually to the life of the school."

Dr. Covello's keen appreciation of the difficulties facing immigrants stems from his own experience, but there must be a deeper root than this. Some source of power started him on this



In the glass-encased greenhouse on the roof of the school, students learn the florist's trade.

path and keeps him going.

When asked how and why his life had been turned into the direction of helping others, he replied, "When I came to this country, as a little boy of ten, I was very homesick for my many relatives we'd left behind in Italy. Everything was very different here and I was bothered by different things like the noises in the streets. I didn't know English, so that added to my confusion. Then one day a friend, Victor Salvatore, who is my wife's cousin, by the way, took me to a place on First Avenue called 'Home Gardens.' It was a little two-room Methodist mission. I can still remember walking in there and meeting Miss Anna C. Ruddy, the Canadian missionary who ran it. Although we were nominally Catholics, she made Methodists out of us.

I can truthfully say that her influence has been the strongest and most important ever to enter my life. She put Christ into everyday living for me!"

After attending the public schools of New York, Dr. Covello entered Columbia University where his outstanding scholarship won him a Phi Beta Kappa key. After being graduated from Columbia he studied later at New York University, where he received his Ph.D. degree. He also took additional work at Columbia's Teachers College. Until recently he taught night classes in education at N.Y.U.

In 1911 he began his teaching career in New York's De Witt Clinton High School, and with the exception of service overseas in World War I, he continued there until he started the Benjamin Franklin High School.



Ready to start.

by
**Janette H.
 Crawford**

The Versatile

WE ARE OFF TO A VILLAGE!

It is morning on March 2nd. The ambulance is ready to go. A box of medical supplies, lunch basket, and water jug are pushed in and we follow. We are two doctors, two nurses, Mildred Althouse of the laboratory with her cameras, and myself with a notebook. We're off for a day in the village.

The road takes us quickly out of the city into the countryside of villages, past fields of ripening grain each with a watchman standing on a bamboo platform shouting to frighten away crows and small animals. There is heavy traffic on the road—dozens of oxcarts loaded with sugar cane on their way to a near-by sugar factory. As the ambulance slowly finds its way among them, my mind travels back

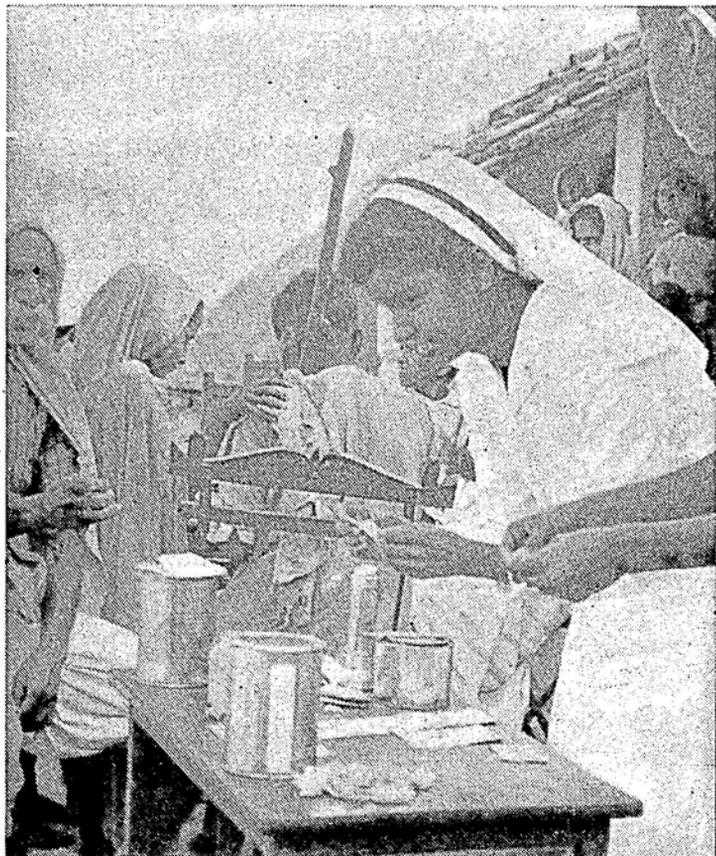
over the long process of getting it ready for use.

It was four months previously that the local dealer appeared at the office door with the news that "The ambulance has arrived." It did not exactly resemble an ambulance at that time, for it had no body, only the engine and chassis. The body was built on it bit by bit on the hospital premises.

We watched the process day by day; first the frame, then the floor, followed by the sides. Next some old brass sheeting covered the wooden sides. Finally the seats appeared—two adjustable removable ones for patients, so arranged that the patient can recline as in a deck chair. At last paint covered up the old brass, and a beautiful grey-colored ambulance appeared with the hospital and sanatorium names lettered

on all sides in three languages, English, Hindi, and Urdu. It was planned at first to convey patients to and from the sanatorium at Almora. When the decision was made to keep it at Bareilly, we at once saw the possibility of using the new ambulance for village clinic work as well as for the sanatorium.

At one time the hospital held weekly clinics in villages; but when the war came, this phase of the work had to be stopped. Now with an ambulance and sufficient personnel the only stumbling block is finances. Can the hospital carry this extra financial burden? That was the question that tormented us for days. Gasoline costs 80 cents per gallon. Medicine prices have been soaring, and we knew that there would be little return on them



Nurses at work.



An old bed serves as examining table.

Ambulance

● *The new ambulance at Clara Swain Hospital, Barcilly, India, takes us on a journey into a countryside where doctors and nurses are few, medicines are scarce, and a village clinic brings hope to multitudes of neglected sick. The writer is business manager of the hospital.*

in village work. So we felt hesitant about adding this extra burden to our hospital finances.

While we were considering the matter, Dr. Perrill made a trip out to a mission center in the Bareilly district with our Mission District Superintendent. While there he did some investigating of the medical needs of the people. In one place he found there is an estimated 11,000 people with very inadequate medical help. There is no woman doctor, and in India that means women are without medical help. The Government has a small dispensary and a few hospital rooms with a man doctor in charge. But its grant for medicine is only \$140.00 per year, and they are not permitted to collect fees. The inevitable result is that diluted medicines,

or even "pink water," are given to patients. Hence there is small chance for the doctor to develop skill and use his initiative. His work is futile, and sick either go without medical aid or travel long distances to get help. Considering all this made us more than ever want to try holding clinics once a week.

So it was decided to make the venture, and this was the third weekly trip. We turned into a narrow lane, past the mud walls of a church and stopped by an old gate. We unloaded and stepped through the gate into the walled-in enclosure of the local pastor's home. The walls were of mud, and so was the house. But one had a feeling of cleanliness and even of beauty. Flowers and shrubs were growing around the walls; and as we gazed

around us, a lovely peacock perched on the top of the wall and looked at us inquiringly.

In the shade at the edge of the porch this outdoor dispensary was set up. A table, a bench, a couple of chairs were all the furniture at hand. The nurses at once went to work, secured a jug of water, prepared a basin of solution, and set out the various articles of equipment. The doctors began seeing patients. How shall we describe the patients who were seen that day—women and children, and some men—of all ages and a great variety of ailments? Many had eye trouble; one little boy, probably two years old, was carried in his father's arms totally blind. Nothing could be done for him. There were skin diseases—one little girl with a badly swollen



A cholera case came by oxcart.

face—and digestive troubles. One case of cholera appeared—a man who had been brought in by oxcart from another village. A lame young man with hip trouble was advised to come to the hospital for treatment. (The next day he appeared.) One case of leprosy, a man, sat outside the gate and begged for help. It was certainly a gathering of the "lame, the halt, and the blind." One could not but recall the stories of New Testament days when "they brought their sick unto Him."

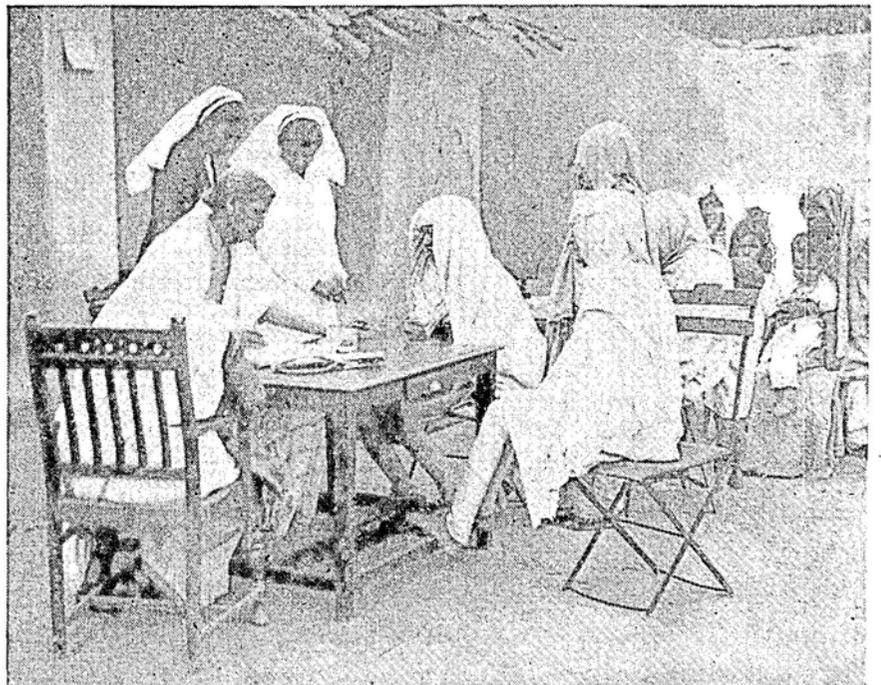
The pastor and his wife are nice people, very much interested in their work and doing all they can with very little. His wife proudly showed me the baby's bed, a little low stringed cot such as others use for their dogs. But the baby on its little bed was sweet and clean; and as the mother bent over it I thought, "Indian Madonna and child." He borrows the chairs and tables for clinic days, as they have none in their simple home. He gave me a list of things needed for the clinic before we left. In the list was "table, chairs, curtain for screen for the examination place." At present the examining room is without a roof. It has caved in, probably during the flood time of last year's rainy season. Although open to the sky—with an old bed for an examining table, it serves the purpose

now, but it will become impossible when the dust-laden winds sweep over the country, and the rainy season begins again. So the pastor thinks if he could get some heavy cloth, one end of the porch might be screened in for this purpose. The equipment suggested

was very simple and fundamental. Perhaps in time we can supply it.

We walked with one of the doctors to two different houses to see women patients who cannot leave their homes because of the custom of keeping "respectable" women secluded. Both homes were of people high enough in the social scale to be able to afford to keep their women in seclusion. One patient was the wife of a Government official. It was later found that this woman had tuberculosis. This disease probably claims more victims in India than any other disease. It is appalling the number of cases one meets any day in the hospital dispensary. Anyone who wishes to help India meet her health needs will have to consider tuberculosis.

In the other home we visited after the doctor had seen the patient, we were asked to eat. We tried to refuse in every way we knew; but they were so very insistent that we could not, without offending, continue to refuse. So we partook of some rice cooked in milk. I thought of a missionary talk I had heard before coming to India, in which the speaker said that sometimes he had to eat "and ask the Lord to take care of the germs." I think that was done for us, for no ill effects followed.



"The lame, the halt, and the blind."

We also visited the little Government hospital for men, met the doctor and other workers there, and were shown over the place. The doctors were asked to see a patient in the home of one of the workers who, they told us, was an unmarried expectant mother. A sad case. So it went—the sick everywhere, at every turn.

We had a pause in the middle of the day when we ate our lunch sitting in the ambulance. A merry picnic it was with a cup of American "Nescafe" to refresh us and some "kakti" from the bazaar (a long cucumber-like vegetable the Indians love) to add a little flavor to our diet.

We left about five o'clock amid the shoutings of the crowds that stood around to watch us go, men shouting their goodbyes, women looking on, children dancing about yelling to each other as well as to us, typical of millions in India. Their need is great, there is no doubt about that. In one day in one village a cross-section of that need had passed before our eyes—tuberculosis, leprosy, cholera, blindness, gynecological cases—truly the need is great. And it is a need of education as well as relief from present suffering. In the face of the need what



A leper sat outside the gate.

we are doing is little, but it is an important beginning. With proper direction and financial aid we can and

should do our part in meeting the needs of the most neglected groups in India.

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Advance for Christ

PREACHING AND TEACHING MISSION

Central Theme: "Our Faith"

Cities where the 78 Advance meetings will be held, with dates, resident bishops and guest bishop speakers are listed below by States:

ALABAMA

Birmingham, October 26, Bishops Purcell, P. E. Martin, Baker
Montgomery, October 10, Bishops Purcell, Wicke, Phillips

ARIZONA

Phoenix, October 14, Bishops Baker, Oxnam, W. A. Smith

ARKANSAS

Little Rock, October 17, Bishops P. E. Martin, Dawson, Purcell

CALIFORNIA

Fresno, October 27, Bishops Tippet, Magee, Werner
Los Angeles, October 11, Bishops Baker, Oxnam, W. A. Smith
Sacramento, October 25, Bishops Tippet, Magee, Werner

COLORADO

Denver, October 21, Bishops Phillips, Magee, Werner

FLORIDA

Jacksonville, October 4, Bishops Bowen, Purcell, Peele
Miami, October 28, Bishops Short, Flint, Corson
Orlando, October 27, Bishops Short, Flint, Corson

GEORGIA

Atlanta, October 27, Bishops Moore, Northcott, Phillips
Macon, October 28, Bishops Moore, Northcott, Phillips

ILLINOIS

Chicago, October 5, Bishops Magee, Corson, Brooks
Chicago, October 5, Bishops Kelly, Brooks, W. A. Smith
Springfield, October 7, Bishops Magee, Corson, Brooks

INDIANA

Bloomington, October 13, Bishops Raines, W. C. Martin, A. F. Smith
Evansville, October 12, Bishops Raines, W. C. Martin, A. F. Smith
Lafayette, October 11, Bishops Raines, W. C. Martin, A. F. Smith
South Bend, October 14, Bishops Raines, W. C. Martin, A. F. Smith

IOWA

Des Moines, October 7, Bishops Brashares, Holt, Short
Fort Dodge, October 5, Bishops Brashares, Wicke, Kern
Fort Dodge, October 6, Bishops Brashares, Holt, Harrell

KANSAS

Hutchinson, October 27, Bishops Dawson, Cushman, Shaw

KENTUCKY

Lexington, October 20, Bishop Watkins, Reed, Kern
Paducah, October 28, Bishops Watkins, Reed, Holt

LOUISIANA

Alexandria, October 19, Bishops P. E. Martin, W. A. Smith, Purcell
New Orleans, November 1, Bishops Brooks, Oxnam, Baker

MAINE

Portland, October 14, Bishops Lord, Brashares, Short

MARYLAND

Baltimore, October 12, Bishops Shaw, Wicke, Kennedy
Baltimore, October 18, Bishops Flint, Franklin, Northcott

MASSACHUSETTS

Worcester, October 13, Bishops Lord, Brashares, Short

MICHIGAN

Detroit, October 11, Bishops Reed, Harrell, Tippet
Grand Rapids, October 13, Bishops Reed, Harrell, Tippet

and His Church

METHODIST MASS MEETINGS

September 29--November 2, 1949

MINNESOTA

Minneapolis, October 7, Bishops Cushman, Ledden, Tippet

MISSISSIPPI

Grenada, September 30, Bishops Franklin, Baker, Reed
Jackson, September 29, Bishops Franklin, Baker, Reed

MISSOURI

Kansas City, October 26, Bishops Holt, Franklin, Brashares
St. Louis, October 3, Bishops Kelly, Brooks, W. A. Smith
St. Louis, October 24, Bishops Holt, Franklin, Brashares

MONTANA

Billings, October 19, Bishops Phillips, Holt, Magee
Great Falls, October 18, Bishops Phillips, Holt, Magee

NEBRASKA

Lincoln, October 25, Bishops Dawson, Cushman, Shaw

NEW YORK

Albany, October 20, Bishops Oxnam, Dawson, Raines
New York, October 21, Bishops Oxnam, Dawson, Raines
Rochester, October 13, Bishops Ledden, Kelly, P. E. Martin
Utica, October 14, Bishops Ledden, Kelly, P. E. Martin

NORTH CAROLINA

Charlotte, October 18, Bishops Harrell, Wicke, Brashares
Raleigh, October 3, Bishops Peele, Oxnam, P. E. Martin
Winston-Salem, November 2, Bishops Shaw, Holt, Watkins

OHIO

Akron, October 10, Bishops Werner, Watkins, Tippet
Cambridge, October 13, Bishops Werner, Phillips, Moore
Findlay, October 12, Bishops Werner, Phillips, Moore
Springfield, October 11, Bishops Werner, Brashares, Watkins

OKLAHOMA

Oklahoma City, October 25, Bishops W. A. Smith, Kennedy, Lord

OREGON

Portland, October 20, Bishops Kennedy, Shaw, Moore

PENNSYLVANIA

Lewiston, October 19, Bishops Flint, Franklin, Northcott
Philadelphia, October 19, Bishops Corson, Raines, Short
Pittsburgh, October 25, Bishops Wicke, Northcott, Watkins
Scranton, October 20, Bishops Corson, Kelley, Holt

SOUTH CAROLINA

Charleston, October 27, Bishops Harrell, A. F. Smith, W. E. Hamaker
Sumter, October 6, Bishops Bowen, Baker, Straughn

SOUTH DAKOTA

Sioux Falls, October 6, Bishops Cushman, Ledden, Tippet

TENNESSEE

Knoxville, October 10, Bishops Kern, Peele, Moore
Nashville, October 11, Bishops Kern, Phillips, Moore

TEXAS

Abilene, October 19, Bishops W. C. Martin, Cushman, Werner
Dallas, October 18, Bishops Brooks, Cushman, Werner
El Paso, October 28, Bishops W. A. Smith, Kennedy, Lord
Fort Worth, October 17, Bishop W. C. Martin, Cushman, Werner
Houston, October 18, Bishops A. F. Smith, Ledden, Lord
San Antonio, October 20, Bishops A. F. Smith, Ledden, Lord

VIRGINIA

Bristol, Va.-Tenn., October 14, Bishops Kern, Wicke, Kennedy
Richmond, October 13, Bishops Peele, Kennedy, Kern

WASHINGTON

Seattle, October 18, Bishops Kennedy, Shaw, Moore

WEST VIRGINIA

Charleston, October 20, Bishops Wicke, Brashares, Short

WISCONSIN

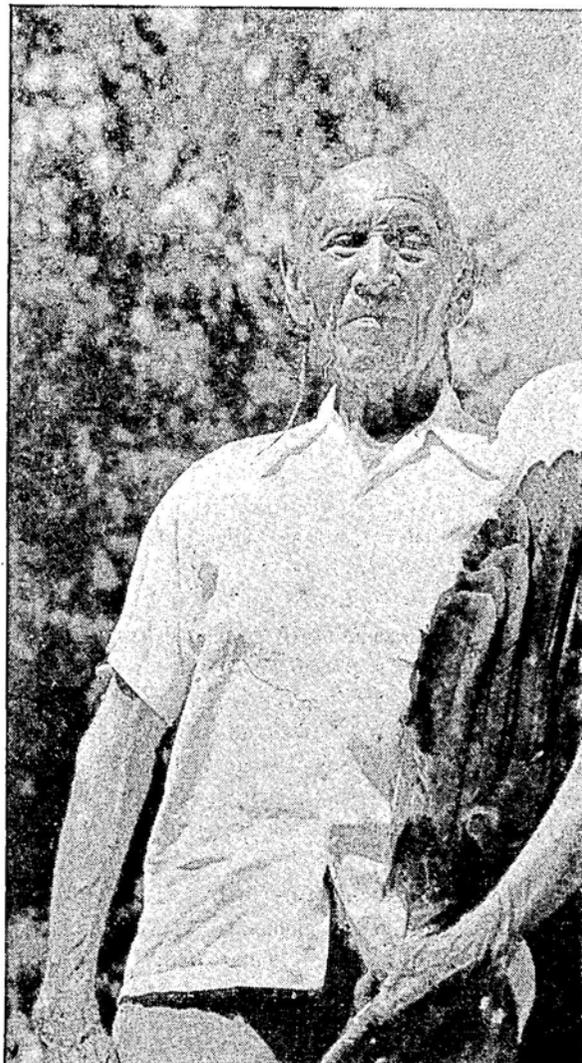
Eau Claire, October 5, Bishops Northcott, W. C. Martin, Short
Madison, October 4, Bishops Northcott, W. C. Martin, Short
Milwaukee, October 3, Bishops Northcott, W. C. Martin, Short

*Are these
the oldest
living
Methodists?*



World Outlook Photo

© 106-year-old Henry Degular, a Methodist of Vieques Island, Puerto Rico. Of Danish descent, he speaks five languages. In his youth he was a seaman.



World Outlook Photo

● 103-year-old Hunting Horse, prominent Kiowa Indian Methodist of Oklahoma. Before his conversion he went on many a scalping raid, and was later a Custer scout. Now a devoted Christian, his two sons are Methodist preachers.

**Two centenarians
are in the
home mission areas
of the church**



Gertrude Samuels of Three Lions

● Child of eastern Europe—taken in a village near Budapest—has the winning charm of children everywhere.

The United Nations and The Children Behind The Iron Curtain

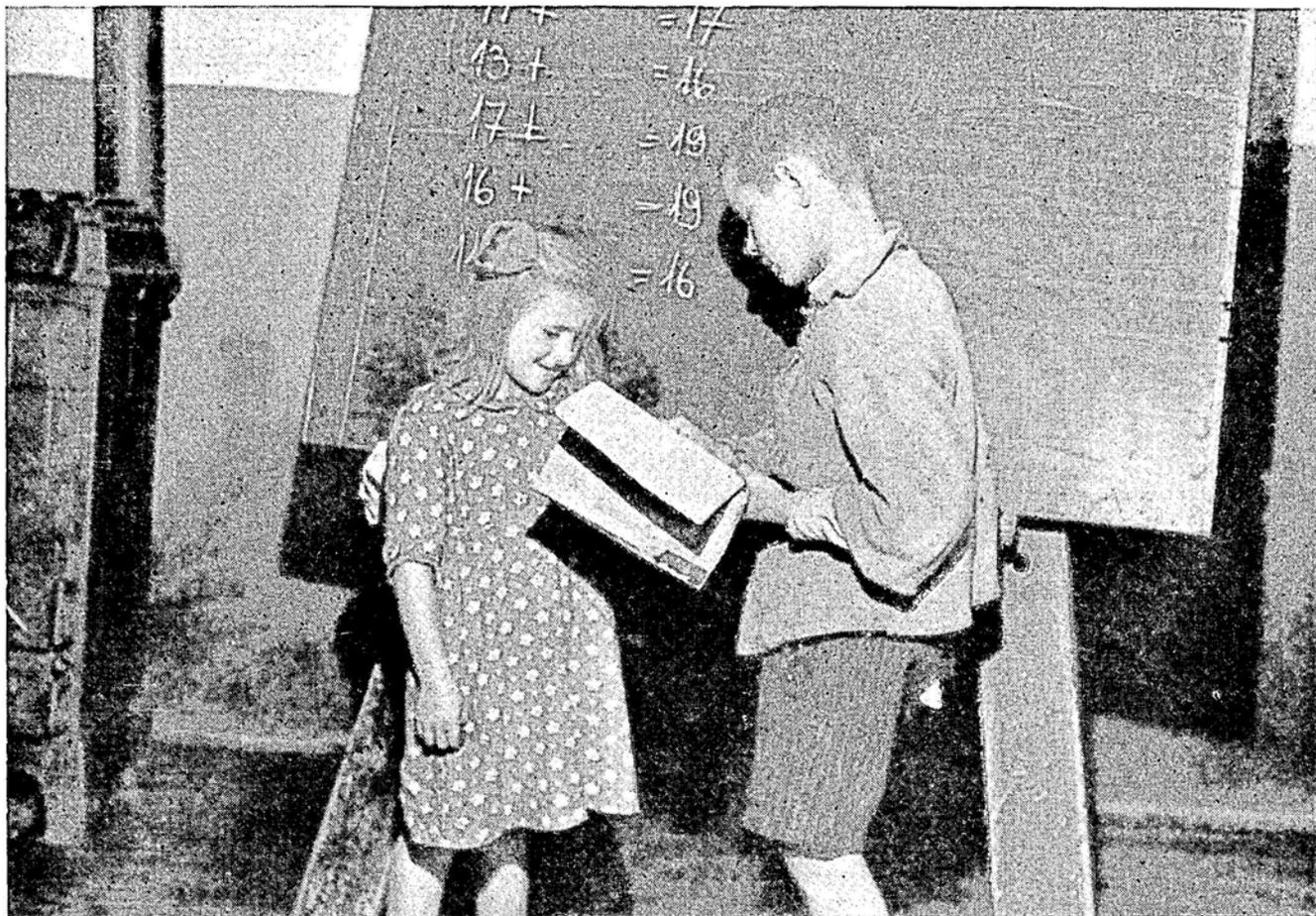
● Millions of children are living in eastern Europe today—children who like children in all lands represent the threat or hope of tomorrow's world.

The trademark of many of the children is shabbiness and hunger. Yet they are like the children we know, doing the usual childish things, playing with their sand castles, going to school, laughing shyly or boldly, trying to get well again.

Mrs. Harper Sibley, president of the United Council of Church Women, asked in the beginning of the summer that all church women urge Congress to extend the time for the use of more than \$20,000,000 earmarked for the Children's Emergency Fund of the United Nations.

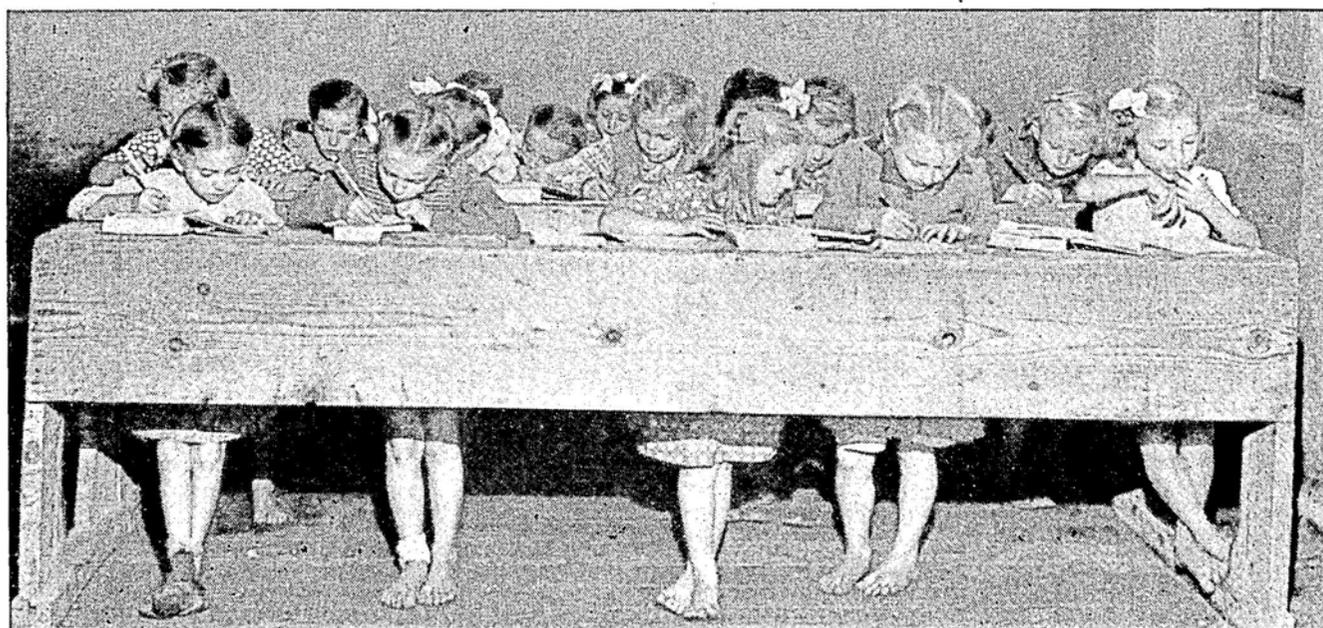
"Without extension of time," the letter said, "the twenty million already appropriated for the Children's Fund will revert to the treasury, and the children will go without even the meager aid the Fund offers."

Four and a half million children are affected by the Fund. We show here only the children behind the iron curtain—pictures taken a few months ago. The United Nations is the one organization which can penetrate that curtain. These children are an important part of the world's children. They deserve to be included in the plans for tomorrow's world. The United Nations Emergency Fund for children can make those plans only if the money is available.



• *Marya and Ference are both in the second grade in a village in Hungary. Ference is old for the second grade; but for three years*

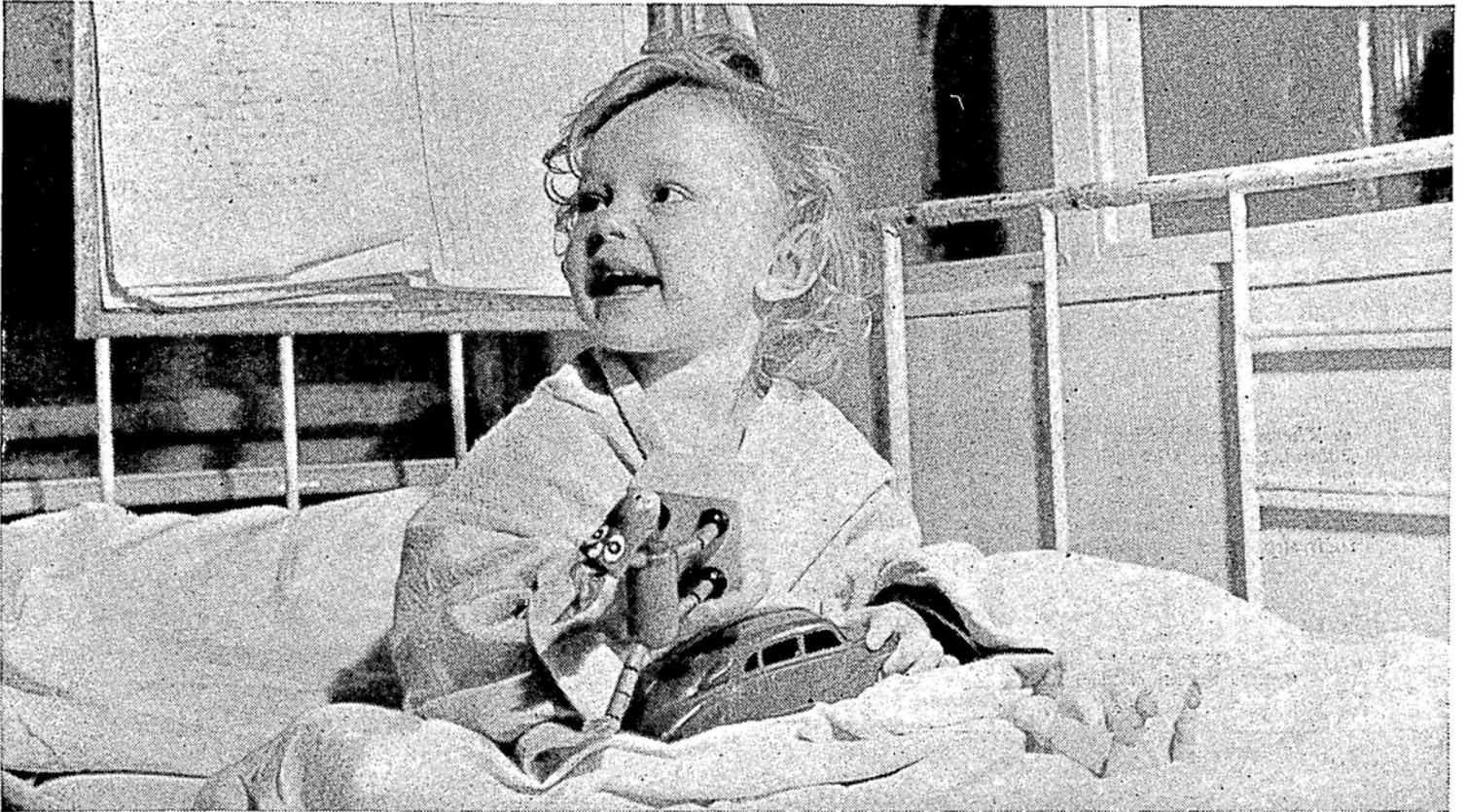
Gertrude Samuels of Three Lions
he had no shoes, and the winter was severe, so he stayed at home. He now has shoes through the help of the United Nations Fund.



• *Shoes are not always necessary for school when the weather is mild—but books are. These little eastern Europeans would have*

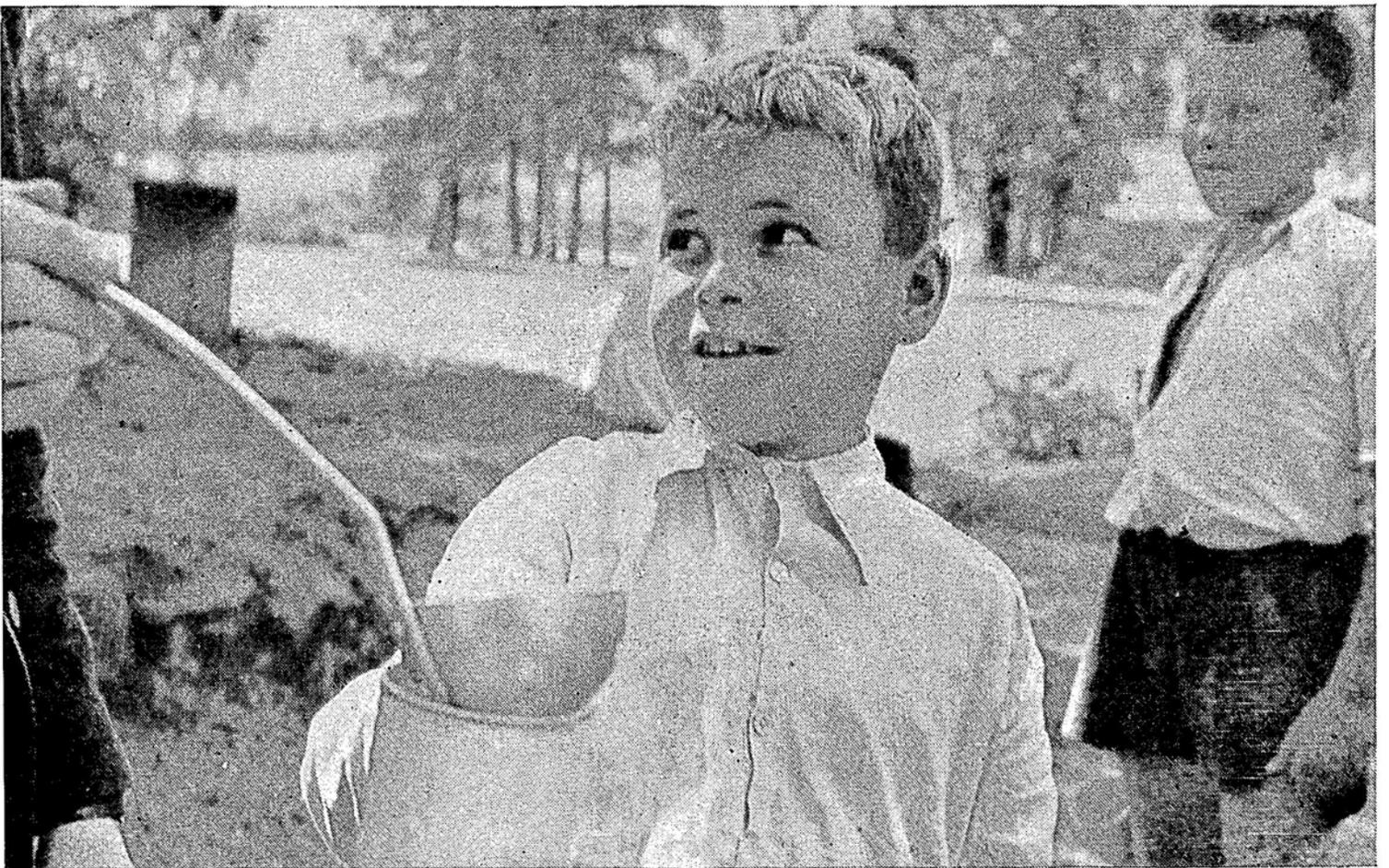
Gertrude Samuels of Three Lions
had no books if it had not been for the United Nations and its aid through the emergency fund for children.

U. N. and Children Behind the Iron Curtain



● In a tuberculosis hospital near Prague, 2½-year-old Ludmilla has been receiving treatment since June, 1948. Czechoslovakia is suffering from a terrifying rise in tuberculosis, which native medical

Gertrude Samuels of Three Lions teams, in co-operation with the World Health Organization and the United Nations Children's Fund, are trying to overcome by preventive measures for the well and care for the ill.



● His grin is his thanks. At the Children's Home in Istabue, Czechoslovakia, Max grasps his cup of reliquesed milk—contribu-

tion of the United Nations Children's Fund, to homes for destitute children.

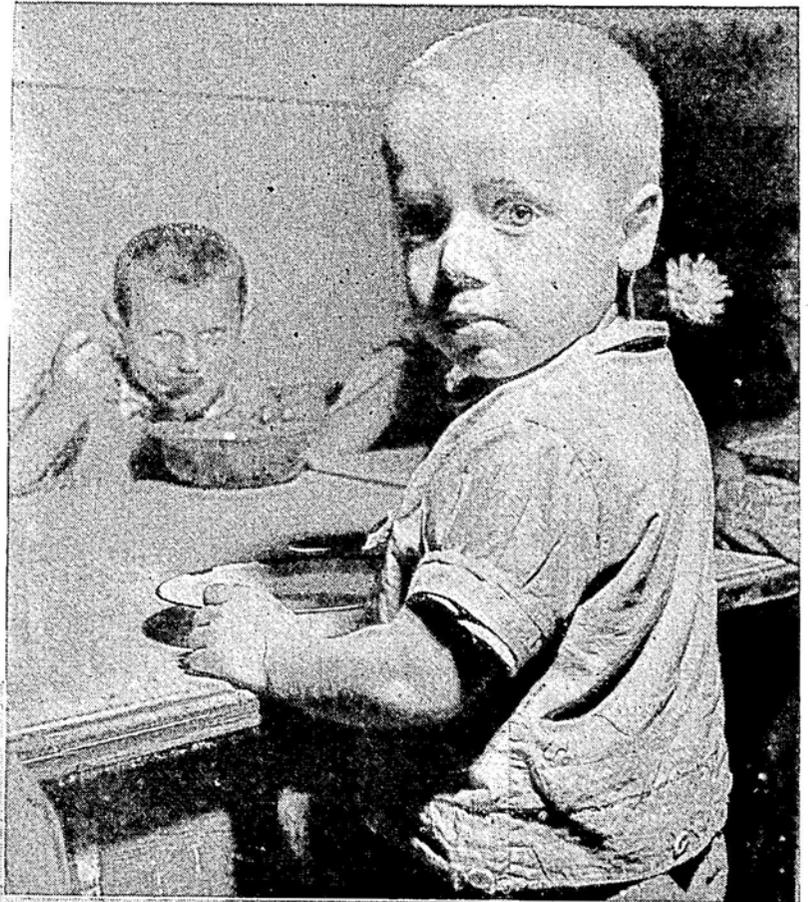
U. N. and Children Behind the Iron Curtain

● Orphans are orphans. Poland has some half-million of them as war's legacy. This four-year-old youngster in a children's center near Cracow belongs to the United Nation's clean-plate club.

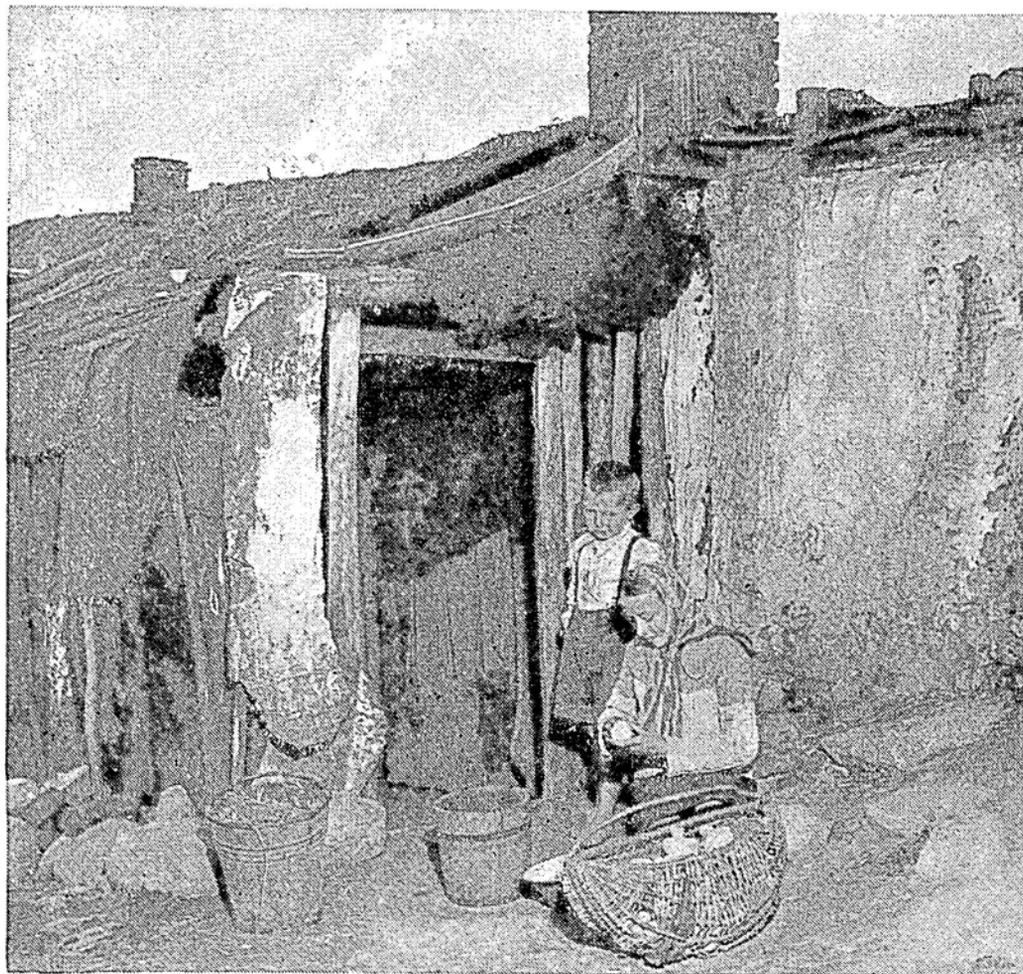
●

● There are families, however, in Poland, that are still united. Here, on Sunday, the family goes visiting in the cart that serves for farm work on weekdays. The children are well, due to their supplementary feeding.

Photographs by
Gertrude Samuels of Three Lions



U. N. and Children Behind the Iron Curtain

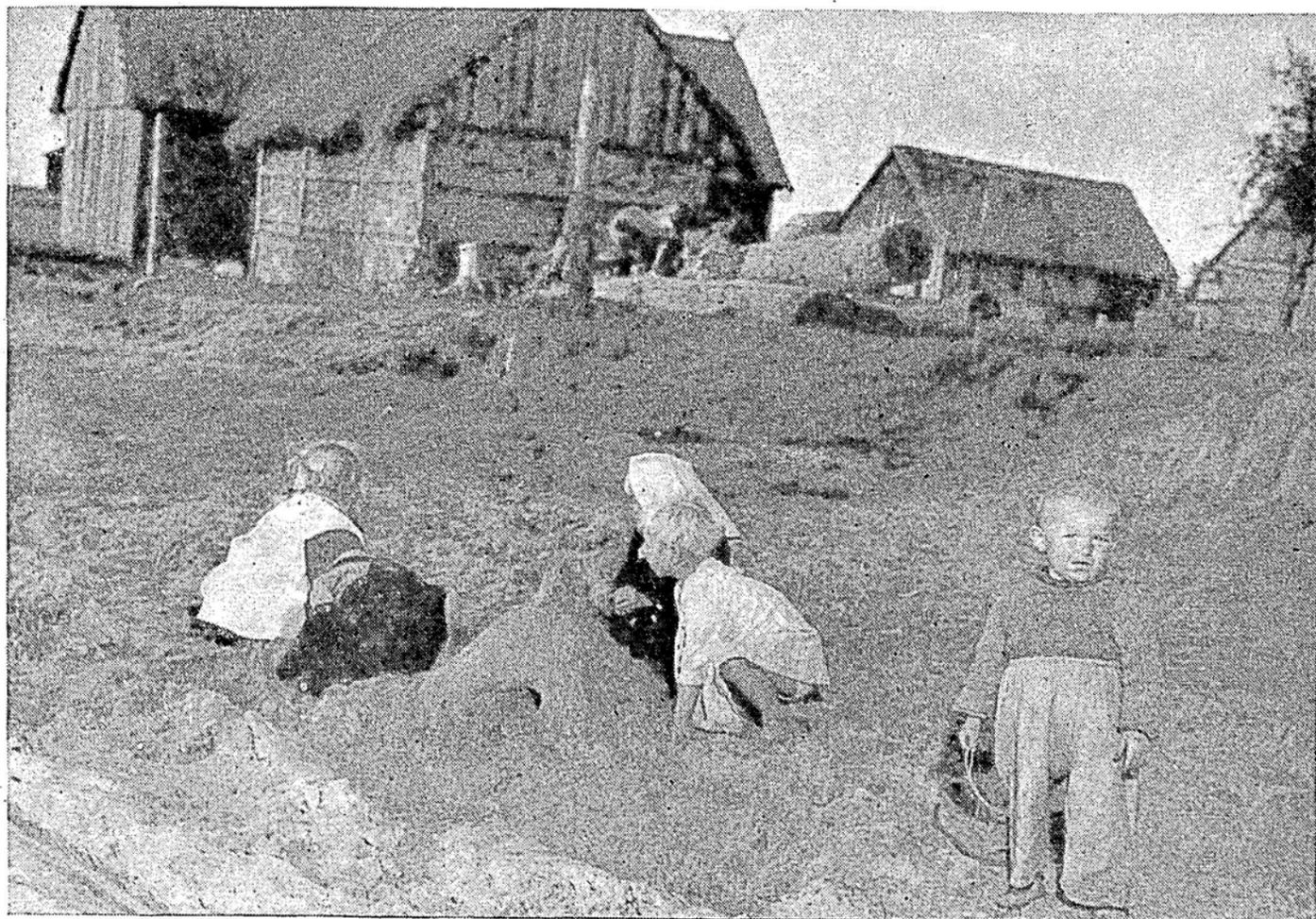


● In a typical war-torn village—still war-torn just a few months ago—a young sister peels potatoes for dinner outside her “home” in an airless cellar in the village of Stanislawow. Her little brother looks on.

⊙

● But in spite of destruction, Polish young fry find amusement. Here they build sand castles outside their thatched-roofed homes in a village near Munszk.

Photographs by
Gertrude Samuels of Three Lions



U. N. and Children Behind the Iron Curtain



Gertrude Samuels of Three Lions

☉ *Talking things over in a blown-up exterior of a bombed building. Too many of these children still roam the streets of the cities of eastern Europe.*

Gertrude Samuels of Three Lions

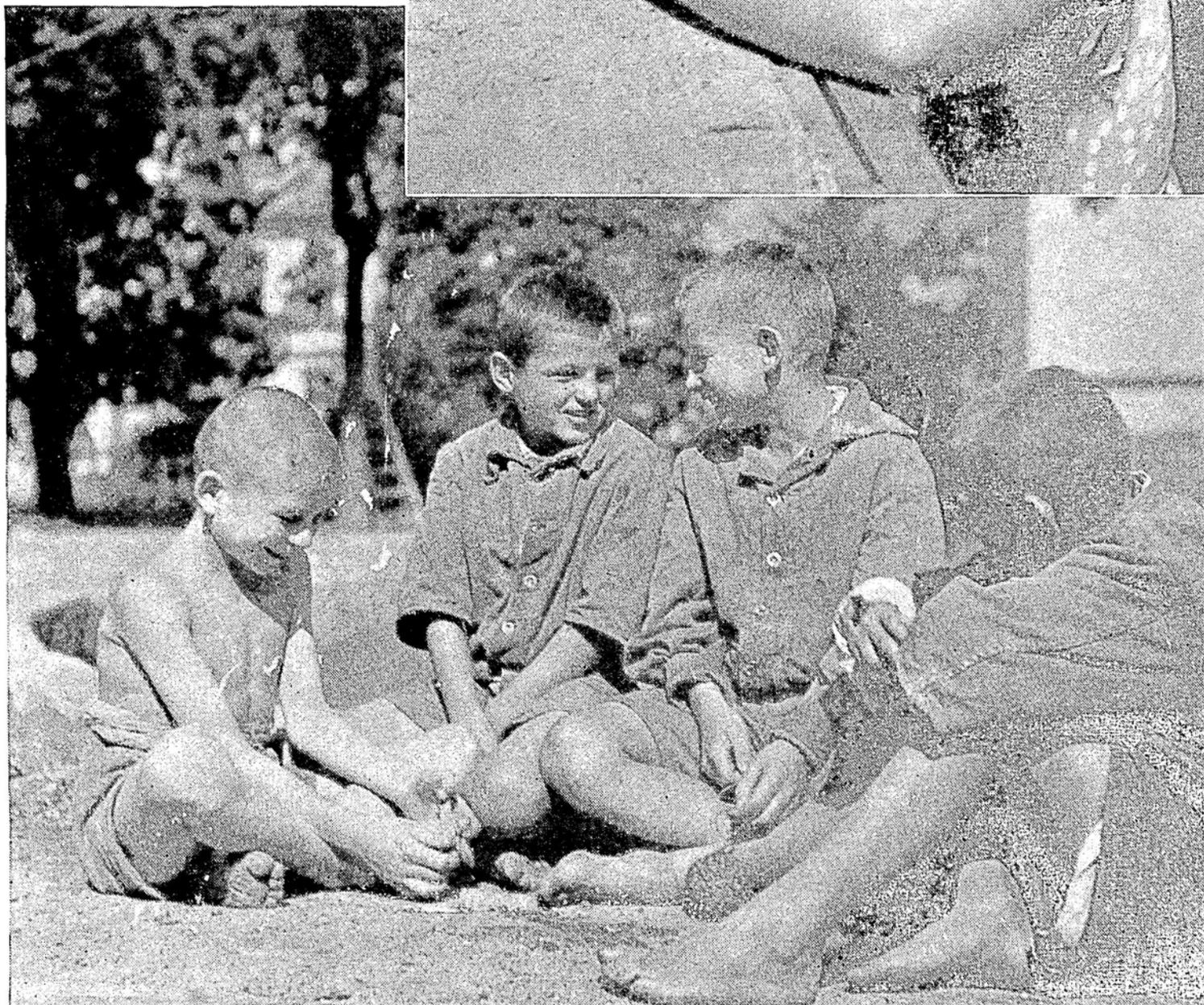


☉ *Somber but trustful, seven-year-old Helena Lewoda of Cracow, has found someone to look after her in the special children's home for war orphans established after the war.*

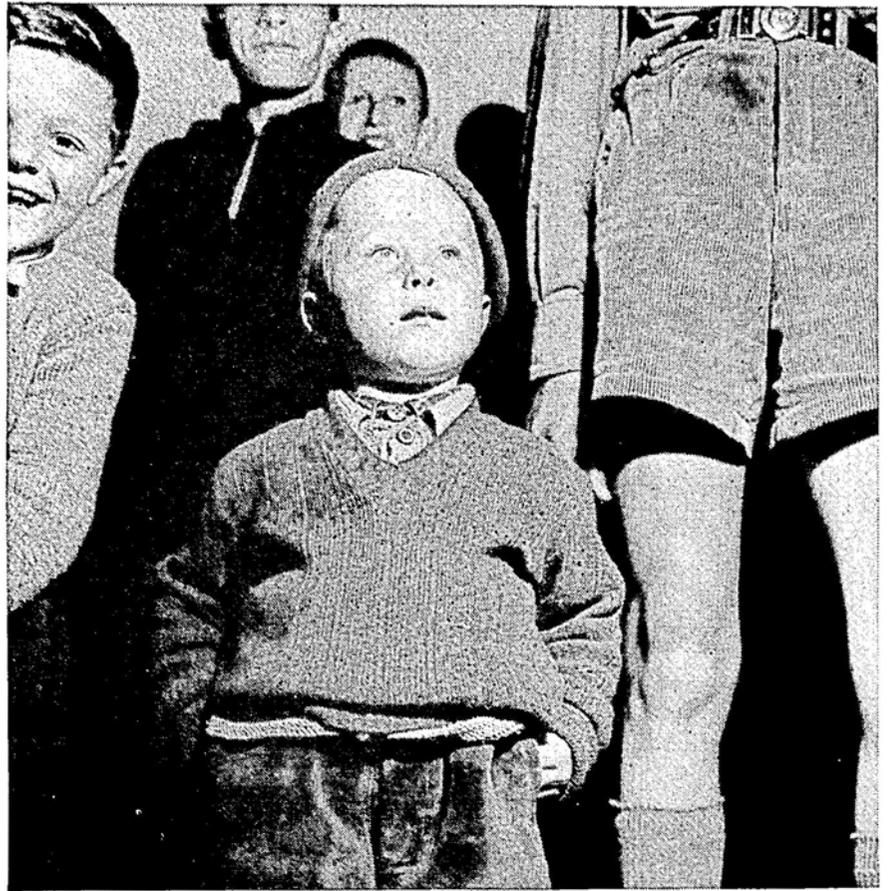
● *Polish repatriate. In a Red Cross barracks, seven-year-old Maria wonders whether her family will ever be found again. A United Nations "child search team" listed Maria out of a German D. P. camp, established her nationality, and repatriated her.*

● *Time out for this Polish quartet while a big toe gets first aid. The fathers of all these boys, who now live in a Warsaw orphanage, were killed during the war.*

Photographs by
Gertrude Samuels of Three Lions



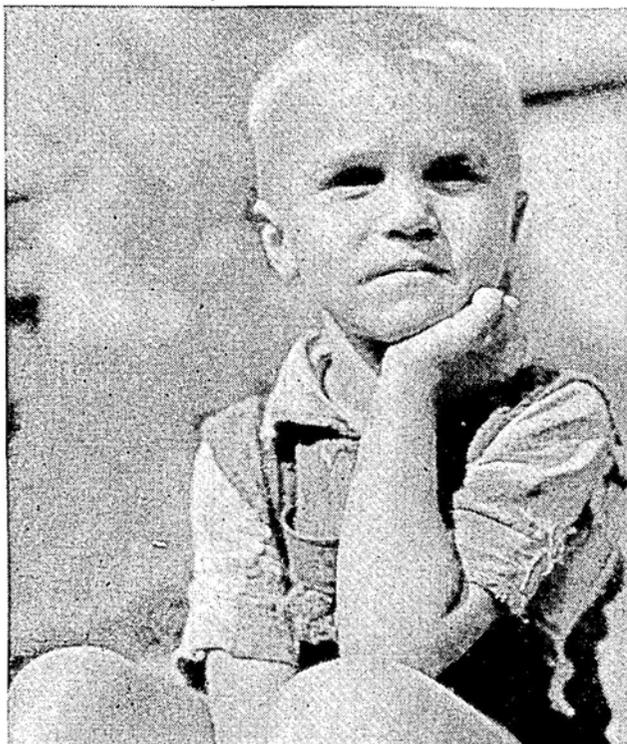
o All nations have children who should be the world's concern. They are fine children. The concern of Christian men and women everywhere must be that they have their chance. Many of the children will have a chance only if the Children's Fund of the United Nations agencies is adequate.



* Separate reprints of this picture section may be purchased for ten cents a set from Literature Headquarters, 420 Plum St., Cincinnati 2, Ohio.

Czechoslovakia

Gertrude Samuels of Three Lions



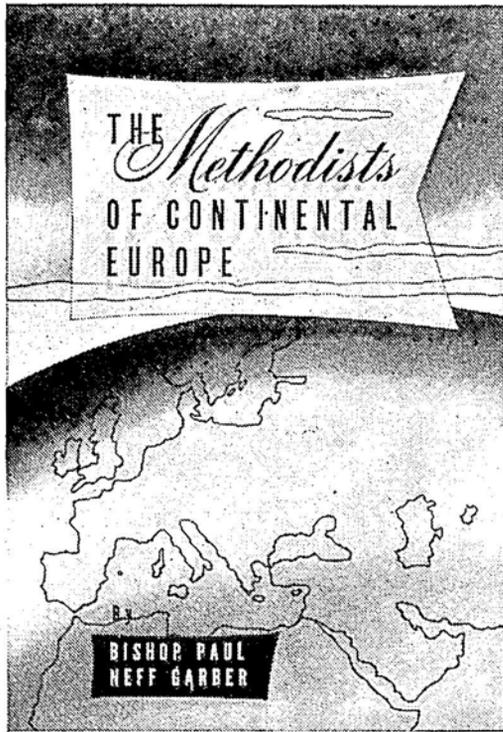
Poland

Gertrude Samuels of Three Lions



Hungary

Gertrude Samuels of Three Lions



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By

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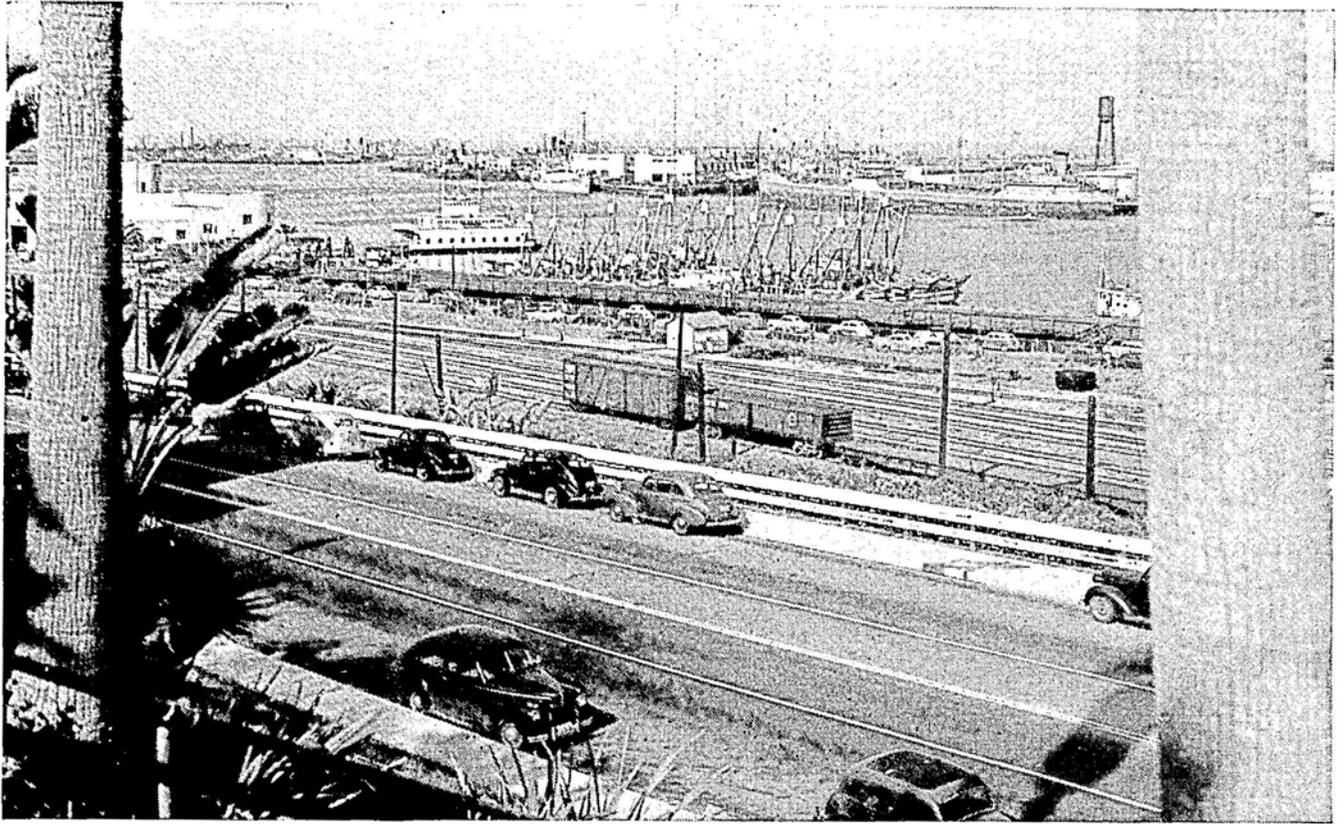
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The harbor at San Pedro, from Homer Toberman Settlement.

SAN PEDRO LIES LOW ALONG THE CALIFORNIA coast. Ship funnels and ship masts tower in the harbor, dwarfing the little houses that go almost to the water front. The town itself has that indescribable air of a shipping port. Shipbuilding yards, oil tank reserves, all the industries associated with the sea, lie along the shore. Strange tongues are heard along the streets as ships move in and out of the harbor. Men and women and children from all over the United States arrive by cars, by buses, by trains to find jobs for the heads of families. The houses look as if they had been put up, many of them, between the arrival of one bus and another. Here is no permanence of a New England seacoast town. Here no square-built houses line the streets to outlast the generations. That age is gone. This is an age of "here today—gone tomorrow." There is an assembly-line hurry, hurry, hurry look to the houses. There is a great deal of quantity in San Pedro—a quantity of thrown-together houses, a quantity of work, a quantity of money, a quantity of people. But where is that fine

HOUSE OF

by

indescribable virtue called quality?

That brings us up to Homer Toberman Settlement—a Methodist settlement set high above the town and reached by many steps.

As settlements go, Homer Toberman does not have much equipment. There is no gymnasium. The main house was not planned for club rooms. It is almost as makeshift as the town that lies below it. But it radiates permanence. In a shifting, mobile world, it holds fast to things that matter in the development of a man's or a woman's or a child's feeling of importance and security. It accomplishes this by establishing certain traditions in its daily life. It accomplishes this by insisting on quality.

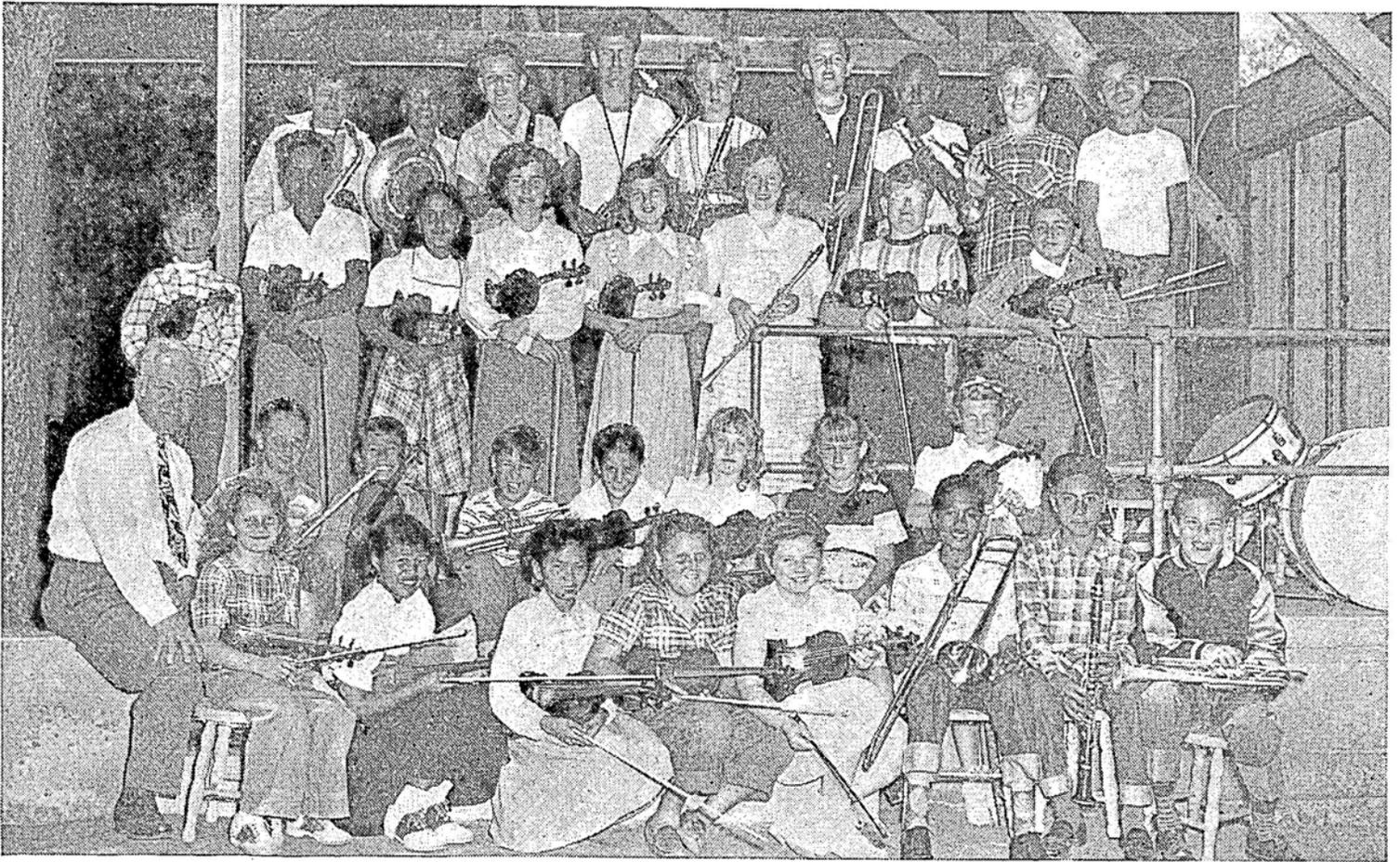
San Pedro has a mild climate. Perhaps once in a man's lifetime, snowflakes may fall on its little gardens. But behind the town stand the mountains—snow-covered most of the year. Snow is an exciting adventure to a child. Every year, Homer Toberman Settlement has a snow party. Children who have lived all over the country begin to look on the snow party as something permanent—something that happens every year.

"Last year I lived in Pennsylvania."

"Last year"—proudly—"I lived here and I went to the snow party. It comes every year. I am going this year."

"I've been to the snow party for three years now."

Children have written instructions



The orchestra of Pepper Tree Terrace.

Phillips, San Pedro, Calif.

QUALITY

Dorothy McConnell

about what to wear, how many sandwiches to bring, what to expect. To those of us who have lived in one community most of our lives, it is hard to appreciate the rooted feeling that comes to a child of a wandering family when he is able to say:

"I don't need instructions. I still got them from last year."

There is the pride, once one is loaded into a truck and carried up into the snow banks, of being able to teach other children how to coast or to make snowballs, or to find a sheltered place for lunch.

Tradition carried too far can be a binding thing. But some tradition is needed by children to feel secure enough to be free.

It is not only children who need security in a town like San Pedro. There are the parents. Some families have followed the heads of the families from abroad. Some have come from rural communities in the United States where they had never seen a person of another color or one who spoke with the hint of another tongue in his accent. A town like San Pedro can be frightening in its variety.

There is a parents' council at Homer Toberman. The recent president of the council was a Negro. The officers of the council were Swedish (there are many Swedish seamen's families in San Pedro), Yugoslavian, English, and native-born white Americans. During the past year, a council on community

welfare was held in the city of Los Angeles. The officers of the parent council attended. During the day's discussion, the leader of the council—a social worker of some note—said "We pretend we have intercultural community fellowship and interracial community fellowship, but do you know of any community about here where it is truly so?"

Up rose one of the parent's council group from Homer Toberman:

"Look at us," she said. "Our president is a Negro. By my name you can tell that I came from Europe. The other members who are here today are Swedish and English. Homer Toberman Settlement is a real community house."

In the variety of nationalities and races in San Pedro, the workers at Homer Toberman have built a security that comes from friendliness between groups. And the friendliness is based on work on common problems that affect parents.

It is not mere chance that the former president of the parents' council has bought a house in San Pedro.

"We've moved around most every-



Phillips, San Pedro, Calif.

"How can we be better next time?"

where," his young son said. "I lived in Baltimore and all sorts of places. But now we're going to have our own place."

The activity that demonstrates most forcefully the standard of quality of

Homer Toberman Settlement is its music program. There is a lot of music in San Pedro. Radios blare, and cafes have their juke boxes. But Homer Toberman has a symphony orchestra.

There is no auditorium for sym-

phony concerts, but back and to the side of the main house is a terrace. An orchestra shell has been built here, and on summer evenings—and spring and fall—the orchestra plays to the community that has gathered under the pepper trees. The music is the music that has established its merit through the years, and men and women from the old countries listen with pleasure. But men and women from this country and the countries to the south of us listen with as much pleasure since it is a new and fresh experience to them.

There are no short cuts to being in the orchestra at Homer Toberman. It means hard work and constant rehearsing. After the performances there are post mortems:

"It would go better a little slower here—a little more emphasis there."

During the past year at the meeting of a conference Wesleyan Service Guild, three youngsters of the Settlement entertained with music. One boy played a solo, "Evening Star," by Wagner. The three children played a trio "Minuet in E Flat" by Mozart. The notes sounded out over the church true and sweet.

I drove home with the musicians. They were interested in the homecoming of the snow party—a party they had had to miss because of their performance at the Wesleyan Service Guild. They wanted to be there at Homer Toberman when the snow party came home, to see if anything had happened differently from last year. But during the drive, one of them mentioned a difference of tempo that should be made in the trio. The three were intense on it. As we reached the Settlement, they sought out the music teacher to talk with him. As the snow party arrived home, the three were sitting on the steps—lost in the discussion of how to play the Minuet so that its best quality could be preserved.

Juke boxes blare, radios scream, but there is fine music in San Pedro if you know where to look.

In a city where everything is quantity, quantity, quantity, there is a quality that rises above the small vision—a quality of something well done. It is a quality that reflects the leadership of Homer Toberman Settlement in San Pedro.



Methodist Prints, by P. H. Calderon, R.A.

Ruth and Naomi.

Ruth The Moabite

*by Dorothea Kidwell**

RELIGIOUS PEOPLE THROUGHOUT THE centuries have illustrated the fact that religious experience comes from life. The personalities of the Bible continually point to the dynamic activity of God in the lives of men and women. The great lessons of the scriptures proclaim the availability of divine assistance to all people. The little book of Ruth points up this message.

Ruth was a Moabite, a "foreigner" of an idol-worshipping culture. According to Hebrew tradition, little good was to be found in such foreigners. Nevertheless, one of Elimelech's sons ventured on an interfaith, intercultural

marriage; and for a number of years Ruth lived with her Hebrew husband, and Naomi her mother-in-law, in the country of Moab.

Apparently, it never occurred to Naomi that while Ruth outwardly complied with the religion of her Hebrew husband, inwardly the God of Israel was winning her heart. For after the death of her son, Naomi advised the widowed Ruth to return to her mother. Naomi planned to return alone to Bethlehem. Ruth was, after all, a foreigner, and Naomi did not think of taking her into a Hebrew community.

Naomi lacked vision. She did not sense the availability of God to all people. She did not sense that God's power in human affairs can go beyond the boundaries of race and religious

prejudices. Ruth had opened the heart of her youth to Naomi, this God-fearing woman, and to the religion that made her what she was. And in words that will ever be remembered, Ruth voiced her decision: "Entreat me not to leave thee . . . for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God."

The decision of this Moabite girl has been a force in religious history. It sounded a note of universality at a time of narrow Jewish nationalism. Ruth voiced the great truth that all people are called to the same God. Ruth's faith gave her the strength to enter a hard situation. She was faced with race prejudice and religious animosity. Yet, with child-like assurance in God, she willed to see the best and most lovable qualities in the people of her adoption. By intelligent co-operation, she soon made friends. They, in turn, saw the virtues of this foreigner.

Ruth maintained an inner freedom. By her humility, she was capable of acts of faith that could break down the barriers of intolerance. The people of the Hebrew community came to believe in Ruth, the foreigner, because she first believed in them.

Ruth was truly religiously meek, for she recognized the sovereignty of love above the sovereignty of race. With energy and courage, Ruth turned her life in the direction of the choice she had made. She chose to live as though she were an heir to the spiritual gifts of the God of Israel.

Both Ruth and Naomi have a message for us. Naomi did not realize the power of the religion she professed. Like Naomi, we sometimes forget that people long to know God. "Man is incurably religious." We must assume that all men have capacity to grow in spiritual life. The story of Ruth reminds us that God does work through human affairs. As we participate in the round of our daily activities, our Christian faith speaks through us. Naomi unconsciously led Ruth to God. We are called to conscious leadership in the realm of Christian influence. The possession of Christian faith gives us vital responsibility to live lives of energetic concentration in sharing our religious heritage with all people.

* Miss Kidwell is a student at Garrett Biblical Institute, Evanston, Illinois. This story is presented at a time when many women are turning to the study on Women of Scripture, by Dr. Arthur Moss. We hope this little story will add more to that study.

WESLEY



• Well-Baby Clinic at the Wesley House. The House begins with the youngest, and emphasizes keeping well rather than being cured after one is sick.

• In October, the offering of the Week of Prayer and Dedication will go in part to the Wesley House in Knoxville, Tennessee. There are many of these Houses scattered across the United States. Some are fairly well equipped. Some are unable to meet the demands that are made because of their makeshift buildings.

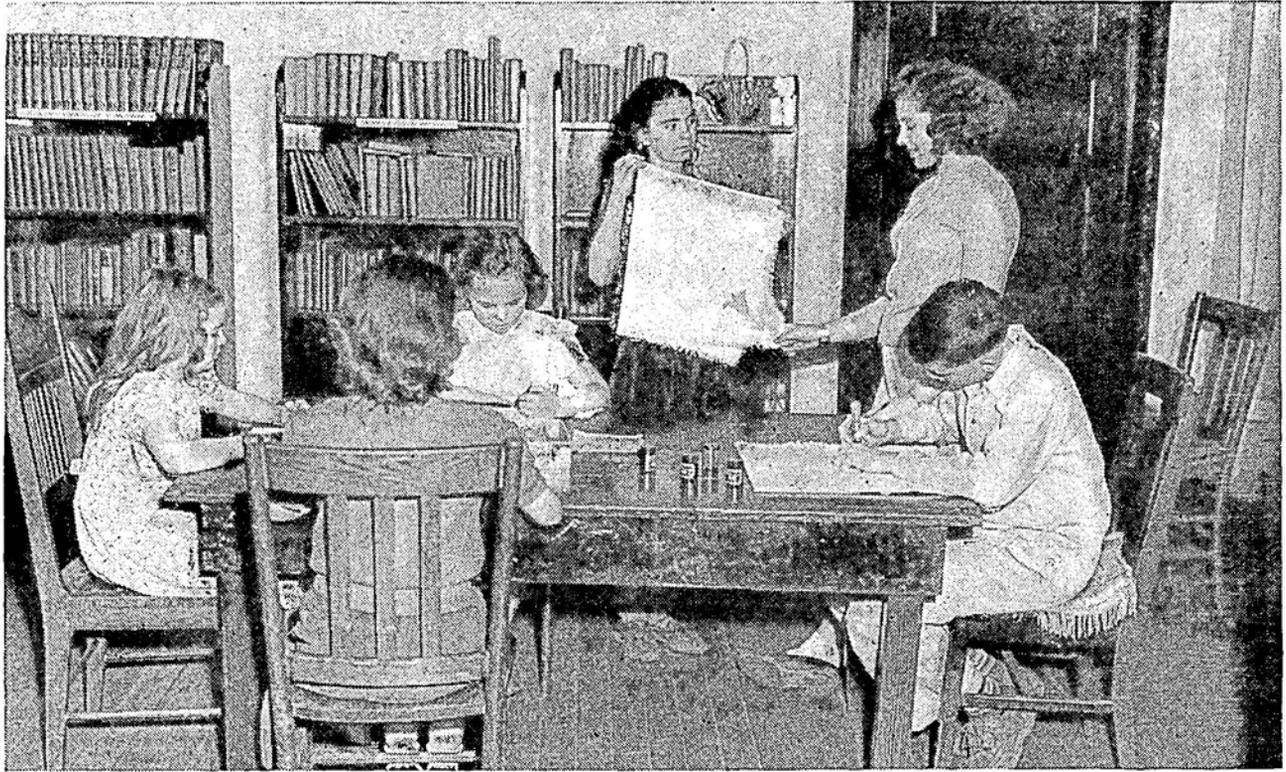
What demands are made on them? We bring here pictures of some of the services that Wesley House renders to Knoxville. Through the Week of Prayer and Dedication offering, it will offer new services, and render present services more effectively.

• The kindergarten age (right) steps out for a morning slide. The kindergarten is very popular in this part of Knoxville. It cannot meet the demands made upon it.



• We move on to the Juniors, who have formed themselves into a choir. They are a good choir. Here they sing "Gloria In Excelsis."

HOUSE *Knoxville, Tennessee*



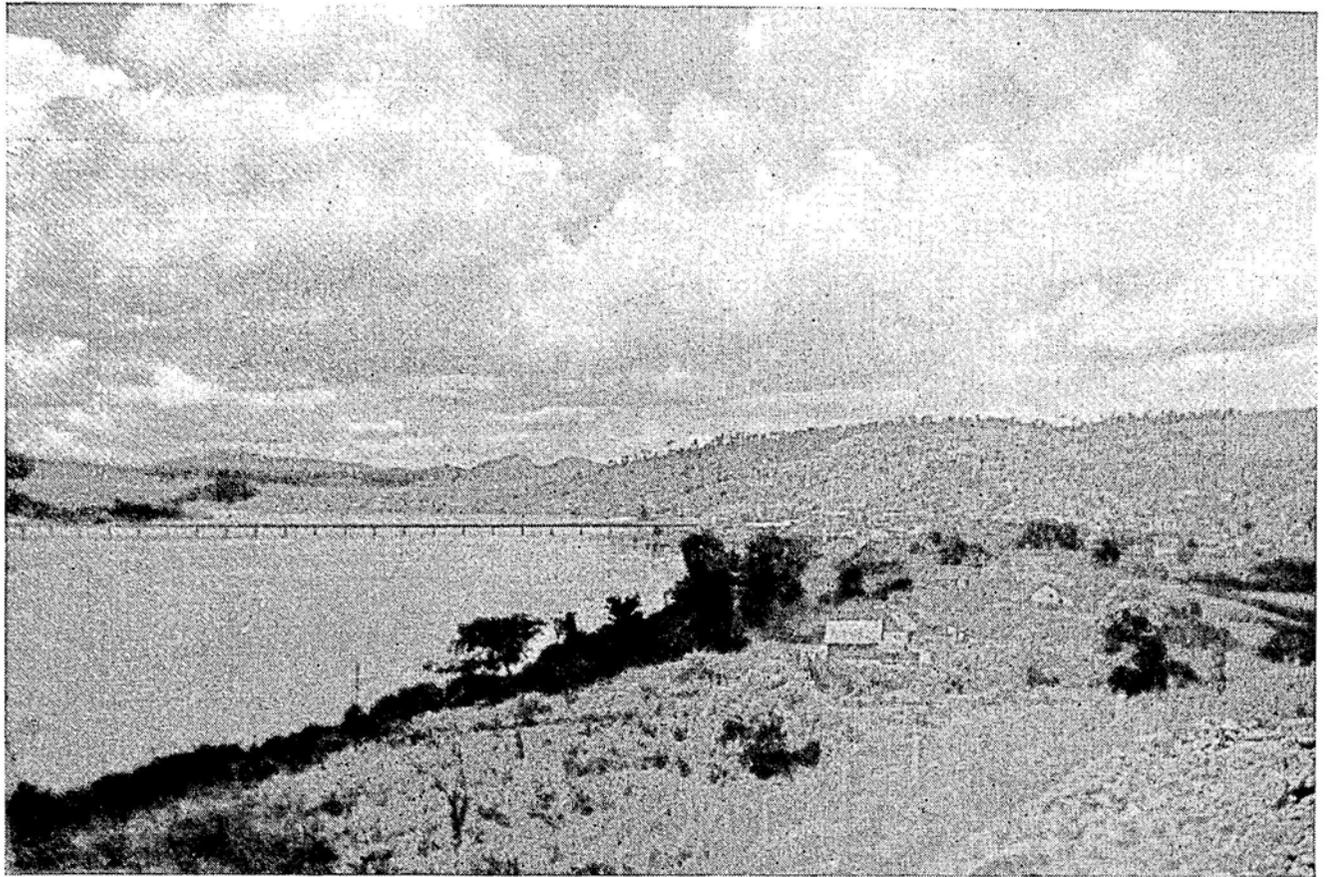
● The fifteen-year-old girl standing has studied handcrafts at Wesley House for five years. She is now a splendid craft teacher. The aim of Wesley House is to produce its own leaders.



● After-school attendants at Wesley House. Their mother is in the hospital so the baby must come along with his brother and sister. It is more fun to "baby sit" at Wesley House than it would be at home—more fun for the older children and more interesting for the baby.



● Stay-at-homes who benefit by Wesley House. The man has been an invalid for years. The Wesley House deaconess went to his home and taught him weaving. Today, he supplements the family income by selling the beautiful pieces which he has woven.



● This is the country where Dona Gelda works. The bridge in the distance spans the Rio Dace River. The town lies hidden behind the hill to the right.

Ask Dona Gelda

by Leila Epps*

"ASK DONA GELDA, SHE KNOWS." THAT is the answer you would receive to almost any question you might ask a child in Colatina, Espirito do Santo, Brazil.

Dona Gelda is a teacher in the newly-founded Rural Institute in this state where Methodist work is still in its pioneering age. Dona Gelda lives and teaches in a mud-brick house with almost no furnishings. Her bedroom is an attic room, and the classroom is small. When one sees the great

cracks in the walls, one is thankful for Colatina's warm climate.

During the mornings, Dona Gelda teaches the children of the rural community reading, writing, and arithmetic, but she also takes them out-of-doors and teaches them to plant and cultivate the wonderfully rich soil of that area. Her teaching all is permeated with the love of God—His care, and His plans for His children.

Classes last only during the morning. In the afternoon, Dona Gelda may go down to the river and help wash clothes for the school; she may work on her plans or lessons; or she may walk, or ride horseback on visits

to her pupils. Some of these pupils live miles away, but even so, Dona Gelda prefers to walk, for she was reared in the city, and a horse is to her a strange and terrible means of conveyance! Once when she was mounted, and on her way to make visits, she had to dismount several times to open gates; but worse than that, in the middle of a hot and dusty stretch of road, her Bible and a copy of *The Upper Room* fell, and she had to dismount to get them back. The horse became impatient with his inexperienced rider, and it was a long time before Dona Gelda could again mount and continue on her way. But

* Miss Epps has served many years as a Methodist missionary to Brazil under the W.D.C.S.

even experiences like this do not keep her from visiting the homes of all her pupils.

Many of the homes visited by Dona Gelda are small and poor. Ignorance reigns, but with Dona Gelda's frequent visits and her careful, prayerful work he is gradually being dethroned.

At night, adults walk from one to six miles to go to the Institute to learn to read and write. Dona Gelda, home from her afternoon of visiting, is ready to lead adults, as she has led the children, into new areas of knowledge of love and understanding of God and of their fellow men.

In writing to one of her former teachers at the Methodist Institute at Ribeirao Preto, Dona Gelda said:

"My work is principal and teacher of the primary course; night school teacher and teacher of Portuguese. Sometimes I have to take charge of the kitchen and dining room. I have morning devotionals and we plan vespers for every day. . . . I am also responsible for the visiting program and for the social work which is done at the Rural Institute."

July was winter vacation time, and everyone said that Dona Gelda needed to rest, for she had worked very hard. She went to the state capital, Victoria, to spend the month. The last issue of the church paper brought this notice from Victoria:

"This church had the pleasure of receiving several visitors this month. One who brought us great comfort was Miss Gelda Camargo, teacher at

the Rural Institute in Colatina. Her consecrated life has been an inspiration for us these weeks, especially for the young people to whom she has spoken several times in their meetings. She has pled with them to give their lives in service. She has also spoken at the church, and to the children at Sunday school. She has visited the penitentiary, and the poorer suburbs of the city. Everywhere she has brought messages of inspiration and comfort."

And so this is how Dona Gelda rests!

Gelda Camargo came to the Methodist Institute at Ribeirao Preto, Brazil, in March, 1944, to prepare herself for Christian service. She was twenty-three years old, and one of two Christians in her family. For several years she had been earning her living by sewing, and all this time she had been a very active member of the church.

Dona Gelda's mother had been married on her thirteenth birthday to a man she had never seen. Gelda is the youngest of twelve children born to this union.

When, through an older sister, Dona Gelda came to know God, her whole life was changed. She dedicated herself to helping bring the joy and happiness of the Christian life to others.

As a student at the Methodist Institute, Dona Gelda had many opportunities to prepare herself for Christian work. To one of her teachers she wrote: "If there is anything in my life, any happiness, any value,

I received this as a heritage of this beloved 'home,' the Methodist Institute."

At the Institute, as a part of her practical training, Dona Gelda taught in the kindergarten of the local church for a year. Another year she taught an adult class in a mission Sunday school in a suburb; and a third year, she went out every Sunday morning to get small children and take them to Sunday school. During this year, she prepared a group of children for church membership.

Said she: "I remember with gratitude the lessons that I learned at Methodist Institute. Our course in Home Nursing has been especially valuable for me, as it helps me to care for my own health and to help others. I remember how Miss Baxter always said, 'It is better to avoid sickness than to cure it.' Today I am thankful for the lesson we had in religious education when we learned how to teach a child about death. . . . My thanks to all the teachers. I thank God upon every remembrance of you and of your patience with me. And now I can help others! How happy I am!"

Gelda Camargo is one of several girls who have graduated from the Methodist Institute in the past five years and who are now out at work in the Methodist Church of Brazil. Many more girls wish to study at this school, but there is not room for more nor is there money for scholarships except as friends of the Institute come to its aid.

During the month of July all South American Protestantism came together for an ecumenical meeting of fellowship and planning for the future. It was an historical meeting and may have great significance for North America as well as South America. Watch for the reports of that meeting in an early issue of **WORLD OUTLOOK**.

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.

HALFWAY TO FREEDOM, by Margaret Bourke-White. Simon and Schuster, New York. \$3.50. 1949.

The story of the transfer of populations between India and Pakistan in the tragic days of the fall of 1947 has been told several times on the pages of this paper. It is a story of terror and death, but it is also a story of hope and birth of new freedoms.

Margaret Bourke-White, the noted photographer, has told the story of those days and the days after both in her pictures and in her prose in the book *Halfway to Freedom*. Here again we see the caravans setting out for a new life. India, uprooted from its feudal past, is moving into the two new lands in spite of everything, with confidence.

There is no attempt here to tell a chronological historical story of the early days of India and Pakistan independence. It is more a series of glimpses—rather as the camera itself caught pictures from day to day.

The author is aware of the inconsistencies even in a man like Gandhi. He led his people into a freedom of a new day at the same time that he clung to a spinning-wheel conception of the industrial forces about him. The author catches the desperate struggle of outworn religious concepts as they fight to survive in the emancipated younger generation. She portrays the beginnings of community welfare against the background of poverty-stricken villages. Above all, she catches in pictures and in prose, the eagerness of the ordinary everyday Indian to learn new ways and to seek to serve his new country.

Those who have been out of India since before independence will find it a new country in the pages of Miss Bourke-White's book, even as they recognize some of the faces and the scenes. Those who have never been in India will have the experience of learning about a fascinating country. It is for us of the Western world, perhaps, the most significant country in all of Asia as we look to the future. Anyone interested in the expansion of the Christian church in Asia will find *Halfway to Freedom* invaluable for the understanding of India.

TAI-LEE'S PRECIOUS SEED, by Mary Beck. Friendship Press, N. Y. 1949. Cloth, \$1.75; paper, 90¢.

The Boards of Missions of many denominations, co-operating through the Missionary Education Movement, are producing books,

plays, maps, pamphlets, and leaders' guides. The object of these books is to bring about a better understanding and friendship between the children of different nations. The book, *Tai-Lee's Precious Seed*, is one of these books written for children and young people.

The hero of this entertaining little book is a Chinese boy who faithfully carries out the commission of his father by bringing back to his home province the precious wheat seed entrusted to him when he had to flee to West China for safety, during the war. The seed was emblematic of the precious gospel seed, which Tai-Lee also brought back with him, and planted and cultivated in his home land.

The clear delineation of character and the spice of humor and adventure will appeal to the interests of adolescents.

E. E. R.

A PICTURE DICTIONARY OF THE BIBLE, by Ruth P. Tubby, illustrated by Ruth King. 1949. \$1.50. Abingdon-Cokesbury Press, N. Y. and Nashville.

This slim volume of Bible words will make an excellent gift for children and young people, and will stimulate their interest in Bible reading. Such words as "oblation," "jubilee year," "covenant" are briefly and simply defined. The book contains nearly four hundred words of Bible origin, and 145 illustrations or sketches in black and white. The type is large, with generous spacing, unusually easy to read.

E. W.

JAPAN BEGINS AGAIN, by William C. Kerr. Friendship Press, N. Y. \$1.50.

Japan Begins Again, the mission study book of the year, is an extremely significant book for the layman who knows comparatively little about the religious opportunities in Japan. A great deal of space is given to the present situation in Japan, the break up of empire, the occupation phase of this not-war, not-peace era. This is given as a background for understanding the difficulties and the advantages that the Christian evangelist in the broad use of the word (be he Japanese or missionary) faces.

Japan, the author points out, is quite different from other Asiatic countries—China for instance. It is different in the fact of its unbroken lineage, for one thing. From the first to the 124th emperor the Japanese imperial line has continued without the breaks which have characterized other nations. "As

for the people, the different strains of ancestry that compose the nation have blended so thoroughly that, in spite of certain differences of face and dialect, the Japanese are, and have been for a long time, a homogeneous people.

Ideas can generate more quickly in Japan than in other parts of the Orient. This can be beneficial to the Christian cause if the mission strategy is attuned to the possibilities in Japan. Of course, it can also be disastrous.

Japan Begins Again is the title of this little book but the underlying thought is that as Japan begins a new course as a nation the mission movement begins again. It is the way the mission leaders set forth on that beginning that will be responsible in large part for the gains made for Christianity in Japan.

PROSPECTS FOR DEMOCRACY IN JAPAN, by T. A. Bisson. MacMillan, N. Y. 1949. \$2.75.

It is extremely helpful to read Mr. Bisson's book at the same time that the study book on Japan is read. The book is the summary of data gathered by the Institute of Pacific Relations during the first two and a half years of American occupation. The occupation of Japan is reviewed dispassionately. The gains and losses to the possible peace of the world are appraised. Mr. Bisson analyzes the successes and warns where failure may come. It is interesting to notice that the failures of which he warns have their origins in policies in the United States.

The book is concise and easy to read. It is useful as a guide for Christians who feel responsibility for our foreign policies.

AMERICAN FREEDOM AND CATHOLIC POWER, by Paul Blanshard. Beacon Press, Boston, Mass. 1949. \$3.50.

In this book Mr. Blanshard gathers together the policies of the Roman Catholic Church in regard to the questions of the church-state relationship, marriage, medicine, the press, education, science, scholarship and communism. His compilation makes it seem quite certain that the Roman Church does not believe in the separation of church and state and will, given the opportunity, work to abolish such separation.

A reviewer in the Federal Council Bulletin writing under the initials of H.S.L. says of the book:

"It is of more than incidental importance . . . that prominent New York publishers did not dare publish the book because of certain boycotts and campaigns of vilifications in which the Roman Church may be expected . . . to minimize its influence on American readers."

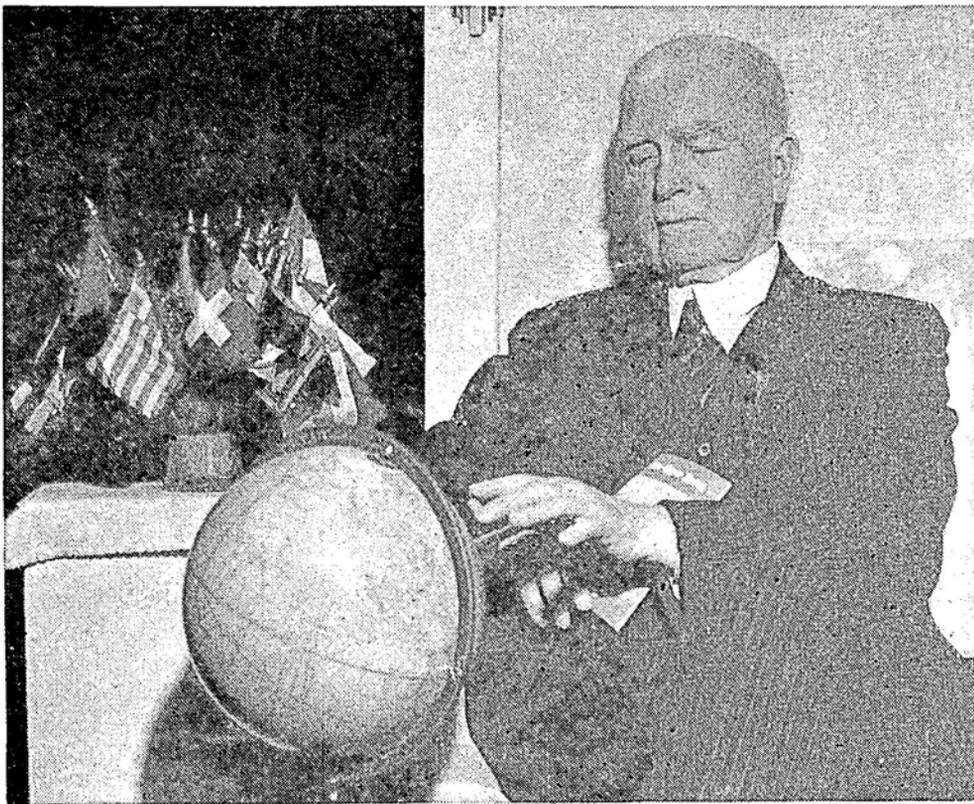
STORY WITHOUT END, by Solomon Landman and Benjamin Efron. Henry Holt & Co., New York. 279 pages. \$3.00.

This is a history of the Jewish people written in popular and readable form and largely from a secular rather than a religious viewpoint, in so far as any history of the Jews could be so written. The authors are Jewish scholars of New York, and one of them is a Rabbi. Beginning with the rise of the Hebrew people in the earliest times, it carries the story down to the present, including the foundation of the new state of Israel.

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



—Methodist Information

● Dr. John R. Mott, world Christian leader, who recently returned from a tour in the Far East. Dr. Mott holds a copy of the devotional periodical "The Upper Room," for which he has prepared the introductory meditation for a special international issue.

Finds Doors Open for Gospel in Japan

☞ "THE DOORS ARE WIDE OPEN TO THE gospel message in Japan," stated Dr. John R. Mott, noted layman and world Christian leader, returning recently from an extended tour of the Far East.

Consultations with leaders of both the Christian and non-Christian groups had been arranged for his tour, and in Japan Dr. Mott was received by Emperor Hirohito for the fourth and most extended of the interviews he has had with him. His first visit to Japan was in 1896. He also talked with General MacArthur, the lord abbot of Buddhism, and outstanding Roman Catholic leaders in Japan.

People were eager to hear the Christian message, Dr. Mott reported. Crowded auditoriums greeted him when he spoke in the Philippines,

Hong Kong, Shanghai, and Japan, on such subjects as "My Grounds of Hope," "The Larger Evangelism," and "How Jesus Christ Can Become the Greatest Reality We've Ever Known."

At 84 Dr. Mott is continuing his lifelong service to world Christianity. In the course of his travels he has visited nearly 80 countries and has crossed the Atlantic 110 times and the Pacific 18 times. He has helped to found five great world Christian movements, the latest being the World Council of Churches, of which he is president emeritus.



Protestant Growth in Mission Areas 200% in 23 Years

☞ PROTESTANTS IN MISSION AREAS have increased over 200 per cent in the past 23 years, a report issued by

the International Missionary Council, with headquarters at 156 Fifth Ave., New York, recently revealed.

The report is the first since 1936 on the status of the churches in missionary areas, as well as in other parts of the world. The survey, covering 120 countries and island groups outside the United States, Canada, New Zealand, Australia and Europe, showed that Protestant numbers jumped from 6,517,697 in 1925 to 25,341,283 in 1948.

At the same time, the report said that Catholics in similar areas now number 130,135,533 as compared to 11,595,803 Orthodox Church members.

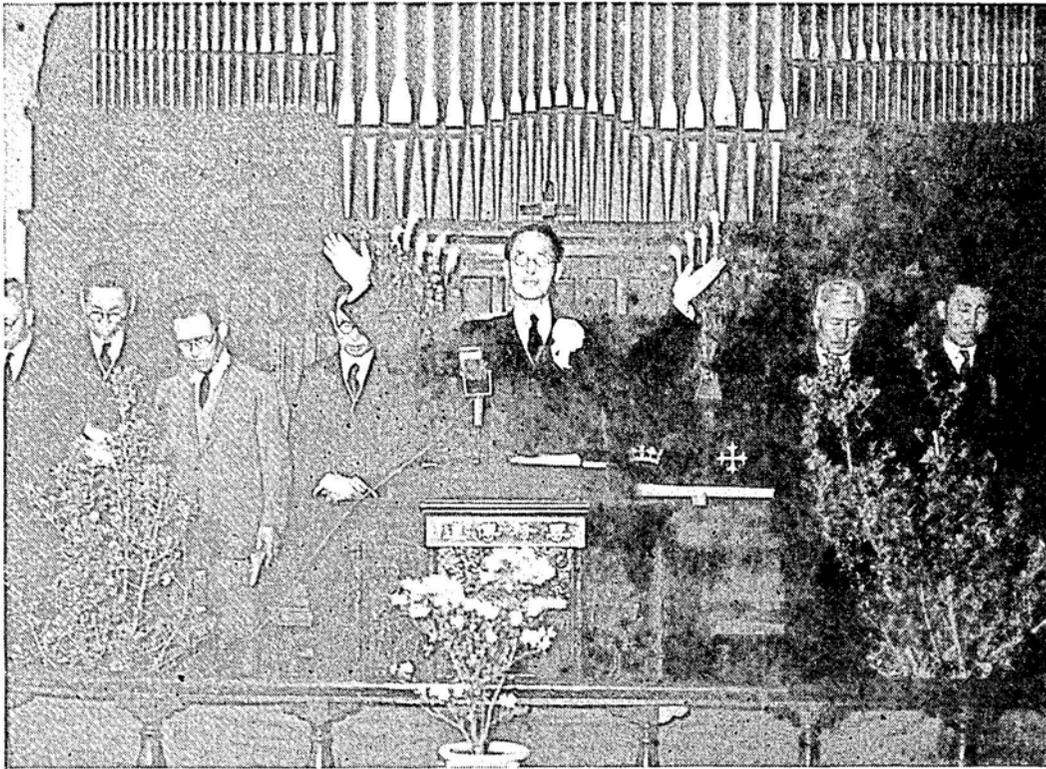
Numerically, Protestants showed the greatest gains in South Africa and India-Pakistan, where over the 23 year period they increased from 714,013 to 5,467,281 and from 580,212 to 4,100,224 in the respective countries.

In South America, the largest gains were reported in Brazil, Argentina, and Mexico. In these countries the increases were from 69,527 to 1,657,524 in Brazil, from 3,350 to 259,056 in Argentina, and from 31,138 to 265,148 in Mexico.

Missionary activity in the southwest Pacific islands was recorded in the Solomon Islands, where Protestants increased from zero to 54,173 in the 23 year period, in Micronesia, from zero to 141,911, and in Indonesia from 300,529 to 1,737,866.

According to the report, the entire Protestant missionary staff now numbers 192,987. This includes 25,989 ordained ministers, 128,713 laymen and 38,285 women. Ordained ministers from foreign countries numbered 8,883 as compared to 17,106 nationals. The report revealed a much higher percentage of national workers as contrasted to foreign employees.

Countries with the largest number of mission agencies and churches were



• Korea's new bishop, Yu Soon Kim, at his ordination ceremony in the Chung Dong Church in Seoul, Korea.

South Africa, with 82 mission groups and denominations, India-Pakistan with 101 plus 37 theological seminaries and 79 Bible schools, and China with 81 mission groups including 50 theological seminaries and 160 Bible schools.

The total number of worship places in the areas surveyed was 141,169.

The only country to show a loss in the Protestant population was Turkey, where Protestants declined from 15,283 in 1925 to 2,900 in 1948. Other countries in the Near East all showed increases, including Syria and Lebanon, where Protestants went from 3,735 in 1925 to 21,527 in 1948. During the same period, Palestine and Trans-Jordan registered an increase from 3,136 to 16,115, Arabia from 7 to 52, Egypt from 41,006 to 163,190, and the Anglo-Egyptian Sudan from 244 to 19,442.

In the Far East Korea showed an increase from 201,063 to 743,773, Manchuria from 245 to 54,938 and China from 594,086 to 1,404,178.

The survey will be available in book form this summer. Prepared by E. J. Bingle, joint secretary for survey of the International Missionary Council, London, it will be known as "The World Christian Handbook." The Survey will be presented in three sections, including 100 pages of text, 100

Church Unites in South Korea; New Bishop Named

THE METHODIST CHURCH IN SOUTH Korea, divided by factions following the war, has been reunited. After sessions of the two annual conferences in the southern half of Korea, and a resulting General Conference held in Seoul, the Rev. Yu Soon Kim was elected general superintendent and bishop of the newly united Methodist Church.

Bishop Kim has been pastor of one of the Seoul churches in recent years. He was a member of the first General Board of the Korean Methodist Church following its establishment as an autonomous body in 1930. Prior to that he had been one of the first three Korean district superintendents. The new bishop is well known for his long career both in Methodist circles and in the larger sphere of Christian relationships. At one time he was a student at Drew Theological Seminary, Madison, New Jersey.

Bishop Kim, who was born in Annack, Wanghaido, Korea, was edu-

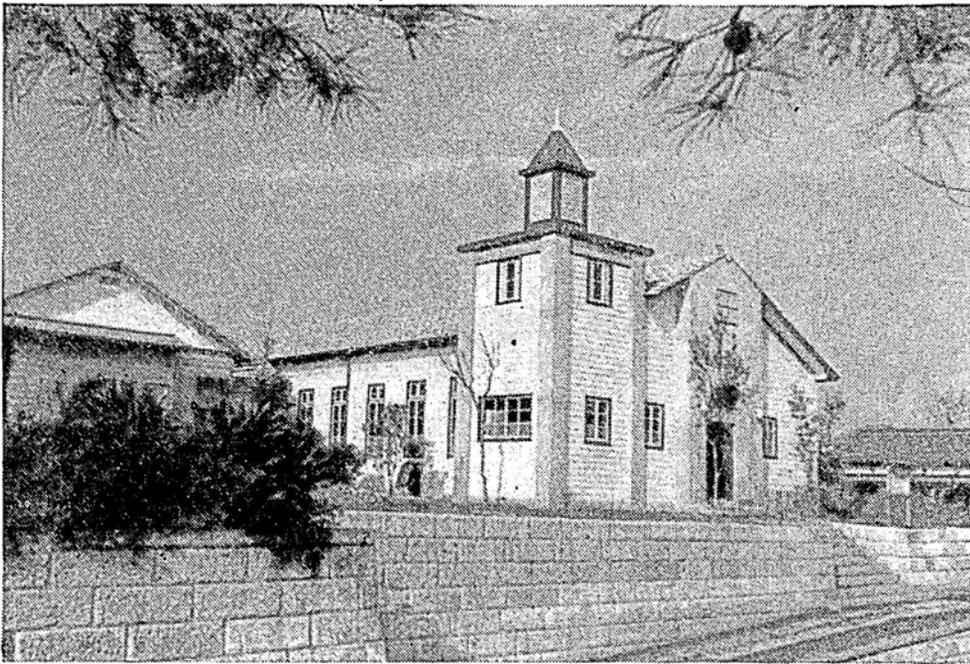
cated at the Sun Sil High School, Korea, the Holiness Bible School in Los Angeles, and at Drew Theological Seminary in Madison, New Jersey.

Upon returning to Korea, following his study in America, Mr. Kim did evangelistic work throughout Korea for three years. His first pastorate was the Methodist Church in Pyeng Yang, which is the northern portion of the Korean Peninsula. From this church he was appointed superintendent of the Haichoo District. Later he was transferred to the Chunaln District. During the war he became pastor of the Ailung Methodist Church in Seoul. From this church he was elected to the episcopacy of the newly united Korean Methodist Church.

Though limited to direct supervision over only the Methodist churches and work located in South Korea, the Korean Church assumes that Korea will eventually be one again and that Methodism likewise will continue its work and its institutions throughout the peninsula.

pages of statistics, and 100 pages of a directory of mission agencies, churches, and international organizations. It will be published by the World Dominion

Press, London, and distributed in this country by the Friendship Press, 156 Fifth Avenue, New York City. It will sell for \$7.50.



● The New Tanagawa-Heian Church, Tokyo, Japan.



● Rev. Zensuke Hinohara and one of his 17 grandchildren.

Newest of 30 Churches Dedicated in Tokyo

THE TANAGAWA-HEIAN CHURCH, SAID to be one of the largest and finest of the thirty new churches built in Tokyo, Japan, since the end of World War II, was dedicated recently. At the first service, 183 were present. The capacity is 216 persons, and the cost is estimated at nearly one million yen (though worth in U.S. exchange only \$3,600).

Seven years ago when Rev. Zensuke Hinohara had reached the age of retirement and vacated the presidency of Hiroshima Girls' School after twelve successful years there, he moved

to Tokyo and took over a neglected little chapel work which had been begun in a retired minister's home. There were only 16 persons present at his first Sunday morning service.

The war had broken out, and Christian work in Japan was exceedingly trying. But the war, as Mr. Hinohara wrote an American friend, "only made our Christians more prayerful and more deeply concerned for the salvation of their fellow men."

Then came the end of hostilities. Christian faith and patience were rewarded by an immediate upsurge of interest in the church. "Our little meeting place became utterly inade-

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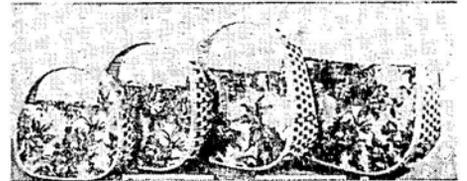
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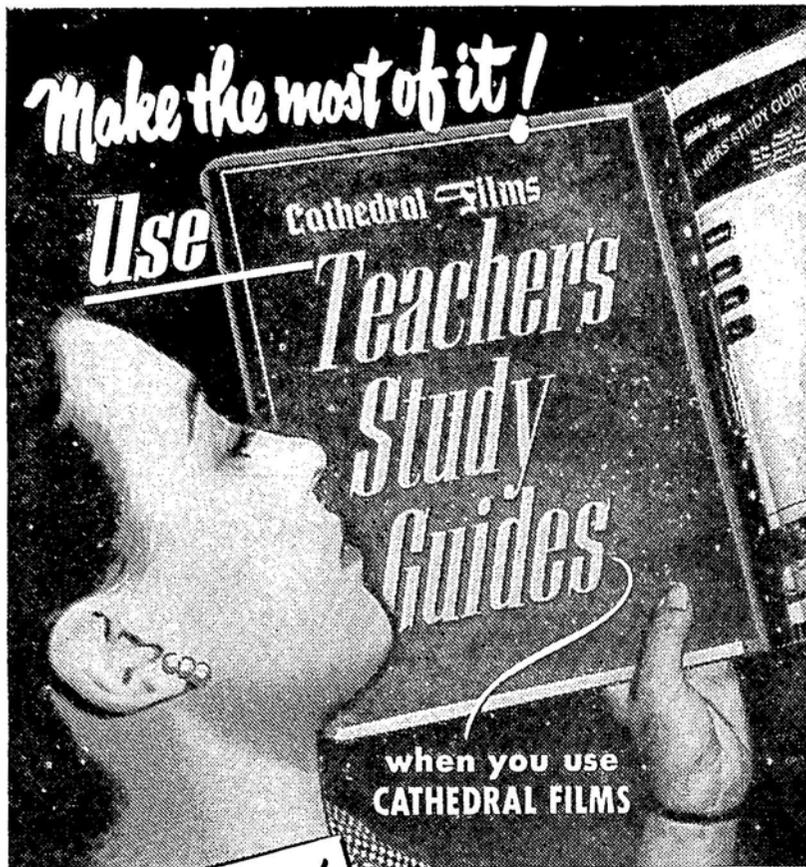
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quate for our rapidly growing congregation," writes the pastor, who is serving as president of the more than 300 members of the Tokyo ministers' association.

American friends of Mr. Hinohara, who is an alumnus of Duke University, Durham, N. C., and Union Theological Seminary of New York, and has visited this country a number of times, are helping him to pay for the new parsonage which has also been completed at a cost of about \$2,000.



Protestant Rally Held in Madison Square Garden

THE MISSIONARY CRUSADE OF THE Foreign Missions Conference of North

America, started last October and carried into thirty-six cities in the U. S. and Canada, was climaxed recently with a gigantic missions rally held in New York's Madison Square Garden.

Representative Walter H. Judd, Republican of Minnesota, told an audience of 16,000 that the only hope for Asia lies in Christianity. He vigorously urged American aid to the Chinese forces fighting communism.

Dr. Judd is a physician who served as a missionary in the Far East before becoming a member of Congress.

The Christian faith is the only one with "any chance" of standing up against Communism, but there is a danger that we neglect to take the "mortal enemy" seriously enough, Dr. Judd said. He continued:

"You hear them say: 'Now don't worry about the Communists taking China; they can't communize the people of China.' Of course they can't communize the people of China, they haven't communized the people of Russia, but you wouldn't say they don't control Russia, would you? Of course, they can't solve the economic problems of China. They haven't solved the economic problems of any country they have taken, but that doesn't mean they can't take and use it against the free people of the world, does it?"

The fate of Korea, Japan, Indo-China, Burma, Malaya, Indonesia, the Philippines and India hangs on what happens in China, Dr. Judd said, adding that he saw no hope for the world without a "rediscovery and re-dedication to the Christian faith." Speakers besides Dr. Judd included Miss Sarah Chakko, president of Isabella Thoburn College in Lucknow, India; Mrs. Leslie E. Swain, president of the Woman's American Baptist Foreign Mission Society; G. Bromley Oxnam, resident Bishop of The Methodist Church in the New York area, who delivered the invocation; Bishop W. J. Walls of the African Methodist Episcopal Zion Church, and Bishop Charles K. Gilbert of the Protestant Episcopal Church of the Diocese of New York, who presided.



Princess Margaret's Visit With Pope Evokes Protest

PROTESTANT CHURCHMEN IN LONDON described Princess Margaret's recent visit to Pope Pius XII in Rome as a "direct evasion of the Bill of Rights, Britain's basic act of constitution."

A spokesman for the Protestant



Lefebvre-Luebke Photo

● Green Bay, Wis.—Rev. and Mrs. J. Hugo Wendberg (third and fourth from left) receive keys to the new automobile which is being presented to them in recognition of their 21 years service to the Oneida Indian Methodist mission. Making the presentation is Edwin S. Godfrey (right); Appleton district lay leader. Looking on (at left) are Dr. Daniel H. Stahmer, superintendent of the Appleton district, and Mrs. Minnie Elm, president of the Woman's Society of Christian Service.

Truth Society, which represents tens of thousands of Protestants, said: "When Princess Margaret saw the Pope she was directly evading that point in the bill which lays down that no member of Britain's royal family must hold communion with the Holy See or Church of Rome."

He said the bill of rights was signed in 1688 after a "bloodless revolution" and any evasion of it might lead to national repercussions.

The Church Association, another large Protestant organization, said it was "quite unnecessary" for Princess Margaret to include a visit to the pope in her vacation itinerary.

In 1923, when King George V and Queen Mary paid a state visit to the pope, a storm of protest broke in Britain, a spokesman recalled. "A mass meeting was held in Royal Albert Hall and the matter was raised in Parliament," he said. "We were told officially that it was the duty of His Majesty when in Rome to pay a courtesy visit to the pope in view of his large number of Roman Catholic subjects. We do not see that that holds for the Princess."

Buckingham Palace, through its press office, said Princess Margaret's meeting with the pope was "purely a courtesy visit." A spokesman for the Archbishop of Canterbury, ecclesiastical head of the Church of England, said yesterday there would be no statement from him.

The princess had a twenty-minute private conversation with the pope and

spent over two hours in the vatican. Officials showed her through St. Peter's and British diplomats made a point of showing the art-conscious princess the statue of Christ and His mother which Michelangelo carved as his only signed work.

Vatican officials pointed out to her the monument to members of the Roman Catholic Stuart family who continued as pretenders to the British throne until early in the last century. The last of the line, Henry Stuart, who died in 1807, was a cardinal and was usually known as Cardinal York.



Duke Awards D.D. to H. C. Sprinkle, Jr.

✦ DR. HENRY C. SPRINKLE, JR., associate editor of *WORLD OUTLOOK*, was awarded an honorary D.D. degree by his alma mater, Duke University, Durham, N. C., at its recent graduation exercises.

Dr. Sprinkle, who served in World War II as a Navy chaplain, was formerly the editor of the *North Carolina Christian Advocate*. He holds a Ph.D. from Yale.



That's Texas!

✦ REV. MONROE VIVIAN, PASTOR OF the Wesley Church, Tyler, Texas, had a budget of \$180,000 last year, of which 70 per cent went to causes outside the local parish.

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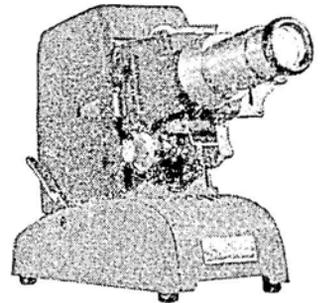
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Methodist Hospital Opens in Nome, Alaska

THE MAYNARD-MACDOUGALL Hospital, Nome, Alaska, is open, according to a report received from Mrs. Robert Stewart of the Bureau of Medical Work, Woman's Division of Christian Service. The new building, replacing the one that burned in March, 1948, is not completed but the plumbing is in order, heat is installed and patients have been moved in from the temporary hospital.

Of Dr. Fred M. Langsam, who has succeeded Dr. James B. Tucker as superintendent of the hospital, Mrs. Stewart wrote, "Dr. Langsam has already proved his missionary spirit by flying down the peninsula to the little village of Unalascet where he examined 145 adult patients, extracted 67 teeth, and operated on eight children. On this trip he was away from Nome only 36 hours. Members of the little mission church offered to pay for the supplies used, but it made for splendid public relations when he said the Methodist women were interested in their welfare and sent him to help them. His knowledge of their Eskimo language is a great asset.

"Dr. Langsam has inaugurated a

chapel service at the hospital to be held every Sunday at three o'clock in the afternoon. Local preachers and about fifteen singers participated in the services. The singers are accompanied by an accordion.

"Dr. Langsam plans to give health education talks, first aid lessons in the native villages, as well as in Nome. The people have already expressed gratitude that Methodist women are making this service possible."

» »

Home Missions Council Names New Leader

THE REV. DR. I. GEORGE NACE, general secretary, Board of National Missions of the Evangelical and Reformed Church, St. Louis, has been named co-executive secretary of the Home Missions Council of North America. His appointment is effective October 1.

Dr. Nace succeeds the Rev. Dr. Mark A. Dawber, who will retire this fall. Dr. Dawber has been co-executive secretary of the Council since 1937.

In his present post, Dr. Nace is in charge of the national missions program of his denomination throughout the United States and has administered an annual budget of over one-half million dollars.

A firm supporter of Protestant unity and inter-creedal fellowship, he has been associated with the Federal Council of Churches, the Home Missions Council of North America, and the National Conference of Christians and Jews.

For 13 years Dr. Nace was a missionary in Japan. During the war, he assisted the U.S. Government in the Japanese relocation program on the Pacific Coast.

» »

Garland Hopkins Tours Near and Middle East

DR. GARLAND EVANS HOPKINS, of Washington, D. C., associate secretary of the Board of Missions and Church Extension of The Methodist Church, and its adviser on the relation of business and government to missions, is on a five months tour of the Near East and the Middle East. Some of the countries he is visiting are behind the "iron curtain." He will study especially the status of the churches in these countries, and on his return, will make his findings available to American Protestantism.

Dr. Hopkins was with Kermit Roose-

velt, one of the organizers of the "Committee for Justice and Peace in the Holy Land," and is now associated with a group of Americans of various faiths whose concern is emergency relief for Palestinian refugees.



Japan's Dr. Abe to Visit U.S.A.

Dr. YOSHIMUNE ABE, former bishop of the Japan Methodist Church and one of the founders of the united Church of Christ in Japan, is scheduled to arrive in the

U.S. early this month (August) to aid the promotion of Advance for Christ and His Church. Dr. Abe, who will arrive in San Francisco, plans to spend August and part of September visiting the Japanese churches on the Coast. He will then be available for speaking engagements in the conferences and communities which have accepted support of the "Advance" program in Japan.

Dr. Abe is a graduate of Drew Theological Seminary and holds an honorary degree from Ohio Wesleyan University. Both as a leader in the

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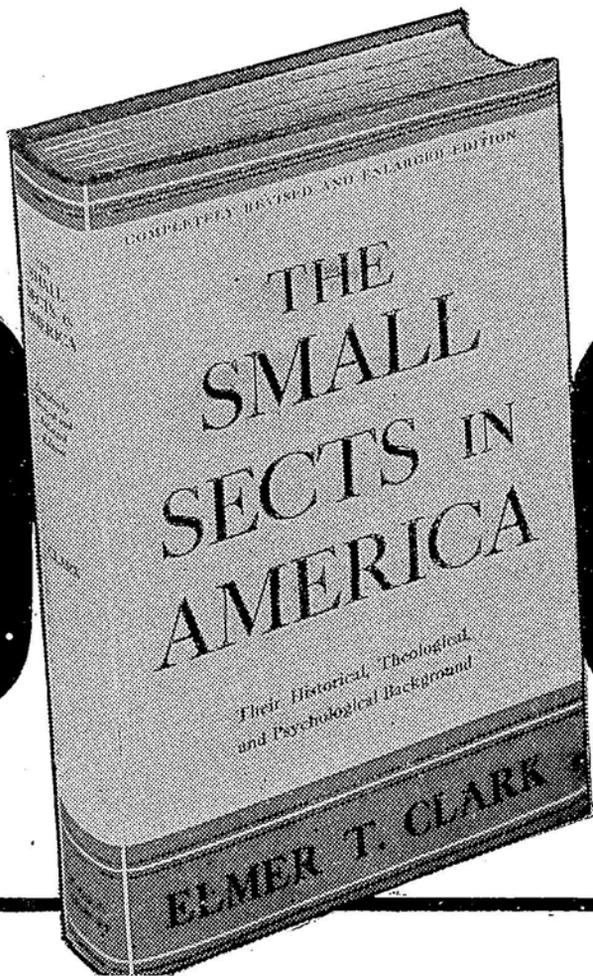
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Church in Japan, and as former president of Aoyama Gakuin, Dr. Abe is recognized as one of the outstanding Christians in that country.



Reynolds Heads Military Chaplains Association

THE REV. DR. FRED C. REYNOLDS, superintendent of the Washington East district of the Baltimore Conference, was elected president of the Military Chaplains Association of the United States at the annual meeting

of that organization, which enrolls 4,500 chaplains and ex-chaplains of all faiths. Dr. Reynolds served as chaplain in both World Wars I and II and retired from the Army with the rank of brigadier general at the close of the last war.

At the association's meeting in Chicago seventy Methodist chaplains present were guests of the Methodist Commission on Chaplains at a dinner, over which Dr. James V. Claypool, chaplain with rank of captain in the U.S.N.R., presided. Dr. D. Stewart Patterson, secretary of the

commission, declared that the chaplaincy "has its rightful place in the ministry of The Methodist Church and demands men with a sense of mission."

Other speakers were Bishop J. Ralph Magee, Chaplain (Rear Admiral) William N. Thomas, Dr. Reynolds, Dr. Charles F. Boss, Jr., and Rev. Fred Heather. Chaplain George F. Rixey (Brig. Gen., retired) offered prayer. Chaplain Thomas received an ovation when introduced by Dr. Claypool as "an ideal chaplain" about to retire from active duty as chief of Navy chaplains.



Sunday School Enrollment Jumps 5 Million in 3 Years

STATISTICS RELEASED RECENTLY by the International Council of Religious Education, official co-operative Christian agency of 40 denominations and more than 700 territorial councils of churches and religious education, show that there were more than five million more pupils in Sunday schools in 1948 than in 1945. The total number of church school pupils in the continental United States now is 29,745,580.



Schweitzer Acclaimed on First U.S. Visit

WHEN DR. ALBERT SCHWEITZER accepted a speaking engagement at Aspen, Colorado, for addresses on Goethe on July 6 and 7, Americans who have followed his amazing career were eager to welcome him on his first visit to this country at the age of seventy-four.

One of the most colorful missionaries and perhaps the most versatile man of his time, Dr. Schweitzer is best known for his medical work in Africa, where he has spent the past 36 years.

The son of an Alsatian pastor, Schweitzer had won his doctorates in philosophy, theology, and music by the time he was thirty. He not only played the organ with unusual professional skill (and he was acknowledged to be the foremost performer of Bach), but he was a leading authority on organ building. He had written a life of Bach in French and then another in German. He was the author of one of the most scholarly and influential historical studies of the New

Testament and was highly successful as a preacher and teacher.

As a youth Schweitzer had decided one Sunday morning to devote himself to science and music until he was thirty, and then to "direct service to suffering humanity." Moved by a report of the need for medical missionaries in Africa, he applied himself to the study of medicine at thirty years of age and won his fourth doctorate in that field. Then with his wife, Helene Bresslau, a nurse, he went into the African jungle, where working with his own hands trained for the keyboard and for surgery, he felled lumber, patched roofs, and erected buildings. He directed crews of native workmen as they constructed a hospital at Lam-barene, and later another some miles away.

WE STAND CORRECTED!

WORLD OUTLOOK apologizes to its readers, to Boston College, and to Archbishop Richard J. Cushing of Boston for printing the three paragraph story in "The Moving Finger Writes" section for July under the title, "So This Is Heresy!" It contained a complete reversal of facts. The magazine also thanks the many alert readers who wrote letters of protest calling attention to the mistake.

This story stated that three teachers were fired by Boston College and a Jesuit priest was unfrocked for their heresy in teaching that there is salvation outside the Roman Catholic Church.

Actually, the reverse is true. The three teachers, who are laymen, were the ones who took the uncompromising stand that there is no possibility of salvation outside the Roman Catholic Church. These teachers charged their Jesuit superiors with heresy in teaching that (1) salvation can be won outside the Roman Catholic Church; (2) a man can be saved though he does not hold that the Catholic Church is supreme among churches; and (3) a man can be saved without submission to the Pope.

Boston College fired the three laymen for teaching doctrine "contrary to the traditional teachings of the Catholic Church" and for accusing their Jesuit superiors of heresy. Father Leonard Feeney, S. J., burst into print with an impassioned defense of the laymen teachers.

Archbishop Cushing upheld Boston College authorities in firing the teachers. He also deprived Father Feeney of his priestly functions and forbade any Roman Catholic to visit or assist in the activities of Father Feeney's St. Benedict Center in Cambridge, Mass.

Good Yield Per Acre Marks "Patriot" in India

THAT THE NEW GOVERNMENT OF the Dominion of India will be successful in its program designed to produce more food for hungry millions, is the opinion of missionary Le Roy Lightfoot, of the Puntumba Agricultural Center of The Methodist Church in Ahmednagar District. He reports that the government is beginning to look upon poor producers as "anti-national" and to threaten legislation to make them work their lands to better advantage.

"We had a delightful conversation the other day at the nearby Government Agricultural School with the Director of Agriculture, a big, friendly Indian gentleman, who received seven years' training in the United States, mostly at Ames, Iowa, and has the Ph.D. degree," Mr. Lightfoot wrote.

"We went around with him and his party while he looked over the nursery plots for moosambee trees (tight-skinned oranges), some newly-set grape plants, sugarcane plots, and the wonderful beds of wheat. He showed us samples of rust resistant wheat grain developed by crossing foreign and Indian strains. He also stated that some of the big sugar companies were producing over fifty tons of sugarcane to the acre, whereas others were careless in fertilizing and rotating with other crops and their yield was around thirty tons. He called latter growers 'anti-national.'"

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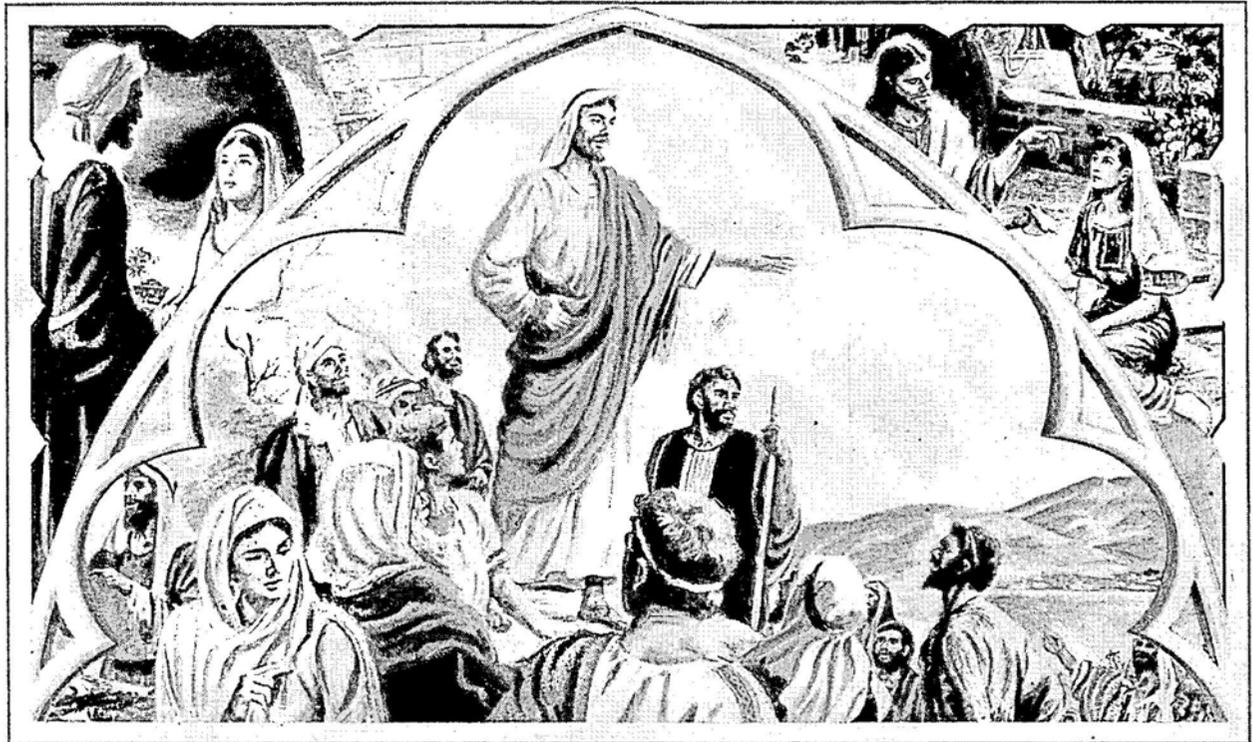
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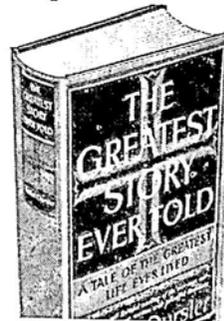


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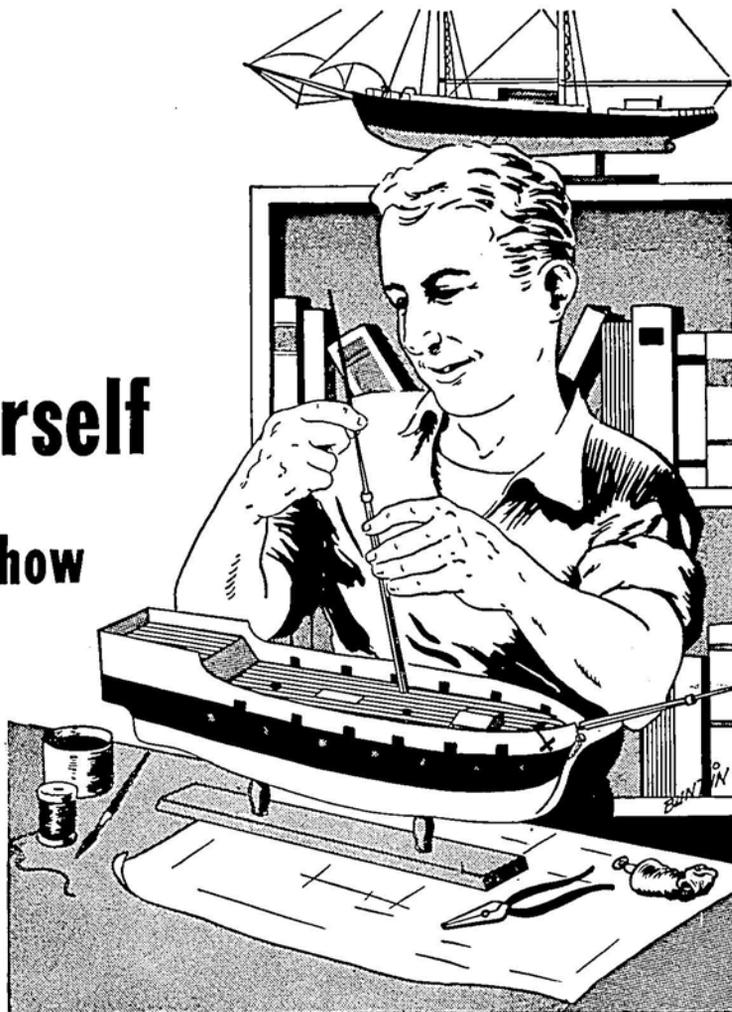
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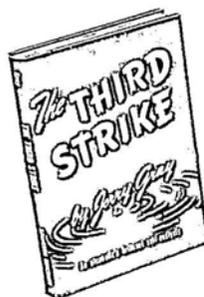
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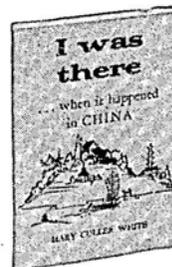
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